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HABAKKUK'S TWO TABLES

Presentations by
Jeff Pippenger

FUTURE FOR AMERICA MINISTRIES

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

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

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

HABAKKUK'S TWO TABLES #1

Part One: THE SPIRIT OF PROPHECY

Presentation by Jeff Pippenger

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

THE MIDNIGHT CRY

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

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

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

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

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

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

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

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

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

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

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

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

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

Second paragraph:

> "I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' [SEE MATTHEW 25:6.] This light shone all along the path, and gave light for their feet, so that they might not stumble.**
>
> "If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted 'Alleluia!' **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect**

darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below." *Christian Experience and Teachings of Ellen G. White*, 57.

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

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

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

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

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

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

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

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

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

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

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

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

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

1798–THE FIRST ANGEL ARRIVES

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

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

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

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

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

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

So, back to Uriah Smith:

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

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

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

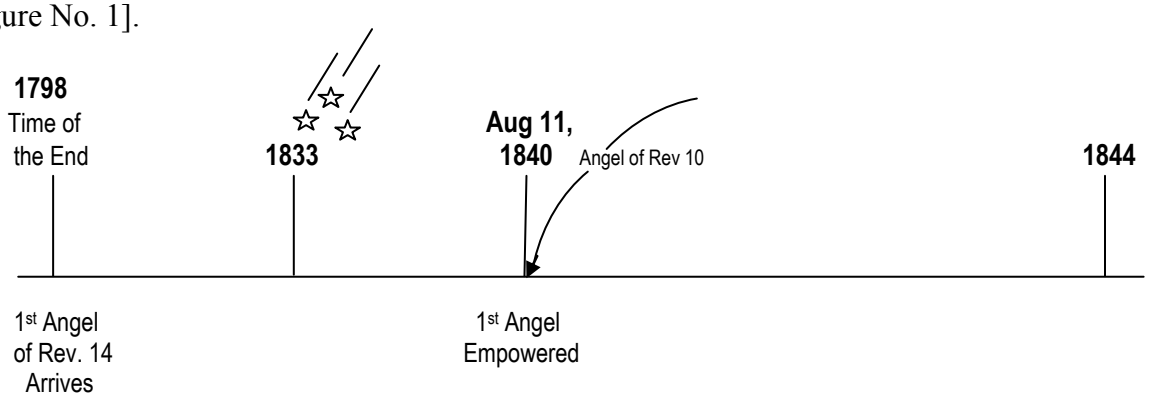


Figure No. 1A.

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

—But the message of Revelation 14:6 is located this side of the commencement of the time of the end. It is a proclamation of the hour of God's judgment come, and hence must have its application in the last generation. Paul did not preach the hour of judgment come. Luther and his coadjutors did not preach it. Paul reasoned of a judgment to come, indefinitely future; and Luther placed it at least three hundred years off from his day. Moreover, Paul warns the church against any such preaching as that the hour of God's judgment has come, until a certain time. In 2 Thessalonians 2:1–3, he [Paul] says: 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition,' etc. Here Paul introduces to our view the man of sin, the little horn, the papacy, and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1260 years, ending in 1798.

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

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

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

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

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

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

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

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

1833

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

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

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

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

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

> "One Saturday after breakfast,"—

How would we say that today?

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

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

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

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

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

And what did the Lord do for him?

FROM THE AUDIENCE: He sustained him.

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

THE FIRST MESSAGE EMPOWERED

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

And then she says this:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE 1843 CHART

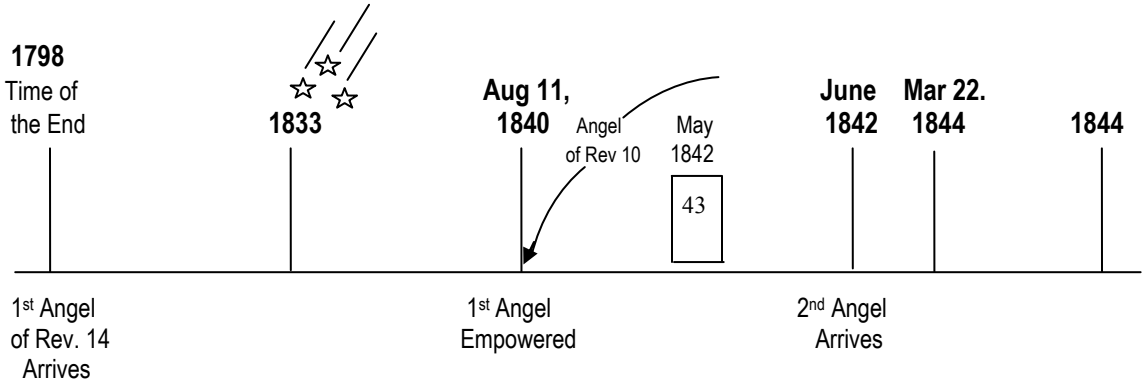


Figure No. 1B.

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

Sister White says this:

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

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

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

THE SECOND MESSAGE ARRIVES

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

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

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

THE FIRST DISAPPOINTMENT: THE TARRYING TIME

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

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

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

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

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

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

> —"The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: 'The vision is yet for an appointed time, but at the end it shall speak, and not lie:

though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.'" *The Great Controversy*, 393.

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

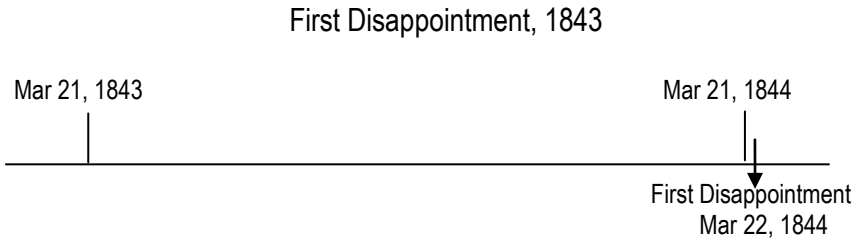


Figure No. 2.

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

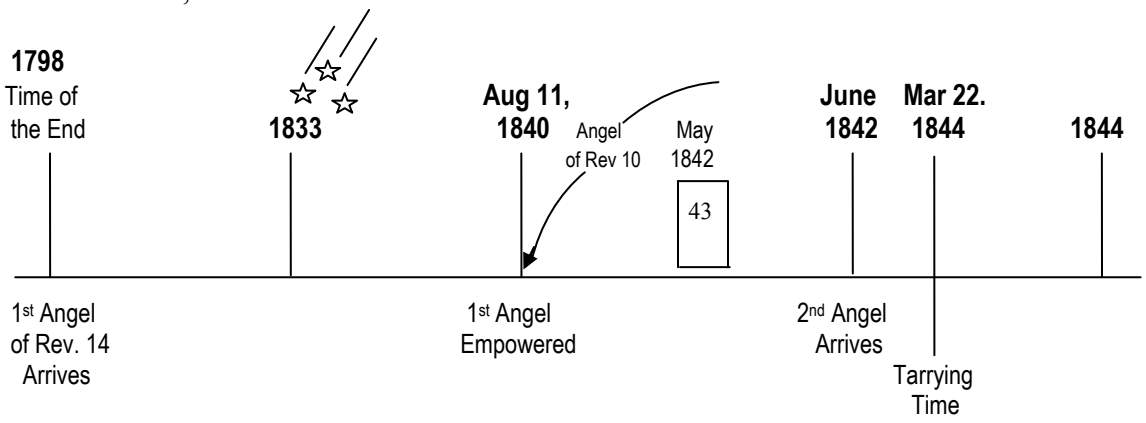


Figure No. 3.

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

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

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

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

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

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

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

The Papacy was set up 30 years later in AD538.

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

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

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

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

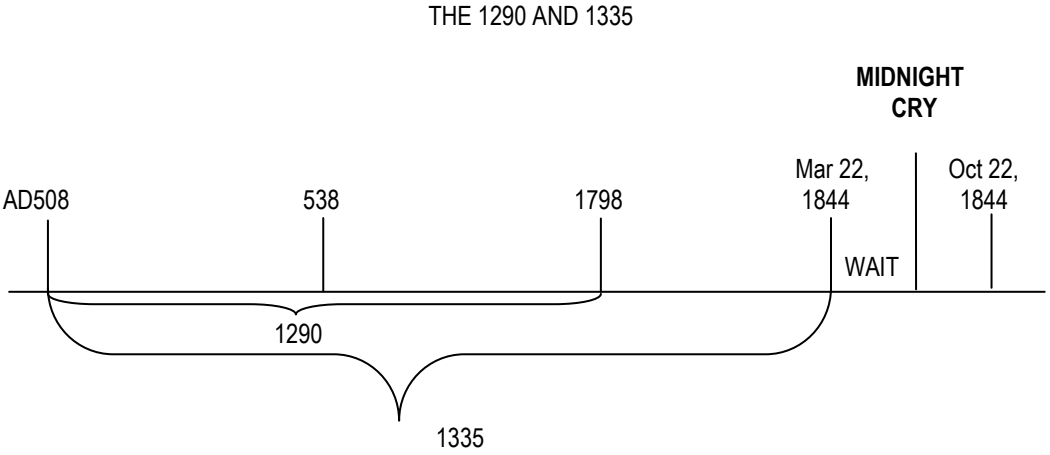


Figure No. 4.

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

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

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

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

Who is waiting here in this verse? The Lord.

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

> "And therefore will the [Bridegroom tarry], that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that"—*WHAT?*—"wait for him." Isaiah 30:18 (KJV).

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

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

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

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

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

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

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

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

> —"Write the vision, and make *it* plain upon tables, that he may run that readeth it.
> [3]For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry,"—

Did the vision tarry?

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

Though the vision, what? Tarry.

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

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

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

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

THE TRUE MIDNIGHT CRY

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

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

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

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

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

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

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

Here is the Midnight Cry, right in here.

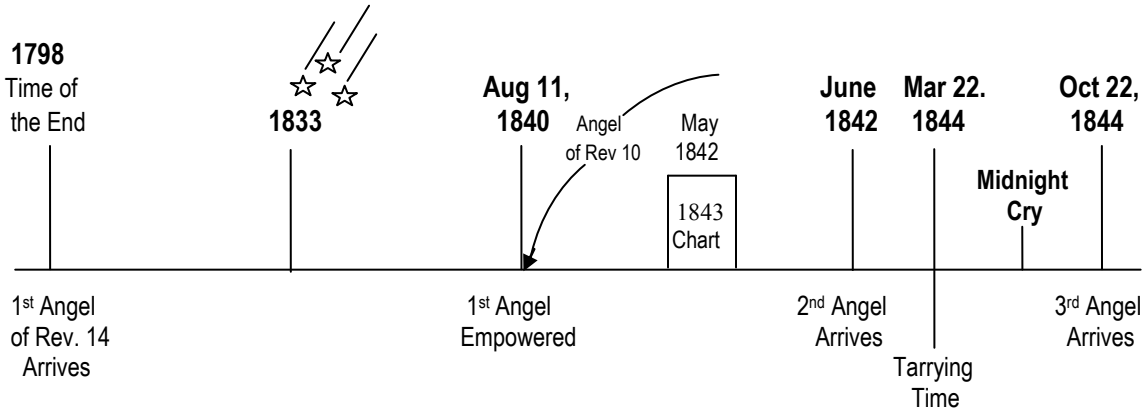


Figure No. 5A.

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

And, what was it to do?

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

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

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

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

The Second Angel is now empowered.

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

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

Okay.

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

Who was the first to receive this message?

FROM THE AUDIENCE: William Miller.

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

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

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

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

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

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

IN THE SUMMER OF 1844—50,000

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

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

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

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

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

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

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

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

MILLER'S MIDNIGHT CRY

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

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

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

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

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

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

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

THE TRUE MIDNIGHT CRY

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

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

THOSE WHO FORMERLY LED IN THE WORK

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

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

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

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

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

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

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

Continuing on:

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

Do you see the Karaite reckoning of time there?

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

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

Continuing on with Miller:

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

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

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

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

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

Next, continuing on with Miller:

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

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

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

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

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

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

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

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

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

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

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

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

OCTOBER 6, 1844

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

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

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

SNOW'S CALCULATION

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

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

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

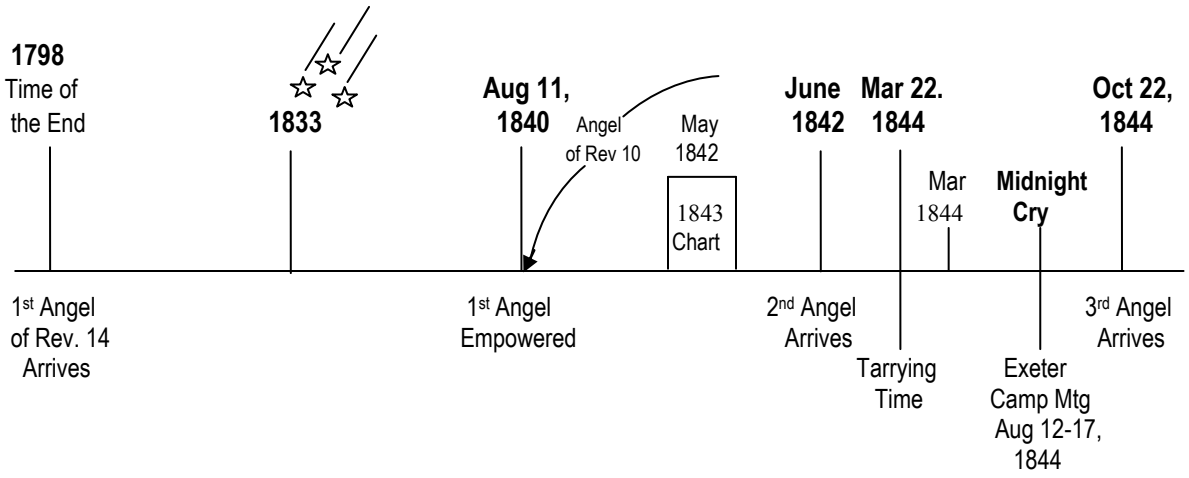


Figure No. 5B.

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

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

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

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

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

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

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

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

But, I want you to see something here.

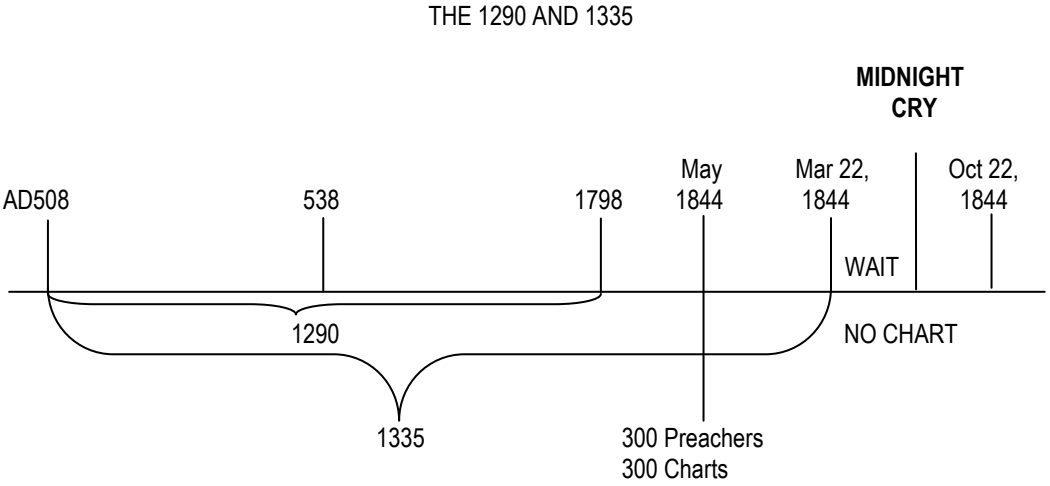


Figure No. 6.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HABAKKUK'S TWO TABLES #2

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

Presentation by Jeff Pippenger

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

THE MIDNIGHT CRY (cont'd)

MARCH 22 TO APRIL 17

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

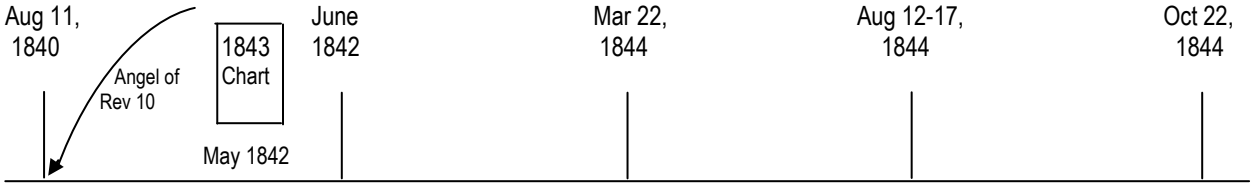


Figure No. 7.

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

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

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

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

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

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

> —"Although the Karaite reckoning which indicated the end of the Jewish year at the new moon on **April 17, 1844**, was favored in the major Millerite periodicals, the majority of believers looked to March 21, 1844 as the time for Christ's return. Outside the Millerite movement March 21 was well known and there was 'a very general expectation of an entire overthrow of the whole system of Adventism' on that date. Immediately after it passed, Miller wrote that 'the time, as I have calculated it, is now filled up; and I expect every moment to see the Savior descend from heaven. I have now nothing to look for but this glorious hope.' The disappointment was very real and acknowledged by many (including Miller), who frankly confessed their error. Yet, many remained faithful to the imminent expectancy of Christ's return, and the leaders could state that 'our faith is unwavering respecting the reality of those events being already to burst upon us at any moment. And this we can never give up.' Not only Millerites, but also the English 'Millerites' experienced a disappointment when the Second Advent did not occur in the spring of 1844." P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 89, 92.

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

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

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

THE TARRYING TIME

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

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

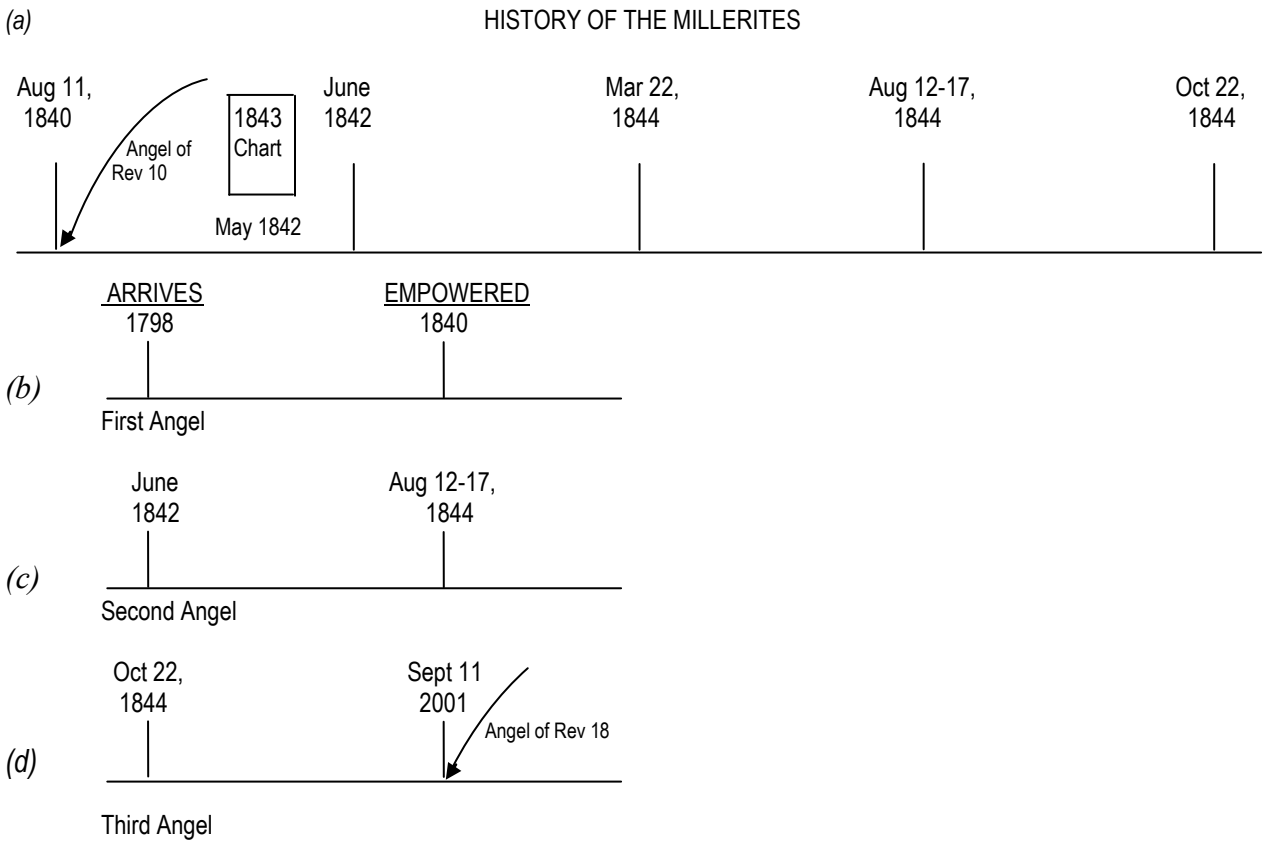


Figure Nos. 8(a), (b), (c), (d).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

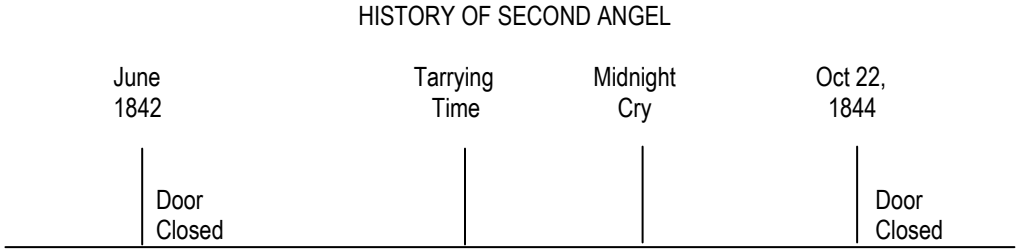


Figure No. 9.

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

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

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

BABYLON IS FALLEN

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

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

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

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

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

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

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

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

Back to the quote:

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

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

FROM THE AUDIENCE: Waiting.

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

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

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

The next paragraph:

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

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

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

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

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

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

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

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

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

Final paragraph:

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

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

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

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

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

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

LOT

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

"[1]And there came"—

How many angels?

FROM THE AUDIENCE: Two angels.

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

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

And do what?

FROM THE AUDIENCE: Tarry.

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

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

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

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

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

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

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

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

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

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

There is a second door closing.

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

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

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

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

THE COVENANT AND THE TEMPLE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Now, to verse 12 of Exodus 24:

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

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

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

> —"Tarry ye here for us, unto we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.
>
> "[15]And Moses went up into the mount, and a cloud covered the mount. [16]And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. [17]And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel. [18]And Moses went into the midst of the cloud and gat him up into the mount: and Moses was in the mount forty days and forty nights." Exodus 24:12-18 (KJV).

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

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

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

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

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

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

Beginning with verse 44, it says,

> "[44]And he [Jesus] said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. [45]Then he opened he their understanding, that they might understand the scriptures."—

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

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

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

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

So, back to Luke, it says,

> —"[45]Then he opened he their understanding, that they might understand the scriptures. [46]And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: [47]And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. [48]And ye are witnesses of these things.
>
> "[49]And, behold, I send the promise of my Father upon you: but"—*WHAT?*—"tarry ye in the city of Jerusalem, until ye be endued with power from on high."—

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

FROM THE AUDIENCE: For the power.

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

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

For what? What are you waiting for?

FROM THE AUDIENCE: The empowerment.

BROTHER PIPPENGER: The empowerment.

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

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

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

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

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

That is where we are heading with all this..

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

> —"but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
>
> "[50]And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. [51]And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. [52]And they worshipped him, and returned to Jerusalem with great joy; . . ." Luke 24:44-52 (KJV).

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

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

That is Bethany.

What does BETH mean? House.

What is ANY? The poor.

BETHANY is the House of the Poor.

What was Jesus's favorite place to be?

FROM THE AUDIENCE: Bethany.

BROTHER PIPPENGER: Bethany.

Who lived in Bethany?

FROM THE AUDIENCE: Lazarus.

BROTHER PIPPENGER: Lazarus, and who else?

FROM THE AUDIENCE: Mary.

BROTHER PIPPENGER: Mary and Martha.

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

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

SCRIPTURES OPENED

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

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

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

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

What had the Lord done for them?

FROM THE AUDIENCE: Opened their understanding.

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

JACOB'S LADDERS

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

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

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

FROM THE AUDIENCE: The 144,000.

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

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

FROM THE AUDIENCE: (Affirmations.)

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

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

So, beginning in verse 10 of Genesis 28:

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

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

What else is there in this story?

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

FROM THE AUDIENCE: Opened their understanding.

BROTHER PIPPENGER: He opened their understanding.

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

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

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

Continuing on:

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

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

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: What is it called?

FROM THE AUDIENCE: The Midnight Cry.

BROTHER PIPPENGER: The Midnight Cry.

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

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

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

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

All right. "Luz" is changed.

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

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

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

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

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

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

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

FROM THE AUDIENCE: (Affirmations.)

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

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

Is it not the rock?

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

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

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

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

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

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

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

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

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

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

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

What are the "holy beings"?

FROM THE AUDIENCE: Angels.

BROTHER PIPPENGER: Angels.

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

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

—"The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in **the messages of God's Spirit**, the agencies of evil would have entire control over men.

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

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

But, Zechariah tells us about these two golden pipes.

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

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

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

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

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

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

FROM THE AUDIENCE: A foolish virgin.

BROTHER PIPPENGER: A foolish virgin.

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

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

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

THE SEALING

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

FROM THE AUDIENCE: Raising Lazarus.

BROTHER PIPPENGER: Raising Lazarus.

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

Jesus does not go.

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

But, He did not go, did He?

What did He do?

FROM THE AUDIENCE: Tarried.

BROTHER PIPPENGER: He tarried.

The Desire of Ages, page 529:

> "In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him. **He tarried**, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed 'the resurrection, and the life.' He was loath to give up all hope of the people, the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. **This was the reason of His delay in going to Bethany**."—

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

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

—"This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity." *The Desire of Ages*, 529.

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

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

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

FROM THE AUDIENCE: Sleep.

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

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

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

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

THE TRIUMPHAL ENTRY—TWO CLASSES

Now it is the Triumphal Entry that we want to look at. Notice what Sister White compares the Triumphal Entry to, in *Spirit of Prophecy,* volume 4, page 250.

> "The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, 'Blessed is he that cometh in the name of the Lord!' [Matthew 21:9.] **In like manner did unbelievers who flocked to the Adventist meetings**—some from curiosity, some merely to ridicule—feel the convincing power attending the message, 'Behold, the Bridegroom cometh!'" *Spirit of Prophecy*, volume 4, 250.

The Triumphal Entry represents the Midnight Cry.

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

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

Why? Because, they heard about Lazarus.

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

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

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

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

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

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

> —"The afternoon was half spent when Jesus sent his disciples to the village of Bethphage, saying: 'Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.'
>
> "This was the first time during his life of ministry that Christ had consented to ride, and the disciples interpreted this move to be an indication that he was about to assert his kingly power and authority, and take his position on David's throne.
>
> "Joyfully they executed the commission. They found the colt, and loosed him. 'And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, . . . and he sat upon him.'
>
> "As Jesus takes his seat upon the animal, the air becomes vocal with acclamations of praise and triumph. He is the object of universal homage. He bears no outward sign of royalty. He wears no dress of state, nor is he followed by a train of soldiers. But he is surrounded by a company wrought up to the highest pitch of excitement. They cannot restrain the joyous feelings of expectancy that animate their hearts."—

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

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

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

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

Who leads the way?

FROM THE AUDIENCE: Those who were blind.

BROTHER PIPPENGER: Those who used to be Laodiceans.

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

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

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

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

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

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

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

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

FROM THE AUDIENCE: Yes.

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

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

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

What is Christ riding upon?

FROM THE AUDIENCE: An ass.

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

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

What carries the Second Message is the First Message.

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

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

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

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

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

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

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

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

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

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

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

The next paragraph:

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

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

Matthew 25:5:

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

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

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

Daniel 12:12-13:

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

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

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

Isaiah 30:18:

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

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

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

How is He gracious unto you?

FROM THE AUDIENCE: He opens your understanding.

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

—"and therefore will he be exalted,"—

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

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

FROM THE AUDIENCE: Slaves.

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

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

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

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

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

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

Isaiah 30:18 (KJV).

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

Habakkuk 2:3:

> "[3]For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: **though it tarry**, **wait for it**; because it will surely come, **it will not tarry**." Habakkuk 2:3 (KJV).

Does the vision actually tarry?

FROM THE AUDIENCE: No.

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

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

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

Manuscript Releases, volume 21, page 437:

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

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

Daniel 12:12 says,

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

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

What is verse 13?

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

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

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

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

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

And then what is her last sentence?

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

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

Shall we pray?

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

HABAKKUK'S TWO TABLES #3

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

Presentation by Jeff Pippenger

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

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

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

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

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

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

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

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

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

LEADING AND TEACHING

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

> "We have nothing to fear for the future, except as we shall forget the way **the Lord has led us**, and **His teaching in our past history**." *Life Sketches of Ellen G. White*, LS 196.

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

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

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

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

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

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

They denied the Midnight Cry

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

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

> —"The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below." *Christian Experience and Teachings of Ellen G. White*, CET 57.

THE LORD'S LEADING—THE FIRST DISAPPOINTMENT

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

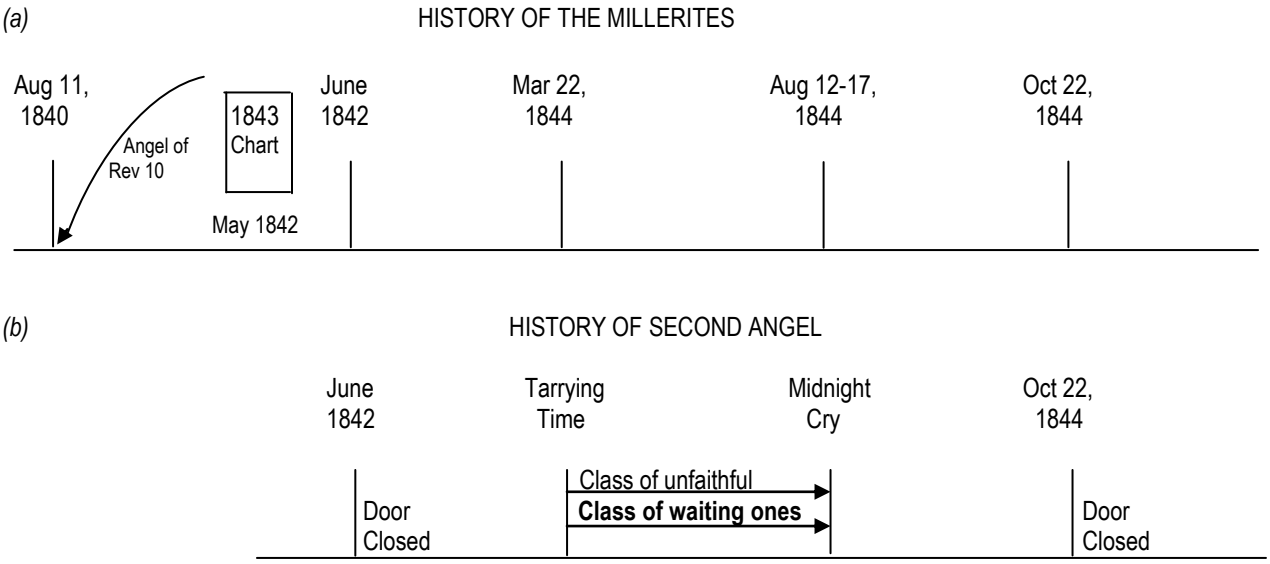


Figure No. 10(a), (b).

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

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

This is the tarrying time, the first disappointment.

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

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

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

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

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

FROM THE AUDIENCE: The 2520.

BROTHER PIPPENGER: The 2520, and . . . ?

FROM THE AUDIENCE: The 1335.

BROTHER PIPPENGER: The 1335.

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

Next paragraph:

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

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

> presented in the same prophecy. After the disappointment, this scripture appeared very significant: 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.'"—

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

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

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

Okay, let us continue on.

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

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

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

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

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

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

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

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

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

FROM THE AUDIENCE: Amen.

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

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

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

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

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

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

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

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: That is us.

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

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

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

"'While the bridegroom **tarried**,"—

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

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

What is He doing here?

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

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

The last paragraph:

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

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

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

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

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

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

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

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

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

TESTED AND PROVED

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

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

.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE LORD'S TEACHING

HIS HAND HID A MISTAKE

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

From *Early Writings,* page 74:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MISTAKE EXPLAINED

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

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

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

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

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

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

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

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

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

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

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

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

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

FROM THE AUDIENCE: Amen!

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

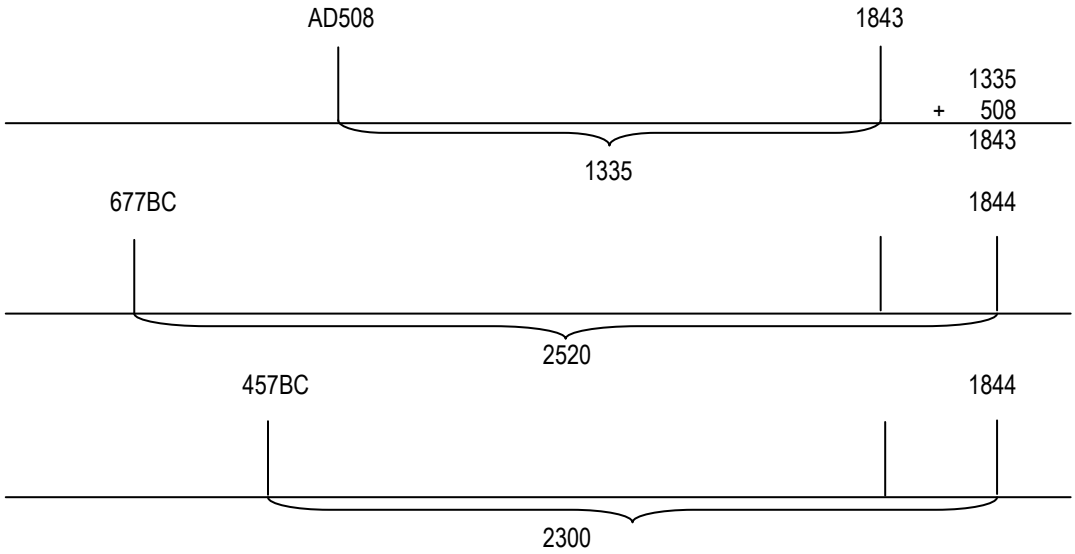


Figure No. 11.

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

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

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

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

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

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

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

And then in the next paragraph she says,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let us read the last paragraph.

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

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

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

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

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

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

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

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

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

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

JAMES WHITE

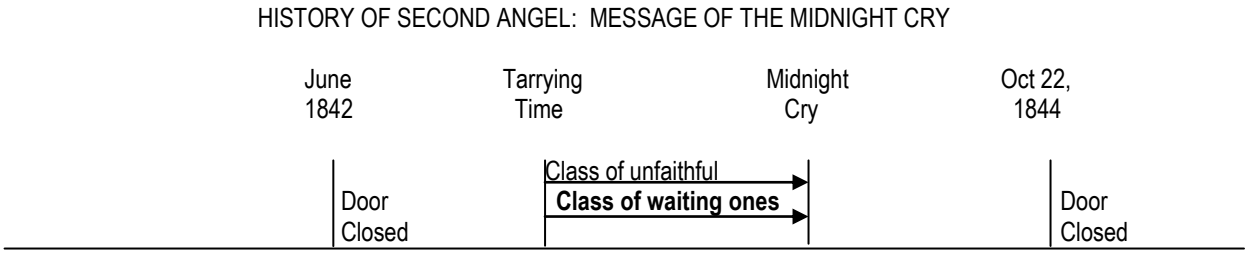


Figure No. 12.

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

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

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

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

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

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

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

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

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

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

Next paragraph:

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

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

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

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

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

These are the prophetic periods that they were dealing with.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FROM THE AUDIENCE: Amen!

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

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

URIAH SMITH

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

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

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

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

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

"God sent **His angel**"—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE LAST DECEPTION FOR ADVENTISTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ONE THING IS CERTAIN

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

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

FROM THE AUDIENCE: No.

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

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

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

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

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

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

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

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

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

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

A couple of more quotes and we are almost done.

WE NEED NOT TO LOOK FOR THE MIDNIGHT CRY

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

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

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

We went over this early on in the first presentation.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SUNDAY LAW

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

And it is said,

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

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

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

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

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

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

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

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

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

Notice this next quote:

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

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

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

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

Shall we pray?

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

HABAKKUK'S TWO TABLES #4

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

Presentation by Jeff Pippenger

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

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

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

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

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

DIRECTED BY THE HAND OF THE LORD

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

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

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

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

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

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

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

EARLY WRITINGS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It says in the second paragraph, "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry."

Now, we had a meeting with some of the prominent pastors in Germany and some of the seminary teachers from Germany several years ago, in Germany, where I presented and they threw their stones at this message.

And there was a pastor there from Italy, and he expressed one of the foolish arguments about this verse. And what he said was—and there are several foolish arguments about the Daily, so you find this foolish argument used often and we will put it in the record here. It says, "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry." Here is the foolish argument: They say Ellen White is not endorsing the Daily here; she is endorsing the Pioneer understanding that the word *sacrifice* was added by human wisdom and does not belong to the text. Okay? So, this Italian pastor is making this argument.

And I said, "Well, explain the next sentence to me, Pastor."

The next sentence says, "When union existed, before 1844, nearly all were united on the correct view of the 'daily'; . . . ." This is not about the correct view of the word *sacrifice* being added by human wisdom. Ellen White here—and this is a hard one, this is a hard one for these people that are refusing to hear and are refusing to see in Adventism today. This paragraph, there are probably more theologians have lost their salvation over this paragraph than any other paragraph in the Spirit of Prophecy. I am not exaggerating; I think that is probably accurate.

In the early part of the 20th Century when the false view of the Daily is being introduced into Adventism, everyone that was fighting about it on both sides of the issue knew that they were fighting about this paragraph. When Stephen Haskell came to the defense of the Pioneer

view that the Daily was Paganism, what did he do? He reprinted this 1843 Chart, and he put this paragraph on the bottom. So this paragraph is the focus of controversy, and it is here where many, many men have fallen on their swords and died.

So, at a minimum level of what I want you to see here, because you have men like recently, Steve Wohlberg of White Horse Ministries, he has been opposing this message. And one of his arguments is, "Well, Ellen White never had a position on the Daily, so I don't have to have one," which was just an absolutely foolish position. But, even if we grant him the possibility that Ellen White did not have a position on it, what does she say in this quote? She says that the Pioneers had the correct view of it. Even if she did not know what it was, here she is saying that there is a correct view, which means there are a wrong view, maybe several wrong views.

You have men like Vance Ferrell. Vance Ferrell; people have confidence in Vance Ferrell's prophetic interpretations, and I do not know why. Vance Ferrell is not the only one but he is one of the men that says that the Daily represents both Paganism and Christ's Sanctuary ministry. Okay? He is saying that this symbol represents Satan and Christ.

What kind of discernment is being employed with that kind of reasoning?

Okay, Sister White, no matter what the Daily represents here, she says there is a correct view. So, we can at least agree with that premise here, right?

> "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union exited, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced,"—

"Other views" of what?

This is what I told the Italian pastor. I said, "Okay. Can you give me any historical references where after 1844 there were other views about the word *sacrifice* that have been embraced?

And he kind of backed out of that at this point.

Since 1844 other views of the Daily have been embraced, and what have they produced? Darkness and confusion.

Underline "darkness and confusion," because when Sister White further talks about the Daily, she talks about darkness and confusion, and we are going to show you some of those this morning.

Take the wrong view of the Daily and it produces darkness and confusion.

Now, it says,

> "Time has not been a test since 1844, and it will never again be a test."

So, in connection with the Daily you see here, here is the argument. Here is the argument today; here is the argument that was introduced by Ellen White's son. It was introduced by others, but he is the one that put it into the historical record of Adventism. It is that when you read this passage, the context of time setting is what you need to understand.

So, after she says,

—"other views have been embraced,"—*IN CONCERNING THE DAILY*—"and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time."

Do you see why Willy White is saying that we need to see the context of timesetting?

It talks about the confusion that the wrong views of the Daily produced, time has not been a test; and then there is a paragraph about time setting.

Okay, this is what you have to understand: This paragraph about time setting, it was not in the original source document; and, the statement about time has not been a test, that sentence has been altered. It misrepresents Ellen White's original thought. She did not connect anything about time setting with the Daily. This is what we want to look at this morning.

So, as I said, we are not going to read all these pages. I am just going to make sure that you have them in your possession so you can test what I am saying; because, as a human being, there is a possibility that I am misleading you.

ARTHUR WHITE—"THE CONTEXT OF TIME SETTING"

"The advocates of the old view maintained that the wording of this statement [*Early Writings*, 74–75.] placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith.

Arthur White, the son of Willy White, in his six-volume set about the history of Ellen White, speaking of his father's position rejecting the correct view of the Daily, he says, in *EGW,* volume 6, on page 252,

"The advocates of the old view"—*THAT THE DAILY REPRESENTED PAGANISM—"*maintained that the wording of this statement [*Early Writings*, 74–75.] placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith."—

If Arthur White was going to be a genuine, accurate historian, do you know what he would have said there? He would have just put one word in there; but, Arthur White, he missed the boat here. He would have said, "The advocates of the old view maintained [correctly] that the wording of this statement, 'maintained that the wording of this statement [*Early Writings,* 74-75.],' placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith."

But he does not put *correctly* in there. He is just saying what they maintain, like there is the possibility that they were maintaining a wrong position. But they were not; they had the right position.

—"The new-view advocates"—*HIS FATHER, WILLY, A. G. DANIELLS, W. W. PRESCOTT, AND I WILL NOT GO THERE RIGHT NOW*—"The new-view advocates held that the statement must be taken in its **context—the context of time setting**."—

We just told you their argument in *Early Writings,* page 74.

> —"The new-view advocates held that the statement must be taken in its **context—the context of time setting**. Ellen White's repeated statements that 'I have no light on the point' (Letter 226, 1908) and 'I am unable to define clearly the points that are questioned' (Letter 250, 1908), and **her inability to make a definite statement** when the question was urged upon her, **seemed** to give support to their conclusion. They were confident also that the messages given through Ellen White would not conflict with the clearly established events of history." Arthur White, *EGW*, volume 6, 252.

THE ORIGINAL VERSION—*REVIEW AND HERALD,* NOVEMBER 1, 1850

And *Early Writings,* page 74, when was it printed? 1882; the book *Early Writings* was printed in 1882.

But where in the passage of *Early Writings* that we are considering is originally found is in the *Review and Herald,* November 1, 1850, and you have that in your notes. And it is several paragraphs, and as I have said, we are not going to read them all.

We see four paragraphs on page 2, then four paragraphs on page 3:

> "Dear Brethren and Sisters—I wish to give you a short sketch of **what the Lord has recently shown to me in vision**. **I was shown** the loveliness of Jesus, and the love that the angels have for one another. Said the angel—Can ye not behold their love?—follow it. Just so God's people must love one another. Rather let blame fall on thyself than on a brother. **I saw** that the message 'sell that ye have and give alms' had not been given, by some, in its clear light; that the true object of the words of our Saviour had not been clearly presented. **I saw** that the object of selling was not to give to those who are able to labor and support themselves; but to spread the truth. It is a sin to support and indulge those who are able to labor, in idleness. Some have been zealous to attend all the meetings; not to glorify God, but for the 'loaves and fishes.' Such had much better been at home laboring with their hands, 'the thing that is good,' to supply the wants of their families, and to have something to give to sustain the precious cause of present truth.
>
> "Some, **I saw**, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James 5:14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have not faith, when we pray for the sick among us.
>
> "Then **I was pointed back** to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. **I saw** that all should move understandingly, and

follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

"Then **I was shown** that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel—It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute the judgment written. The execution of the judgment will be at the close of the 1000 years.

"After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the execution of the judgment. This, **I saw**, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and then the very men that 'pierced him,' being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

"Then Satan imbues the wicked, that have been raised, with his spirit. He flatters them that the army in the City is small, and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, 'Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world.' We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the City, **I was enraptured with the sight.**

"Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the Execution of the Judgment. The

wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

"I also saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd."—

And then it concludes with five more paragraphs which I have in a box for you, because these five paragraphs out of the article are the ones that are going to end up in *Early Writings*. That is why these final five paragraphs have the box around them.

—"September 23d, **the Lord showed me** that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

"**The Lord showed me** that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

"**Then I saw** in relation to the 'Daily,' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

"**The Lord showed me** that Time had not been a test since 1844, and that time will never again be a test.

"**Then I was pointed to** some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be

there, and our means will be withheld from other uses, to get the saints to Jerusalem. **I saw** that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past." *Review and Herald*, November 1, 1850."

Do you see them? Do you know what I am talking about?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. If we go into these five final paragraphs, you will see some things that are different in the original than you will find in *Early Writings,* page 74.

FROM THE AUDIENCE: So, you are saying these in the box are the originals?

BROTHER PIPPENGER: These in the box, these are the last five paragraphs in this original article, and this box is around them. These five paragraphs are what ultimately end up in *Early Writings,* page 74.

But, when was this printed, when was this written? November 1850.

So, I have in bold-faced the things that are going to be changed from these five paragraphs. There is going to be a metamorphosis with this; because, in the very near future in 1851 the book *A Sketch of the Christian Experience and Views of Ellen G. White* is going to be printed and they are going to take these paragraphs and put them in *A Sketch of the Christian Experience and View of Ellen G. White.* And from here [article in *Review and Herald,* November 1850] to *A Sketch of the Christian Experience and Views of Ellen G. White* there are some minor editorial changes that happened to these five paragraphs. And then from *A Sketch of the Christian Experience and View of Ellen G. White* in 1851 to *Early Writings* in 1882, there are some more editorial changes, and those editorial changes are what make *Early Writings,* page 74, convoluted.

So, in these five paragraphs that conclude in the original manuscript, in the first paragraph, "September 23d, **the Lord showed me** . . . ," that is going to be changed.

In the next paragraphs: "**Then I saw** . . ."; "**Then I saw** . . ."; **The Lord showed me** . . . "; and, "**Then I was pointed to** . . ."; these things get some minor adjustments.

SHOWN TEN PRIMARY TRUTHS IN THIRTEEN PARAGRAPHS

But, what I want you to see in these thirteen paragraphs from the original article, she has shown ten primary things.

And now I remember why I have these things bold-faced. It is not because those are going to get changed. I am emphasizing something for you, if you will see, that in these thirteen paragraphs she was shown this . . . , she was shown this . . . , she was shown this . . . , she was shown this. And when she was shown one thing, after she tells us about it, then she is shown something that is not necessarily connected to what she was just shown: "I was shown this . . . ; I was shown this . . . ; I was shown this . . . .

You can check me out and read it for yourself, but she was shown ten primary truths in these thirteen paragraphs.

Here is what she was shown. She was shown about God's love, about offerings, about prayer for the sick, about the communion service, about the Seven Last Plagues connected with the Millennium, about new light, about the gathering after 1844, about the publishing work, about the 1843 Chart, about the "Daily," about "time" as a test, and about pilgrimages to Jerusalem. And if you read it carefully, this is not a flow of thought. This is a very, "I was

shown this," and she records what she was shown; and, she was shown something that is not necessarily connected. You have to see that; because, as they begin to pull these paragraphs together, they begin to create the thought that she saying something that she really did not say.

***REVIEW AND HERALD,* NOVEMBER 1, 1850**

Okay. Notice the first paragraph of the five paragraphs that we are dealing with from November 1850.

> "September 23d, the Lord **showed** me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. **It is as necessary that the truth should be published in a paper, as preached."—**

The last sentence from that paragraph, it says, "It is as necessary that the truth should be published in a paper, as preached." Okay. This thought is going to be dropped.

The second paragraph of the five that we are considering, where it says, "The Lord showed me," you see I have it underlined.

> **—"The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed."—**

The reason I have anything underlined in these four paragraphs at the top of the page is that those are going to have editorial changes when it gets reprinted in *A Sketch of the Christian Experience and Views of Ellen G. White* in 1851.

Are you following me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. "The Lord showed me," is going to be changed; "by his hand" is going to be changed, "that no part of it should be altered" is going to be changed.

Then in the next bold-faced paragraph [fourth paragraph] on the page says,

> —"**The Lord showed me that Time had not been a test since 1844, and that time will never again be a test."—**

"The Lord showed me," that is going to be changed. What they are going to do the next year in *A Sketch of the Christian Experience and Views of Ellen G. White,* they are going to take that

one-sentence paragraph and they are going to combine it with the previous paragraph. They are going to turn it into one paragraph.

But, also, if a word or words are bold-faced, there is going to be some other types of changes; and, I will give you an example of what I mean.

And in the third paragraph it says,

> —"Then I saw in relation to the 'Daily,' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed."—

Is everyone with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Then in the next bold-faced paragraph [fourth paragraph] on the page says,

> "**<u>The Lord showed me</u> that Time had not been a test since 1844, and that time will never again be a test."—**

"The Lord showed me," that is going to be changed.

What they are going to do the next year in *A Sketch of the Christian Experience and Views of Ellen G. White,* they are going to take that one-sentence paragraph and they are going to combine it with the previous paragraph. They are going to turn it into one paragraph.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And they are going to change "The Lord showed me" to "I was also shown." Okay? They are going to make those two paragraphs one paragraph, and they are going to change it to, "I was also shown," in 1851.

> —"Then I was pointed to some who are in the **great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes**. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; **for if we are to go to Jerusalem, then our minds will naturally be there**, and our means will be withheld from **other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past**." *Review and Herald*, November 1, 1850.

But, when you get to *Early Writings,* do you know what they do? They drop the "I was also shown," where in *Early Writings* this one paragraph, it is going to say, "When union existed before 1844, nearly all were united on the correct view of the 'Daily,' but since 1844, in the confusion, other views have been embraced, and darkness and

confusion has followed." They dropped the "I was also shown," and the next sentence is, "time had not been a test since 1844." Suddenly you do not know that this thought about time not being a test is one of things that she was specifically shown. You believe that this was part of her light on the Daily in the false view producing confusion.

That is not the original. You have the original. Check it out.

THE NEXT STEP (STEP TWO)—1851—*A SKETCH OF THE CHRISTIAN EXPERIENCE AND VIEW OF ELLEN G. WHITE*

Then underneath this, you have, *A Sketch of the Christian Experience and View of Ellen G. White*, printed in 1851; and, you have the breakdowns of the changes that took place, and there is a very, very significant change.

> "September 23d, the Lord shewed **[formerly—"showed"]** me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. **[Removed: It is as necessary that the truth should be published in a paper, as preached.] [Paragraphs Combined]** I have seen **[formerly—"the Lord showed me]** that the 1843 chart was directed by the hand of the Lord, **[formerly—"by His hand"]** and that it should not be altered; **[formerly—"no part of it should be altered"]** that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed.
>
> "Then I saw in relation to the 'Daily,' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but since 1844, in the confusion, other views have been embraced, and darkness and confusion have followed. **[Paragraphs Combined]** I have also seen **[Formerly—"the Lord showed me"]** that time had not been a test since 1844, and that time will never again be a test.]" *A Sketch of the Christian Experience and Views of Ellen G. White*, ExV 61–62.

TIME NOT CONNECTED WITH THE MESSAGE OF THE THIRD ANGEL

Ellen White had a different vision than the vision that she had that ultimately ends up in *Early Writings.´* She had several visions; but, she had a vision where she was told something; she was told one paragraph, and she wrote it down.

This one paragraph reads,

> "The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness." *A Sketch of the Christian Experience and Views of Ellen G. White*, ExV 48.

What is she speaking about there? That we should never connect the Third Angel's Message with time again, right?

Amen? Are you with me?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Where do you find this? Where is it located?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Look at your notes.

FROM THE AUDIENCE: *A Sketch of the Christian Experience and Views.*

BROTHER PIPPENGER: *A Sketch of the Christian Experience and Views of Ellen G. White,* page 48, **page 48**.

Okay. Where do we find the passage that we are discussing that is derived from *Review and Herald,* November 1850; where is that located in *A Sketch of the Christian Experience and Views of Ellen G. White?* Well, it is located, if you back up in your notes, it is located in *A Sketch of the Christian Experience and Views of Ellen G. White,* page 61 and page 62.

You have a vision in *A Sketch of the Christian Experience and Views of Ellen G. White* that is recorded on page 48; then you have the vision that ultimately is going to end up in *Early Writings, on* pages 61 and 62. They are separated by 13 or 14 pages, right?

And what are they going to do when it comes to *Early Writings?* They are going to take this paragraph from page 48 and they are going to insert it right after her statement that time is no longer a test. They are going to put two visions together.

Are you following what I mean?

MAN IN THE AUDIENCE: Yes.

BROTHER PIPPENGER: Are you following what I mean?

INDIVIDUAL ADDRESSED IN THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: Okay, because you are the one that I am seeing less confirmation with.

THE LAST STEP (STEP THREE)—1882—*EARLY WRITINGS*

Okay. Now, I am back to page 6 of your notes; and, now you have *Early Writings* again.

> "September 23, . . . I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.
>
> "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and

> that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. **Time has not been a test since 1844, and it will never again be a test.**
>
> "The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.
>
> "Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem . . ." *Early Writings*, 74 - 76.

And the reason that this is bold-faced, this is the paragraph here where it says, ". . . When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. **Time has not been a test since 1844, and it will never again be a test**." you need to remember that originally in her first record of this vision, she said, "I was shown that time has not been a test since 1844," and it was a different paragraph. She had made sure that there was a distinction in what she was shown about the Daily and what was shown her about time being a test; and that the next paragraph, which is talking about no connecting time with the Third Angel's Message, it was not in the original vision. It was on page 48 of *Life Sketches,* not pages 61 and 62.

But, when you come to *Early Writings* in 1882, they put them together; and, therefore, when you get to the 1930s and you are going off into deep darkness in Adventism, and Willie White says that when you are studying the Daily you must study it in the context of time—"Sorry, Willie, your responsibility was to be the one that gave the accurate historical record of the Spirit of Prophecy. You were to be the one that defeated the Spirit of Prophecy. And in your presentation of *Early Writings,* page 75, you disregarded the original sources, and those original sources say that when you lifted the argument that the Daily has to be considered in the context of time in *Early Writings,* 74, that is absolutely untrue."—It is untrue! It cannot be sustained by the record in the Spirit of Prophecy. It cannot be sustained by the history of that time period.

Okay. Point 1, Sister White says that there is a correct view of the Daily, in *Early Writings,* 74. The primary argument that is foisted later on in history is that when you study that passage in *Early Writings,* 74, you have to place it in the context of time setting. That argument is bogus; it is not valid!

So, now we are stuck with just the position that there is a correct view of the Daily. Okay? But, we are going to take up one more thought out of this paragraph.

It says, "September 23d, the Lord showed me . . . ." September 23d, when? 1850: "September 23d, 1850, the Lord showed me."

What did He show her?

Well one of the things that He showed her was that since 1844, other views of the Daily have been embraced.

DARKNESS AND CONFUSION

CROSIER—SEPTEMBER 23, 1850

And what happened?

> "September 23, 1850 the Lord showed me . . . . When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but **since 1844**, in the confusion, **other views have been embraced, and darkness and confusion has followed**. *The Review and Herald,* November 1850."

Darkness and confusion.

MARCH 1850—THE "DAILY" IS THE EARTHLY SANCTUARY

So, on the bottom of page 6 you have a paragraph that comes from the *Review and Herald* of March 1850, and it is an article by David Arnold.

> "He [Daniel] also sees the same oppressive power 'standing up against the Prince of princes;' thus putting an end to the legality of all the daily sacrifices instituted at Sinai to be daily observed until the Seed should come. Here Christ, the substance, or great antitypical sacrifice was slain by the Roman soldiers. **Thus by Rome 'the daily sacrifice was taken away,' and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained 'the sanctuary.'** Here commenced the fulfillment of Christ's prophetic declaration. 'And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED.' Luke 21:24." David Arnold, *Review and Herald*, **March 1850**, Volume 1, Number 8.

In this article David Arnold teaches that the Daily in the Book of Daniel represents the Jewish sanctuary in Jerusalem that was removed by Pagan Rome in AD70.

SEPTEMBER 1850—THE "DAILY" IS CHRIST'S SANCTUARY MINISTRY

Then in September 1850, the same year—and by the way, who is the editor of the *Review and Herald* in 1850? His name is James White.

James White, then, in September of 1850, he prints an article by Crosier which teaches that the Daily represents Christ's Sanctuary ministry.

Now, James White does not teach it directly, but people take the inference there and say that is what he is teaching. And why am I saying this? I am saying this for his reason: In September of 1850, Sister White says that since 1844 other views of the Daily have been embraced in darkness and confusion has followed.

These two views [Arnold and Crosier] are not the Pioneer view that the Daily is Paganism.

And on page 7 you have the two paragraphs from Crosier's article, where he is inferring that the Daily is Christ's Sanctuary ministry.

"'And the place of **His** Sanctuary was cast down;' Daniel 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.

"The Sanctuary cast down is **His** against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, Daniel 11:30–31, 'For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant. 'And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength.' What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the 'holy covenant', and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. In this sense this 'politico-religious' beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven, (Psalm 102:19; Jeremiah 17:12; Hebrews 8:12) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, 'Lord God the Pope', 'Holy Father', 'Head of the Church', etc., and there, in the counterfeit, 'temple of God', he professes to do what Jesus actually does in His Sanctuary; 2 Thessalonians 2:1–8. The Sanctuary has been trodden under foot (Daniel 8:13), the same as the Son of God has. (Hebrews 10:29.)" O. R. L. Crosier, 'The Sanctuary', *Review and Herald*, September, 1850.

THE LOGIC OF JAMES WHITE

Why would James White print this article if he knew better? The reason for it is "The Logic of James White" in your notes.

The first thing that was printed after the Disappointment is called *A Word to the Little Flock,* and the three people who were authors in that publication were James and Ellen White and Joseph Bates. The first thing that was printed after October 22, 1844, by those people that were following on the path was this article; and, in this article Sister White endorses Crosier's view, not his view of the Daily but his view of Christ moving from the Holy Place to the Most Holy Place.

Notice, this is Sister White. This is why James White would be willing to print Crosier's article, it says,

"I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister."—this is Ellen White—"**The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-***

***Star*, *Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.**

"I pray that these lines may prove a blessing to you, and all the dear children who may read them." *A Word to the Little Flock*, **May 12, 1847**.

So, people even to this day, some of the modern historians in Adventism say, "Look at there. Ellen White is giving her blanket endorsement on Crosier's article; and, therefore, what Crosier said about the Daily being Christ's Sanctuary ministry that has to be true." And when they say that, they are misrepresenting history; because, Crosier's article had eight sections in it and, from the very beginning, the Adventists understood that four of those sections were total darkness and they have never, ever, ever been reprinted in Adventism.

As an example, one of his positions in that article was that when Jesus returns there is going to be a thousand years of peace. Adventists do not believe that and they never did. That understanding is an understanding that William Miller rejected that actually puts William Miller in the right path for understanding truth. That teaching is one of the teachings that is directly opposite to Millerite understanding.

So, when Crosier comes out with this eight-part article, they know right off the bat that four of these parts are not reprintable.

But, James White prints the part where Crosier does infer that the Daily is Christ's Sanctuary ministry; but, he is only going to reprint those four parts. He is not going to reprint the other four. But, in order for James White to reprint Crosier's four parts, he has to print it in two issues. He had to print it twice in September 1850.

Do you follow me?

There was not enough room in his *Review and Herald* in September 1850, so he printed two *Review and Heralds* in September 1850 so he could get all of Crosier's article on Christ moving from the Holy Place to the Most Holy Place.

OMITTED INACCURACIES

Now, you will notice from Gerard Damsteegt that he is giving the historical evaluation that Adventists always knew that there were parts of Crosier's articles that were incorrect and that they could not be reprinted.

"She [Ellen Harmon] said: 'The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was His will that Brother C. should write out the view which he gave us in the *Day Star Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint' (Letter. E. G. White to Curtis, *Word to the Little Flock*, 12). **Seventh-day Adventists have usually interpreted this statement to mean that Crosier's presentations were not without mistakes, but that his major typological argumentation was correct. Reprints of the article omitted the aspects which they felt to be inaccurate**." P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 125.

NEVER COULD REPRINT HIS COMPLETE DOCUMENT

Now, on the next page you have W. A. Spicer giving testimony to the same thing: They always knew that Crosier's articles had error in them, and they never reprinted those four sections.

> "Sad to say, young Crosier walked in the light of the Sabbath truth but a very little time. He later repudiated the sanctuary teaching that he had helped to establish. **Our pioneer brethren reprinted his exposition on the sanctuary several times in their early papers, but they never could reprint his complete document.** In it he had added to the sanctuary exposition some ideas on the age to come—a temporal millennium, with a glorious age on this earth at the Second Advent. **These things our brethren always omitted**. These teachings of the age to come were all abroad in those days. The doctrine never fitted in with the definite advent message; and doubtless this leaven of error helped to lead the younger men away from the Sabbath and the sanctuary truths. He soon turned to bitter opposition to our early movement." W. A. Spicer, *Review and Herald*, December 14, 1939

The point is, there are those people today that take Sister White's endorsement of Crosier's article in *A Word to the Little Flock,* people like Heidi Heikes, Heidi Heikes with his foolish book about the Daily being Christ's Sanctuary ministry. This is one of his arguments.

People that do this are disregarding the historical facts. They never could reprint all of Crosier's articles. And to insist that Ellen White's endorsement in *A Word to the Little Flock* is a blanket endorsement of Crosier's position is to insist that Adventists believe that there is going to be a thousand years of peace. It is a foolish argument.

It is a misrepresentation of history, and it is done to deceive people and to produce confusion and darkness.

So, you have two historians, Spicer who is deceased and Damsteegt who is still alive; but, I guarantee you, Spicer or Damsteegt, neither one of them, would agree with me with what I present. Okay, they would not. So, you have two antagonistic historians that are in agreement with what I am telling you. There is no justification whatsoever for taking Ellen White's endorsement of Crosier's article to mean that everything in it was perfect.

CROSIERS' ARTICLE REPRINTS

SEPTEMBER 1850

***THE ADVENT REVIEW*—VOLUME 1, AUBURN NY, NUMBER 3**
***THE ADVENT REVIEW*—VOLUME 1, AUBURN NY, NUMBER 4**
***THE ADVENT REVIEW*—VOLUME 1, AUBURN NY, NUMBER SPECIAL**

When James White began to print Crosier's article in September of 1850, of *The Review and Herald,* that was Volume 1, Number 3

But, he could not get it all in Volume 1, Number 3; so, he finished off the article in Volume 1 of *The Review and Herald,,* Number 4. And when did he do this? In September of 1850.

Well, what happened in September of 1850? Sister White had a vision that says, "September 23, 1850 the Lord showed me . . . . When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but **since 1844**, in the confusion, **other views have**

been embraced, and darkness and confusion has followed. *The Review and Herald,* November 1850."

Who was her husband? He was the editor of *The Review and Herald.*

So, what did he do when his wife said, "Do you know what I just was told by the Lord, James? I was told that we were not supposed to be introducing the views of the Daily that contradict the Pioneer understanding that the Daily is Paganism, because it is bringing darkness and confusion."

So, what did James White do? In September of 1850 he printed another *Review and Herald,* three in one month. It is called Volume 1, Special Edition.

And what did he do? He reprinted Crosier's article and removed what Crosier said about the Daily!

Brothers and Sisters, this is historical proof that James and Ellen White understood that Crosier's view about the Daily was wrong and that it brought darkness and confusion.

And what was Crosier's view about the Daily? That it was Christ's Sanctuary ministry.

So, in *Early Writings,* 74, when she says, "September 23rd, the Lord showed me that the Millerites had the correct view of the Daily," the historical evidence is that the Millerites understood—

Now, Brothers and Sisters, **Brothers and Sisters**, do not miss this fact: What is this: September **1850** Sister White is shown that since 1844 other views of the Daily had been embraced; May **1850**, Arnold presents the Daily as the Jewish sanctuary; September **1850**, part 1 of 2 of Crosier's article is published, inclusive of his presentation of the Daily as Christ's Sanctuary ministry; September **1850**, part 2 of 2 of Crosier's article is published; September **1850**, Crosier's article is reprinted, but his view on the Daily has been removed? What is taking place?

We see the same year that this 1850 Chart is produced, and what does this Chart say about the Daily? "Pagan Dominion or The DAILY taken away. Dan. 11:31 508."

Ellen White knew what those who gave the Judgment Hour's cry position of the Daily was. When she says they had the correct view, she knew that the correct view was that it represented the Pagan Dominion being taken; the Daily represented Paganism.

And in this year, 1850, the historical record proves that she rejected and her husband rejected the teaching that the Daily represents Christ Sanctuary ministry, which is the teaching that the Biblical Research Institute of the Seventh-day Adventist Church upholds. It is the teaching that the self-supporting ministries, such as Heartland and Steps to Life support. It is the teaching that brings darkness and confusion.

Now, notice this concerning the 1850 Chart. This is in November of 1850. This is the same month that she has the vision that she records that ultimately goes through the evolution in 1851, and then in 1882 ends up in *Early Writing,* in this very month, **in this very month**, in November of 1850. It says,

> "Monday we returned to Dorchester where our dear Brother Nichols and family live."—

Right up here [referring to the 1850 Chart, upper right-hand corner], "Published by Otis Nichols, Dorchester, Massachusetts." Okay? She is talking about this, right? Do you see it, this Chart?

—"There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart**. I saw it was needed and that **the truth made plain upon tables** would effect much and would cause souls to come to the knowledge of the truth." *Manuscript Releases*, number 15, 210—November, 1850.

She had a vision at Nichols's house in Dorchester—that is all on this Chart—saying, "You need to make a chart."

And what does she say about the chart? How does she describe it?

Go to Habakkuk 2, "I saw the need of getting out a chart," and what would it do? It was needed, "that the truth made plain upon tables." Habakkuk 2, verse 2, says, "And the Lord answered me and said, Write the vision, and make *it* plain upon tables, ..." She is saying that this Otis Nichols 1850 Chart, printed in Dorchester, Massachusetts, is a fulfillment of Habakkuk, just like she says in *The Great Controversy* that the 1843 Chart is a fulfillment of Habakkuk.

Okay, do you see that? Do you see when she got this vision? In the same time that this was going on: "September 23d, the Lord showed me . . . . that the teaching of the Daily as Christ's Sanctuary ministry brings darkness and confusion," and her husband immediately reprinted the article and removed those two paragraphs. It was never reprinted again in Adventism until 1931 when Willie White reprinted it; and, when he did so, he had some false witness in the very tract that he printed. It can be demonstrated.

Now, I want to read something here to you, a longer quote, about this same time period. This is from November 27, 1850.

"I have neglected writing you for some time. I will now give my reasons. First, I had no time to write for weeks after I received Sister Arabella's kind and welcome letter, or I should have complied with her request to have answered it within two weeks. I liked the letter very much. We were all interested in the letter and hope my delay will not prevent you from answering this as soon as you read it, and I will not wait so long next time.

"James' and my health is quite good now. Our home is in Paris, at Brother Andrews', within a few steps of the post office and printing office. We shall stay here some little time. This is a very kind family, yet quite poor. Everything here is free as far as they have. We do not think it right to be any expense to them while here. I want to see you all very much and dear Sister Gorham.

"Our conference at Topsham was one of deep interest. Twenty-eight were present; all took part in the meeting.

"Sunday the power of God came upon us like a mighty rushing wind. All arose upon their feet and praised God with a loud voice; it was something as it was when the foundation of the house of God was laid. The voice of weeping could not be told from the voice of shouting. It was a triumphant time; all were strengthened and refreshed. I never witnessed such a powerful time before.

"Our next conference was in Fairhaven. Brother Bates and wife were present. It was quite a good meeting. **On our return to Brother Nichols', the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the three angels' messages, with the two former being made plain upon tables**."—

That is right down here, [indicating the lower left corner of the 1850 Chart]. Okay? They are on this Chart, what she is talking about.

Continuing on:

> —"I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them, containing present truth, to put in the hands of those that hear, and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw which will appear in the paper.
>
> "How do you all get along? Are you all striving for eternal life? I want to see you very, very much and think I shall before long. Now is the preparation time and I hope we shall all make sure work for eternity. Time looks very short and what we do we must do quickly.
>
> "November 20, one week ago, Brother Henry Nichols and self went to Topsham. We had just risen from the dinner table Thursday [Nov. 21], when one of Brother Foey's children came in and said their mother was insensible. We hastened over the river one mile and found our dear Sister Foey dying. My distress was great as I found she did not know me. She continued long in great distress until between three and four o'clock and then breathed her last. She has left a husband and three children to mourn their loss.
>
> "Friday morning [Nov. 22], Brother Henry came to Paris for James to shave him to attend the funeral. We had a very solemn, interesting time. The Lord did not leave us but let His Spirit rest upon us. Sister Foey's last days were decidedly her most spiritual and best days. Brother Foey has this to console him, that she died a Christian. He bears up well. God gives him grace to endure the affliction. Oh, how good it is to have a hope in God that will sustain in all scenes of trial and affliction. Praise God for a hope, a good hope. What would you, any of you, give for your hope?
>
> "Hold fast the faith. Be strong in God and lean upon His everlasting arm. It will never fail you but will bear you up under every affliction. I hope you will all grow stronger and stronger in the truth. Do not falter but press your way to the kingdom."—

Here we go. Here is what I want you to see.

> —"One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel."—

Okay? Brother Hewit is saying that Ellen White is Jezebel and she has introduced three errors.

> "—We told him of some of his errors in the past, **that the 1335 days were ended** and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged."—

Now, I want you to see this. I have something to say about this paragraph that I want you to follow, if you can.

If you have ever dealt with those in Adventism that reapply the time prophecies at the end of the world, they only have three quotes that they use—they use lots of quotes, but they have three primary quotes that they use. This is one of them; because, they will go there and say, "We told him of some of his errors in the past," and they will claim that when she says "that the 1335 days were ended" that that was one of his errors. Do you see how you can kind of twist that grammar a little bit: "We told him of some of his errors in the past? We also told him that the 1335 days were ended; but the time setters say we told him some of his errors in the past and one of those errors was that you are teaching the 1335 days is ended and that is an error." So, you can twist it either way.

The first time I had a face-to-face confrontation with Eugene Prewitt was in Oklahoma, and he is arguing that the Millerite History does not repeat at the end of the world, and I give him a couple of quotes in the Spirit of Prophecy.

And he says, "Jeff, you know that Ellen White was a careless writer."

And I said, "What do you mean?"

And he went to this quote. He says that this quote proves that she is a careless writer; because she knows that I know that the time setters can twist this quote, if they wish to.

Now, the fact that someplace like Washita has the influence that teaches its students that Ellen White is a careless writer is one thing; but, is she a careless writer here?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No, she is not.

> —"I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Everyone felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot write. It had a great effect upon Brother Hewit. He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting, and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him.
>
> "Much love to dear Sister Gorham. Tell her to be strong. God is with her and He will not leave her. Much love to you all. I hope the children will not get sleepy, but will be interested in the truth and be diligent to make their calling and election sure. Write, be sure and write, and do not do as I have done. I love you, all of you. Write." *Manuscript Releases*, volume 16, 206–209. Written from Paris, Maine, November 27, 1850.

Brothers and Sisters, what is the historical context of this; where is she writing this at? She is writing this in 1850, in Brother Nichols's house.

In this time period, what is the Lord doing? He is showing that the Pioneers have the correct view of the Daily, and she is dealing with that. She is saying that Christ's Sanctuary ministry is the false view of the Daily.

In this history, this very history—not this very history and not just the very year, but the very month of the year she is getting visions and she is clarifying this truth about the Pioneer position of the Daily, saying those that gave the Judgment Hour Cry had the correct view of the Daily; and, in the same paragraph, she says, "I saw that the 1843 Chart was directed by the hand of the Lord and it should not be altered and that those that gave the Judgment Hour Cry had the correct view of the Daily."

And what does it say about the Daily on this 1843 Chart? Well, it says that it was taken away in AD508; and, at 1335 years later brings you to 1843 and that the 1335 is in the past.

Can you imagine, in the very month, in the very year, that she would tell Brother Hewit from Dead River that it was still future?

Okay, these time setters, **these time setters**, and these people that believe that Sister White is a careless writer. History does not uphold this.

So, I want you to see, in connection with the Daily, Ellen White even understood the 1335.

Ellen White just did not put her seal of approval on the Daily being Paganism; she understood that it started the 1335-year prophecy, which ended in 1843, and she defended that position in public against Brother Hewit from Dead River. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And in the same month, where she is saying that Christ's Sanctuary ministry as the Daily only brings darkness and confusion; and, her husband, in response to that vision, removes that teaching from the *Review and Herald.*

1850 CHART

Up here in your notes, where it says "1850 Chart," this is what it says right here [referring to the third column from the left on the 1850 Chart, the text following Jesus on the cross in AD31]. I wanted you to be able to have it in your notes.

Ten Horns Arose	490
Pagan Dominion or The DAILY Taken Away Daniel 11:31	508
Papacy Set Up	538

1843 CHART

And then on the 1843 Chart over here [referring to the center column, underneath Jesus on the cross in AD31]:

508

Taking away of the daily sacrifice. Dan. 12:11, 12

Okay, these are these two Charts.

Sister White understood that these men had the correct view, and she understood that it initiated the 1335-year prophecy that ended in 1843; and, she understood that it represented the Pagan Dominion being taken away in 508.

Under these two references to the Charts you have another quote in the time period of Brother Nichols, and she is rebuking people from making other charts because their artwork is satanic; whereas, she says that the artwork upon these two Charts is heavenly. She says,

> "I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. I saw that **God was in the publishment of the chart by Brother Nichols**."—

Who was in the publishment of this 1850 Chart? God!

> —"I saw that there was"—*WHAT?*—"**a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.
>
> "I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting."—

Now, this is the one that I want you to think through.

> —"I saw that **the charts ordered by God struck the mind favorably**, even **without an explanation**."—

"I saw that the charts," plural, "ordered by God . . . ." What charts, in the plural, were ordered by God? These two Charts [the 1843 and 1850 Charts] were ordered by God."

These two Charts are a fulfillment of Habakkuk 2.

> —"There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth.
>
> "I saw that if the means that has been wasted in getting out charts had been spent in getting out the truth clear before the brethren in publishing tracts, etc., it would have done much good and saved souls. I saw that the chart-making business has spread like the fever." *Manuscript Releases*, number 13, 359; **1853**.

1858

THE 1290 AND 1335 DAYS

I have following an article from the *Review and Herald,* January 28, 1858. The reason I have it in your notes is because you can see that in 1858 they are still teaching that the Daily is Paganism. You have it in your reference, eight years after 1850 they still understand the Daily is Paganism.

> "ANOTHER important prophetic period upon which the Advent doctrine is based, is the 1335 days of Daniel 12, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:
>
> "'And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.' Daniel 12:11–13.
>
> "The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire. **What is the—'daily' (sacrifice) and the 'abomination that maketh desolate'?** It will be noticed that the word, sacrifice, is in italics: denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chapter 11:31 and 8:11–13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by Josiah Litch that we cannot do better than quote his language:*
>
> "'The daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. **This is acknowledged on all hands**. It is a gloss or construction put upon it by the translators. The true reading is, "the daily and the transgression of desolation;" daily and transgression being connected together by "**and**" the daily desolation and the transgression of desolation. **They are two desolating powers** which were to desolate the Sanctuary and the host.'
>
> "**From this it is evident that the 'daily,' can have no reference to the Jewish worship** to which it has been applied by the older and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.
>
> "**The daily and the abomination then, are two desolating powers** which were to oppress the church: can we ascertain what these powers are? **We have only to adopt William Miller's method of reasoning on this point to arrive at the same conclusion with him**. He says:
>
> "'I read on, and could find no other case in which if [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take away;' 'he shall take away the daily'; 'from the time that the daily shall be taken away'; &c. I read on and thought I should find no light on the text. Finally I came to 2 Thessalonians 2:7, 8, 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out

of the way, and then shall that wicked be revealed.'&c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is 'the daily!' Well, now, what does Paul mean by 'he who now letteth' or hindereth? By 'the Man of Sin,' and the 'wicked,' Popery is meant. Well what is it which hinders Popery from being revealed? Why it is Paganism. **Well, then, 'the daily' must mean Paganism**.'+

"We see from Daniel 8, that it is the little horn, which succeeded the goat, or Grecian empire, that takes away the 'daily;' and it is the only power brought to view after the division of Alexander's kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel's other visions. Now **it is a fact that a change did take place in the Roman power from Paganism to Papacy. Paganism from the days of the Assyrian kings down to the time of its modification into Popery**, had been **the daily**, or as Professor Whiting renders it, '**the continual' desolation**, by which Satan had stood up against the cause of Jehovah. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemies of Popery.

"**But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down.** That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isaiah 16:12; Amos 7:9, 13, margin. Ezekiel 28:18. Concerning the sanctuary of the daily of Daniel 8, we offer the following from Apollos Hale:*

"'**What can be meant by the 'sanctuary' of Paganism?** Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called **the Pantheon**. Its name signifies the 'temple or asylum of all the gods.' The place of its location is Rome.+ The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly 'his sanctuary.'"

"**Having now ascertained that the daily is Paganism**, and the transgression of desolation, or 'the abomination that maketh desolate,' is the Papacy, and that t**he especial sanctuary of Paganism was the Pantheon**, and that the 'place' of its location was Rome, we inquire further.

"1. **Was Paganism 'taken away' by the Roman civil power?** The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:

"'His first act of government was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity.'++

"2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

"'The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony.'*

"This record from the pen of the historian is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied of its application.

"From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated. Therefore,

"3. When did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but **when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion**, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the 'abomination that maketh desolate,' was already at work. And it is in the light of this scripture that we must understand our Lord's words in Mathew 24:15, concerning the abomination of desolation, where he makes evident reference to Daniel 9:27. For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints and desolate the church of the Most High.

"**Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan**; but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of Most Christian Majesty and Eldest Son of the Church.+ 'Between that time and A.D. 508 by "alliances," "capitulations" and conquests, "the Avborici," the "Roman garrisons in the west," Brittany, the Burgundians and the Visigoths, were brought into subjection.'++

"'Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff.

"From that time, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. **The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense**; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones,—perhaps their lives,—must be laid on the altar. SS

"* Prophetic Exposition, Volume 1, 127.
"+ Advent Manual, 66.
"* Advent Manual, 68.
"+ 'Goodrich's Universal Hist. and Gutherie's Geog.'
"++ Croley, 55.
"* Croley, 207, 208.
"+ Mosheim Christian History, Volume 1, 132, 133.
"++ Advent Manual, 73.
"SS Ibid.,75, 76.

"In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the Pagan.* Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in **508**. Book 2, 129.

"What was the condition of the See of Rome at this time? 'Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

"1. **He 'left Paganism'** when he entered the 'church of Rome.'

"2. He found his way to the Papal chair by striving with his competitor even unto blood. Du Pin.

"3. By the adulation paid to him as the successor of St. Peter.

"4. By the excommunication of the Emperor Anastasius.+

"'How much,' says Mosheim, 'the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High.'++

"By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were 'placed' in a position to justify open hostilities in behalf of their master at Rome. 'In **508** the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital.'

"**Gibbon, under the years 508–514**, speaking of the commotions in Constantinople, says 'The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace." SS

"With the following extract from Appollos Hale, we close the testimony on this point: '**We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the "patrimony of St. Peter") in 508**. We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls and is broken into fragments. One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A.D. 508.

"'In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch' Christianized.

"'The pontiff for the period on which we stand is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . **. In 508** the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, **at what time was Paganism so far suppressed, as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being "placed," or "set up" in the room of Paganism, but 508?** If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination.

"The others are at length subdued, 'and kings, and peoples and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while 'drunken with the blood of the martyrs of Jesus,' to 'think they are doing God service,' and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell'*

"We have the date. **The 'daily' was taken away, and the abomination that maketh desolate set up in 508**. Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Pope by the arm of Buonaparte. The 1335 days bring us 45 full years this side of that event.

"But some may say, How is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week." *Review and Herald*, January 28, 1858.

MANUSCRIPT RELEASES VOLUME TWENTY

Errors and Dangers of Prescott and Daniells; The Cities to Be Worked

(A. G. Daniells was elected president of the General Conference in 1901. This suggests that this document was written in 1910, a time when Mrs. White was very concerned about Daniells' neglect of the cities and his involvement in the controversy over the "Daily.")

Now, recently Steve Wohlberg was saying that he does not have to take a position on the Daily because Ellen White never had a position on the Daily, and if it is good enough for the prophetess to take that position, it is good enough for him.

Well, Ellen White did have a position on the Daily. She said the Millerites had the correct view of it, and she understood it was Paganism. She understood that when Paganism was taken away, the 1335 began; and, she understood that other views than that only produced darkness and confusion.

And the one that you can demonstrate from the history of 1850 that was really isolated as bringing darkness and confusion is Crosier's view that the Daily represented Christ's Sanctuary ministry; so, I think she had an understanding what the Daily was, not only what it was but what it represented because, if you left that position, you go into darkness and confusion.

But, in 1910 Ellen White also rebuked the General Conference President and W. W. Prescott for pushing this same view as Crosier's.

And no historian is going to argue that Prescott and Willie White and A. G. Daniells, that when they were pushing the Daily, they were pushing the idea that the Daily represented Christ's Sanctuary ministry. Everyone knows that.

But, you have got the entire article here from *Manuscript Releases,* volume 20.

When was this released? Well, it was released in 1988; so, it is available for students of Adventism to consider in 1988.

When did Willie White and Prescott and Daniells establish the false view of the Daily in Adventism? From 1919 to 1931 is when they accomplished their work. By 1931, forget about it!! Adventism is going to teach that the Daily represents Christ's Sanctuary ministry because they have accepted the interpretation of the Scriptures that comes from apostate Protestantism and Catholicism. And from this point on, the Daily is identified as Christ's Sanctuary ministry.

Awe, there are some voices that are opposing this that know better, but the tide has totally turned from that point on.

And then in 1988, the Ellen White Estate releases for us this statement from 1910 at the very time the Daily was being agitated by Prescott, Daniells, and Willie White.

First paragraph,

> "At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And there was Brother Daniells, **whose mind the enemy was working**;"—

What does that mean? What does it mean that the enemy is working your mind? It means the Holy Spirit is not working your mind.

> —"and **your mind and Elder Prescott's mind were being worked by the angels that were expelled from heaven**."—

Whoa!

> —"Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is **a work of Satan's devising**. To **correct little things in the books written**, you suppose would be doing a great work. But I am charged, **Silence is eloquence**."—

They wanted to go into Uriah Smith's book, *Thoughts on Daniel and Revelation,* and remove what he said about the Daily being Paganism. That is why in this time period one of the men that is fighting against Willie White and Prescott and Daniells is a man named Larry Smith.

Who is Larry Smith? That is Uriah's son, and he knows what they want to do and he is standing with his dad: the Daily is Paganism.

> —"I am to say, Stop your picking flaws. If this purpose of the devil could only be carried out, then [it] appears to you [that] your work would be considered as most wonderful in conception. It was the enemy's plan to get all the supposed objectionable features where all classes of minds did not agree.
>
> "And what then? **The very work that pleases the devil would come to pass**. There would be a representation given to the outsiders not of our faith just what would suit them, that would develop traits of character which would"—*DO WHAT?*—"**cause great confusion**"—

Other views of the Daily have been adopted that bring confusion and darkness.

> —"and occupy the golden moments which should be used zealously to bring the great message before the people. The presentations upon any subject we have worked upon could not all harmonize, and the results would be to confuse the minds of believers and unbelievers. This is **the very thing that Satan had planned that should take place**—anything that could be magnified as a disagreement.
>
> "**Read Ezekiel, chapter 28**."—

Lord willing, when we begin to prove these doctrines from our Bible study, we will look at Ezekiel 28; because, Ezekiel 28 is where the very root of the Daily is identified. Ezekiel 28 is about the exaltation of Lucifer, and she is marking it; because, as they are trying to say that the Daily represents Christ's Sanctuary ministry, not only were they rejecting the true view of the Daily, a symbol of self-exaltation, but they were manifesting that very self-exaltation in their own experience. She emphasizes they would bring confusion into our ranks.

> —"Now, here is a grand work, where strange spirits can figure. But the Lord has a work to [be] done to save perishing souls; and the places which Satan, disguised, could fill in, **bringing confusion into our ranks**, he will do to perfection, and all those little differences will become enlarged, prominent.
>
> "And **I was shown**"—

And what does it mean, "And I was shown"? God specifically told her this.

> —"And I was shown **from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work**. Should **Satan's wiles be brought in, should this "Daily" be such a great matter** as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? **It should not, whatever may be**. This **subject should not be introduced**,"—

Sister White understood the Daily, and she understood that teaching the Daily was Christ's Sanctuary ministry is something that came from angels that were expelled from Heaven and that

it only brings confusion and darkness; and, she knew the Pioneer position that the Daily represented Paganism, and that when the Daily was taken away, the 1335-year time prophecy began. She knew that. She knew the difference, no matter what these guys want to say.

> —"It should not, whatever may be. This subject should not be introduced, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but **your silence is eloquence**. I have **the matter all plainly before me**. If the devil could **involve any one of our own people on these subjects, as he has proposed to do, Satan's cause would triumph**. Now the work without delay is to be taken up and not a [difference] of opinion expressed.
>
> "Satan would inspire those men who have gone out from us to unite with evil angels and retard our work on unimportant questions, and what rejoicing [there] would be in the camp of the enemy. Press together, press together. Let every difference be buried. Our work now is to devote all our physical and brain-nerve power to put these differences out of the way, and all harmonize. If Satan could with his great unsanctified wisdom be permitted to get the least hold, [he would rejoice].
>
> "Now, **when I saw how you were working, my mind took in the whole situation and the results if you should go forward and give the parties that have left us the least chance to bring confusion into our ranks**. Your lack of wisdom would be just what Satan would have it. **Your loud proclamation was not under the inspiration of the Holy Spirit**. I was instructed to say to you that your **picking flaws in the writings** of men that have been led of God is not inspired of God. And if this is the wisdom that Elder Daniells would give to the people, by **no means give him an official position**, for he **cannot reason from cause to effect**. **Your silence on this subject is your wisdom**. Now, everything like **picking flaws in the publications** of men who are not alive is not the work God has given any of you to do. For if these men—Elders Daniells and Prescott—had followed the directions given in working the cities, there would have been many, very many, convinced of the truth and converted, able men that [now] are in positions where they never will be reached.
>
> "All the world is to be regarded as one great family. And when you have such a fountain of knowledge to draw from, why have you left the world to perish for years with the testimonies given by our Lord Jesus Christ? True religion teaches us to regard every man and woman as a person to whom we can do good.
>
> "This has been in print many years: 'A Balanced Mind,' testimony to Elder Andrews. The mind may be cultivated to become a power to know when to speak and what burdens to take up and to bear, for Christ is your teacher. And I feared greatly for you [when I saw you] **exalting your wisdom and pursuing a course to bring in differences of opinion**. The Lord calls for wise **men who can hold their peace when it [is] wisdom for them to do so**. If you would be a whole man, you need sanctification through Jesus Christ. Now there is a work just started, and let wisdom be seen in every minister, in every president of [a]

conference. But here was a work for you to take hold of years ago where you were needed to lift your voice for this very work. Christ gave all His people special directions what they shall do and the things they shall not do. And there is a little time left us to work out the righteousness of the Lord. You can understand the way of the Lord. **I saw your purpose of carrying things after your own devising** after you were placed as president. You had thought you would do wonderful things, which would be a work God had not placed in your hands to do. Now, your work is not to oppress but to release every necessity possible if the Lord has accepted you to serve. But you have very early given evidence that **wisdom and sanctified judgment have not been manifested** by you. **You blazed out matters that would not be received unless the Lord should give light**.

"**I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year**. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility**, you had no moral right to blaze out as you did upon the subject of the 'Daily' and suppose your influence would decide the question.** There was Elder Haskell, who has carried the heavy responsibilities, and there is Elder Irwin and several men I might mention who have the heavy responsibilities.

"Where was your respect for the men of age? What authority could you exercise without taking all the responsible men to weigh the matter? But **let us now investigate the matter**. We must now reconsider whether it is the Lord's judgment, in the face of the work that has been neglected, of showing your zeal to carry the work even another year. If you should carry the work another year with the help that shall unite with you, **there should be a change take place in you and Elder Prescott**. And humble your own hearts before God. The Lord will have to see in you a showing of a different experience, for **if ever men needed to be reconverted at this present [time], it [is] Elder Daniells and Elder Prescott.**

"Seven men should be chosen that are men of wisdom and through the working of the grace of God [give] evidence [of] a reconversion. For any men who are **so blinded that they cannot reason from cause to effect**, that they would ignore the men who have borne the responsibilities of the work and these presidents of conferences, [that] men [who] carry the work for over two years should be disregarded and such an impulsive consequence take place that men would neglect the very work kept before them for years—work the cities—and no, or but very little, attention [be] given to the old men for counsel, but **proclaim the things they choose to give the people**, bears its own testimony of the unsafety of the men to be entrusted with such a grand and wonderful work.

"Christ is not dead. He will never suffer His work to be carried on in this strange way. **Let the books alone. If any change is essential**, God will have the harmony in that change consistent, but when a message has been entrusted to men with the large responsibilities involved, [God] demands faithfulness that will work by love and purify the soul. **Elders Daniells and Prescott both need reconversion**. A **strange work has come in**, and **it is not in harmony with the**

work Christ came to our world to do; and all who are truly converted will work the works of Christ.

"We are everyone [to] work out the work which shall glorify the Father. We have **come to the crisis**—either to conform to the character of Jesus Christ right in this preparatory time or not attempt [it]. Elder Daniells, [you are not] to feel at liberty to let your voice be heard on high as you have done under similar circumstances. **And understand, the president of a conference is not a ruler**. He works in connection with the wise men who occupy the position as presidents whom God has accepted. He has **not liberty to meddle with the writings in printed books from the pens that God has accepted**. They are no longer to bear sway unless they show less of the ruling, dominating power. **The crisis has come**, for God will be dishonored.

"How does the Lord look upon the unworked cities? Christ is in heaven. Now its acknowledgment is to be, 'There is no kingly rule. And now is the crisis of this world. Now I am the Power to save or to destroy. Now is the time when the destiny of all is in My hands. I have given My life to save the world. And "I, if I be lifted up," the saving grace I shall impart will prove that all who will be fashioned after the divine similitude and will be one with Me shall work as I work with My power of redeeming grace.' Whoever will, [let him] take hold with his brethren to do the work given them to do when in responsible places under the counsel the Lord gives, and seek most earnestly to work in complete harmony with Him who so loved the world He gave His life a full sacrifice for the saving of the world. I speak to our ministers, that as they enter upon the work in our cities let there be a calm sacredness attending the ministry of the Word. We cannot make the proper impression upon the minds of the people if we . . . [Lower third of this page left blank.]

"I copy from my Diary. The truth as it is in Jesus—talk it, pray it, believe every word in its simplicity. What would you gain if mistakes are brought before the men who have departed from the faith and given heed to seducing spirits, men who were not long ago with us in the faith? Will you stand on the devil's side? Give your attention to the unworked fields. A world-wide work is before us. I was given representations of John Kellogg.

"A very attractive personage was representing the ideas of the specious arguments that he was presenting, **sentiments different from the genuine Bible truth**. **And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger**. Elder Daniells was in great danger [of] becoming **wrapped in a delusion** that if these sentiments could be spoken everywhere it would be as a new world.

"Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a **spiritual[istic] appearance** and drawing our people to beautiful sentiments that would deceive, if possible, the very elect."—

The very elect is not going to be deceived, but there are going to be people who are standing with the very elect that are going to get deceived. The very elect are the wise virgins. The foolish virgins are going to get deceived, right?

And as the wise virgins in this time period, when the temptation is there to deceive the very elect, as the wise virgins are receiving the outpouring of the Holy Spirit, what are the foolish virgins receiving? The strong delusion of 2 Thessalonians. We will deal with that, too, in connection with the Daily.

> —"were weaving into their experience sentiments of a spiritual[istic] appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect."

What is the very bottom line of spiritualism?

When it comes to the story of King Sault, what did Samuel say? "Rebellion is as witchcraft." Rebellion is witchcraft.

Is witchcraft spiritualism?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Where does Saul end up?

FROM THE AUDIENCE: With the witch of Endor.

BROTHER PIPPENGER: With the witch of Endor.

What was it that King Sault did to produce this train of events that leads him to the witch of Endor? He set his word above God's Word. He had been told what to do, but he went ahead and he did what he wanted to do.

The very bottom line of spiritualism is placing your word above God's Word. That is where it all starts. That is witchcraft.

Witchcraft is identifying how Satan brings you under his influence. How he entrances you it is a magical term dealing with magical deception.

When you are bewitched, who is the first to become bewitched? The witch. It all starts when I place my word above God's Word. That is witchcraft, that is rebellion, and I am the one that has become bewitched. And that is what happened to Daniells and Prescott.

And what sentiments were Daniells and Prescott trying to bring in when this was happening? A wrong view of the Daily.

And what is the true view of the Daily? Is that it is Paganism, and Paganism is the religion of self-exaltation. It is a religion that began in the courts of Heaven when Satan, **when Satan**, set his word above God's Word and introduced into the history of mankind the mystery of iniquity.

The mystery of iniquity is Satan's work in bewitching us. It is Satan's work in getting us to place our word or his word above God's Word.

Do you follow my thought?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Look up *iniquity*. It will define *iniquity* in *Strong's Concordance.* And when you take it down to the root word, what is the root word for *iniquity?* Alpha, **alpha**. That is the Alpha Apostasy.

When were Daniells and Prescott pushing this foolish view? In the time period of the Alpha Apostasy.

So, do not miss what Sister White is saying here about deceiving the very elect and about reading Ezekiel 28. She knew what was going on. She knew that this Daily thing is something that is not only wrong doctrinally but it requires those who are going to preach the wrong view of the Daily to place their word above God's Word and puts them in the position where they are

bewitched; and, therefore, they are a tool in the hand of Satan to bewitch others with their rebellion.

> —"I have to trace with my pen [the fact] that these brethren would see defects **in their delusive ideas that would place the truth in an uncertainty**; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] **when I was shown this matter**,"—

People say, "Oh, Ellen White, she doesn't have a position on the Daily."

> —"when I was shown this matter **when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the 'Daily,' the after results were presented**. **Our people were becoming confused**. **I saw the result**, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God,"—

This is spiritualism. He has placed his word above God's Word. He is believing that he is being inspired by God.

> —"that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strangecrops of evil would take the place of truth.—Ms 67, 1910, 1–8. *Manuscript Release*, volume 20, 17–22.
>
> Ellen G. White Estate
> Washington, D.C.
> December 1, 1988

The strange crops of evil are growing all over Adventism today.

Ellen White places her endorsement on the Pioneer understanding of the 2520.

Ellen White places her endorsement on the Pioneer understanding that the Daily in the Book of Daniel represents Paganism.

Shall we pray?

Benediction: Heavenly Father, we do not want to be those among your people here at the end of the world that are feeding from these strange crops that have been spawned by the introduction of the false view of the Daily in the early part of the 20th Century. We want not the confusion and darkness that it produces not only in your church but in church members. We want to understand the truth of the Daily, that we can be led to the foot of the cross as is illustrated on both Charts, that the self-exaltation, the Paganism that is represented by that symbol, might be removed from us as individuals, that at the foot of the cross we can be cleansed and purified and receive the blessing that is promised at the end of that prophecy that starts when self-exaltation is

removed, the blessing of the experience of the outpouring of the Spirit. We ask that you make that happen in each of our lives, and we ask a blessing upon the work that we are doing here. We thank you for all these things in Jesus's name. Amen

HABAKKUK'S TWO TABLES #5

Part One: THE SPIRIT OF PROPHECY

Presentation by Jeff Pippenger

INVOCATION BY BROTHER JEFF PIPPENGER: HEAVENLY FATHER, WE INVITE YOUR PRESENCE TO BE WITH US HERE THIS MORNING. WE WANT TO BE DIRECTED AND GUIDED BY YOUR HOLY SPIRIT. WE WOULD ASK THAT YOU PROVIDE THAT TO US AT THIS TIME. WE WANT TO RECEIVE THE OUTPOURING OF THE LATTER RAIN. WE PRAY THAT YOU WOULD ACCOMPLISH THAT AS WELL. I ASK THAT YOU WOULD TAKE CONTROL OF THE WORDS AND THOUGHTS THAT I SHARE, THAT YOU WOULD FORGIVE ME OF ANYTHING THAT IS PREVENTING ME FROM BEING USED TO SHARE THIS MESSAGE AT THIS TIME, THAT YOU PREPARE THE HEARTS AND MINDS OF THOSE THAT HEAR THIS MESSAGE TO RECEIVE THE RAIN THAT YOU HAVE FOR THEM THIS MORNING. WE WANT TO CONCLUDE THIS PART OF THIS SERIES, SO WE WOULD ASK THAT YOU WOULD BIND THIS THOUGHT OFF FOR US TODAY. WE THANK YOU FOR ALL THESE THINGS IN JESUS'S NAME. AMEN.

BROTHER PIPPENGER: We are dealing with Habakkuk's Two Tables, which are the two Charts that are behind me. On my right are the 1843 Chart, and my left the 1850 Chart. We are going to spend quite a bit of time on these Charts.

And today is our fifth presentation, and we are ending our discussion showing that Ellen White is in agreement with the major truths on this 1843 Chart that the leadership from both the self-supporting work of Adventism and the leadership of the Conference is rejecting. We have gone through and have shown that Sister White believed in, agreed with the 2520 time prophecy.

We went through yesterday and showed that she understood that the Daily was Paganism and that it was, what she called, the correct view; and that the teaching that the Daily represented Christ's Sanctuary ministry came from, angels that were expelled from Heaven and brought confusion and darkness.

Along the way we have shown that she understood that the 1335 time prophecy ended in the past, to her day and age. She made this claim in 1850; she knew that it ended in 1843.

And the other primary truth on these Charts, which institutions such as the Biblical Research Institute of the Adventist Church rejects is the Trumpets. And here we see on this Chart [referring to the 1843 Chart] not only a symbol of Islam, but a symbol of the Fifth Trumpet, and here a symbol of the Sixth Trumpet. And then when they did the 1850 Chart, here is the Fifth Trumpet and here is the Sixth Trumpet. We want to make sure we understand that Sister White was in agreement with the Pioneer understanding of the Trumpets.

THE RISE AND FALL OF NATIONS

We are going to begin with a principle.

> "Every nation that has come upon the stage of action has been **permitted** to occupy its place on the earth, that it might be seen whether it would fulfill the

purpose of 'the Watcher and the Holy One.' **Prophecy has traced the rise and fall of the world's great empires—Babylon, Medo-Persia, Greece, and Rome**."—

And what I am wanting you to see is that prophecy traces the rise and fall of kingdoms.

—"With each of these, as with nations of less power, **history repeated itself**. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another. . . ."—

Then on page 184 of the quote, she says:

—"**From the rise and fall of nations as made plain in the pages of Holy Writ**, they need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and its magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,--how completely has it passed away! As 'the flower of the grass' it has perished. So perishes all that has not God for its foundation. Only that which is bound up with His purpose and expresses His character can endure. His principles are the only steadfast things our world knows." *Education*, 177, 184.

What I am saying here is that Ellen White repeatedly teaches that prophecy is illustrated through the histories of the rise and fall of nations.

Okay, if you do not understand this, then you will be searching for other fulfillments in the prophecies you are studying; but, the prophecies are illustrating the rise and fall of kingdoms.

AS MADE PLAIN IN THE BOOKS OF DANIEL AND THE REVELATION

In *Prophets and Kings,* page 548, it says,

"**From the rise and fall of nations as made plain in the books of Daniel and the Revelation**, we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away! As 'the flower of the grass,' it has perished. James 1:10. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation. Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows." *Prophets and Kings*, 548.

Now, the reason I am saying that is that this is a principle of prophetic interpretation that was understood by the Millerites; and, when the Millerites come to the study of the Trumpets, they are basing their conclusions about the Trumpets upon this principle, that the Trumpets are part of the illustration of the rise and fall of kingdoms.

THE DOWNFALL OF AN EMPIRE

The next quote is from William Miller.

> "In prophetical scripture, the sounding of trumpets is always used to **denote the downfall of some empire**, nation, or place, or some dreadful battle, which may decide the fate of empires, nations, or places. . . ."—

The first point that the Millerites would go to prove this truth is they would g to the Battle of Jericho, which we all remember is the battle that they circled the city. And what were they doing? They were blowing the trumpets, and it was marking that Jericho was going to come down.

> —"In prophetical scripture, the sounding of trumpets is always used to **denote the downfall of some empire**, nation, or place, or some dreadful battle, which may decide the fate of empires, nations, or places. . .
>
> "The last three trumpets will claim our attention in his discourse; the first four"—***THE FIRST FOUR***—"having their accomplishment under Rome Pagan; to the last three under Rome Papal. **These three trumpets and three woes are a description of the judgments that God has sent and will send on this Papal beast, the abomination of the whole earth**." *William Miller's Works*, volume 2, page 115–116.

So, here Miller is describing that the Trumpets represent the bringing down of a kingdom, and now he has set forth the Pioneer understand that the first four Trumpets deal with bringing down Pagan Rome, and the last three Trumpets which are three woes deal with bringing down Papal Rome. And, this is in agreement with the principle that Ellen White Sets forth, that prophecy is describing the rise and fall of kingdoms.

Okay. Now, the next quote is Uriah Smith.

> "We name as the subject of this chapter the seven trumpets, as these constitute the main theme of the chapter, although there are other matters introduced before the opening of that series of events. The first verse of this chapter relates to the events of the preceding chapters, and therefore should not have been separated from them by the division of the chapter."—

Do you know what he is talking about?

Go to Revelation 6.

Now, I do not think that Uriah Smith or the Millerites fully understood what Uriah Smith is commenting on here. I think that Uriah Smith's comments are accurate, but they are incomplete.

If you go to chapter 6 of Revelation, and you go to verse 12, it says,

> "[12]And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; . . . ." Revelation 6:12, (KJV).

In chapter 6, you have seen the Lion of the Tribe of Judah, Jesus, begin to remove the seals from the book that is sealed with Seven Seals; and, in chapter 6 He removes the First Seal, the Second

Seal, the Third Seal, the Fourth Seal. And when you get to verse 12, He removes the Sixth Seal, and it is describing things connecting with the Sixth Seal.

And then in verse 17, in connection with the Sixth Seal, it says,

> "[17]For the great day of his wrath is come; and who shall be able to stand?" Ibid. 6:17, (KJV).

And the "great day of his wrath" is the Seven Last Plagues. So, the Sixth Seal asks the question: "Who is going to be able to stand during the time period when there is no longer any intercession for sin?" And, the answer is chapter 7, the 144,000.

So, chapter 7 is there for a purpose. It is answering the question of the Sixth Seal. So, when you go through chapter 7 and you see the 144,000 and the great multitude that respond to the message of the 144,000.

And then you get to chapter 8, and this is what Uriah Smith is commenting on. Chapter 8 is where the Seventh and final Seal is going to be opened.

> "[1]And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. [2]And I saw the seven angels which stood before God; and to them were given seven trumpets. [3]And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. [4]And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. [5]And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thundering, and lightnings, and an earthquake. [6]And the seven angels which had the seven trumpets prepared themselves to sound." Revelation 8:2-6 (KJV).

And now the Seven Trumpets are going to sound. And what Uriah Smith is going to tell us about, is he is saying the Sixth Seal comes to an end in chapter 6, and then we have the seventh chapter; and, then before John gets back into telling us about the Seventh Seal, he tells us about these seven angels, but then he tells us about this scene in the Sanctuary above.

I do not know that he fully understands that that is part f the story; because, the rise and the fall of kingdoms throughout history has been at the direction of Christ, and Christ directs the rise and fall from the Sanctuary.

This little interlude here in the first six verses of chapter 8 is designed to teach us that Christ is the one that is directing the judgment of these kingdoms.

Let us go back to Uriah Smith, now that we have this passage that he is dealing with, in context.

> —"We name as the subject of this chapter the seven trumpets, as these constitute the main theme of the chapter, although there are other matters introduced before the opening of that series of events. The first verse of this chapter relates to the events of the preceding chapters, and therefore should not have been separated from them by the division of the chapter.

"'VERSE 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

"The series of seven seals is here resumed and concluded. The sixth chapter closed with the events of the sixth seal, and the eighth commences with the opening of the seventh seal; hence **the seventh chapter stands parenthetically** between the sixth and seventh seals, from which it appears that the sealing work of that chapter belongs to the sixth seal."—

The sealing work that belongs to the Sixth Seal, no doubt in the history of the Sixth Seal the 144,000 are going to be sealed; but, the process of the sealing is what is being illustrated in the beginning of chapter 8. The Fire being cast down is the outpouring of the Holy Spirit which seals these people; so, they are not separate.

—"Silence in Heaven.—Concerning the cause of this silence, only conjecture can be offered,—a conjecture, however, which is supported by the events of the sixth seal. That seal does not bring us to the Second Advent, although it embraces events that transpire in close connection therewith. It introduces the fearful commotions of the elements, described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession on the part of the wicked that the great day of God's wrath is come. They are doubtless in momentary expectation of seeing the King appear in, to them, unendurable glory. But the seal stops just short of that event. The personal appearing of Christ must therefore be allotted to the next seal. But when the Lord appears, he comes with all the holy angels with him. Matthew 25:31. And when all the heavenly harpers leave the courts above to come down with their divine Lord, as he descends to gather the fruit of his redeeming work, will there not be silence in heaven?

"The length of this period of silence, if we consider it prophetic time, would be about seven days.

"'VERSE 2. And I saw the seven angels which stood before God; and to them were given seven trumpets.'

"This verse introduces a new and distinct series of events. In the seals we have had the history of the church during what is called the gospel dispensation. In the seven trumpets, now introduced, we have **the principal political and warlike events** which were to transpire during the same time.—

In fact, if you study the structure of Revelation, you will see that the Seven Churches represent the history of the Christian Church from the time of the disciples to the end of the world, and then the Seals repeat and enlarge upon that history, and then the Trumpets repeat and enlarge that history. These are three lines of prophecy that go together, and this is what he is saying. He is saying that the Seals have the history of the Church during the gospel dispensation, and the Trumpets represent the political warlike events in that same history.

—"'VERSES 3–5. And another angel came and stood at the altar, having a golden censer; and there was given unto him much

> incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake.'

"Having as it were, in verse 2, brought out the seven angels, and introduced them before us upon the stage of action, John, for a moment, in the three verses last quoted, directs attention to an entirely different scene. The angel which approaches the altar is not one of the seven trumpet angels. The altar is the altar of incense, which, in the earthly sanctuary, was placed in the first apartment. Here, then, is another proof that there exists in heaven a sanctuary with its corresponding vessels of service, of which the earthly was a figure, and that we are taken into that sanctuary by the visions of John, A work of ministration for all the saints in the sanctuary above is thus brought to view. Doubtless the entire work of mediation for the people of God during the gospel dispensation is here presented.

"This is apparent from the fact that the angel offers his incense with the prayers of all saints. And that we are here carried forward to the end, is evident from the act of the angel in filling the censer with fire and casting it unto the earth; for his work is then done; no more prayers are to be offered up mingled with incense; and this symbolic act can have its application only at the time when the ministration of Christ in the sanctuary in behalf of mankind has forever ceased. And following the angel's act are voices, thunderings, lightnings, and an earthquake—exactly such occurrences as we are elsewhere informed transpire at the close of human probation. (See Revelation 11:19; 16:17, 18.)

"But why are these verses thus thrown in here? Answer: As a message of hope and comfort for the church. The seven angels with their warlike trumpets had been introduced; terrible scenes were to transpire under their sounding; but before they commence, the people of God are pointed to the work of mediation in their behalf above, and their source of help and strength during this time. Though they should be tossed like feathers upon the tumultuous waves of strife and war, they were to know that their great High Priest still ministered for them in the sanctuary in heaven, and that thither they could direct their prayers, and have them offered, with incense, to their Father in heaven. Thus could they gain strength and support in all their calamities.

> "'VERSE 6. And the seven angels which had the seven trumpets prepared themselves to sound.'

"The subject of the seven trumpets"—

And here is what we are dealing with this morning.

—"The subject of the seven trumpets is here resumed, and occupies the remainder of this chapter and all of chapter 9. The seven angels prepare

themselves to sound. Their sounding comes in as **a complement to the prophecy of Daniel 2 and 7**,"—

And if I tell you, "David, you look very nice this morning," I have just complimented you; and, you spell that C-O-M-P-L-I-M-E-N-T.

But this word *complement* is not spelled with an "I." It is spelled C-O-M-P-L-E-M-E-N-T; and, the definition of this word *complement* means to bring to perfection.

So, here Uriah Smith is saying that the Trumpets bring to perfection the prophecies of Daniel 2 and 7.

> —"commencing with the breaking up of the old Roman empire into its ten divisions, of which, in the first four trumpets, we have a description." Uriah Smith, *Thoughts on Daniel and the Revelation*, 475–477.

Now, you will notice Sister White, from *Acts of the Apostles,* to finish off that thought I just inserted there, she says,

> "In the Revelation all the books of the Bible meet and end. Here is **the complement**"—*THIS WORD MEANS TO BRING TO PERFECTION*—"Here is **the complement of the book of Daniel**."—

So, if you have not caught it yet, what I am saying is, Sister White clearly upholds the principle that prophecy is illustrating the rise and fall of kingdoms, and this is the Millerite approach to approach to prophecy; so, she is endorsing their approach to prophecy in this regard. But, the Millerites also understood that the Books of Daniel and Revelation, they brought each other to perfection, and Sister White is agreeing with this, and this needs to be recognized when you are dealing with the Trumpets; because, in the Book of Revelation, the way the Trumpets bring Daniel 2 and Daniel 7 to perfection is they tell the story of how the providential forces that brought down Rome, both Pagan and Papal. They go with Daniel 7.

In Daniel 7 we see Pagan Rome disintegrate into ten kingdoms. Out of those ten kingdoms we see the Papacy rise, Papal Rome.

So, what was the providential, historical forces that accomplished the breakup of Rome into the ten nations, and thereafter plucked up the three horns and placed the Papacy upon the throne of the Earth in 538? Well, the answer to that question is the Trumpets in the Book of Revelation, and both the Pioneers and Ellen White place in the record that Daniel and Revelation complement one another. They have to be studied together.

Then she says,

> —"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Daniel 12:4." *Acts of the Apostles*, 585.

Now, in *Manuscript Releases,* volume 9, page 8, it says,

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

So, what we are saying here, what we are trying to show you, is that Ellen White agrees with the pioneer understanding of the Trumpets; and, their understanding is based upon the principle she agrees with, that prophecy is illustrating the rise and fall of kingdoms.

Now, if you are wondering what is on the board, let me explain it to you.

If you are not familiar with the prophecies, this one here, the 150 years of the Fifth Trumpet—of this Trumpet here [indicating the First Woe reflected in the lower right-hand corner of the 1843 Chart]—this 150-year time prophecy; or, if you are not familiar with the 391-year 15-day time prophecy of the Sixth Trumpet, the Second Woe, then break out your Uriah Smith's book on *Thoughts on Daniel and the Revelation,* and he will lay it out for you.

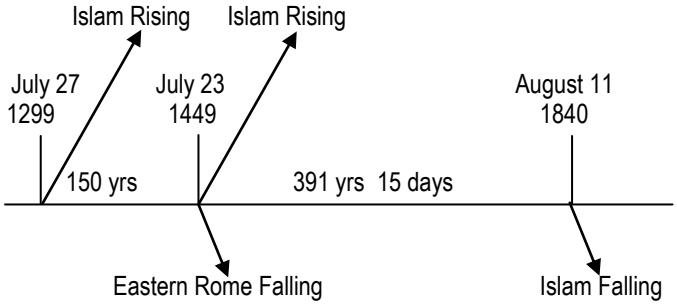


Figure No. 13.

Sometimes we do not recognize that the starting point for this 150 years is, also, actually the starting point for the 391-years and 15 days—it is not, but it is. This 391 years and 15 days begins the very same day that the 150 years ends; so, they cannot be separated. In fact, this date here, July 27, 1449, it seems from my studies to be the most obscure historical waymark to find. To find history that upholds what we teach about July 27, 1449, is very difficult but you do not have to; because, you have the history, real sound history, for July 27, 1299. And you project 150 years to the future and there is the end; but, there is the start of the 391 years and 15 days, and it is spot on in that regard.

Okay. Now, what am I trying to say here? I am saying here that the historical fulfillment of July 27, 1299, was when Othman consolidated the forces of Islam.

So, what I am saying is that in 1299 Islam is rising. Prophecy is the rise and fall of kingdoms.

One hundred fifty years later, Islam begins an empire. Once again, Islam is rising; but, what marks the starting point of the rise of Islam and the Ottoman Empire—this is Islam of Othman [July 27, 1299], and this is Islam of an Empire [July 23, 1449]. What starts this time

period is when the last emperor of Eastern Rome submits to Islam. So, at this point [July 23, 1449], we see Eastern Rome falling.

So, you have in this history, at the beginning of this prophecy [the 150 years time Prophecy], you have a power rising; at the beginning of this prophecy [the 391 years 15 days time prophecy] and at the end of this prophecy [the 150 years], you have a kingdom going down and a kingdom rising. See it?

At the end here [August 11, 1840], a restraint is placed upon Islam. This is the fall of Islam. They are restrained here.

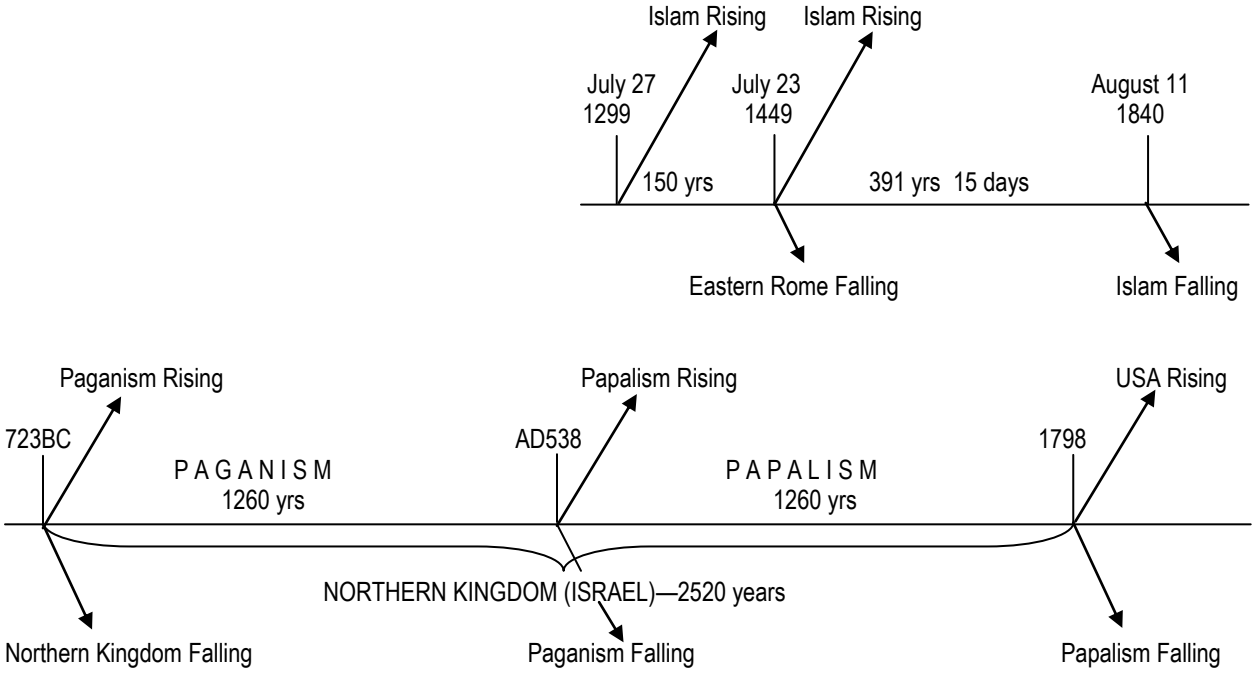


Figure No. 14.

Then when we go to the 2520 against the Northern Kingdom, right here the Northern Kingdom is going down.

And this 2520 is showing 1260 years that Paganism trampled down the sanctuary and the host, followed by 1260 years that Papalism trampled down the sanctuary and the host—I am using the terminology of Daniel 8:13.

And in AD538 we are seeing just 30 years prior Paganism going down; this kingdom is falling. And Papalism is rising.

In 1798, what kingdom of Bible prophecy is rising?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The U.S.A. is rising in 1798, and the Papacy is falling.

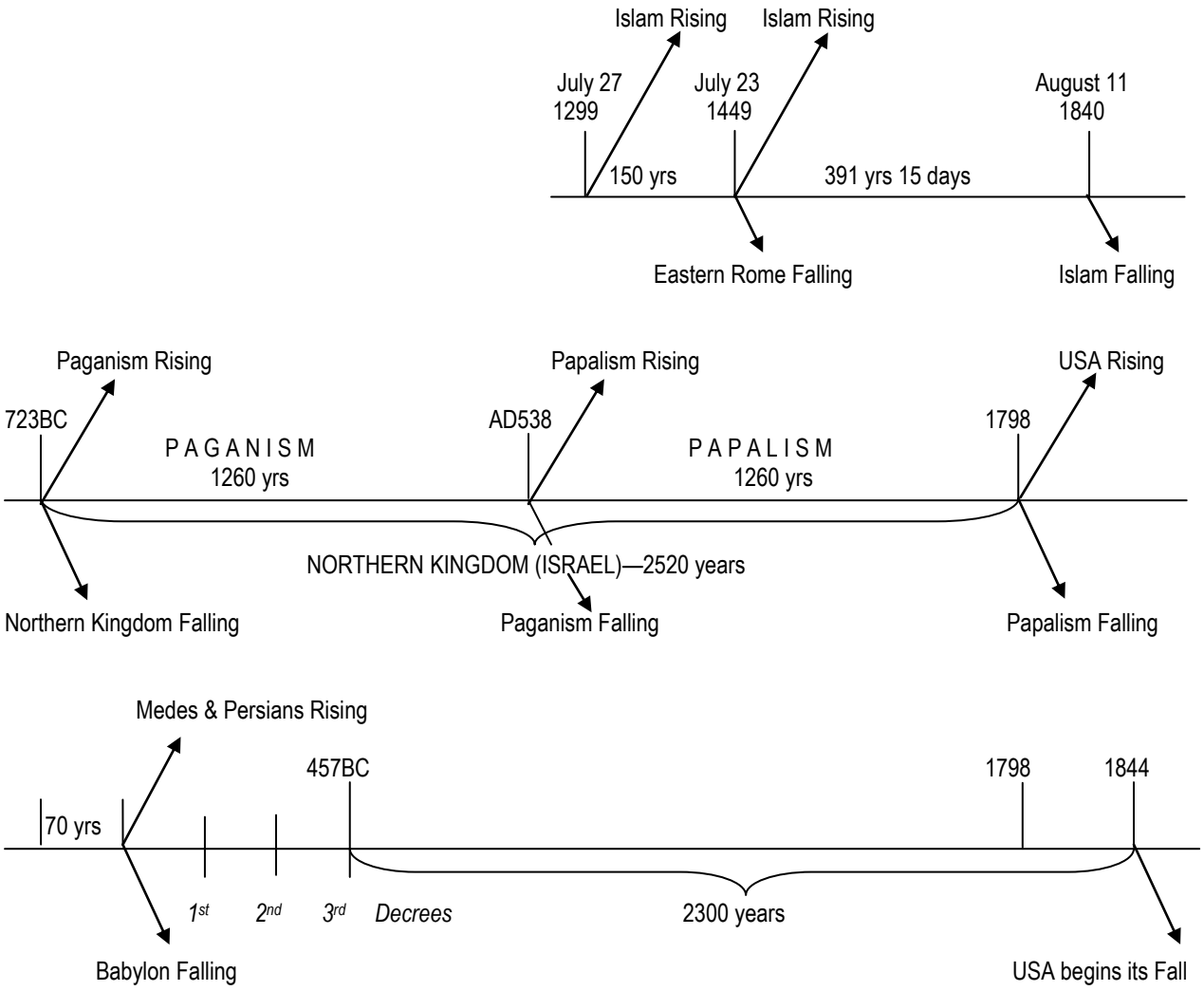


Figure No. 15.

In AD457 Israel was coming back; their national sovereignty is restored. Israel is rising again; but, they only do so after these 70 years of captivity, and then they come out of captivity on three decrees: First, Second, and Third Decrees.

But, at the end of these 70 years, which is part of this beginning history, we see Babylon going down here, when Belshazzar is slain, and we see the Medes and the Persians rising.

In 1844 we see the U.S.A. begin its slide downward; because the U.S.A. has a religious and a political aspect. Beginning in 1842 the Protestants in the United States closed their doors against the First Angel's Message and they suffered a moral fall, so Sister White says.

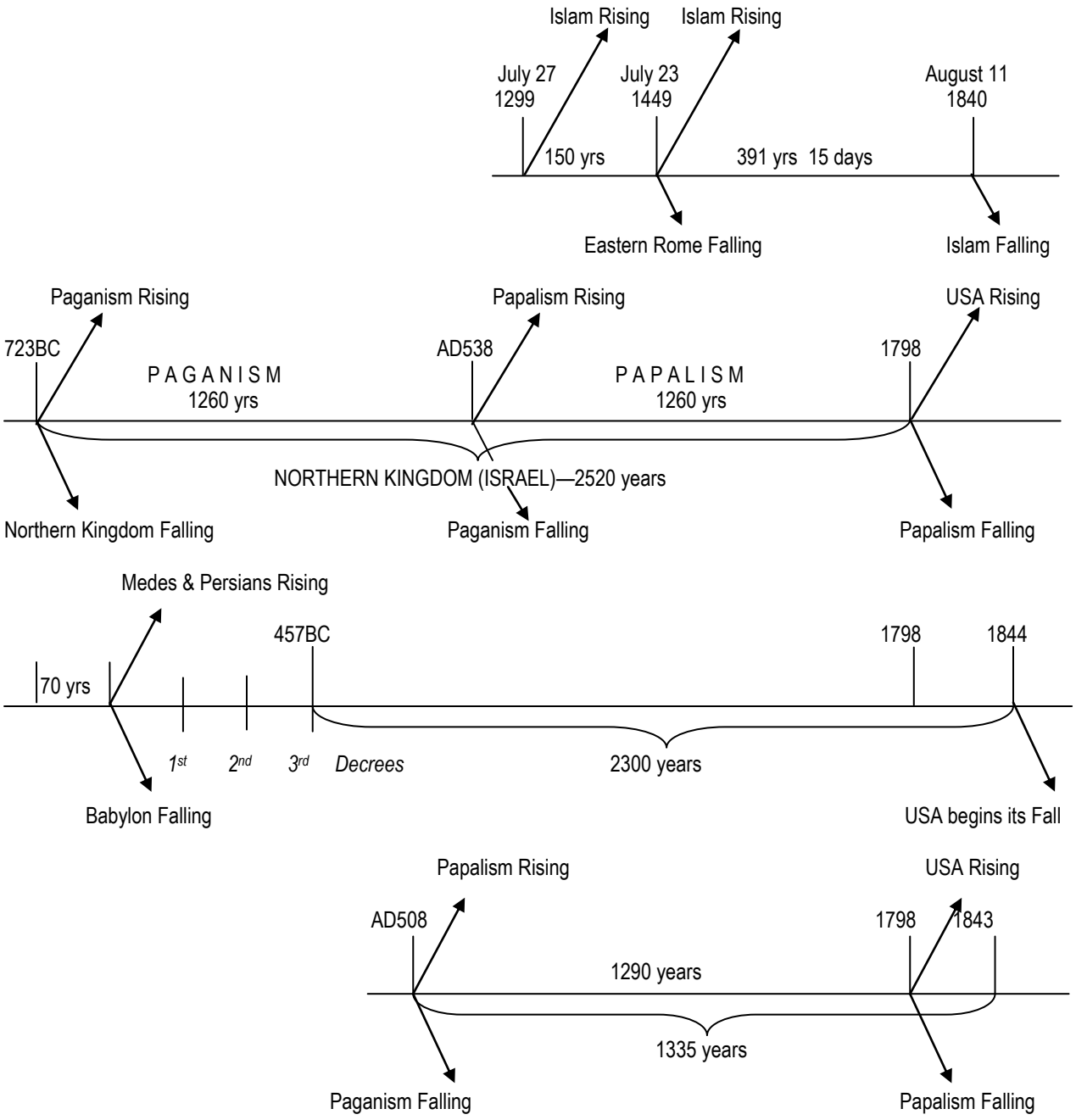


Figure No. 16.

In AD508 Paganism is taken away; Paganism is falling.
And who is rising in this time period?

FROM THE AUDIENCE: Papalism.

BROTHER JEFF: Papalism.

1798, the Papacy is going down, and the United States is rising.
1843, the United States is going down.

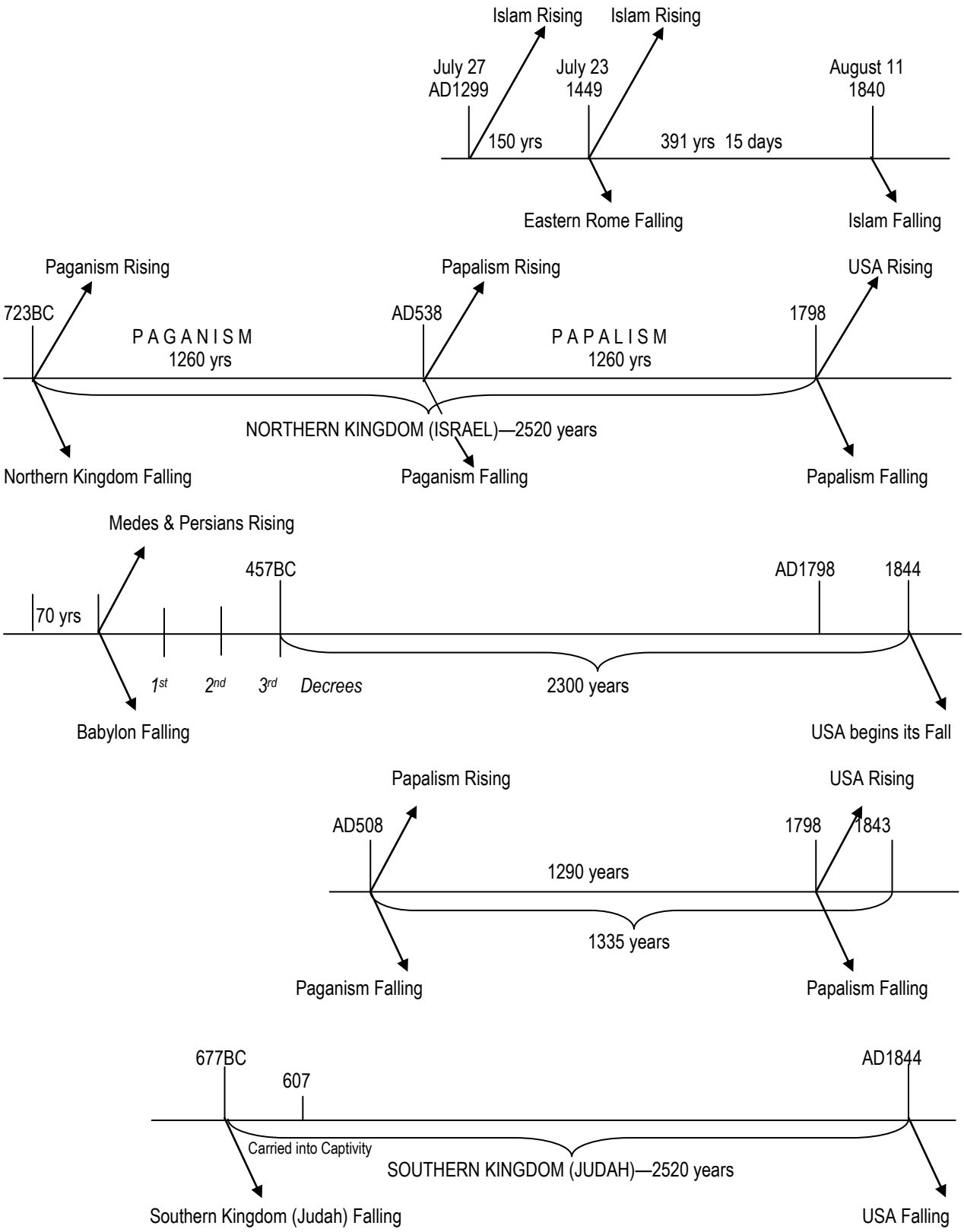

Islam Rising
Islam Rising
July 27
AD1299
July 23
1449
August 11
1840
150 yrs
391 yrs 15 days
Eastern Rome Falling
Islam Falling
Paganism Rising
Papalism Rising
USA Rising
723BC
AD538
1798
P A G A N I S M
1260 yrs
P A P A L I S M
1260 yrs
NORTHERN KINGDOM (ISRAEL)—2520 years
Northern Kingdom Falling
Paganism Falling
Papalism Falling
Medes & Persians Rising
457BC
AD1798
1844
70 yrs
1st
2nd
3rd
Decrees
2300 years
Babylon Falling
USA begins its Fall
Papalism Rising
USA Rising
AD508
1798
1843
1290 years
1335 years
Paganism Falling
Papalism Falling
677BC
607
AD1844
Carried into Captivity
SOUTHERN KINGDOM (JUDAH)—2520 years
Southern Kingdom (Judah) Falling
USA Falling

Figure No. 17.

In 677BC the Southern Kingdom is falling. But, what is interesting about the Southern Kingdom is that it is a progressive fall. They are not going to be carried into captivity until the 606 – 607 time period.

But, Manasseh, he represents a progressive fall. We will show you that.

And when this time prophecy ends, we see a progressive fall taking place with the U.S.A.

So, I do not know how important it is to see these things; but, I do want you to see that when Sister White says that prophecy is illustrated by the rise and fall of kingdoms, as presented in the Scriptures, as presented in the Books of Daniel and Revelation, she is expressing the Millerite understanding that prophecy is an illustration of the rise and fall of kingdoms.

And when it comes to the Trumpets, which we are dealing with, the Millerites identified that the Trumpet represents the bringing down of a kingdom.

And the kingdom that the Trumpets are going to bring down is the Roman Kingdom.

We will show you something in a moment. Let us go a little bit further in our notes.

This next quote is from Uriah Smith again, from *Thoughts on Daniel and the Revelation.* And the reason I am using Miller and Smith is because I am trying to reflect the Pioneer understanding, to show that Ellen White agrees with the Pioneer understanding of the Trumpets.

> "For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: 'There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets,"—

Now, if you read that over and over again, you will realize what Uriah Smith is saying, is that historically of the things that the Millerites presented, the prophetic waymarks that they marked were more sustained when it came to what they taught about Islam of the Fifth and Sixth Trumpets than any other waymark. There is more historical evidence that what they taught about Islam being the Fifth and Sixth Trumpets than any of the other waymarks that they taught. That is what he is saying, and he is quoting from historian Keith who is saying this.

> —"'There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.
>
> "'The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which **a false religion became the scourge of an apostate church**; and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes." Uriah Smith, *Thoughts on Daniel and the Revelation*, 495.

And what I want you to see is, when it comes to the Fifth and Six Trumpets, to the Pioneers' understanding, Islam was the scourge of the Papacy.

The first four Trumpets are dealing with empirical Pagan Rome; but, when you get to the Fifth and Sixth Trumpets, the First and Second Woes, now it is dealing with Papal Rome. Islam was raised up to be a scourge against the Papacy.

It seems like the Papacy and Islam has forgotten that in our modern world; but, if you have ever heard about a period in history called "The Crusades," that is what The Crusades were all about, the war between the Papacy and Islam.

Okay. Let me show you something before we take this next quote from *The Great Controversy*.

This was not recognized, as far as I know, by the Pioneers, but I want you to see it.

Most Seventh-day Adventists are familiar with the principle set forth in the Spirit of Prophecy more than once that says, "National apostasy is followed by national"—

FROM THE AUDIENCE: Ruin.

BROTHER PIPPENGER: —ruin. You see, we all can quote that.

What is the national apostasy that produces national ruin?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law. Okay.

So, when it comes to Rome of the past, there are two Sunday laws. What is the first Sunday law?

FROM THE AUDIENCE: AD321.

BROTHER PIPPENGER: AD321 Constantine passed the first Sunday law. Is that not accurate?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Yes, that is accurate.

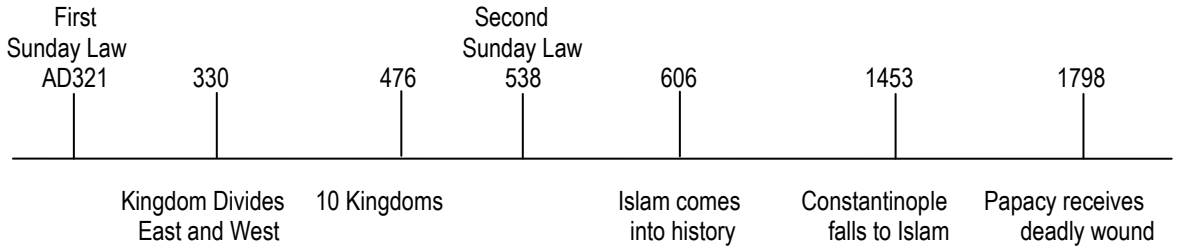


Figure No. 18.

Then, in the year AD330, Constantine divided his kingdom. He did not purposely divide it, but he did so because he moved the capitol of the Roman Empire from the City of Rome to the City of Constantinople; and once he was in Constantinople, he no longer had the ability to govern Western Rome and, just by circumstances, the Roman Empire from this point on is divided into East and West.

What is happening? It is beginning to crumble.

He passes a Sunday law right here [AD321]; national apostasy is followed by national ruin. He divides the kingdom into East and West, and then the first four Trumpets begin to blow; and, by AD476, we have ten kingdoms. It has disintegrated.

What brought about its disintegration? The Sunday law.

This is the first Sunday law in the history of Rome. This Sunday law is passed by Pagan Rome, by Constantine. And in prophecy it was Pagan Rome that placed the Papacy on the throne of the Earth, was it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: In order for the Papacy to be placed upon the throne of the Earth in 538, the military strength of Pagan Rome had to be employed to pluck up the three

horns, the Heruli, the Ostrogoths, and the Vandals. When the third of those horns was removed in 538, the Papacy began to rule; and in 538 the Papacy passes the second Sunday law. Now it is ruling; now it is a rule of the land. This is the second Sunday law in this history.

And, what happens? Well, in 606, you will see on the 1843 Chart right here [indicating the fourth column from the left], Islam comes into history.

What for? It is going to begin the demise of the Papacy.

Now, if you go to Revelation 17—I do not know that I should be putting all this in here. This really is not what I was trying to share, but I will put this into the mix.

Revelation 17:1 says this:

> "[1]And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters." Revelation 17:1 (KJV).

Who is this great whore?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: This is the Papacy, but who is she also in prophecy? She is modern Babylon.

Now, Ancient Babylon, was it seated upon waters?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes. Ancient Babylon was a walled city, and the River Euphrates ran through it, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So how did Cyrus defeat Ancient Babylon?

FROM THE AUDIENCE: It dried up the waters.

BROTHER PIPPENGER: It dried up the water so he could come under the gate and kill Belshazzar.

Modern Babylon sits upon many waters; and, the waters that modern Babylon sits upon, the Pope sits upon these waters, and the waters he sits upon are the West and the East. Revelation 17 is speaking about when all the waters of the support of the Papacy at the end of the world are dried up, then the kings of the East, Christ comes.

But, the Papacy at the end of the world has been prefigured with the Papacy of the past; and, the Papacy of the past was supported by Western Rome and Eastern Rome because Constantine had divided the kingdom into East and West in the year 330. Then, the first four Trumpets, they turned Pagan Rome into ten nations; but, these ten nations are spread across the East and the West.

And in this history here [AD606], it is the Islamic armies that in 1453 are going to destroy and overrun Constantinople. When they do so, the Eastern waters of support for the Papacy are removed.

The Western waters are going to be removed by Napoleon. Her waters are dried up: it is a process of the waters she is sitting on being dried up. But, Islam in 1453, it cuts off the Eastern support; and, then in 1798 the Western support, Western Europe, the Western Roman Empire, France delivers the deadly wound.

So, what produces the demise of the Papacy? It is the second Sunday law; national apostasy is followed by national ruin.

What produces the demise of Pagan Rome? The first Sunday law; national apostasy is followed by national ruin.

It is worthy to note that Pagan Rome is the power that placed the Papacy on the throne of the Earth in 538; but, the United States is the power that places the Papacy on the throne of the Earth at the end of the world.

And national apostasy for the United States is a subject of Bible prophecy. It is The Sunday Law in the U.S.A. that begins the demise of the United States.

But, there is another Sunday law of Bible prophecy that is noted in prophecy at the end of the world, and that Sunday law is what we call "The World Sunday Law," or "The Death Decree," and it takes place when the Papacy is placed on the throne of the Earth b the ten kings when they agree to give their kingdoms to the Beast.

Figure No. 19.

Notice that the first Sunday Law comes in the nation of the power that is going to place her [the Papacy] on the throne of the Earth, just like it did with Pagan Rome.

The second Sunday Law comes when she [the Papacy] is established on the throne of the Earth, just as it did in 538.

So, there are things to understand about the Trumpets that the Pioneers did not understand. These Trumpets come in response to The Sunday Law.

And these Angels are being directed from the Throne Room of the Sanctuary, these Angels with the Trumpets. And, if you will receive it, these trumpet Angels that brought the demise to Rome in this history [referring to 1798], they are the same Angels. The Lord does not just use them once and then replace them; they are the same Angels that bring the Seven Last Plagues.

And why do they bring the Seven Last Plagues? Because of this World Sunday Law, right here [see Figure No. 19].

So, not only does Sister White agree with the Pioneer understand of the Trumpets, if you do not hold to the Pioneer understanding of the Trumpets and to the logic set forth in the Spirit of Prophecy, you are not going to understand end-time Bible prophecy.

But, let us go into *The Great Controversy* now, and I am starting before I would usually start in this. We are going to see that Sister White endorses the Pioneer understanding of the Sixth Trumpet.

However, I am starting a few paragraphs before because I want you to see something. There is an argument about this passage in *The Great Controversy,* and it is satanic. The argument says Sister White really did not put that in *The Great Controversy,* that Uriah Smith did. So, it says, and this is from *The Great Controversy,* beginning at page 344:

> "In the New York Journal of Commerce of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement:"—

She is commenting on the falling of the stars. She is quoting from newspapers from historical sources to describe the falling of the stars in 1833, and she is saying this is in fulfillment of Christ's words, of John's word, and of Joel's word. She is saying this is a fulfillment of prophecy.

> —"In the New York Journal of Commerce of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: 'No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, . . . in the only sense in which it is possible to be literally true.'
>
> "Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: 'When ye shall see all these things, know that it is near, even at the doors.' Matthew 24:33. After these signs, John beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and the wicked in terror sought to flee from the presence of the Son of man. Revelation 6:12–17.
>
> "Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, 'an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.'—*The Old Countryman*, in Portland Evening Advertiser, November 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the Second Advent."—

So, the stars fall from heaven in November of 1833. Who began to publicly preach in the beginning of 1833?

FROM THE AUDIENCE: William Miller.

BROTHER PIPPENGER: William Miller.

The falling of the stars was the Lord's adding a prophetic fulfillment to the ministry of William Miller, to put it in context that the Lord was endorsing what Miller was presenting. So, Sister White just described for us the fulfillment of the prophecy of the falling of the stars.

Then, notice her next sentence.

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

Many of the theologians at Andrews University will teach you that this paragraph is simply commenting on a human prediction made by Josiah Litch. Okay? That is not what she is saying. She says, "another remarkable fulfillment of prophecy," and she is saying it in the context of describing the fulfillment of prophecies that were taking place in that history: the falling of the stars; next, 1840, a fulfillment of prophecy.

> —"Two years before, Josiah Litch, one of the leading ministers preaching the Second Advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August;' and only a few days previous

> to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period,"—

The 391 years commenced at the close of the first period, the 150 years.

> —"it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.'—Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, August 1, 1840.
>
> "At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction**. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." *The Great Controversy*, 334–335.

Now, what I need you to see, in my mind what you need to see, Brothers and Sisters—we will walk back through this with you—he just tied these two time prophecies together. That is Millerite understanding of the 150 years and the 391 years and 15 days. These two prophecies—this is the Fifth Trumpet [150 years] and the Sixth Trumpet [391 years and 15 days]—you cannot, **you cannot** have the Sixth Trumpet without the Fifth Trumpet. You cannot have the time prophecy of the Sixth Trumpet if you do not have the time prophecy of the Fifth Trumpet. They cannot be separated.

So, when Sister White is putting her seal of approval on the 391 years and 15 days prophecy, "another remarkable fulfillment of prophecy," she is not simply endorsing the Pioneer view of the Sixth Trumpet, she is simultaneously endorsing the Pioneer view of the Fifth Trumpet.

But, the Pioneer view of the Trumpets is that the first four Trumpets dealt with Pagan Rome, and the next two Trumpets deal with Papal Rome.

And, before the Papacy can be established on the throne of the Earth, what has to happen? Well, Pagan Rome has to disintegrate into ten nations, and then three of those nations have to be plucked up in order for the Papacy to be established. You cannot separate the first four Trumpets from the next two Trumpets. It is a series of history; they cannot be broken apart. You do not have the Papacy on the throne of the Earth if you do not have Pagan Rome disintegrating into ten kingdoms. Do you follow my logic?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, her endorsement here of the Sixth Trumpet is as blanket endorsement of the Pioneer understanding of the Trumpets, all of them.

So, when the Biblical Research Institute puts out a letter saying, "We no longer accept the Pioneer position of the Trumpets," they are simultaneously saying, "We no longer accept the authority of the Spirit of Prophecy." All right? That is where we are at. The last deception of Satan is to make none effect the Testimonies of God's Spirit.

Now, switching gears a little bit, let me show you something here. This is *Prophets and Kings,* page 382, talking about Manasseh.

> "Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As **an earnest of what would befall the people should they continue impenitent**, the Lord permitted their king to be captured by a band of Assyrian soldiers, who 'bound him with fetters, and carried him to Babylon,' their temporary capital."—

Carried him to Babylon; they carried Manasseh to Babylon.

What does MANASSEH mean? Forgetfulness.

> —"This affliction brought the king to his senses; 'he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.' 2 Chronicles 33:11–13. But this repentance,"—*BUT THIS REPENTANCE,* ***BUT THIS REPENTANCE***—"remarkable though it was, **came too late to save the kingdom** from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise." *Prophets and Kings*, 382.

Now, I want to show you something here.

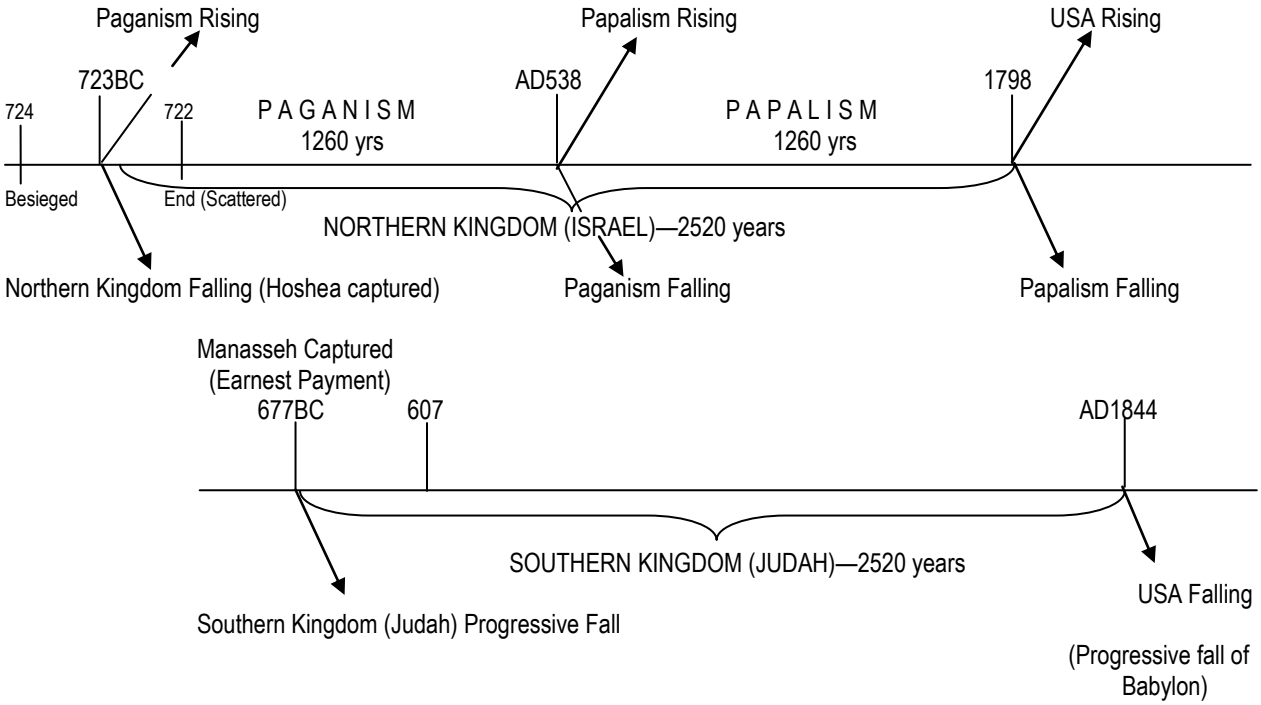


Figure No. 20.

The argument of the theologians is, you cannot start this 2520 against the Southern Kingdom in 677BC because, even though Manasseh was carried to Babylon in 677, he repented; so, this cannot be the beginning of the scattering. But, Sister White says that Manasseh was an earnest, and an earnest is what is defined as a down payment. If you look in the dictionary of Ellen White's day and age, it is a down payment.

In fact, when we make a down payment on a house or a car today, it is still sometimes called an earnest payment and it is identifying that which is to come. Manasseh was the beginning of a progressive scattering. He was carried to Babylon.

So, what I want you to see is, Jesus illustrates the end from the beginning. In this time prophecy [677BC to AD1844] Manasseh does not represent what happened up here to Hoshea in 723BC [723BC to AD1798]. Hoshea was captured, period, right? For Hoshea, there was a besiegement in 724BC, a capturing, and then in 722BC the end comes.

For AD1798, in AD1797 Italy is taken control of by Napoleon's military; and, then the Pope is captured in AD1798 and he dies in exile in AD1799. This history here is identical to the history of Hoshea, but it is a singular capture. When he is conquered, he is conquered.

But, down here, Manasseh, the one who forgets, who is carried to Babylon, he is an earnest of what should come. This is talking about a fall, but a progressive fall.

And when does this time prophecy, this 2520 [against the Southern Kingdom] end? It ends down here in 1844.

Notice what Sister White says in *The Great Controversy,* page 389.

> "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced **a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete**. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.' She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination."

So what is happening here at the end of this time prophecy [677BC to AD1844] is a progressive fall. That is just what happened to Manasseh, except that Manasseh was carried to where?

FROM THE AUDIENCE: Babylon.

BROTHER PIPPENGER: Oh, he was carried to Babylon.

Those Protestants who suffered the moral fall, where were they carried spiritually to? To Babylon.

Why were they carried to Babylon? Because, they forgot where they came out of. They came out of Babylon, they came out of the Dark Ages, they came to the United States to get rid

of the monarchical rulers of Europe and the Pope of Europe; but, they forgot where they came from and they suffered a moral fall and returned to Babylon.

Well, I think that Manasseh in 677BC, at the beginning of this prophecy, is the **perfect** illustration of the United States in the 1840 time period, even if we do not believe the 2520.

The next paragraph:

> "The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one**, and the perfect fulfillment of Revelation 14:8 is yet future." *The Great Controversy*, 389.

So, we know that the religious aspect of the United States fell in the 1840s, because the Protestant churches rejected the First Angel's Message; but, in so doing, they returned to Babylon. They continued to hold to the doctrines of Babylon: the premier one, the Sunday-keeping

Do the Protestant churches in the United States still keep the Catholic sabbath? Yes. They suffered a moral fall because they forgot that they had been called out of Babylon through the Protestant Reformation.

MANASSEH means *forget.* Manasseh was carried to Babylon; the Protestants were carried to Babylon, and they mark a progressive fall, just as Manasseh marks a progressive fall. Jesus illustrates the end from the beginning.

And we know that a political fall has to take place in the United States in order for both aspects of the United States to have fallen; and, that political fall took place Daniel 11, verse 40, when Ronald Reagan formed a secret alliance with the Pope of Rome. The only thing left is the seal marker of that fall, which is The Sunday Law.

The Protestant churches fell in the 1840s; the political aspect of the United States fell in the 1980s. All that is ahead now is The Sunday Law.

Ellen White agreed with the Pioneer position of the Trumpets, no matter what the theologians of Adventism say. Ellen White agreed with the 2520, no matter what the theologians of Adventism say. Ellen White understood that the Daily represented Paganism and that those people that taught that the Daily represented Christ's Sanctuary ministry were following a teaching "from angels that were expelled from Heaven." That is her words. She understood these things.

She understood that the 1335 years were fulfilled in 1843.

So, when we discuss the truths on these Charts, as we begin our study of the next section, the next thought about our study of Habakkuk's Two Tables on Sunday morning, we would have already put in place that Ellen White agrees with her statement when she says that this 1843 Chart was directed by the hand of the Lord and it should not be altered.

And when she says of this 1850 Chart, "God was in the publishment of this Chart and I saw that there was a prophecy of this Chart in the Bible," she agrees with herself.

Let us just read a few of her statements here in closing.

Review and Herald, January 19, 1905:

> "God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." *Review and Herald*, January 19, 1905.

We have no new message.

Where is the message of 1843 and 1844 illustrated for us? Right here [indicating the 1843 Chart]. God has not given us a new message.

The next quote, *Manuscript Releases,* Number 760:

> "God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in **1843 and 1844**." *Manuscript Releases*, Number 760.

"Oh, but Brother Jeff, the 2520 was wrong, the 1335 was wrong, the Trumpets were wrong, and the Daily was wrong. Go ahead and preach the message that stirred the people in 1843 and 1844; but, leave that part out because that was wrong." That is not what Ellen White is saying, **it is not what she is saying**.

I know that some people struggle over how direct I am about the fact that these men who are opposing this work are teaching deadly error; but, if it was not deadly error, maybe I would not be so direct.

Brothers and Sisters, there are people that are closing their probation on the wrong side of the issue because they are listening to men that are teaching that these truths are not true. If you do not and I do not be clear about this issue, then the blood of those people that are losing their salvation over swallowing this error will be on our garments.

Manuscript Releases, volume 21, number 437:

> "All **the messages given from 1840–1844 are to be made forcible now**,"—

Dialogue with Eugene Pruitt, one of the champions of fighting this message: On this quote he says, "That word *all* means the Three Angels Messages, that's it. The Three Angels' Messages that were given in 1840 to 1844 are to be made forcible now."

And I said, "Eugene, you are the first person I have run into that is willing to teach that the Third Angel's Message was taught between 1840 and 1844; because, it was not."

So, he had to backtrack and said, "Well, all the messages from 1840 to 1844 represent the First and Second Angels' Messages."

So, my response was, "Why did she not say 'both the messages' that was preached from 1840 to 1844?"

See, he has the leeway because he believes that Ellen White is a careless writer, as these theologians do. It is not just him. This is their attitude that is derived from the reception of the Protestant and Catholic interpretation of Bible study that was received in the 1930s, which says you have to be an expert on Biblical languages and an expert on Biblical history in order to define the Bible, and in order to define the Spirit of Prophecy, you have to be an expert on Adventist history and an expert on the English language; therefore, you know that in Advent

history that these messages here, here, here, and here [indicating the 1335, the Trumpets, the 2520, and the Daily as reflected on the 1843 Chart] are false; so, your interpretation of Millerite History allows you to say that the English *all* rally means *both.*

Okay. This is convoluted satanic reasoning.

> —"All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.
>
> "Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' [Matt. 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**
>
> "The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. **A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony**." *Manuscript Releases*, volume 21, 437.

Grammatically, if you are going to be accurate to the English language, if you are going to allow the Holy Spirit to remove the self-exaltation out of you where you let the Word of God interpret itself, then what she is saying here, at one level, is that all the messages of 1840 to 1844 are part of the Loud Cry of the Third Angel at the end of the world, all of them.

Manuscript Releases, volume 15, page 371:

> "**The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed."—**

One of the truths that we dealt with early on in our third presentation is the truth that after the first disappointment the Millerites found that the evidence that they had previously used to identify that the 2520 ended in 1843 was then recognized to prove that the 2520 ended in 1844. It was one of those prophetic periods.

And she is saying that the truths that we received in 1844 are now to be studied and proclaimed; and, one of the truths that we received in 1844 is that the 2520 does not end in 1843, it ended in 1844.

> —**"**The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit." *Manuscript Releases*, volume 15, 371.

And once again this is the second testimony that these messages from this history are a part of the Loud Cry of the Third Angel.

Loma Linda Messages, page 156:

> "We understand the present feebleness and smallness of the work. We have had an experience. In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency. He will be with us in 1906,"—*HE WILL BE WITH US IN 2012*—"**as He was with us in 1841, 1842, 1843, and 1844.**" *Loma Linda Messages*, 156.

Was He with them? Maybe not, because the majority of what they were teaching, according to some, was erroneous. NO! He was with them. This [the 1843 Chart] is the Rock of Ages; these truths are the Rock of Ages.

Review and Herald, April 14, 1903:

> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me?"—

Or in the context of this paragraph you could say, "Do you think that I could give up the light that God gave us in 1842, 1843, and 1844?" That is not misrepresenting it.

> —"Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages."—*WITH A CAPITAL "R" AND A CAPITAL "A"*—"It has been guiding me ever since it was given." *Review and Herald*, April 14, 1903.

These truths, according to Ellen White, are the Rock of Ages; and, you are either going to fall on these truths and be broken and changed into His image that you might participate in the Loud Cry, or these truths are going to crush you into powder because this is the Rock of Ages.

General Conference Bulletin, April 1, 1903:

> "Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. God wants His people to know that we have the message as He gave it to us in 1843 and 1844." *General Conference Bulletin*, April 1, 1903.

And if you wanted to do some grammatical interpretations for that passage, it would say, "If you are not sound in the message of 1843 and 1844, then you should not be a teacher or a leader in Seventh-day institutions."

Ellen White, the Spirit of Prophecy agrees with the truths on these Charts [indicating the 1843 and 1850 Charts], "no matter what," God's people are saying today, "no matter who they are that are saying it."

We pray that they would cease their complaints and get back on that foundation, as Sister White says in *Early Writings,* page 259.

Shall we pray?

Benediction: Father in Heaven, it is easy to see that probation is fast closing. There are famines in the world and economic collapse is underway. There are disasters happening on a regular basis. The morals of humanity are demonstrated on a regular basis to be totally out of control. The idolatry that exists makes Pagan Rome seem small by comparison. It is easy to see, it is easy to hear these things as the footsteps of an approaching God and, as your people, we want to be about our busy of preparing ourselves that we might be a tool in your Hand to proclaim this final warning message. But, we know that when you raise up those that will do this work, that there is going to be an opposition that is presented to their work, to their experience that is designed to polish them, that you, might glorify them in The Sunday Law crisis. We ask that you give us the discernment and the faith that we can meet these obstacles in a way that we can be benefitted thereby and call others to the foot of the cross as they see this controversy within your church. We thank you for being with us through the first part of this presentation. We ask for your continued blessing as we take it up again on this coming Sunday. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #6

Part One: LINE UPON LINE

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for awakening us to another day of life and giving us a good night's rest. And as we take up this worship this morning, we ask that you grant us the presence of your Holy Spirit and that you take control of the words and concepts that I intend to share and allow them to be conveyed in a way that can be understood easily and that would glorifying are you. We ask that you would also prepare the hearts and minds of those that hear these things, that they can understand as you wish them to. We know that we are in the time the Latter Rain and that we have been commanded to pray for the Latter Rain in the time the Latter Rain; so, we ask that you would not only pour out an understanding of your Word upon us but that you would prepare our vessels to receive it. We want to understand the implications of Habakkuk's Two Tables in the prophetic Scriptures. We ask that you would allow us to do this with this study. In Jesus's name, amen.

BROTHER PIPPENGER: The series that we are doing is called "Habakkuk's Two Tables"; and, last week from Sunday to Thursday, in the first five presentations, we went through and simply showed that the major doctrines that are on the 1843 Chart that are under scrutiny that are being rejected by Adventism here at the end of the world— the 2520; the Daily; the 1335; Islam of the Fifth, Sixth, and Seventh Trumpets—that Ellen White placed her endorsement on all these truths. So, we were first just placing the Spirit of Prophecy in relation to Habakkuk's truths that are on the Tables; and, now we are going to switch gears and we are going to show these two Tables as typified in prophecy.

We intend to get to the Tables where we look at the actual doctrines represented on the Tables from God's prophetic Word from the Bible. That is further down the road in this study. Then we intend to look at the Tables as the symbol of the Old Paths of Jeremiah 6:16 and the controversy over returning to the Old Paths at the end of the world.

But in this section that we are going to begin here over the next period of time, we are going to look at the Two Tables as they have been prefigured or typified in God's prophetic Word; and, in order to do that, we have to lay some foundational premises in place before we even begin to discuss these Two Tables again. So, I am saying that up front, and I am also saying up front that those of you that are familiar with the things that we teach in this message that this is a review for most of us.

We wanted to try to segue here the things last week that we dealt with of Sister White endorsing the 2520, the Daily, the 1335, and the Trumpets on this 1843 Chart. We now include that she endorses the prophetic interpretation adopted by William Miller that allowed him to be led to come to these conclusions.

We read in our last presentation from *The Great Controversy,* pages 334 – 335, where she is placing her endorsement upon the prediction of the collapse of the Ottoman Empire.

I want to go back and start with that paragraph and take a thought out of it. It says,

> "The event exactly fulfilled the prediction."—

The event being the collapse of the Ottoman Empire on August 11, 1840.

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

So, once the year-day principle was confirmed with the collapse of the Ottoman Empire on August 11. 1840, not only did the people's see prophecy that was fulfilled but they realized that the Rules of Prophetic Interpretation that Miller was employing worked.

And Sister White tells us in *Review and Herald,* November 25, 1884, concerning these Rules. she says.

> 'Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon **the same plan that Father Miller adopted**. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:—
>
> "'1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.'
>
> "**The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth**." *Review and Herald*, November 25, 1884.

So, she tells us here that those people that are proclaiming the Third Angel's Message at the end of the world, Seventh-day Adventists that are proclaiming the Third Angel's Message, will be using William Miller's Rules of Prophetic Interpretation; and, she says we will do well to heed the principles set forth.

And here in Adventism at the end of the world as The Sunday Law approaches as the Third Angel, the significance, the importance, the relevance of it increasing day by day, here at the end of the world most in Adventism do not understand that we have purposely and directly set aside William Miller's Rules of Prophetic Interpretation in the beginning of the 20th Century.

From about 1919 to the 1930s there was a purposeful work to accept the rules of Biblical interpretation that come from Catholicism and apostate Protestantism and establish them in the Adventist Church, that has been done and it still is soundly in place. Those that are going to the seminaries of Adventism around the world are learning the techniques of Babylon and Babylon's

daughters in terms of interpreting the Bible, and those techniques are directly opposed to the principles of William Miller that he adopted.

Now we want to just take a couple more points to show that Sister White was in agreement with Miller's Rules. She just said it plainly. You really do not need more than that, but I am going to read three of Miller's Rules—I could read more but three of them—so we can make some points as we proceed through some of Sister Whites quote.

> "**RULE IV**—To understand doctrine, bring **all the scriptures together on the subject you wish to know**, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error."—

So, if you want to understand what the Rock of Ages was in Scripture, you would look throughout the Bible for the *rock.* You bring the Scriptures all together and you cannot be in error doing it that way.

Whereas, what we teach in our seminaries today is that, "Well, if you find the word *rock* in The New Testament and the word *rock* in The Old Testament, you can't bring those together because the definition of *rock* in the Greek is different than the definition of *rock* in the Hebrew.

"And if you find *rock* in the writings of Moses and *rock* in the writings of Isaiah, you can't use those two *rocks* together, either, because Moses lived hundreds of years before Isaiah and the Hebrew language had changed over those hundreds of years. So what Isaiah's Hebrew definition of *rock* represented would be different than what Moses's represented in the definition of *rock* meant; and, therefore the only way we can really understand what *rock* means is if we lean on the understanding of those people that are trained in the Biblical languages and in the Biblical histories."

Okay, so that is the contrast of these two methods.

> **RULE V—Scripture must be—its own expositor**,"—

Scripture must be its own expositor, not a human being.

> —"since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible."

Okay, so if you think that I am twisting Miller's Rules to make an attack against the modern theologians of Adventism that are following after apostate Protestantism and Catholicism and their interpretation of the Bible, that is exactly what Miller is using this to contrast in his own Rules, is that the Bible is its own expositor, NOT a human being, NOT a theologian.

> **RULE VI—**God has revealed things to come, **by visions, in figures and parables**, and **in this way the same things are often time revealed again and again**, by different visions, or in different figures, and parables. If you wish to understand them, **you must combine them all in one.**

Okay, this is Isaiah 28, line upon line, here a little, there a little. You bring them all together line upon line into one line, and there the light will begin to shine for us.

A KEY

So, let us see if Sister White agrees with this the three rules. She agrees with all of Miller's Rules.

Okay. The next passage is from Sister White, and it is from *Review and Herald,* December 1, 1891.

> "The apostle says, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.' The Bible is its own expositor."—

That is Rule No. 5 from Miller which says, "Scripture must be its own expositor."

> —"The Bible is its own expositor. **One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word.**"—

That is "here a little, there a little." That is Miller saying you must combine them all in one.

> —"By **comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident**."—

This is Millerite interpretation.

> —"Many think that they must consult **commentaries** on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church, as a body professing to believe the Bible, **to gather up the scattered jewels of God's word into one perfect chain of truth!** The **jewels of truth do not lie upon the surface**, as many suppose."—

Why do not the jewels and truth lie upon the surface?

FROM THE AUDIENCE: So the bad guys cannot see them easily.

BROTHER PIPPENGER: So the bad guys cannot see them easily? Okay. That is probably one of the reasons; but, the reason that the jewels of truth in the Bible are not on the surface is they have been covered up by the traditions and customs of men.

FROM THE AUDIENCE: Amen.

> BROTHER PIPPENGER: —"The jewels of truth do not lie upon the surface as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, 'This is the way, walk ye in it.'

"The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. There are veins of truth yet to be discovered; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus. When iniquity is cherished, men do not feel the necessity of making diligent effort with prayer and reflection, to understand that they must know or lose heaven. They have so long been under the shadow of the enemy that they view truth as men behold objects through a smoked and imperfect glass; for all things are dark and perverted in their eyes. Their spiritual vision is feeble and untrustworthy; for they look upon the shadow, and turn away from the light." *Review and Herald*, December 1, 1891.

Okay. That is a powerful statement but the point is, is Sister White is using the logic of William Miller's Rules of Prophetic Interpretation as she tells us how to search the Bible. She not only upholds the Millerite understanding of the 2520 in the Daily, in the Trumpets, and in the 1335. She upholds the very Rules of Prophetic Interpretation that the Millerites used to establish those truths.

Now, Miller tells us that we got to take wherever the subject is found in the Bible and bring the various places that it is found together. You have got to compare this Scripture with this Scripture.

Of course, this is just what Sister White says in *The Great Controversy,* beginning at page 597 and onward. And this first paragraph—I know men, **I know men** that have a reputation of presenting the character of Christ, and they have people believing that that they are well on their way to actually achieving the character of Christ; but, at the same time, these men have been confronted with truth and decided that it is not truth that is worthy enough for them to take into their own ministry and proclaim. Sometimes they will admit its truth, but it is not truth worth going public with; and, sometimes, they will invent foolish ideas to suggest that it is not truth. But, at the same time, their emphasis of their ministry is about the character of Christ.

COMPARING SCRIPTURE WITH SCRIPTURE

The Great Controversy, 597–599:

"The truth and the glory of God"—

And what is His glory?

FROM THE AUDIENCE: His character.

BROTHER PIPPENGER: —"The truth and the glory of God are inseparable; **it is impossible for us**, with the Bible within our reach, to honor God **by erroneous opinions**. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. **If light and truth is within**

our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

"'There is a way that seemeth right unto a man, but the end thereof are the ways of death.' Proverbs 16:25. **Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God.** A man is traveling and comes to a place where there are several roads and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

"God has given us His word that we may become acquainted with its teachings and **know for ourselves** what He requires of us. When the lawyer came to Jesus with the inquiry, 'What shall I do to inherit eternal life?' the Saviour referred him to the Scriptures, saying: 'What is written in the law? how readest thou?' **Ignorance will not excuse young or old**, nor release them from the punishment due for the transgression of God's law; because there is in their hands"—*IN THEIR HANDS*—"a faithful presentation of that law and of its principles and claims. **It is not enough to have good intentions; it is not enough to do what a man thinks is right or what the minister tells him is right.** His soul's salvation is at stake, and **he should search the Scriptures for himself**. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

"It is **the first and highest duty of every rational being**"—IT IS THE FIRST AND HIGHEST DUTY OF EVERY RATIONAL BEING; **IT IS THE FIRST AND HIGHEST DUTY OF EVERY RATIONAL BEING**—"**to learn from the Scriptures what is truth**, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture.'—*THERE IS MILLER!*—"With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God.

"The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men,"—

One of the truths most plainly revealed in the Bible is that if you are sinning when Jesus returns, you are lost for eternity! But, there is a large proportionate number of Seventh-day Adventist ministers that come out of Andrews University and the other seminaries that teach that you are going to sin until Jesus returns and He is going to magically change you into His image. That is not an obscure truth in the Bible. That is a plain Bible; and, even in Adventism that plain truth has been corrupted primarily through the adoption of the false technique of studying the Word of God that came in at the beginning of the 20th Century.

—"The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed."—

"Not apparent in the language employed." What is the language employed in your Bible?

FROM THE AUDIENCE: English.

BROTHER PIPPENGER: English.

"There is a secret, spiritual meaning that you would get if you understood the Hebrew and the Greek, Brother; but, you are just a lay person, so you can't understand it. If you want to have your head on straight about these things, then you need to follow me."

> —"These men are false teachers. It was to such a class that Jesus declared: 'Ye know not the Scriptures, neither the power of God.' Mark 12:24. The **language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed**. [Miller's eleventh rule.] Christ has given the promise: 'If any man will do His will, he shall know of the doctrine.' John 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.
>
> "**We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems**."—

Right here she is not specifically saying it here but she is addressing the two types of sciences, false science and true science; false science that is guided by men's theories, true science that is guided by the spirit of a child in submission of the Holy Spirit.

> —"We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.
>
> "Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. [**Miller's fourteenth rule**.] One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. [**An**] [1888 edition]"—

And the reason I have brackets there "[1888 edition]," if you go to the 1888 *The Great Controversy, The Great Controversy*—and this passage is from the 1911 *The Great Controversy*—but I changed the word "As" to "An."

I do not know if it is just on this CD-ROM—I never went that far in my research—but, in the 1911 *The Great Controversy,* it says "As," at least on the CD-ROM; whereas, in the 1888 *The Great Controversy* it says "An," and I am sure that "An" is the correct word. This is not a big deal, but I am having to explain it.

—"An [1888 edition] understanding of Bible truth depends"—

If you read from the 1911, "*As* understanding of Bible truth," you do not get it.

> —"[An] [1888 edition] understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness. [**Miller's second rule**]" *The Great Controversy*, 597–599.

INDIVIDUALLY CALLED TO BE STUDENTS OF PROPHECY

So, we have been reading these passages to show that Sister White not only directly endorses Miller's Rules of Biblical Interpretation but she is constantly referring to these Rules even though she is not acknowledging in them as Miller's as she does so.

Okay, in *Testimonies,* volume 5m page 708, there is a passage that we often use. It says,

> "Whatever may be man's intellectual advancement,"—

And that includes anyone that is listening in to this, from the smartest to the dumbest, from the brightest to the dullest.

> —"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of **thorough and continuous searching of the Scriptures for greater light**. As a people **we are called individually** to be **students** of prophecy." *Testimonies*, volume 5, 708.

INDIVIDUALLY TESTED

And there is much that can be said about this passage, but I want to answer a question that I am going to raise.

Why are we called individually to be students of prophecy? Because, we individually are going to stand before the judgment bar of God; but, also, we are individually going to have to give testimony to what we believe the truth is. And in our Laodicean condition we do not take that very seriously; but, I am just going to give you a couple passages, and there are several, where Sister White says is this.

Review and Herald, December 18, 1888:

> "It does not seem possible to us now that any should have to **stand alone**; but **if God has ever spoken by me**, **the time will come** when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith."—

What does it mean when the prophet says, "if God has ever spoken by me"? It is kind of a divine emphasis, is it not?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: We are going to have to stand alone.

—"Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah." *Review and Herald*, December 18, 1888.

It is not enough to listen to your husband listen or to your wife. It is not enough to listen to a pastor or read the theologians, the authors in Adventism. You and I are going to be going into court all by ourselves.

Testimonies, volume 5, page 463, says the members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency, they have neglected to obtain and their souls are burdened with remorse for wasted opportunities and neglected privileges.

CONTEXT

So, I want you to see the context. We are dealing with this quote on the top of the page,

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of **thorough and continuous searching of the Scriptures for greater light**. As a people **we are called individually** to be **students** of prophecy." *Testimonies*, volume 5, 708.

That is a powerful quote, and it is a good quote to introduce the study of prophecy.

But if you go in the *Testimonies,* volume 5, and you have to cut off paragraphs before and paragraphs after because of time,—but, this time I am going to go ahead and read some of those paragraphs—what I am saying is that even though I am in a long passage here, where we find where we take this quote from about being individually students of prophecy and I cut off paragraphs before and after, this is one of the strongest passages in *the* Spirit of Prophecy on the subject.

This is from *Testimonies,* volume 5, starting on page 707:

"Peter exhorts his brethren to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths."—

You mean when I understand the 27 or 28 Fundamental Beliefs and am baptized into the Seventh-day Adventist Church I am not all done, I have to continue to study; and, do you actually mean that as I do so I will find new truths, new light?

That is what she saying.

—"This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the

> tendency to cease to advance in the knowledge of the truth. **Men rest satisfied with the light already received from God's word and discourage any further investigation of the Scriptures**. They become conservative and **seek to avoid discussion**."—

Brothers and Sisters, I know that there are some of you that are watching this, either LiveStreaming or maybe on a DVD after the fact, and you think the liberalism in Adventism is bad, these false teachers that teaches that we are going to sin till Jesus returns, and that, you know, Christ moved directly into the Most Holy Place at His ascension (all the foolishness that is associated with the man such as Desmond Ford), and those liberals in Adventism, you know, that their head is not on straight; but, you have sympathy for those conservatives, as they are called, Adventist ministries. And I would challenge you to type in the word *conservative* into the Spirit of Prophecy and see if Sister White is in agreement with you thinking that conservative Adventism is okay; because, it is the conservative ministries in Adventism that oppose this message more than any other.

And what did she just say about conservatives? She said, "Men rest satisfied with the light already received from God's Word and discourage any further investigation of the Scriptures. They become conservative and seek to avoid discussion." That is what these ministries do that are known as "conservative ministries."

You know, when I first became an Adventist Christian, there was a Protestant pastor on the radio, and he has a really distinctive Southern voice—and I do not do voices well—but, if you ever heard this guy, you would know him. You can tell he is an old man, and you can just tell that he is Southern. And, I would listen to him when I was first becoming an Adventist just for the little time because he is always teaching some kind of error. I would not listen to him too long. Then after a few years—I do not remember what it was—the radio programmer would come on and they announced that this guy had died and had been laid to rest. I think his name might be Magee, but I could be wrong.

But, you can drive around 25 years later and you can still hear this guy on the radio preaching his sermons. He has been dead for 25 years; but, that Protestant church thinks what he was teaching 25 years ago is still the food to be putting out on the air.

Of course, Adventists are that way, too. They have formed what they understand to be truth, and they have determined, "This is what we believe, this is where we will stand and will go no further." They are "conservative."

> —"The fact that there is no **controversy or agitation** among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to **tradition and worship they know not what**."—

These churches that are disfellowshipping people for studying prophecy now, they want peace and quiet. They do not want controversy. They do not want any agitation. Because, what Sister

White is saying is when you have that mentality, it is evident that you are not studying God's Word.

It is God's Word! How can you study God's Word and not come across new insights that no one else has seen, and when you share them it is going to cause controversy?

"I never heard that before. Where did you get that?"

"Well, I got it right here."

"Well, are you sure it's true?"

If there is not any agitation, if there is not any controversy it is just evidence that no one is studying their Bible. Next paragraph:

> —"**I have been shown** that many who profess to have a knowledge of present truth **know not what they believe**. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. **When the time of trial shall come**, **there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason**. Until thus tested they knew not **their great ignorance**. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. **When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is** that there has been among us a departure from the living God and **a turning to men, putting human in place of divine wisdom**.
>
> "**God will arouse His people**; **if other means fail**, heresies will come in among them, which will sift them, separating the chaff from the wheat."—

At this point when I was preparing the notes, I was going to take some time and talk about the shaking, what causes the shaking among God's people. I didn't do it. Perhaps later on we can find a place to put it in.

But, I want to point out here, today leadership of the Adventist Church would say that the message we are teaching is heresy. Okay? And they are not going to say that this is designed to accomplish anything but bad; but, I want to put it in the record, the heresies came in, in the early part of the 20th Century. God allowed these false teachings to come in. Okay?

> —"**God will arouse**:—*THAT MEANS "AWAKEN"*—"**God will arouse His people**; **if other means fail**, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the Word of God so that **when the testing time shall come and they are brought before councils to answer for their faith they**

may be able to give a reason for the hope that is in them, with meekness and fear.

"**Agitate, agitate, agitate**. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound."—

There is a guy that opposes this message—and I do not do web searching, but I have heard about his activities in these forums where this message is discussed—and he will come into one of these forums and he will throw out a bunch of his false arguments about these subjects; and, as soon as people begin to counter him and show why he is wrong, he ditches out.

This is a man that lots of people point to as is really sanctified, honest, God-fearing, Holy Spirit motivated human being; but, Sister White just said that "It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound." That may not be an argument with what he is doing, but it is a technique that is not sound at all.

And, what does the Bible say? "By their fruits ye shall know them," if you wish to know them.

—"These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. **With those who have educated themselves as debaters there is great danger that they will not handle the word of God with fairness**."—

It is not fair to throw out an untrue claim against the message, and then as soon as people start to bring in some opposing thoughts to clarify what you are teaching, for you to just run away.

—"In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of **thorough and continuous searching of the Scriptures for greater light**. As a people **we are called individually** to be **students** of prophecy.

"When God's people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that **a voice shall be heard arousing His people** to action." *Testimonies*, volume 5, 707–708.

And where does the voice come from? A voice crying in the wilderness.

All right, so what we are saying here is that Sister White places her seal of approval on the prophetic and Biblical interpretation adopted by William Miller. We have given examples of her not only directly as saying that but her employing those principles as she sets forth the truth for us.

Then we move to the point that we are called individually to be students of prophecy. We have made at least one argument that the reason that we are supposed to do so is because we are going to have to individually defend the Truth, if we stand during The Sunday Law testing time.

There are other reasons. Sister White is clear, from a diligent and deep study of the Bible that our mind is sanctified, clarified. So, it is not simply because we are going to stand alone in the testing time.

But, we are going to take up now the responsibility, the command to be students of prophecy. We are turning the corner.

TRACE THEIR WORKING

Education, page 191.

> "**The Bible is its own expositor [Miller's fifth rule.]**. **Scripture is to be compared with scripture**."—*THAT IS A MILLERITE RULE, TOO*—"The **student**"—*WE ARE ALL CALLED TO BE STUDENTS OF PROPHECY*—'The Student should learn to view the word as a whole, and to see the relation of its parts. He should gain **a knowledge** of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the **nature** of **the two principles** that are contending for supremacy,"—*AND THE POINT THAT WE ARE GOING TO HERE*—"and **should learn to trace their working** through **the records of history and prophecy**, to the great consummation." *Education*, 191.

He should learn to trace the working of these two principles that are contending, these two principles that are at war with one another in the Great Controversy. You should be able as a student a prophecy to show the Great Controversy from the rebellion in Heaven to the end of the world and you should be able to trace it through history and prophecy. And *trace* means—you have it in your notes.

> TRACE, v.t. [L. tracto, from traho; Eng. **to draw**, to drag.] 1. To **mark** out; **to draw or delineate with marks**; as, to trace a figure with a pencil; to **trace the outline of anything**. 2. **To follow by some mark that has been left by something which has preceded**; to follow by **footsteps** or tracks. 3. To follow with exactness. *Webster's 1828 Dictionary.*

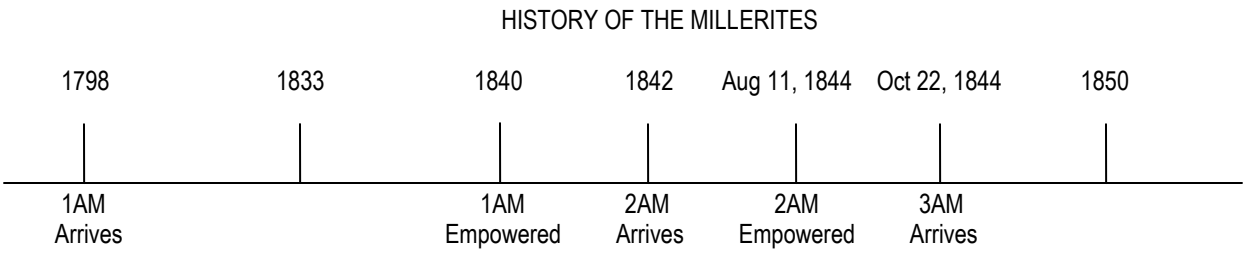


Figure No. 21.

We up here [referring to Figure 20], we have traced out the history of the Millerites. And as far as these waymarks here, sometimes Sister White will those footsteps, sometimes she will call them waymarks.

And one of the definitions of *trace* is to follow by some mark that has been left by something which has preceded. Millerite History preceded our history to follow by footsteps. This is one of the works as a student of prophecy.

TRACE THE LINES OF PROPHECY

Next quote, *Review and Herald,* July 31, 1888:

> "We must have a **knowledge of the Scriptures**, that we may **trace** down **the lines of prophecy**,"—

This is a line of prophecy [referring to Figure No. 21]. We must have a knowledge of the Scriptures that we can trace down the lines of prophecy.

> —"and understand **the specifications given by the prophets**, and by **Christ** and the **apostles**;—

The Lord willing, we will do that.

Right now we are talking about is that a student of prophecy should be able to trace down the line of prophecy.

We are going to explain the lines a prophecy, but these are the footsteps along the way. These are the waymarks, but we should also be able to explain the specifications given by the prophet.

What are the specifications up this waymark in 1798? Daniel in chapter 12 says that one of the specifications of it is the time in the end.

One of the specifications of August 11, 1840, is there is a divine symbol that comes down. We should be able to know the specifications that are associated with these footsteps, with these waymarks, that are on this prophetic line that we are tracing down.

> —"We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy. And understand the specifications given by the prophets, and by Christ and the apostles, that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness." *Review and Herald*, July 31, 1888.

Now, there are places where Sister White just flat-out says that history is going to be repeated. She does not say that here, but she says it.

She says that we need to be able to trace down these lines of prophecy in order that we can see the day approaching. There is some way, somehow. In this quote she is telling us that as we trace down these past prophetic histories it will allow us to see the approaching Day of God.

THE POINT OF REFERENCE

Okay, the point of reference for the student of prophecy is the Book of Revelation. *Acts of the Apostles*, page 585, says.

> "In the Revelation all the books of the Bible meet and end." *Acts of the Apostles*, 585.

Every book in the Bible finds its conclusion in the Book of Revelation. The Book of Revelation is the illustration of the end of the world. It is the point of reference.

THE SAME LINE OF PROPHECY

Notice with Sister White says about the Book of Revelation, *Manuscript Releases,* volume 98, 7-8.

> "Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it"—the Book of Revelation—"**the same line of prophecy is taken up as in Daniel**. **Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence**." *Manuscript Releases*, volume 9, 7–8.

One of the things I am hoping you are seeing in these last few quotes is that Sister White calls prophecy "lines of prophecy." If we are going to trace down prophecies, we are going to trace them on a line.

REVELATION 12

And the same line of prophecy that is in the Book of Daniel is in the Book of Revelation. Here is an example of it, *The Great Controversy,* page 439.

> "**The line of prophecy** in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth." *The Great Controversy*, 439.

Sister White is saying Revelation 12 is a line of prophecy. And if you put a line up there and go through and mark the waymarks on Revelation 12, you will see there is a sequence of events that is laid out there that begins with the birth of Christ and goes all the way to 1798 and the raising up of chapter 13 and the United States in prophecy. It is a line.

LINE UPON LINE

Now, notice what Sister White says in *Selected Messages,* book 2, page 114.

> "**Prophecy** has been fulfilling,"—*WHAT?*—"**line upon line**. The more firmly we stand under **the banner of the third angel's message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel." *Selected Messages*, book 2, 114.

So, prophecy has been fulfilling line upon line.

Where do you suppose Ellen White grabbed that phrase from? Could it be Isaiah 28?

Well, there is a brother out in Washita that says no way. He says that the word that is translated "line upon line" in Isaiah 28, the Hebrew, it does not allow for interpreting it as a line of prophecy. Of course, his application of the Hebrew is foolishness, and Ellen White being a prophet is going to agree with Isaiah; because, all the prophets agree with one another, "Prophecy has been fulfilling, line upon line."

THE TESTIMONIES NEVER CONTRADICT HIS WORD

Notice what Sister White says in *Selected Messages,* book 3, page 32.

> "The Bible must be your counselor. Study it and the testimonies God has given; for they never contradict His Word."—

The Spirit of Prophecy never contradicts the Bible.

> —"The Bible must be your counselor. Study it and the testimonies God has given; for they never contradict His Word.
>
> "If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united." *Selected Messages*, book 3, 32.

LINE UPON LINE

Whoa! So, when Sister White is saying "line upon line," she is not somehow contradicting Isaiah. And Sister White defines what line upon line because she is constantly talking about the lines of prophecy, the same line of prophecy that in Daniel and Revelation. So, she is talking about prophetic line; and, therefore, so is Isaiah.

Then you can see Isaiah 28:9-13 there.

"[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little: [11]For with stammering lips and another tongue will he speak to this people. [12]To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. [13]But the word of the LORD was unto them precept upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken." Isaiah 28:9–13 (KJV).

We will deal with this more or less in our following subjects; but. I want to show you the line upon line from Isaiah 28 on the next page of your notes, the definition of this word *line.*

You know, where it says "here a little, there a little," the Hebrew word that is translated here is the same Hebrew word that is translated as there. The translators of the Bible made a good choice. It would sound just redundant: "here a little and here a little." And that word can be translated here and there; so, they had seen the—they were correct saying, "here a little and there a little."

But what is nice, if you go—and I do not have this in your notes—but if you go into the word that is translated as *here* or *there*, it has an element of time, saying here a little, there a little, from this time, from this time; because, these lines are lines of prophetic history. They are time periods, from the time period of Moses, from the time period of Isaiah, from the time period of John.

But, in terms of line, which is what one brother would say, "Oh, you can't apply this line upon line in Isaiah to prophetic lines," although Isaiah is not going to disagree with Ellen White.

> **Line: H6957—**From H6960 (compare H6961); a *cord* (as *connecting*), especially **for measuring**; figuratively **a *rule***; also a *rim*, a musical *string* or accord:—line.
> **H6960—**A primitive root; to *bind* together (perhaps by *twisting*), that is, ***collect***; (figuratively) to *expect:*— **gather (together)**, look, patiently, tarry, wait (for, on, upon).
> **H6961—**From H6960; **a (measuring) *cord*** (as if for *binding*):— line.

So, what I'm saying is that line upon line in Isaiah 28. It is exactly what a line of prophecy is.

If you are to bring this line of prophecy with this line of prophecy and you are bringing it together, what are you doing? You are measuring the history; you are comparing it. There is a comparison that goes on when you are measuring things. It is not just a quick drawing to a conclusion about how long something is.

You can measure a person's character. This line upon line is something that allows you to measure, to illustrate the waymarks in order to form a conclusion about what is going to take place at the end of the world.

THE LINE OF PROPHECY

Selected Messages, book 2, pages 103 and 104—and we have to move quickly.

> "The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding **in their order**,"—

Now, this is another thing that we are adding to the mix. When you come to these lines of prophecy, they have a specific order.

—"The truths that have been unfolding in their order, as we have **advanced** along **the line of prophecy** revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground **step by step**"—

And this "step by step" is point by point: it is waymark by waymark.

—"**step by step in the past history of our experience**, seeing **the chain of truth in the prophecies**, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, 'Here is the truth,' 'I have the truth; follow me.' But the warnings came, 'Go not ye after them. I have not sent them, but they ran.' (See Jeremiah 23:21.)

"**The leadings of the Lord were marked**,"—

Okay. We are going to say that on a prophetic line, step by step—that is these things [vertical marks within Figure No. 21]—point by point—that is these lines going up, these waymarks—and they were marked by the Lord.

—"**The leadings of the Lord were marked**, and most wonderful were His revelations of what is truth. **Point after point** was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—'This is truth. I have new light.' But these new lights **in prophetic lines** are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If **the student of the Word**"—*THAT IS EVERYONE IN ADVENTISM*—"if **the student of the Word** would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out **new theories**,"—*THIS IS THE BEGINNING OF THE 20TH CENTURY. THIS WAS W. W. PRESCOTT*"— But those who have set themselves to day out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness." *Selected Messages*, book 2, 103–104.

THEIR ORDER

We want to consider their order. These prophetic lines have a specific order.

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By **pen** and **voice** we are to sound the

> proclamation, **showing their order**, and **the application of the prophecies that bring us to the third angel's message**. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be**." *Selected Messages*, book 2, 104–105.

We are to show the order of these prophetic lines, and in so doing we will be illustrating what is going to take place at the end of the world. We are to do this by pen and voice.

We are also to demonstrate the application of the prophecies that bring us to these waymarks.

What prophecy brings us to 1798? Well, you have got the 1290 year prophecy of Daniel 12. You have the 1260-year prophecy that is mentioned seven times specifically in the Bible. You have the 2520. Okay. You have three references at least to Joel and Christ and John of the falling of the stars. This is the application of the prophecies that bring us to here.

You have the 150-year prophecy of the fifth trumpet that brings you to the 391 years, 15 days prophecy of the Sixth Trumpet, that brings you to here [referring to 1840 on Figure No. 21].

You have the 1335 that brings you to this history [August 11, 1844].

You have the 2520 and the 2300 that brings you to this history [October 22, 1844].

And I am leaving a lot out. I am just using time prophecies.

And Sister White says we are supposed to show the applications of the prophecies that bring us to the Third Angel's Message.

We are supposed to show the order. We are supposed to put it on a line.

PAST

Okay. The order, we are still dealing with the order.

> "There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order**." *Selected Messages*, book 2, 101–102

She is speaking about Millerite History here; and, when she wrote this there were still people that were Pioneers of the Millerite time period that had passed over this history. They had passed over this ground, and the prophecies that were fulfilled were fulfilled in their order. When prophecies were fulfilled in the past, they had a specific order.

FUTURE

> "All that God has in prophetic history specified to be **fulfilled in the past has been**, and all that is yet to come **in its order will be**."—

In the past, in the future, it has a specific order.

> —"Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the **students of prophecy** the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn

events which we must know as we stand on the very threshold of their fulfillment."—

You can show, if you take that expression, "great and solemn events,"—and Sister White says that even the events connect with the close of probation and the need of preparation for the time of trouble have been clearly revealed, but multitudes have no more understanding of these important truths as if they had never been revealed.

If you take the expression about the great and solemn events which, here she says, we must know as we stand on the very threshold of their fulfillment, well, those great and solemn events are the events connected with the events of the close of probation.

The great and solemn events which we must know as we stand on the very threshold of their fulfillment are the last six verses of Daniel 11 that Adventism seems to just disdain and care less about.

> —"In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated**." *Selected Messages*, book 2, 109

And when they are repeated, they will be repeated in a specific order.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: *Seventh-day Adventist Bible Commentary*, volume 7, page 971:

> "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events which will be disclosed **in their order**." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Prophecy, whether past or future, is governed by a specific order.

PROCLAIMED IN THEIR ORDER

> "I have had precious opportunities to obtain an experience. I have had an experience in the **first**, **second**, and **third** angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages **in their order**." *Life Sketches*, 429.

The people that are going to proclaim the Loud Cry of the Third Angel are going to identify the specific order of the Three Angels' Messages.

If you are not taking time to do that, then you are obviously not proclaiming the Third Angel's Message.

LOCATED BY THE WORD OF INSPIRATION

Counsels to Writers and Editors, pages 26 – 27:

> "The proclamation of the **first**, **second**, and **third** angels' messages has been **located** by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the **location** of these messages than to substitute the New Testament for the Old." *Counsels to Writers and Editors*, 26–27.

Now, Brothers and Sisters, we have abundant testimony from the Pioneers and Ellen White (disregarding what we can find in the Bible) that 1798 is the time of the end and it has been located [referring to Figure 20.]

William Miller began his public preaching 1833, when the first stars fall from heaven that same year. It has been located, this beginning of the proclamation of the First Angel's Message.

August 11, 1840, the end of the 391 years, 15 days, prophecy has been located. This was when the First Angel's Message was empowered.

The Protestants closing their doors in June of 1842, the arrival of the Second Angel's Message, it's been located.

The Midnight Cry, Second Angel's Message empowered, has been located.

And the Third Angel's Message, arriving on October 22, 1844, has been located.

And, no one has any right to change the location of these messages because there is specific order that was fulfilled in the past, and this same specific order will be fulfilled, repeated, in the future. Prophecy has a specific order.

These fulfillments that have been located in their order are waymarks.

PROPHETIC GUIDEPOSTS

Review and Herald, February 6, 1900:

> "God speaks in his word, and fulfills this word in the world. We need now to seek to understand **the movements of God's providence**. Said Paul, 'Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness.' God's people are not left to depend on man's wisdom. **With prophetic guideposts God has marked out the way he wishes them to take**. These great **waymarks** show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but **God changes not**. His word will abide the same forever." *Review and Herald*, February 6, 1900.

> WAY-MARK, n. [way and mark.] **A mark to guide in traveling**. *Webster's 1828 Dictionary*.—

A waymark, according to the *Webster's 1828 Dictionary* of Ellen White's day and age is a mark to guide and traveling and Webster's quotes Jeremiah 31:21, which says,

> "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities. Jeremiah 31:21."

The waymarks here in the terminology of Jeremiah, these marks along the way [indicating Figure No. 21], see he's calling them cities. They are waymarks; they are marks along the way.

But, here in Jeremiah, what is he doing? He is saying, "Go back to them. You have gotten off course."

As a burden of Jeremiah you have left the Old Paths. Go back to the Old Paths. Go back to the old waymarks.

MONUMENTS ALONG THE WAY

> "Today Satan is seeking opportunities to tear down the **waymarks** of truth,—**the monuments that have been raised up along the way**;"—

This is where I get the definition, personally, of the waymark being marks along the way. It is from Sister White's expression here:

> —"Satan is seeking opportunities to tear down the waymarks of truths,—the monuments that have been raised up along the way,"—*THE MARKS ALONG THE WAY*—"and we need the experience of the aged workers who have built their house upon the solid rock, who through evil report as well as good report have been steadfast to the truth." *Gospel Workers*, 104.

So, these points, these steps, these waymarks that have been located by Inspiration, Satan is trying to destroy them.

PAST HISTORY TO BE BROUGHT BEFORE THE PEOPLE

Testimonies, volume 6, pages 346, 365:

> "The dealings of God with His people should be often repeated. How frequently were the **waymarks** set up by the Lord in His dealings with ancient Israel!"—

Ancient Israel, the emphasis was, "Set thee up waymarks," and Moses counseled them to repeat these waymarks, memorize these waymarks, put them in the song: "Do not forget how the Lord lead you at the beginning. These are the waymarks that are going to preserve you to the end."

> —"The dealings of God with His people should be often repeated. How frequently were the waymarks set up by the Lord in His dealings with ancient Israel! Lest they should forget the history of the past, He commanded Moses to frame these events into song, that parents might teach them to their children. They were to gather up memorials and to lay them up in sight. Special pains were taken to preserve them, that when the children should inquire concerning these things, the whole story might be repeated. Thus the providential dealings and the marked goodness and mercy of God in His care and deliverance of His people were kept in mind. We are exhorted to 'call to remembrance the former days,"—*MILLERITE HISTORY!*—"in which, after ye were illuminated, ye endured a great fight of afflictions.' Hebrews 10:32. For His people in this generation the Lord has wrought as a wonder-working God. **The past history of the cause of God needs**

to be often brought before the people, young and old. We need often to recount God's goodness and to praise Him for His wonderful works." *Testimonies*, volume 6, 364, 365.

Why does it have to be repeated? Because of the previous quote: Satan is seeking opportunities to tear down the waymarks of truth.

Why? Because, this history is going to illustrate the end of the world, Satan does not want us to understand the end of the world.

FOR HISTORY WILL REPEAT ITSELF

Publishing Ministry, page 175.

"Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. **The record is to be kept in mind, for history will repeat itself**." *Publishing Ministry*, 175.

THE TIMES IN WHICH WE LIVE

Last Day Events, page 14.

"We should study the great **waymarks** that **point out the times in which we are living**." *Last Day Events*, 14.

These great waymarks [referring to Figure No. 21] point out the times that we are living in right now, because history is going to repeat itself and we need to know these waymarks and understand that Satan is attempting to prevent us from understanding these waymarks.

WE CAN KNOW

Sermons and Talks, pages 48, 49:

"Brethren and sisters, my faith is as strong as ever that the things of this world are about to close. It is stronger than when I saw you last. We can see the **waymarks** that are all along the way. When we are traveling along a road alone, and see a guide board; **if we can read** we know that we are at such a place; so it is **if our minds are active and so consecrated to God that we can understand His workings**, **we can know just where we are in this world's history**. . . .

"**We want to know where we are in history**." *Sermons and Talks*, 48, 49.

We can know.

How can we know? By the waymarks, the guideposts, but only if we are fulfilling our responsibility as students of prophecy.

CONSTANTLY SEARCHING

Evangelism, page 223:

"Our faith in reference to the messages of the **first**, **second**, and **third** angels was correct. The great **waymarks** we have passed are immovable."—

The First Angel's Message is a waymark. The Second Angel's Message is a waymark. The Third Angel's Message is a waymark. These are immovable. They have been located, and no human has any right to change the location of these messages.

—"Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. **We can learn much, and should be constantly searching the Scriptures to see if these things are so.**" *Evangelism*, 223.

Our focus of this study—and Sister White in some places says that if we study the Bible, we are to study with a purpose. One of the purposes is just set forth: "We should constantly be searching the Scriptures to see if our faith in reference to the First, Second and Third Angels' Messages," the waymarks immovable is true.

GUARDED

Selected Messages, book 2, pages 101 – 102:

"The great **waymarks** of truth, **showing us our bearings in prophetic history**, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light." *Selected Messages*, book 2, 101–102.

You do not just have to know these waymarks; you have to defend them. They are to be carefully guarded, because these old waymarks show us where we are at. They show us our bearing in prophetic history.

"At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. **Not a pin is to be moved from the foundations of our faith**. Truth is still truth. Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. **The old waymarks must be preserved**, that we lose not our bearings." *Manuscript Releases*, volume 1, 55

MEN WHOM HE HAS APPOINTED

Review and Herald, November 19, 1903:

"God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom he has appointed to stand in the forefront of the battle in times of emergency. In a crisis, **he will raise up men as he did in ancient times**. Young men will be bidden to **link up with the aged standard-bearers**, that they may be strengthened and

taught by the experience of these faithful ones, who have passed through so many conflicts, and to whom, through the testimonies of his Spirit, **God has so often spoken, pointing out the right way and condemning the wrong way**. When perils arise, which try the faith of God's people, these **pioneer workers** are to recount the experiences of the past, when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in.

"**The experience of those aged workers is needed now**; for Satan is watching every opportunity to make of no account **the old waymarks**,—**the monuments that have been raised up along the way**." *Review and Herald*, November 19, 1903.

The attack of Satan is on this history [referring to Figure 20], **this history.**
The 1888 Materials, 803–804.

"We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, **point by point**, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the **waymarks** which have made us what we are, are to be preserved, and **they will be preserved**, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.

"But since the General Conference of 1888,"—

This is where things start turning the wrong way.

—"But since the General Conference of 1888, Satan has been working with special power through unconsecrated elements to weaken the confidence of God's people in **the voice that has been appealing to them for these many years**."**—**

What voice has been appealing to them for many years? Since 1888 Satan has been doing a special work to undermine the influence of the Spirit of Prophecy.

—"God's people in the voice that has been appealing to them for these many years. **If he can succeed in this,**"—

If he can succeed in what? Undermining the influence of the Spirit of Prophecy.

—"**If he can succeed in this, then through misapplication of scripture**"—

First he attacks the Spirit of Prophecy; then he is where he can misapply Scripture.

—"**he will lead many to cast away their confidence in the past work under the messages.** Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. **Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages**,"—

What special work of the Spirit of God has been connected with the rise of the Three Messages? The Spirit of Prophecy.

—"Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God.

"Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They **misplace** the messages of Revelation 14, and **set aside the work which these messages have accomplished**. Thus they reject **the great waymarks** which God Himself has established. Since their new light leads them to **tear down the structure which the Lord has built up, we may know that He is not guiding them.**

"The experience of those newly come to the faith, if the Lord is working upon their minds, will be **in harmony with the word of God, and with His past dealings with His people**, and **the instruction** He has given them. **He will not contradict Himself**.

"God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run **parallel with this which follows**. The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials*, 803–804.

Of course, what she said there, this is the history of the First and Second Angels' Messages. It concludes in 1844 with the arrival up the Third.

Sister White says the First and Second Angels' Messages are still true for this time and are to run parallel with that which follows.

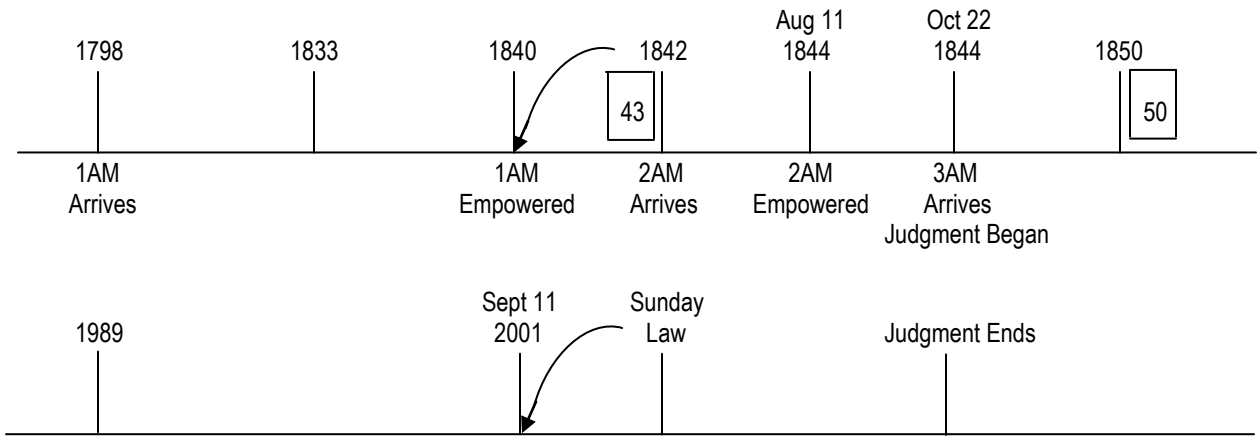


Figure No. 22.

In 1989 the time at the end arrived for modern Adventism.

In 1840, August 11, Islam was restrained and the Angel of Revelation 10 came down.

September 11, 2001, Islam was restrained and the Angel of Revelation 18 came down.

In June of 1842 the Protestants of the United States closed the doors of their churches.

An activity of the Protestants of the United States prefigures an activity of the Protestants of the United States as they pass The Sunday Law.

October 22, 1844, Judgment began, prefiguring when Judgment ends.

The First and Second Angels' Messages are still truth and are to run parallel with that which follows. We are to preserve these waymarks because past history will be repeated. We can know where we are in prophetic history. Satan is seeking to undermine these waymarks that come in their order, that is illustrated on the prophetic line.

We are taking time to put in place the structure of the prophetic lines of Bible prophecy. They all will consist of the same order, because God changes not. We are doing that in order to demonstrate that the waymark in this history right here [between 1840 and 1842] was the introduction of the 1843 Chart. Ellen White says so more than once.

And in this history [between 1844 and 1850], we have the introduction of the 1850 Chart. This is the 1850 Chart and this is the 1843 Chart [indicating the two charts visible behind the podium].

As we look at the lines of prophecy—this is where we are heading—we are going to see that these two Charts have been typified, prefigured, pointed out in ancient prophetic history, and we want to see what the past history—the past sacred history—what it says about Habakkuk's Two Tables and put that into the discussion of Habakkuk's Two Tables before we proceed to defend the Millerite understanding of these doctrines from God's Word, and before we begin to show these Charts as the symbol of Jeremiah's Old Paths that becomes the debate in Adventism since September 11, 2001.

Shall we pray?

Benediction: Heavenly Father, we thank you that you're a God of order and that you change not, and that if we would but fulfill our responsibility as students of prophecy that we would have a key that would allow us to understand your providential dealings with Planet Earth at this very

moment in history. We want to understand these things because we know that if we continue on with this earthly life in the near future, there is a great possibility that we are going to be hauled in before the courts at the Land and have to testify of the things that we understand. And when we do, we want to glorify you. We do not want to be found to be incompetent students. We not only want to be able to glorify you, we want to the sanctification that takes place in our hearts and our minds through the feeding upon your Word to be accomplished while we are doing this work. We also want to be so familiar with these truths and what is taking place that we will have a winning testimony to give to those that we come in contact with, to allow your Holy Spirit to awaken them for their need of preparation that they also might strive for the Kingdom. We thank you that we are having the privilege to study these things and LiveStream them and record them. We ask your blessing upon this work that we are doing and a blessing upon those of us that are studying these things. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #7

Part Two: LINE UPON LINE

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that you forgive us for not getting started on time. We want to be time in what we are going. When we come to worship in the morning, we want to be on time; but, also, when we have made a commitment to be LiveStreaming, we want to keep our word with those people that are participating in this study. As we take this study up, we ask that you would grant us the presence of your Holy Spirit, that you would pour your Latter Rain out upon us; that you would hide me behind the cross, the words spoken would be words from on High and not words from a human being; that you would prepare the hearts of the Brothers and Sisters who are hearing these things to understand them as you see fit. We want to understand Isaiah's counsel about line upon line. We ask that you would grant us discernment and wisdom as we take up this study. In Jesus's name, amen.

LINE UPON LINE

BROTHER PIPPENGER: We are here in dealing with these Charts, Habakkuk's Two Tables. Although we may not be dealing with them specifically for quite some time, we have lots of time. We have several weeks in this study; so, we are going to take it slow and put several things in place.

Last week, the first five presentations we dealt with, the truth that Ellen White endorses, the controversial subjects on the 1843 Chart that the modern theologians of Adventism are fighting against

Then yesterday, we began by identifying that Sister White also endorses the Rules of Prophetic Interpretation adopted by Miller. We spoke just a little bit that these Rules stand in contrast with the counterfeit interpretation, a Bible study that was introduced in Adventism in the beginning of the 20th Century. And, when we come to our next phase of these Charts, we want to put them in typology. We want to show that these Charts as waymarks of the Millerite History have then typified other lines of prophecy well before the history of the Millerites. So, in order to do that, we are developing the principle of line upon line, and our point of reference is going to be Isaiah 28 today, and we are going to deal with several thoughts from Isaiah 28.

But, we are going to begin with a quote that we had yesterday from *Selected Messages,* book 2, page 114, which says,

> "**Prophecy** has been fulfilling, **line upon line**. The more firmly we stand under **the banner of the third angel's message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel." *Selected Messages*, book 2, 114.

Yesterday we spent time showing that Ellen White understands that prophecy is illustrated up on a line and the waymarks on the prophetic line are going to come under attack by Satan as Time goes forward and that we have a responsibility to guard and defend these waymarks, and these waymarks come in a specific order.

We are taking this quote from the Spirit of Prophecy because we understand that the prophets all agree with one another; and, when Sister White is saying that prophecy has been fulfilling line upon line, she has drawn, obviously, this expression from Isaiah where he talks about line upon line; and, we want it tie those two together.

THE TESTIMONIES NEVER CONTRADICT HIS WORD

We read a passage from book 3 of *Selected Messages* yesterday, page 32, concerning the testimonies in the Bible. It says,

> "Study it"—*THE BIBLE*—"and the testimonies God has given; for they never contradict His Word." *Selected Messages*, book 3, 32.

The writings of Ellen White and the writings of the Bible are in perfect agreement.

LINE UPON LINE

Sister White says prophecy is fulfilled line upon line. She said the same line of prophecy that is in the Book of Daniel is in the Book of Revelation. She spoke about the line of prophecy in Revelation 12. We looked at these things yesterday.

So, we want to show now, we want to add to this, what Isaiah says about line upon line, understanding that the line that is being addressed by Inspiration is a prophetic line that has a specific order and it has specific waymarks on it.

But, Isaiah 28:9-13 says,

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little: [11]For with stammering lips and another tongue will he speak to this people. [12]To whom he said, This *is* the **rest** *wherewith* ye may cause the weary to **rest**; and **this *is* the refreshing**: yet they would not hear. [13]But **the word of the LORD** was unto them precept upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9–13 (KJV).

THE SPECIFICATIONS GIVEN BY THE PROPHETS

We read this following quote yesterday, too; but, I want to pull a thought from it, from *Review and Herald,* July 31, 1888.

> "We must have a **knowledge of the Scriptures**, that we may **trace** down **the lines of prophecy**, and understand **the specifications given by the prophets**, and by **Christ** and the **apostles**; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness." *Review and Herald*, July 31, 1888.

So, I want to focus on the specifications given by the prophets when we go back into Isaiah 28:9-13, which we just read.

There are certain truths that are specified in this passage.

The question is raised, "Whom shall he teach knowledge? and whom shall he make to understand doctrine?"

What is the specification of milk being drawn from the breast?

What is the specification of line upon line? We began dealing with that, prophetic line upon prophetic line.

What are the rest and the refreshing? There is a specification that is marked.

And, what does it mean that they go and fall backward and are broken, snared, and taken?

So there are certain specifications in these verses in Isaiah that we want to look at; because, we are to understand the specifications given by the prophets.

So, we want to start with what the rest and the refreshing is, because the rest and the refreshing is the Latter Rain; and, we are going to demonstrate that if you do not recognize the Latter Rain, you do not receive it, and if you do not receive the Latter Rain, you die for eternity. So, it is something that needs to be understood in order to be recognized. And, we are going to spend our time in the beginning here again identifying what Isaiah means when he says, ". . . This is the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear."

In Daniel 12 there are two classes of worshippers based upon the introduction of an increase of knowledge. The wise understand the increase of knowledge; the wicked do not understand increase of knowledge.

And, what does the Bible say about the wicked in connection with the rest?

FROM THE AUDIENCE: They have no rest.

BROTHER PIPPENGER: The wicked have no rest. Okay? The wicked, they do not receive the Latter Rain; they do not receive the rest; they do not receive the refreshing.

All the prophets agree with one another. The wise are going to receive the rest and refreshing. We need to recognize that we need to receive it. And, because this is such an important component of the end of the world, Satan has done a work to make us not understand the Latter Rain as we should.

So, we are going to look at it fairly closely. We are not going to deal with everything that we want to say about it until later on; but, we are going to show at this point that the Latter Rain, wherever it is illustrated, is a two-step, **two-step** process; and, why I say 'wherever it is illustrated,' sometimes we do not understand that the Latter Rain has an application to the Christian Church in general, it has an application to Adventism, and it has an application to individuals. It has an application to Ancient Israel. And, when it is applied in any one of these levels it is applied in a two-step process, whether it is called Early Rain, first step; Latter Rain, second step; or Former Rain, first step; Latter Rain, second step; Spring Rain, first step; Summer rain, second step. It is always two steps.

We want to look at that we want to look at that. We want to look at some of the places where it is representing truth.

THE REFRESHING

THE OPENING AND THE CLOSE OF THE GOSPEL

The Great Controversy, pages 611 – 612, says,

> "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel **are again to be fulfilled** in the latter rain at its close. Here are '**the times of refreshing**' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, **that your sins may be blotted out, when the times of refreshing shall come** from the presence of the Lord; and He shall send Jesus.' Acts 3:19–20." *The Great Controversy*, 611–612.

So, here we are using this quote to see that Sister White is identifying the Latter Rain as the refreshing. So, when Isaiah says, ". . . this is the refreshing; yet they would not hear," he is saying this is the Latter Rain and they are going to reject this message; because if you are going to hear it, it is a message. This is the Latter Rain. The Latter Rain is the refreshing.

And here, if you think about it, Sister White is saying that when the Early Rain was poured out at Pentecost, at the Christian Church, there was a manifestation of the power of God to begin the Christian Church; and, it is illustrating the Latter Rain at the end of the Christian Church. So, we see two steps in the Christian Church: Pentecost of the time of the disciples, the first step; the last step, the Latter Rain for the Christian Church at the end of the world—two steps.

THE SPECIFICATIONS GIVEN BY THE PROPHETS

But what you will also see there, if you understand the Scriptures, the quote we read a moment ago, from *Review and Herald,* July 31, 1888, says that we must have a knowledge of the Scriptures that we may trace down the lines of prophecy.

Well, just to put it in the mix—I am not going to spend time with it— the Pentecost of the Christian Church when the Lord was pouring out the Holy Spirit, in the Book of Acts at Pentecost, why did He pour it out at Pentecost?

Pentecost was commemorating what?

FROM THE AUDIENCE: Mount Sinai.

BROTHER PIPPENGER: Mount Sinai.

The first Pentecost was Mount Sinai; therefore, the—what does Sister White say about Mount Sinai?

I have a hard time understanding what she says about Mount Sinai. I believe it, but it is beyond my human understanding to internalize that the way that I am supposed to. Sister White says at Mount Sinai when the Lord came down gave His Law that there had never been a greater manifestation of the power of God, ever to that point of time.

SISTER FROM THE AUDIENCE: I have no problem believing that.

BROTHER PIPPENGER: She has no problem believing that.

I believe it because Sister White says it. My difficulty with that is—it is not a difficulty; it just blows my mind—is Mount Sinai is one mountain. Whatever went on there was the greatest manifestation of the power of God that had ever taken place up to that time. And then you just think back a few couple hundred years to the Flood—okay?—and the whole world is destroyed; it is covered with water. But, when she talks about Sinai she says that was the greatest manifestation of the power of God than even the Flood.

So, what was Sinai? Well, that was the symbol of the Lord pouring out His Spirit at the beginning of Ancient Israel.

And, what did the Lord do at the end of Ancient Israel? He poured out his Spirit at Pentecost.

So, even in Ancient Israel you have a first manifestation of the Latter Rain and a second manifestation of the Latter Rain: Sinai and Pentecost. And you have the first manifestation of the Latter Rain at Pentecost for the Christian Church and the second at the end of the world in the Latter Rain.

The point being is, what is a lion in Bible prophecy?

Autumn, what is a lion in Bible prophecy?

BROTHER AUTUMN: I just studied that this morning.

BROTHER PIPPENGER: Well, why do you not tell us?

BROTHER AUTUMN: Well, it is a lawgiver. The lion is a prophet. The Lion is the Lord. The lion is Satan.

BROTHER PIPPENGER: Okay. The lion is Satan, a prophet, a lawgiver; it is Babylon.

BROTHER AUTUMN: Yes.

BROTHER PIPPENGER: It depends upon context.

So, when it comes to the Latter Rain, it depends upon context.

If you are looking at Ancient Israel, there was a beginning and an ending to the outpouring of the Spirit in Ancient Israel.

If you are looking at the Christian Church, there is a beginning and an ending. Pentecost is the beginning; the Latter Rain is the ending.

If you look at Adventism, there is the beginning and an ending. The Midnight Cry is the first manifestation of the Latter Rain; the Loud Cry is the second in Adventism. It depends upon the context.

If you are looking at an individual, you or me, we will not receive the Latter Rain if we are not partaking of the Former Rainer; two steps, no matter where you look at it.

But, the Latter Rain has to be evaluated based upon context.

THE FORMER AND THE LATTER

Testimonies, volume 8, page 21:

> "The outpouring of the Spirit in the days of the apostles was '**the former rain**,' and glorious was the result. But **the latter rain** will be more abundant. What is the promise to those living in these last days? 'Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee.'"—

Where is Sister White pulling that from, "But the latter rain will be more abundant"? What is the promise to those living in these last days?

You would think if you are living in the last days, the time of the Latter Rain, you would want to know that that promise was.

And she says,

—"'Turn you to the stronghold, ye prisoners of hope, even today do I declare that I will render double unto thee.'"—

Now, what I am telling you for your homework from this worship, go dig that out of the Bible and see where you find that; because, it is identifying when God is going to lift up an ensign for the world, which is in agreement with what we understand about the Latter Rain.

Then she continues on,

—"'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.' Zechariah 9:12; 10:1." *Testimonies*, volume 8, 21.

Now, the point being here is how can you ask for Rain in the time of the Latter Rain if you do not know it is the time of the Latter Rain? The promise is He will give you the Latter Rain in the time of the Latter Rain if you ask for the Latter Rain in the time of the Latter Rain; but, if you do not know it is the time of the Latter Rain, you do not know to ask for the Latter Rain and you do not get the Latter Rain. You have to know that you are in the Latter Rain to receive the promise of the Latter Rain. Okay, Former, Latter Rains, two steps.

Testimonies to Ministers, pages 506 – 507; there are several thoughts in here that we will use throughout this study. It says,

"'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down for you the rain, **the former rain, and the latter rain**.'"—*TWO STEPS*—"'In the East the former rain falls at the **sowing time**. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, **ripens the grain** and prepares it for the sickle. The Lord employs these operations of nature to represent **the work of the Holy Spirit**."—

What is the work of the Holy Spirit, because He uses the Early and the Former Rain to represent the work of the Holy Spirit? John 16:8; a three-step process, convict the world of sin, righteousness and judgment.

But, judgment is where the door closes.

Sin and righteousness, **sin and righteousness,** two steps; two steps that lead to judgment.

The work of the Latter Rain, two steps to lead you to the Judgment. I mean, the work of the Holy Spirit, in connection with the Latter Rain, is not going to be any different from the work of the Holy Spirit and John 16:8, right? These two have to agree with one another.

—"The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the **seed to germinate**, and **then to ripen the harvest**, so the Holy Spirit is given to carry forward, from **one stage to another, the process of spiritual growth.** The ripening of the grain represents the completion of the work of God's grace in **the soul**.'"—

Here she is applying it to you and me as individuals.

—"By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

"The latter rain, ripening earth's harvest, represents **the spiritual grace that prepares the church for the coming of the Son of man**.""—

Now she is talking about the Church, not individuals.

—"But unless the former rain has fallen, there will be no life; the green blade will not spring up. **Unless the early showers have done their work, the latter rain can bring no seed to perfection**."—

If you do not have the Early Rain, forget about the Latter Rain.

—"There is to be 'first the blade, then the ear, after that the full corn in the ear.' There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour.

"Many have in a great measure failed to receive **the former rain**. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by **the latter rain**."—

Now, this is an important point; it is a subject of prophecy. One of the primary reasons the Jews participated in the crucifixion of Christ is they misunderstood prophecy. They misunderstood the work that Christ was going to do. They thought He was going to set up a literal kingdom, when He was coming to set up a spiritual Kingdom.

This misunderstanding of prophecy for Ancient Israel is prefiguring the misunderstanding of prophecy for modern Israel; and, modern Israel is misunderstanding not the work of Christ but the work of the Holy Spirit. They are believing that the Holy Spirit is coming. We [Adventism] are believing, at the end of the world, that the Holy Spirit is going to come in the Latter Rain and He is going to fix us up. All we have to do is hang in there in the Adventist Church and keep our membership intact until the Latter Rain comes, and then the Holy Spirit is going to do a magical act and change our character so we are ready for the return of the Lord.

That is a misconception; it is a prophetic misconception. If you are waiting for the Latter Rain to fix you up, you are going to die; because, only those that have participated in the Former Rain will receive the Latter Rain. The Former Rain is perfecting holiness in the fear of the Lord. But, this is a prophetic misunderstanding of Adventism; they do not understand the Latter Rain. They do not understand the different aspects of the Latter Rain, just as the Jews did not understand that Christ was coming to introduce a spiritual Kingdom, not a literal kingdom.

—"Many have in a great measure failed to receive **the former rain**. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by **the latter rain**. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward."—

The work that she is defining here now that is done is what? What is He doing? He is giving light and knowledge.

What is light and knowledge? They are the same thing.

Where do we get light and knowledge? From the Word of God.

What we have to receive to receive the Former Rain, in advance of the Latter Rain, is the Word of God, the knowledge of God's Word.

> —"The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. **But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have**"—

What is "light"?

FROM THE AUDIENCE: Knowledge.

BROTHER PIPPENGER: Truth, knowledge.

> —"**Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.**" *Testimonies to Ministers*, 506–507.

Okay. So, what we are saying? Well, we have put in the record here, if you've seen it—we have referred to; we have not given you a Spirit of Prophecy or a Bible reference for the fact that there is a first outpouring of the Holy Spirit in Ancient Israel, and then a last outpouring for Ancient Israel—but, we have put in the record that Pentecost was the beginning of the outpouring for the Christian Church, and the Latter Rain at the end of the world is that second step for the Christian Church.

And, we have put in the record that we, as individuals, must have a Former Rain experience, which is receiving God's truth; and, the only way that we can continue to receive God's truth is when we receive God's truth that we bring our life into agreement with that truth. If He brings us light, and we rebel against that light, the process stops at that point.

So, it is the work the Lord to bring us truth. As we respond to that truth, He is developing us to the point to where we can receive the Latter Rain. This work of receiving light in advance of the Latter Rain is the Former Rain; so, in individuals, we have a Former and the Latter Rain.

ADVENTISM

Now we want to deal with the fact that you have these two elements of the Latter Rain within Adventism.

The Great Controversy, page 611:

> "**The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory**."—

Who is that? What Angel is that?

FROM THE AUDIENCE: The Fourth Angel.

BROTHER PIPPENGER: It is Revelation 18. That is the Latter Rain Angel at the end of the world.

> —"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world**,—

Do you see what she just did? She compared the history of 1840 to 1844, the Millerite History, with the history of the Latter Rain.

The first manifestation of the power of God in Adventism was in 1840 to 1844. That is the Early Rain for Adventism. The final one is the Latter Rain of Revelation 18.

> —"the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel." *The Great Controversy*, 611.

THE LOUD CRY

If you are not thinking that the Midnight Cry in the Millerite History of 1840 to 1844 is typifying the Loud Cry at the end of the world, we want you to see that.

The next quote, *Review and Herald,* April 21, 1891:

> "**The latter rain** is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory**." *Review and Herald*, April 21, 1891.

This quote is in here that if you are uncertain that the Revelation 18 Angel is the Latter Rain, this should clear it up for you. When the Angel of Revelation 18 comes down, the Latter Rain begins.

THE MIDNIGHT CRY

Spalding Megan, page 5, says,

> "You are getting the coming of the Lord too far off. I saw the latter rain was coming as [suddenly as] the midnight cry, and with ten times the power." *Spalding and Magan*, 5.

Sister White just there compared the Latter Rain with the Midnight Cry. And the Latter Rain, another expression for it is the Loud Cry. She just compared the Lord Cry with the Midnight Cry.

And you will notice in your notes, "[suddenly as]" is in brackets. I suppose we could e-mail The Ellen White Estate and they might be able to clear that up; but, sometimes when you see things in brackets in there, it is actually something that Sister White went in, after the fact, and put in. But, sometimes it is the editors that, after the fact, put it in.

It says, "You are getting the coming of the Lord too far off. I saw the latter rain was coming as"—in brackets—"[suddenly as] the midnight cry, and with ten times the power. But, I think—if that was an editorial correction—I think they may have made a mistake; because, if you leave that out it says this, "I saw the latter rain was coming as the midnight cry, and with ten times the power." That is more specific. She is really comparing the Latter Rain with the Midnight Cry. It does not change it. It is still there; but, it is more specific if you do not have those bracketed words "suddenly as."

So, what I am saying is, the Midnight Cry in the Millerite History of 1840 to 1844 is the first outpouring of the Spirit in Adventism, and the last is Revelation 18. And in 1840 to 1844 the outpouring of the Holy Spirit, the message that was carried in that time period, was, "Behold, the Bridegroom cometh . . .!"

Review and Herald, February 11, 1896:

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

Here she is saying the Midnight Cry is repeated at the end of the world. So, you have got a Midnight Cry at the beginning of Adventism, and you have a Midnight Cry at the end of Adventism. You have the first manifestation of the Latter Rain at the beginning of Adventism called "The Midnight Cry," and you have the second manifestation of the Latter Rain at the end of Adventism called, "The Loud Cry." Whenever you see the Latter Rain, there are two steps, if you see it.

And that is the issue: whether you see it or not. That is the make or break. Most of Adventism will not see it and they will be lost, and they will not see it because they have to recognize it.

The word *recognize* is the word that Sister White uses, and the word *recognize* by definition requires for me to recognize something: I have to have seen it before.

I remember the first time that I was in Columbia, and I was there with a brother that we worked with from the United States. We were walking through Bogota, Colombia, and we were just walking the streets. You know, the stores were open and the streets were just full of people.

There were so many people that, you know, we would get separated from one another, but I could always recognize this brother, even at a distance; because, he stood this far [measuring with his hands] above all the Colombians that were walking down that same sidewalk. Okay? But, I could recognize him because I had seen him before.

Recognition is a word that is talking about prior knowledge, and most of Adventism is not going to recognize the Latter Rain, because they do not know what it is. They do not know where it has been illustrated before, or they do not know that it is two phases, and this lack of knowledge will cost them eternal life.

A TWO-STEP MESSAGE

PENTECOST'S TWO STEPS

Okay, a two-step message, let us show this in another aspect.

Spirit of Prophecy, volume 3, page 243, says,

> "The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost." *Spirit of Prophecy*, volume 3, 243

Okay. On Pentecost is going to be the full showers of the Latter Rain; but, when Christ breathed upon the disciples, it was sprinkles that come in advance. The sprinkles are the Former Rain, and Pentecost is the Latter Rain; the sprinkles are the Spring Rain, and Pentecost is the Summer Rain: two steps. This two-step process of the Latter Rain is illustrated over and over,

So, what is the Latter Rain? Well, the Latter Rain is light, it is knowledge, which we have already mentioned that.

Let us try to show that. When Sister White talked about the act of Christ breathing a few drops before Pentecost, she is drawing that from John 20.

Notice John 20:19-22.

> "[19]Then the same day at evening,"—*THEN THE SAME DAY AT EVENING, **THEN THE SAME DAY AT EVENING***—"being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. [20]And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. [21]Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. [22]And when he had said this, he breathed on *them,* and saith unto them, Receive ye the Holy Ghost: . . ." John 20:19-22 (KJV).

When He breathed upon them, it was a few drops before the Latter Rain.

And when was this taking place? It was on the first day of the week.

What day?

FROM THE AUDIENCE: Sunday.

BROTHER PIPPENGER: Sunday, but what day is it?

FROM THE AUDIENCE: The day of His resurrection.

BROTHER PIPPENGER: The day He was resurrected. Okay. This was the day of His resurrection.

So, when is Pentecost?

FROM THE AUDIENCE: Fifty days later.

BROTHER PIPPENGER: Fifty days later. So, you have a sprinkling going on for 50 days. Correct?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Now, there is a parallel passage that we are going to look at in a moment to build on this; but, I want to show you something.

The verses that lead to this, **the verses that lead to this** will put this in the record, will put it in your memory banks. We will come back to this, what we are going to share, Lord willing, as this study progressives.

We read verses 19 through 21. We are going to back up to verses 17 and 18 now,

"[17]Jesus saith unto her,"—

Who is "her"?

FROM THE AUDIENCE: Mary Magdalene.

BROTHER PIPPENGER: Mary. Mary meets Him, as He has been resurrected from the tomb, right? Did she not do that?

— "[17]Jesus said unto her, Touch me not;"—

He would not let her touch Him.

> —"for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. [18]Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her." John 20:17-18 (KJV).

Then you go again to verse 19, "Then the same day at evening . . ."

So, what did Jesus do in the morning?

FROM THE AUDIENCE: He resurrected.

BROTHER PIPPENGER: He resurrected; but, what did He do? What did He do in between seeing Mary and the disciples?

FROM THE AUDIENCE: He went to the Father.

BROTHER PIPPENGER: He ascended to the Father.

So, when He comes back down to the disciples, what does He do? He comes down out of Heaven. Okay? He comes down out of Heaven.

We are going to show that when the divine symbol comes down, that is when the sprinkling begins. So, even in this passage you see the Mighty Angel of Revelation 10 and the Mighty Angel of Revelation 18 descending to mark the beginning of the sprinkling.

PARALLEL PASSAGE

But, there is a parallel passage to this in Luke 24 that we want to add to the mix, starting at verse 36.

> "[36]And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. [37]But they were terrified and affrighted, and supposed that they had seen a spirit. [38]And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? [39]Behold my hands and my feet, that it is I myself: handle me,"—

In the morning He tells Mary, "Do not touch me. I have not ascended."

But, when He comes back, He comes down out of Heaven, which marks the beginning of the sprinkling, and He says, "God ahead, you can touch me now."

> —"handle me, and see; for a spirit hath not flesh and bones, as ye see me have. [40]And when he had thus spoken, he shewed them *his* hands and *his* feet. [41]And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? [42]And they gave him a piece of a broiled fish, and of an honeycomb. [43]And he took it, and did eat before them."—

Have you ever noticed that when the Angel of Revelation 10 comes down out of Heaven, what is John told to do at that point?

FROM THE AUDIENCE: Eat it.

BROTHER PIPPENGER: "Go take and eat it."

Okay. He has just come down out of Heaven, and now there is a command, "Bring me something. I want to eat it."

> —" [44]And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and *in* the psalms, concerning me. [45]Then opened he their understanding, that they might understand the scriptures."—

Okay. In John, what does He do?

FROM THE AUDIENCE: He breathed upon them.

BROTHER PIPPENGER: He breathed upon them.

But, in Luke, what does He do? He opens their understanding that they might understand the Scriptures.

So, what does it mean, that He breathes a few drops of the Latter Rain upon them? It is an opening of their understanding of the Scriptures.

That is what a few drops of the Latter Rain are; because, the Scriptures are light; it is a message.

Now, notice,

> —"[45]Then opened he their understanding, that they might understand the scriptures. [46]And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: [47]And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. [48]And ye are witnesses of these things. [49]And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:36-49 (KJV).

There is a tarrying time for you.

Okay. He breathes upon them by opening their understanding of the Scriptures, and He says, "Tarry in Jerusalem, because you are going to receive power on Pentecost." That is the full outpouring. The breathing is the sprinkling.

When does this start, when does this process start? When He comes down out of Heaven. *Testimonies to Ministers,* page 507, we have already read:

> "Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 506–507.

There is a time period in Adventism when the Latter Rain begins to sprinkle. It is falling on hearts all around Adventists, but some Adventists are not recognizing it. That is the sprinkling. It precedes The Sunday Law because The Sunday Law is Pentecost.

At The Sunday Law, the wheat and the tares are separated. Then the Holy Spirit is poured out without measure; but, you are not going to receive it unless you recognize the sprinkling and receive of the Former Rain.

THE MESSAGE OF THE GOLDEN OIL

Review and Herald, July 20, 1897:

> "**The anointed ones** standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up **a constant communication** with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that **this holy oil is poured from heaven in the messages of God's Spirit**, the agencies of evil would have entire control over men.
>
> "God is dishonored when we do not receive the **communications** which he sends us. **Thus we refuse the golden oil** which he would pour into our souls to be **communicated** to those in darkness. **When the call shall come, 'Behold, the bridegroom cometh; go ye out to meet him,'** those who have not received the holy oil,"—

Those who have not received the messages of God's Spirit the communications that He sends us.

> —"those who have not received the hold oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, 'Show me thy glory,' the love of God will be shed abroad in our hearts.:—

Do you remember yesterday we read a quote where she says, "God's truths and His glory are inseparable"? It is impossible to glorify God if you are not holding onto His truths: "Show me thy glory, show me thy truths."

> —"Through the golden pipes, the golden oil will be **communicated** to us. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world." *Review and Herald*, July 20, 1897.

The golden oil that the virgins need is the messages of God's Spirit. It is the Latter Rain message that comes in two phases, a sprinkling and a full outpouring.

The Seventh-day Adventist Bible Commentary, volume 4, page 1180—who are the two anointed ones, anyway?

> "'Then answered I, and said unto him, What *are* **these two olive trees** upon the right *side* of the candlestick and upon the left *side* thereof? And I answered again, and said unto him, What *be these* **two olive branches** which through the two golden pipes empty the golden *oil* out of themselves? And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth. Zechariah 4:11–14. These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the Word of the Lord to the people in warnings and entreaties. **The Word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth**. This is **the baptism by the Holy Spirit with fire**. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart." *The Seventh-day Adventist Bible Commentary*, volume 4, 1180.

TWO OLIVE TREES

Then in *The Great Controversy,* page 267:

> "Concerning **the two witnesses** the prophet declares further: 'These are **the two olive trees**, and **the two candlesticks** standing before the God of the earth.' '**Thy word**,' said the psalmist, '**is a lamp** unto my feet, and **a light unto my path**.' Revelation 11:4; Psalm 119:105. **The two witnesses** represent **the Scriptures of the Old and the New Testament**." *The Great Controversy*, 267.

The holy oil that comes down through these two pipes from the two olive trees is the messages of God's Spirit that you find in the Old and the New Testaments in the time of the Millerites.

When Zachariah wrote it, there was no New Testament. The two pipes of Zachariah were the Law and the Prophets. For the Millerite time period, it is the Old and New Testaments, as Sister White says here.

For Seventh-day Adventists at the end of the world, it is the Bible and the Spirit of Prophecy. This is where the golden oil comes from; and, the golden oil is the messages of God's

Spirit. And the messages of God's Spirit that make the distinction between the wise and foolish virgins when the message goes, "Behold, the Bridegroom cometh . . . ," which is the Latter Rain message, the holy oil that makes the distinction whether you are a wise virgin or a foolish virgin is the Latter Rain messages.

Deuteronomy 32:1-2, says,

> "[1]Give ear, O ye heavens, and I will speak; and hear. O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: . . ." Deuteronomy 32:1-2 (KJV).

THEY WOULD NOT HEAR

All right. We have our reference that we are dealing with in front of us, Isaiah 28:9-13.

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little: [11]For with stammering lips and another tongue will he speak to this people. [12]To whom he said, This *is* the **rest** *wherewith* ye may cause the weary to **rest**; and **this *is* the refreshing**: **yet they would not hear**. [13]But **the word of the LORD** was unto them precept upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9–13 (KJV).

What we are saying is, the refreshing is the Latter Rain, but the Latter Rain has to be determined by context. When it is being addressed in the Scriptures, you have to see where it is being applied to.

Is it being applied to us, individually? I will only get the Latter Rain as an individual if I am receiving of the Former Rain; or, is it talking about the Former Rain for the Christian Church in the days of the disciples at Pentecost; or, is it talking about the Former Rain of Adventism, which is the Midnight Cry? These distinctions need to be marked, if you are going to rightly divide the Word of Truth.

This message of the Latter Rain includes all of the components of the Latter Rain. This is the testing message for this time, and there is a group according to Isaiah that will not hear: "To whom he said, This *is* the rest *wherewith ye* may cause the weary to rest, and this *is* the refreshing: yet they would not hear."

And, it goes on to say, "But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line, here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken."

These people who do not hear, they are going to die.

What not do they hear? They do not hear the refreshing message. One of the reasons that they do not hear is they do not recognize it.

PERFECTING HOLINESS IN THE FEAR OF GOD

Okay. Why will they not receive it [the refreshing message]?

> "The **refreshing** or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, **perfecting holiness in the fear of God**." *Counsels on Diet and Foods*, 33

In this sense, in this context, Sister White is saying the refreshing, the Latter Rain, the full outpouring only comes upon me if I have prepared for it. And we already know from other passages, my preparation requires me to receive the Former Rain. My preparation is, I have to receive the Former Rain to receive the Latter Rain.

So, although Sister White is not going to explicitly say it here, she is going to define for us what the Former Rain is. She says, "The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The Former Rainer is perfecting holiness in the fear of God. If you are not doing that, you do not receive the Latter Rain.

THE LATTER RAIN

Testimonies to Ministers, pages 506 – 507:

> "The latter rain, ripening earth's harvest, represents **the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life**; the green blade will not spring up. Unless **the early showers have done their work, the latter rain** can bring no seed to perfection. . . .
>
> "Many have in a great measure failed to receive **the former rain**. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by **the latter rain**."—

Here is the prophetic misconception.

> —"When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. . . . **But there must be no neglect of the grace represented by the former rain**."—

What is the Former Rain? Perfecting holiness in the fear of the Lord.

> —"But there must be no neglect of the grace represented by the former rain. **Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues**,**"—**

Is the exemplification of the active Christian virtues another way to say perfecting holiness in the fear of God?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: —"**Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain**."—

We have to recognize it.

—"**It may be falling on hearts all around us, but we shall not discern or receive it.**" *Testimonies to Ministers*, 506–507.

We have to be partaking of the Former Rain to receive the Latter Rain; but, also, we have to be partaking of the Former Rain in order to recognize the Latter Rain. There are two thoughts there. Do not miss it! They are both worth understanding.

To receive the Latter Rain, we have to be perfecting holiness in the fear of the Lord; but, to recognize the Latter Rain, we have to be receiving the Former Rain.

What did Christ say about the Latter Rain? He said watch for it.

There are people out there who don't want to hear anything about this message. All they want to do is talk about Jesus. Okay, let us talk about Jesus.

What did Jesus say about the Latter Rain? Watch for it.

WATCH

The Great Controversy, page 308:

"Christ had bidden His people **watch for the signs of His advent** and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' **He pointed His followers to the budding trees of spring**, and said: 'When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Luke 21:28, 30, 31." *The Great Controversy*, 308.

What did he tell them to watch for?

FROM THE AUDIENCE: The budding trees of Spring.

BROTHER PIPPENGER: The budding trees of Spring.

What causes the trees to bud out in the Springtime?

FROM THE AUDIENCE: The Former Rain.

BROTHER PIPPENGER: The Former Rain, the Springtime Rain.

And when you see the Springtime Rain causing the trees to bud forth, what does it tell you? The Summer Rain is almost here; and, the Summer at the end of the world is the harvest.

There are two manifestations of the Latter Rain: Spring and Summer.

And what did Jesus tell us to watch for? The budding trees of Spring.

These people who do not want to wrap their minds around the Latter Rain message, all they want to do is talk about Jesus, they are denying the command of Jesus to watch for this very thing.

WE MUST NOT WAIT

The Seventh-day Adventist Bible Commentary, volume 7, page 984:

"**We must not wait for the latter rain**."—

"I want to wait for the Latter Rain, because then the Latter Rain will remove all my sins."

—"We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us."—

What is the prerequisite that I must pass if I am going to recognize the Latter Rain? I have to participate in the work of the Former Rain, which is perfecting holiness in the fear of the Lord.

> —"When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. 'For **as the earth bringeth forth her bud**,"—*THAT IS WHAT JESUS SAID TO WATCH FOR*—"and as the garden causeth the things that are sown in it **to spring forth**; so the Lord God will cause righteousness and praise to spring forth before all the nations' (Isaiah 61:11). The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.
>
> But, we cannot wait for it. We have to watch for it. We have to recognize it.

RECOGNIZE

Testimonies to Ministers, page 507:

"Only those who are living up to the light they have will receive greater light."—

Here she is talking about the Latter Rain in terms of light, a message.

> —"Unless we are daily advancing in the exemplification of the active Christian virtues, **we shall not recognize the manifestations of the Holy Spirit in the latter rain.** It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 507.
>
> The word *recognize* means:
>
> RECOGNIZE: 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster's 1828 Dictionary*.

The purpose of this study, one of the logics we are putting in place, is that all the prophetic lines of history are speaking about the end of the world.

Sister White, when commenting on 1 Corinthians 10:11 where Paul says, "Now all these thing happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come," says each of the ancient prophets spoke more for our day than the days in which they lived; so, their prophesying is in force for us.

So, each of the ancient histories of the Bible are speaking more for our days than the days in which they took place in the Bible; and, our day is the Day of the Latter Rain. All of those histories are an illustration of the Latter Rain.

And, all those histories are portrayed upon a prophetic line; and, Isaiah is saying, "You take this line illustrating the Latter Rain time period, and this line from over here illustrating the Latter Rain time period, and you bring them together, line upon line, and this is the message during the Latter Rain that tells you what is taking place at this very time period; and, it is the message that is resisted, but it is from recognizing the manifestation of the Latter Rain being illustrated in this ancient history, and this ancient history, and this ancient history. This is what allows us to recognize the Latter Rain in our history. That is what Isaiah 28 is emphasizing. We have to recognize that based on something that we have seen in the past.

Testimonies to Ministers, page 300:

> "Unless those who can help in_____"—*THERE IS A BLANK THERE*—"are aroused to a sense of their duty**, they will not recognize the work of God when the loud cry of the third angel shall be heard.** When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." *Testimonies to Ministers*, 300.

Jeremiah 6:16-17:

> "[16]Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and **ye shall find rest for your souls**."—

What are the old paths? Well, the old paths, you can say, is the Millerite History. The Millerite History illustrates the history of the Latter Rain; the history of Moses illustrates the Latter Rain; the history of Noah illustrates the Latter Rain; the history of Elijah, the history of the Three Decrees; the history of Christ, are those old paths?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Walk in those old paths.

—"[16]Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and **ye shall find rest for your souls**,"—

And what will you find?

FROM THE AUDIENCE: Rest.

BROTHER PIPPENGER: And what is the rest, according to Isaiah? It is the refreshing; it is the Latter Rain. It is those Old Paths. It is those old lines that allow you to find the Latter Rain?

—"But they said, We will not walk *therein*."—

That is what they said in Isaiah; only they said, "We will not hearken."

[17]Also I set watchmen over you, *saying*,"—

Saying what?

FROM THE AUDIENCE: Hearken.

BROTHER PIPPENGER: Hearken to what? The trumpet—okay, the Seventh Trumpet, the Third Woe, Islam; but, we are not going there yet.

Also in this time period, when the Lord is leading His people back to the Old Paths—this old line of prophecy, and this old line of prophecy—that illustrate the history of the Latter Rain, He set watchmen over God's people, saying,

—"Hearken to the sound of the trumpet. But they said,"—*WHAT?*—"We will not hearken." Jeremiah 6:16–17 (KJV).

"We will not hearken. We will not walk therein. We will not listen to the Latter Rain message."

THE TRUMPET SOUND

So, what is the trumpet? The trumpet is marking the Latter Rain.

Notice this next quote, *Sermons and Talks,* volume 1, page 142:

> "Now, brethren, God wants us to take our position with the man that carries the lantern;"—

What is the lantern?

FROM THE AUDIENCE: The Word of God.

BROTHER PIPPENGER: The Bible. We need to take our position with the one who is walking with the Word of God.

> —"we want to take our position where the light is, and **where God has given the trumpet a certain sound**. **We want to give the trumpet a certain sound**."—

"I raised watchmen over them saying, 'Hearken to the sound of the Trumpet,' but they said, 'We will not hearken."

—"We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: 'And after these things I saw **another angel come down from heaven**,"—

What is Sister White saying?

FROM THE AUDIENCE: Revelation 18.

BROTHER PIPPENGER: That in Revelation 18 the Trumpet message arrives.

—"having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird' [Revelation 18:1–2]."—

The people that are fighting this message do not appreciate the fact that we teach correctly that the Third Woe, the Seventh Trumpet, began to sound on September 11, 2001, and that this is when the Mighty Angel of Revelation 18 came down.

But, Brothers and Sisters, there is only one trumpet at the end of the world. It is the Seventh Trumpet. And you may dispute that 9/11 is where this Trumpet begins to sound, but Ellen White is here saying that the Trumpet begins to sound at the same point in time that the Angel of Revelation 18 comes down. That is, at least, in place.

She continues on and says,

—"Well now, how are we going to know anything about that message"—

What message? The message of Revelation 189, which we have already defined as the Latter Rain, and the message of the Trumpet.

—"Well now, how are we going to know anything about that message **if we are not in a position to recognize anything of the light of heaven when it comes to us?** And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, 'I come in the name of my Father, but ye will not receive me' [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. **Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.**" *Sermons and Talks*, volume 1, 142.

She just tied the Trumpet message into Revelation 18, into Minneapolis in 1888, which she clearly says was the Latter Rain.

There are going to be people that refused to hear because they cannot recognize it, and they do not recognize it because they are not perfecting holiness in the fear of the Lord. They are not receiving the Early Rain. They are unwilling to take the Old Paths and line them upon line in order to illustrate the Latter Rain at the end of the world.

LINE UPON LINE: WEANED FROM THE MILK

But, who is going to receive it?

Verse 9 of Isaiah 28 says,

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts."

If you are going to understand this message, you are going to be weaned from the milk and drawn from the breasts.

MILK OR MEAT

So, let us let Paul define what that means: Hebrews 5:12 – 6:8.

> "Chapter 5:12For when for the time ye ought to be teachers,"—

Okay. We are going to show you the time that you ought to be teachers of the time of the end.

> —"Chapter 5:12For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."—

What are the first principles of the oracles of God, in terms of Adventism?

The 28 Fundamentals?

Okay. When you start having your Bible studies and you get brought into the Adventist Church, that is the first oracles. It is the basics.

> —"[13]For every one that useth milk *is* unskillful in the word of righteousness: for he is a babe. [14]But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.
> "Chapter 6:1Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. [2]Of the doctrine or baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. [3]And this will we do, if God permit."—

There's the basics. There's the 28 Fundamentals. That is the milk.

Who is going to understand the Latter Rain message? It will be the people that are drawn from the breasts, that are not drinking milk.

You do not think he is talking about the Latter Rain message? Let us continue on.

> —"[4]For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, [5]And have tasted the good word of God,"—

When do we taste the good word of God, prophetically? When the Angel comes down out of Heaven, Jesus said, "Give me some broiled fish and honeycomb. I am going eat it."

Because, when the Angel of Revelation 10 came down, He commanded John to go take the Little Book that is in the Angel's hand and eat it.

It is impossible, if you eat the message that begins when Christ breathes, the sprinkling message, it is impossible if you taste that to be renewed to repentance.

> —"[4]For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, [5]And have tasted the good word of God, and the powers of the world to come, [6]If they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."—

If you do not think this is speaking about the Latter Rain, just read on.

> —"[7]For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: [8]But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned." Hebrews 5:12 – 6:8 (KJV).

The Latter Rain produces two classes of worshippers; and, it is impossible, once the history of the Latter Rain begins to unfold, that if you reject this message, to be renewed unto repentance.

So, what is the milk? It is the basics.

PRESENT TRUTH

What does Sister White say?
Early Writings, page 63:

> "There are many precious truths contained in the Word of God, but it is 'present truth' that the flock needs now." *Early Writings*, 63.

What is present truth? It is the meat.

What is present truth? It is the Latter Rain message.

LINE UPON LINE: UNDERSTANDING KNOWLEDGE

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts." Isaiah 28:9 (KJV).

And Hebrews 5:12, Paul says,

"[12]For when for the time **ye ought to be teachers**, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Hebrews 5:12 (KJV).

TEACHERS OF THE KNOWLEDGE

Daniel 12:3, 4, and 10 says this:

"[3]And **they that be wise**"—

And you have the definition of *wise* underneath these verses: teachers.

—"[3]And they that be [teachers] shall **shine**"—

And you have the definition of *shine* underneath that: to teach.

> —"3And they that be [teachers] shall [teach] as the brightness of the firmament;"—

And Paul says, "For when for the time ye ought to be teachers," is the time that you are not supposed to be eating milk. You are supposed to be eating meat at that time.

"Whom shall he teach knowledge? And whom shall he make to understand doctrine?" Those who are not eating the milk.

When is He going to raise up teachers?

> —"[3]And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. [4]But thou, O Daniel, shut up the words, and seal the book, *even* to **the time of the end**:"—

The time of the end is when He raises up teachers.

—"many shall run to and fro, and **knowledge** shall be increased. . . . "—

That is when He is going to teach them knowledge.

> —"[10]Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but **the wise shall understand**." Daniel 12:3, 4, 10 (KVJ).
>
> **WISE:** Teachers
> **SHINE:** To teach

The wise are the teachers that will understand the knowledge of the Latter Rain message in line upon line; but, the wicked, according to Paul are briars and thorns that are destined to be burned because they crucify Christ afresh.

This increase of knowledge, Hosea tells us how important it is. It says,

> "[6]My people are destroyed for **lack of knowledge**: because thou hast **rejected** knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6 (KJV).

And He makes us priests when He enters into covenant with us. If you reject the knowledge, you break the covenant.

In the terms of Isaiah 28 and 29, if you reject the knowledge, you make a covenant with death, while God's people are making a covenant with life. You will not be a priest if you reject this knowledge.

THE DOCTRINE

What is the doctrine that He is going to teach them? We have already read it:

> "[1]Give ear, O ye heavens, and I will speak; and hear, O earth, **the words of my mouth**. [2]**My doctrine shall drop as the rain**, my **speech** shall distil as the **dew**, as **the small rain** upon the tender herb, and as **the showers** upon the grass." Deuteronomy 32:1–2 (KJV).

"Whom shall He teach knowledge, and whom shall He make to understand doctrine?"That doctrine is the Latter Rain message. He will make those understand it that are not subsisting on the milk of God's Word.

Do you know what happens if you take your infant baby and you put it in the crib and all you do is stick a bottle of milk into its mouth continuously, just give it milk, milk, milk? Do you know what happens? It rots their teeth out. It is a condition for which the dentists have a name. It even rots their teeth out from the inside and the outside.

See, if all you are doing is drinking milk, you end up with no teeth; and, if you have no teeth, you cannot eat the meat. That is what is happening with Adventism; only, they are not just drinking milk, they are drinking chocolate milk, and strawberry milk, corrupted milk.

Who is He going to make understand doctrine and knowledge? Those who are not eating and drinking milk.

When does this take place? Well, at the time that you ought to be teachers, according to Paul.

And when is the time that you ought to be teachers? According to Daniel, it is at t the time of the end. The wise are going to be teachers that teach, that shine, and they are going to understand the knowledge and the doctrine—the doctrine, the Latter Rain; the knowledge, the increase of knowledge.

But, there is going to be a class that does not understand the increase of knowledge, and they are going to be contrasted with the teachers.

FALSE TEACHERS

And if you have true teachers over here that are contrasted with this group, what is this group?

FROM THE AUDIENCE: False teachers.

BROTHER PIPPENGER: False teachers.

So, you have true and false teachers in this history.

And Peter tells us about the false teachers, 2 Peter 1:19–2:1.

"Chapter 1:19We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your

hearts: [20]Knowing this first, that no prophecy of the scripture is of any **private interpretation."—**

I heard a private interpretation on e-mail yesterday from Canada—I will not go there.

> —"[21]For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.
>
> "Chapter 2:[1]But **there were false prophets** also among the people, even as **there shall be false teachers among you**, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter 1:19–2:1 (KJV).

So, there is going to be true and false teachers.

And in Adventism today there is going to be true and false teachers because this is the Latter Rain time period; but, the Lord is going to speak to His people.

Isaiah says,

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: **[11]For with stammering lips and another tongue will he speak to this people.** [12]To whom he said, This *is* the rest;"—*THE LATTER RAIN*—"*wherewith* ye may cause the weary to rest"—*BUT THE WICKED WILL HAVE NO REST*—"and this *is* the refreshing: yet they would not hear. [13]But the word of the **LORD** was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9–13 (KJV).

ANOTHER TONGUE

So who is the "stammering lips and another tongue," to bring this to a close?

Review and Herald, July 20, 1886:

> "It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.
>
> "God can breathe new life into every soul that sincerely desires to serve Him,"—

Did Jesus breathe to give them the Latter Rain message?

> —"and can touch the lips with a live coal from off the altar,"—

What is that? That is Isaiah 6.

And what does Isaiah 6, verse 3, say? ". . . Holy, holy, holy, *is* the LORD of hosts, the whole earth *is* full of his glory."

When is the Earth full of His glory? Revelation 18, Latter Rain; Isaiah 6, Latter Rain.

—"God can breathe new life into every soul"—

When does He breathe new life into the Church? Ezekiel 37, there are two prophetic messages, and it is the second one that He breathes into them the breath of life, and they stand upon their feet, a mighty army.

What does Sister White say those four winds are in Ezekiel 37? Well, she says those four winds are represented as an angry horse, seeking to break loose and bring death and destruction upon the Earth.

Those four winds in Ezekiel 37 that mark the second message, when God is breathing into His people to raise up a mighty army, those four winds are the restrained horse that is right here on this 1843 Chart [the Woes], and this 1850 Chart. It is the restraint of Islam.

> —"God can breathe new life into every soul"—*SINCE 9/11*— "that sincerely desires to serve Him, and can touch the lips with a live coal from off the alter, and cause them to become eloquent with His praise."—

And in Isaiah 6, when Isaiah is touched with a coal on his lips, and he volunteers to carry the message, what message does he carry in Isaiah 7? It is the message of the 2520, right there, right there, right there, right there [pointing out the 2520 as it is reflected upon the 1843 and 1850 Charts].

> —"Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. **The stammering tongue will be unloosed**, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out." *Review and Herald*, July 20, 1886.

What do you have to do to be a partaker of the Latter Rain when it is poured out? One must cleanse the soul temple from every defilement. It is perfecting holiness in the fear of the Lord. You have to have the Former Rain to receive the Latter Rain.

The stammering tongue are the people that recognize the Latter Rain and are purified by a coal from off the altar, that accept the message of the Four Winds of Ezekiel 37 and stand on their feet, a mighty army, and carry the message to the world.

Testimonies to Ministers, page 419, in closing, says,

> "Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. **Manifold teaching needs to be given**."—

What does *manifold* mean?

FROM THE AUDIENCE: Many varied.

BROTHER PIPPENGER: Many varied. You need to teach this all over the place. In many places you need to illustrate this.

> —Manifold teaching needs to be given."—*AND NOW SHE IS GOING TO QUOTE FROM WHAT WE HAVE BEEN STUDYING*—"'Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.' Thus the word of the Lord is patiently to be brought before the children and kept before them, by parents who believe the word of God. 'For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.' **Why?—because they did not heed the word of the Lord that came unto them.**
>
> "This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, 'Give Me thine heart.' It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart.
>
> "God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled—"*GO, AND FALL BACKWARD, AND BE BROKEN, AND SNARED, AND TAKEN*"—"**You are not to say, I will follow the Lord's guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord's similitude.** Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of_____?" *Testimonies to Ministers*, 419.

So, what we are doing here, we are developing the foundation to illustrate the various lines of prophecy, bringing them together line upon line, to illustrate the Latter Rain at the end of the world.

The reason that that we are doing that is that these two Charts have been marked in these prophetic histories. They are a waymark of Millerite History, but they have been prefigured, symbolically represented in other histories.

In order for this fact that these two Charts have been prefigured in previous sacred histories, in order for this fact to have some convicting weight upon those of you that are studying these things, it seems logical in my mind that you have to see the strength of the lines upon lines that illustrate the Latter Rain time period. That is why we are taking the extra time to put the study of the reform lines in place, so once we have them established, the significance of

these Two Tables [referring to the 1843 and 1850 Charts] can be used by the Holy Spirit to bring conviction to those that are willing to be convicted.

Shall we pray?

Benediction: Heavenly Father, we want to take up the work of the Former Rain in our lives. We ask that you continue to open your Word to our understanding that the Holy Spirit might convict us of the areas in our life that need to be overcome, put aside, and changed. We want to be among those that are perfecting holiness in the fear of God, that are removing every defilement from our life that when the full outpouring of the Latter Rain arrives at The Sunday law we can be among those that are lifted up as an ensign and participate in the sacred work that every prophet wanted to participate in, the final ingathering during the summer rains. We ask that you would make this a reality in each of our lives and that you would give us the willingness of heart to follow the direction that you provide to us individually in this regard. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #8

Part Two: LINE UPON LINE

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for granting us a good night's sleep and awakening us to another day that we might serve you. As we begin our worship here we ask that you would grant us the presence of your Holy Spirit, that you guide and direct the study, the words that are spoken; that you would take control of my thoughts and reasoning and hide me behind your cross, that what is shared might be truthful, honest, and words designed to glorify you. We ask that you would touch these words with a coal from off your altar and pour your Latter Rain out upon us by opening our understanding to the message of the hour. We want the holy oil that comes down through those two golden pipes from the olive trees, to become part of our experience. Help us to understand more fully the significance of the Millerite History in this study. We pray in Jesus's name, amen.

BROTHER PIPPENGER: Before we start, I want to recommend to you a website, www.theseventhunders.net that has recently put up the interview from a student from Oakwood College that identifies that in order to proceed through the Adventist school system you have to be grounded in Spiritual Formation. It is a real eye opener. It has just been up on the website within the last 24 hours. You should go ahead and take a look at that if you are considering what the foundations of Adventism are; because there are two foundations that Adventism is choosing on what they are going to stand on: one is the foundation that is on sand, and one that is on the Rock. And what is going on in the colleges of Adventism is sand. If you want to see the evidence, go to www.theseventhunders.net .

All right. I received an e-mail from one person that does not appreciate that I am sharing all the "old stuff."

I have told you out front that I have to share "old stuff" in order to prepare the way to draw some conclusions that may or may not be new.

You know there are some voices out in Adventism that one of the evidences that I, personally, have that they are not truly being used by the Lord is that they are teaching the same message today that they were teaching 10 or 20 years ago; and, the Bible says a messenger of God is when he is bringing something old and something new.

So, you may be in a nice way complaining that all I am bringing is old. Okay?

But, this is a long series; so, at this point we may be doing some old, but it is for the purpose of introducing some new. So, here is the patience of the Saints.

We want to go back into our consideration of the lines. We have looked at the fact that Ellen White marks that prophecies are illustrated on a line, and this is in agreement with Isaiah; and, we are saying that the teaching of the Latter Rain message is accomplished by bringing one prophetic line upon another prophetic line, upon another prophetic line, from here in the Bible and there in the Bible. And in so doing, these lines, when brought together give an illustration of the history of the Latter Rain at the end of the world, a history that we have to recognize if we are going to receive the Latter Rain.

So, we are going to begin to actually lay out these lines.

I am well aware that in a previous presentation in this series, I went through the Millerite History; but, this is purposeful. We want to be clear about wanting these lines to have a starting point, to build the other lines upon them. So, repeating Millerite History a second time is a purposeful technique. Upon the testimony of two a thing is established.

FIGURATIVE DELINEATION

We want to begin with *Selected Messages,* book 2, pages 101 – 102. It says,

> "There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order**."—

If you remember,

> —"were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday."—

And here is the part that we want to focus on, this last sentence.

> —"**Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history**." *Selected Messages*, book 2, 101–102.

And in your notes, *FIGURATIVE* is defined as:

> FIGURATIVE, *a*. [Fr. *figuratif*, from *figure*.] 1. Representing something else; representing by resemblance; **typical**. 2. Representing by resemblance; not literal or direct. *Webster's 1828 Dictionary*.

So, when Sister White says that prophecy was seen to be a figurative delineation of events, she is saying that prophecy was recognized to be typifying other lines of prophecy.

She says it was a "figurative delineation," and you see the word *DELINEATION* there from Webster's, also. It says,

> DELINEATION, *n*. [L. *delineatio*.] 1. First draught of a thing; outline; **representation of a form or figure by lines; sketch**; design. *Webster's 1828 Dictionary*.

And remember, Sister White says the student of prophecy needs to be able to sketch down the lines a prophecy. So, *delineation* means to set forth upon a line.

A figurative delineation a line that will have an actual fulfillment; but, at the same time, it is typifying another line.

So, we will spend a little bit of time on this sentence.

"Historical events . . . were set before the people." I am going to set some historical events before you, too, to show you that this sentence here is a nice definition of what prophecy is.

She says, ". . . prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history." So, there is a direction to the prophetic line. It is leading downward to the close of this Earth's history.

This one, we are beginning this prophetic line in 1798, and we have illustrations all the way to 1863; but, they are leading towards the close of this Earth's history

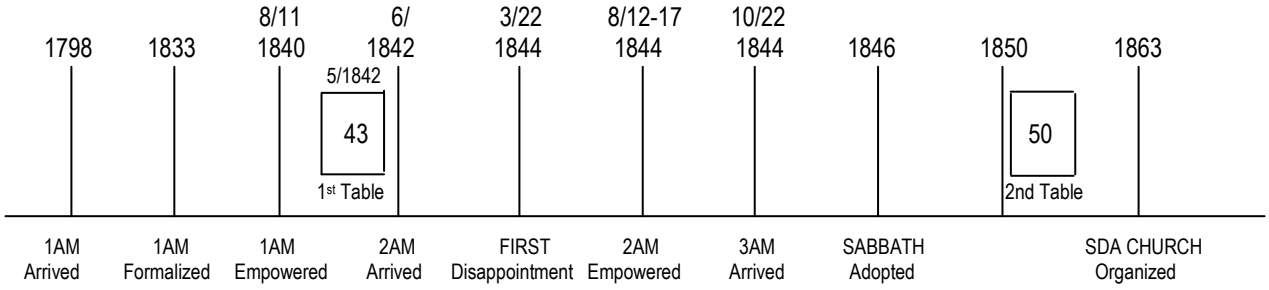


Figure No. 23.

And it says, "historical events." Okay? The historical event in 1798 was the Pope received the deadly wound.

Historical event in 1833, there was a falling of the stars.

Historical event in 1840, the Ottoman Empire is restrained.

Historical event in May of 1842, the 1843 Chart is published.

All these waymarks have a specific order, but they are historical events. The way that you demonstrate prophecy is through identifying historical events on a time line that go down to the end of the world's history. And as you do, the people will see that these historical events are the fulfillment of prophecy, or they will not. If it is the wrong historical event, then you would have to force it, you are going to have to twist some things.

But, the Millerites, they set forth historical events on a time line, heading down to the close of this Earth's history, and historical events were typical.

You know, the Pope here receiving the deadly wound in 1798, that was literal but it is prefiguring the final fall of Babylon at the end of the world. It is typifying this event. Okay?

The restraint of Islam on August 11, 1840, is typifying the restraint of Islam on September 11, 2001.

The Protestant churches closing their doors on the Millerites in June of 1842 is typifying the Protestants of the United States passing a Sunday Law.

Christ, beginning Judgment on October 22, 1844, is typifying when Christ closes Judgment when Michael stands up in Daniel 12:1.

So, historical events were set before the people, and prophecy was seen to be a figurative delineation to set forth upon a line, a figurative delineation of events leading down to the close of this Earth's history. That is what prophecy is.

Next thought, this will be the point of reference for quite some time. *The Great Controversy,* page 343:

> "The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement."—

The Millerite History, Sister White says it was the greatest reformation since the Protestant Reformation. This is a great religious and reformatory movement, this history.

She says,

> —"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

Sister White here is saying the "important movements of the present," and what are the important movements of the present? It is the Movement of Revelation 18.

Sister White says that Revelation 18 is a Movement. She also says that at every important movement Satan has one thing that he does every time. He does several things, but one thing that Satan does when he sees it is time for God to have a reformation movement—she says he does it every time—he creates a counterfeit movement, every time.

We have that in our notes as we proceed.

So, at the end of the world, you are going to have in Adventism two movements, and we will deal with that at the conclusion of this presentation, the Lord willing.

And the one movement that Sister White speaks about is when she is dealing with the Alpha Apostasy that began in the beginning of the 20th Century with the teachings of Pantheism and all of the interrelated things.

And speaking of the that apostasy, Sister White says nothing will be allowed to stand in the way of that Movement, but that it is built upon sand and it is going to be swept away. It is built upon the Spiritual Formation that you can check out at www.theseventhunders.net; because, Spiritual Formation, that is spiritualism. Pantheism of John Harvey Kellogg is spiritualism. That is the false Movement that is building the false foundation, and it is the counterfeit of the true Movement. Okay?

And, Sister White says, "The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time."

Now, we emphasized in the record two worships ago that prophecy has a specific order. So, we are going to show that this is the specific order here [referring to Figure No. 23].

But, the Millerite History, it has at least two primary lessons—can you have two primaries? We can, even if that is an oxymoron—it has at least two primary lessons, and it is this: The Millerite History is going to line up with every Reform Movement. So, all the waymarks, they are going to correspond to the other Reform Movements, from Noah, Elijah, Moses, all of them; but, the Millerite Movement is also telling us about Jesus being the One who illustrates the end from the beginning. So some of these waymarks in the Millerite history, even though they agree and line up with all the other Reformatory Movements, they are specifically typifying the end of Adventism; because, this is the beginning of Adventism.

Okay. The end of Adventism is a fulfillment of the parable of the Ten Virgins, so there are waymarks on here in the Millerite History that are specific to our history today; whereas, the Reform Movement of Noah, it corresponds this Millerite History point by point, the same Reform Movement of Noah. But, you are going to have a hard time forcing the parable of the Ten Virgins into Noah. Okay? So, the parable of the Ten Virgins is here in the Millerite History and in our history.

1798: THE FIRST ANGEL'S MESSAGE ARRIVES

So, there are two primary lessons to draw from here: one is that it is a parallel of all the Reform Movements; the other is that it is the beginning of Adventism and, therefore, it is illustrating the end of Adventism.

We are going to just walk through these. This should be easy and it should be quick; because, as our friend said in the e-mail, this is "old stuff."

In 1798 the First Angel's Message arrives. Okay? We have already put that in place. I am not going to repeat that quote. Last week we used quotes for that.

Testimonies to Ministers, page 115, says,

> "Daniel stood in his **lot** to bear his testimony which was sealed until **the time of the end**,"—

That is Daniel 12:4, "But thou, O Daniel, shut up the, and seal the book, *even* to the time of the end, . . ."

> —"which was sealed unto the time of the end, **when** the first angel's message should be proclaimed to our world." *Testimonies to Ministers*, 115.

The time of the end [1798], the book is sealed, until the First Angel's Message is to be proclaimed. The First Angel arrives at this point.

1798: THE "TIME OF THE END"

To mark the actual expression of "1798," you go to *The Great Controversy,* page 356.

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

1798 [refers to this date in Figure No. 23].

Now, the person who unseals the book is Christ; but, Christ has many names in the Scriptures, and His Names can convey attributes that He wants us to understand about Him in that particular illustration. In Daniel 8:13 He is Palmoni; He is the Wonderful Numberer.

And sure enough, in Daniel 8:13, you have got the key that unlocks all these time prophecies, these numbers. So, in Daniel 8:13 His name is Palmoni, the Numberer of Secrets, the Wonderful Numberer.

THE LION OF THE TRIBE OF JUDAH

But, when it comes to His activity of sealing or unsealing God's Word, He is the Lion of the Tribe of Judah. Sister White says,

> "It was **the Lion of the tribe of Judah who unsealed the book** and gave to John the revelation of what should be in these last days.
>
> "Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days;"—

While this thought here may be old, but it is of infinite importance that it was the Lion of the Tribe of Judah that unsealed the Book of Daniel in 1798.

> —"These matters are of infinite importance in these last days, but while 'many shall be purified, and made white, and tried,' 'the wicked shall do wickedly: and none of the wicked shall understand.'" *Testimonies to Ministers*, 115.

Why is it of infinite importance? Because, those people who do not understand these things are going to die for eternity.

THE UNSEALING

Okay. This is James White

> "What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us."—

And he says a lot about running to and fro.

> —"Revelation 5:5. Hence 'many run to and fro, and knowledge is increased.' Never, since the days of our Lord's first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. 'The Revelation of Jesus Christ,' contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, 'none of the wicked shall understand, but the wise shall understand.' Daniel 12:10. So St. Paul speaks: 'But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.' 1 Thessalonians 4:4–5. Though 'the true light now shineth,' it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, 'have,' like the Israelites of old, 'light in their dwellings,' whilst the rest of the world are sitting in darkness, even 'darkness such as may be felt.'"—

Then he says,

—"**The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the 'mystery of God,' being reserved unto 'the time of the end.' Daniel 12:9; Revelation 10:7.**" James White, *Review and Herald*, November 1, 1853.

Okay. What James White is saying here, and what I want you to see that he is saying, is that the Lion of the Tribe of Judah—James White is agreeing with his wife, the prophetess—is the One that unsealed the Book of Daniel.

But, the Lion of the Tribe of Judah, in Revelation, chapters 5 and 6, He is taking the Bible, the book that is sealed with seven seals, and He is unsealing it. The point is, it is in 1798 that the Lion of the Tribe of Judah begins to remove seven seals from the book. Seven seals are removed in this history.

Now, I know full well, and I agree 100 percent, that the Seven Seals represent history that began in the Christian Church. But God's Word is infinite. It has several revelations of truth connected with it.

And in terms of the work of Christ unsealing the Bible to the understanding of God's people, the Lion of the Tribe of Judah unsealed the Book of Daniel here [1798] and, simultaneously—because the Books of Daniel and The Revelation go together, the same line that is in Daniel is taken up in The Revelation—He simultaneously begins to unseal those seven seals to the Millerites.

TRADITIONS, CUSTOMS & MAXIMS

How does the Bible get sealed up?

> "The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with **their own ideas and traditions**. Their **customs** and **maxims** became more and more exacting. In its spiritual sense, the sacred Word became to the people as **a sealed book**, closed to their comprehension." *Signs of the Times*, May 17, 1905.

The Bible sealed up when it is closed to our comprehension,

And in the history of Christ, why was it sealed up to the Pharisees, the Scribes, and the Sadducees? It was sealed up, because prior to the arrival of Christ, they had adopted the philosophy of Greek education, just as it is sealed up to Adventists at the end of the world; because, from 1919 onward, we have adopted the philosophy of apostate Protestantism and Catholicism into our educational system that leads us today where Oakwood College insists that if you are going to move up in that school that you have to begin first by taking the course of Spiritual Formation, including the rituals of taking the bread and dipping it in the cup and passing it on.

Who was it that dipped the bread in the cup?

FROM THE AUDIENCE: Judas.

BROTHER PIPPENGER: It was Judas.

Check it out, right here at www.theseventhunders.net .

What seals up the Word are traditions and customs.

Spaulding Magan, page 58, says,

> "When Christ came to this earth, the **traditions** that had been **handed down from generation to generation**, and **the human interpretation of the Scriptures**, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of **tradition**. The spiritual import of **the sacred volumes** was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.
>
> "But **the Lion of the tribe of Judah** prevailed. He opened **the seal that closed the book of divine instruction**. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge**,"—

When the Book of Daniel is unsealed, there is going to be an increase of knowledge, "There were men and women who were eagerly seeking for knowledge."

Now she is going to define what knowledge is.

> —"**the sure word of prophecy**, and when it came, it was as a light shining in a dark place." *Spalding Magan*, 58.

So, who is it that unseals the book that is sealed at any point in history; because, all these Reformatory Movements are identical because God's dealings with man is ever the same?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: It is the Lion of the Tribe of Judah. It is Christ.

THE BOOK OF DIVINE INSTRUCTION

And He unseals the book of divine instruction. What is the book of divine instruction? *Signs of the Times,* July 11, 1906:

> "Let everyone who has been blessed with reasoning faculties take up the Bible and search its pages, that he may understand the will of God concerning him. In this Book **divine instruction** is given to all. The Bible is addressed to every one—to every class of society, to those of every clime and age.*" Signs of the Times*, July 11, 1906.

The Bible is the book of divine instruction that becomes sealed up at different points in history at the acceptance of traditions and customs that are handed down from generation to generation.

And the term from the Bible that categorizes the activity of Satan that introduces the traditions and customs that seals up the Bible, it is called the Mystery of Iniquity, and it takes place in each of these Reform Movements.

It is taking place today. What they are teaching in the Adventist colleges is the Mystery of Iniquity, reaching the heights of darkness.

STANDING IN HIS LOT

> "Daniel has been standing in his **lot since the seal was removed** and the light of truth has been shining upon his visions. He stands in his **lot**, bearing the testimony which was to be understood at **the end of the days**." *Sermons and Talks*, volume 1, 225–226.

So, where is Daniel standing in his lot? Right there in 1798, the end of the days.

Fulfilling His Purpose

What does it mean that he is standing in his lot?

> "When God gives a man a special work to do, he is to **stand in his lot** and place as did Daniel, ready to answer the call of God, ready **to fulfill His purpose**." *Manuscript Releases*, volume 6, 108.

In 1798 the Book of Daniel was going to fulfill its purpose.

And what was its purpose? It was going to produce an increase of knowledge that was going to test this generation, producing two classes of worshippers. That was the purpose of the Book of Daniel.

1833: MESSAGE FORMALIZED—THE FIRST ANGEL'S MESSAGE PROCLAIMED

In 1833 this message, this increase of knowledge, is going to be formalized.

By *formalized,* we mean that it is going to be put into an understanding where the Lord can hold this generation accountable for this message. He does not hold us accountable to things that we know nothing of or do not have the ability to know anything about.

But, in 1833 Miller begins to preach, and the Lord puts an emphasis on his preaching by fulfilling the falling of the stars, and now the message is proclaimed.

You will notice, the First Message arrives, the First Message is proclaimed, and the First Message is empowered.

The Second Message arrives, and we have a quote where Sister White says that in here [referring to Figure No. 23, between March 22, 1844, and August 1844], the Second Message is proclaimed; and at the Midnight Cry, the Second Message is empowered.

Here [October 22, 1844] the Third Message arrives. We have been proclaiming the Third Message for 150 years; and, on September 11, 2001, the Third Message was empowered.

It is the same process in all three messages.

AUGUST 11, 1840: THE FIRST ANGEL'S MESSAGE EMPOWERED

Okay. After the message is going through history, testing these people in this generation—this is the First Message moving through history [adding to the time line on the whiteboard]—the Lord is going to empower it on August 11, 1840.

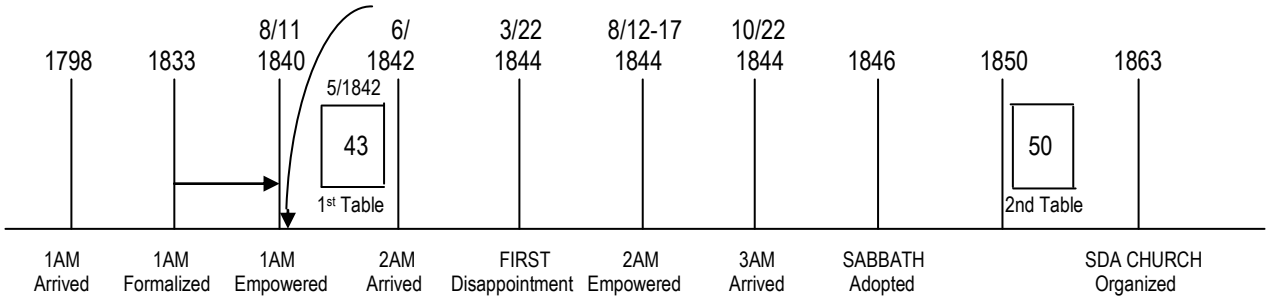


Figure No. 24.

And when He does, the Mighty Angel of Revelation 10, verses 1 and 2, descends. We will read those verses.

> "[1]And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: [2]And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, . . ." Revelation 10:1-2, in part (KJV).

Now, if you pay attention to those characteristics—we will not deal with all of them—we are going to make sure that we understood that this Angel, He comes down right here [August 11, 1840], and several things happen at this point. The message is empowered; the testing starts.

THE MIGHTY ANGEL

Seventh-day Adventist Bible Commentary, volume 7, page 971:

> "The mighty angel who instructed John was **no less a personage than Jesus Christ**. Setting His right foot on the sea, and His left upon the dry land, shows **the part which He is acting in the closing scenes of the great controversy with Satan**." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

When he comes down it is demonstrating his involvement in the Millerite History in connection with the Great Controversy.

THE ANGEL'S POSITION

What does it mean about his foot upon the land and the sea?

> "The angel's position, with one foot on the sea, the other on the land, signifies **the wide extent of the proclamation of the message**. It will cross the broad waters and be proclaimed in other countries, even to all the world." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

So, when this Angel comes down and He puts one foot upon the land and one foot upon the sea, it is identifying that at this point the message is going to go around the world.

Okay. Now, if you understand this, this is going to allow you to mark when this Angel comes down; because, you can go into Advent history and find when the First Angel's Message was sent around the world. It is an historical fact.

> "The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world." *Selected Messages*, book 2,

Okay. So, He comes down when the message is going to get taken to the world. That is just one argument.

When he comes down, we are saying it is August 11, 1840; because, on August 11, 1840, as we have discussed previously, their prediction of the collapse of the Ottoman Empire has been fulfilled, and the year-day principle of Bible prophecy has been confirmed in front of all men so they can see that what the Millerites have been saying about the end of the world is valid, because it is based upon the year-day principle.

MILLER'S RULES CONFIRMED

We have read this previously. We will read it again; because, when we were discussing it previously, we were discussing whether or not Ellen White believed that the collapse of the Ottoman Empire was actually a fulfillment of a time prophecy of the Sixth Trumpet.

Now we are going to glean another thought out of this same passage.

The Great Controversy, beginning at page 334:

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

Ah, the First Angel's Message begins to spread around the world in 1840. In fact, in this passage, August 11, 1840, this is when the Angel comes down. This is when the message is going around the world.

FIRST MESSAGE EMPOWERED

> "The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world**." *The Great Controversy*, 611.

When was the First Angel's Message carried to every mission station in the world? 1840 to 1844.

The Angel came down on August 11, 1840. The Angel is no less the personage than Jesus Christ. People do not want to believe that in Adventism. They want to maintain the darkness that they are in.

Manuscript Releases, volume 9, page 134, says,

> "Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord's soon coming in power and great glory to our world is truth, and in **1840** many voices were raised in its proclamation." *Manuscript Releases*, volume 9, 134.

She is being very specific that this history here, the restraint in Islam on August 11, 1840, would be a special focus point of attack by Satan.

TESTING PROCESS INITIATED

Okay. We are saying that when He comes down with the Little Book open in His hand on August 11, 1840, the testing process is initiated.

Revelation 10:8-10 says,

> "[8]And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. [9]And I went"—*JOHN WENT*—"unto the angel"—*HE WENT TO CHRIST*—"and said unto him, Give me the little book."—

Which Sister White tells us that this is the Book of Daniel.

> —"And he said unto me, Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. [10]And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." Revelation 10:8-10 (KJV).

Here John is representing the Millerites, who eat the Little Book on August 11, 1840, and it is sweet because the year-day principle of Bible prophecy has just been confirmed before the world and validated the message that they are proclaiming. This is when it becomes sweet for the Millerites; but, when you get to October 22, 1844, it is bitter.

But, John here has become part of the prophecy; he is representing the Millerites. Most Seventh-day Adventists understand this; but, they do not understand that it is only in a secondary fashion that he is representing the Millerites, because John here is told before he even takes the Little Book that when he eats it, it is going to be sweet and, ultimately, it is going to become bitter. The Millerites did not understand that. The Millerites did not understand that experience of sweetness to bitterness.

But, who understands it? Seventh-day Adventists understand it. The 144,000 understand it. John here in Revelation 10 is primarily representing a people who understand the Millerite History in advance of it being repeated. He is primarily representing the 144,000.

But, we are saying here that when the Little Book is taken and eaten, a testing process is initiated. This is one of the waymarks. This is one of the points. This is one of the specifications of these waymarks,

So, what does it mean when a prophet eats the Little Book? Well, in Ezekiel 2 we will read, beginning in verse 1. All the prophets agree with one another, and all the prophets are speaking about the end of the world. 1 Corinthians 14:32 says, "And the spirits of the prophets are subject to the prophets," and verse 33 says, "For God is not *the author* of confusion, but of peace, as in all churches of the saints." If they would disagree, it would be confusing.

If John is eating the Little Book in chapter 10 of Revelation, then when we see Ezekiel eating this Little Book, it is a parallel illustration.

> "Chapter 2:1 And he said unto me, Son of man, stand upon thy feet,"—

And I would challenge you. Ezekiel is very clear. This is Ezekiel speaking, and Ezekiel is the one that puts in the record when God's people stand on their feet. Just go to Ezekiel 37 to find out when they stand on their feet, and they stand on their feet when the message of Islam arrives, the Message of the Four Winds.

> —"Chapter 2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."—

And that is what he says in Ezekiel 37. When the second message of the Four Winds arrives, God's people stand on their feet, a mighty army, and the Spirit is breathed upon them. So, this is a parallel passage here.

And rightly understood, according to Ellen White, those four winds of Ezekiel 37 are represented as an angry horse seeking to break loose and bring death and destruction over the whole Earth.

And this is the angry horse of Bible prophecy [indicating the First and Second Woes on the 1843 and 1850 Charts}. Islam is the angry horse of Bible prophecy.

And in Revelation 9:11, it says that Islam has a king over him, and it defines his name as Apollyon and Abaddon, either in the Greek or the Hebrew, and those names mean Death and Destruction. So, in Revelation 9:11, it is describing the character of Islam, which is death and destruction. And Sister White tells us that the four winds of Ezekiel 37 are represented by an angry horse seeking to break loose, an angry horse that is restrained—that is the restraining of the Four Winds—seeking to break loose and fulfill his character, which is to bring death and destruction. And his character is marked in Revelation 9:11.

So, here, if you understand this correctly in these first couple of verses in chapter 2, Ezekiel has been placed right here [August 11, 1840], when Islam is restrained in the Millerite History and the Angel comes down with the Little Book open in His hand.

Okay. I took the time there so you can see that these line up perfectly.

> —"3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation"—

When you eat that Little Book, you are going to get sent to a bunch of rebels.

—"that hath rebelled against me:"—

And what is a rebel? What is a rebel in the Bible? Brothers and Sisters, what is a rebel?

FROM THE AUDIENCE: Rebellion

BROTHER PIPPENGER: What is rebellion?

FROM THE AUDIENCE: It is witchcraft.

BROTHER PIPPENGER: Witchcraft, spiritualism.

You are going to be sent to a bunch of people that are eating the doctrine of Spiritual Formation, witchcraft, Pantheism, spiritualism.

> —"[3]And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. [4]For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shall say unto them, Thus saith the Lord GOD."—

What will you say to them when you go? You are going to give them a message from the Bible, a "Thus saith the Lord GOD." You are going to carry a Bible message to them.

> —"I do send thee unto them, and thou shall say unto them, Thus saith the Lord GOD. [5]And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.
>
> "[6]And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee,"—

What are the "briers and thorns" of the Scriptures? Well, that is the tares. At this point the wheat and tares are still together. They are about to be separated; but, at this point, Ezekiel, the wheat, is still with the tares, the briers and thorns, giving them a message.

> —"though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. [7]And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. [8]But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house:"—

Where is Ezekiel? He is right here, right here [August 11, 1840].

It says,

> —"open thy mouth, and eat that I give thee."—

That is John in Revelation 10, the same point in history, the same waymark.

> —"[9]And when I looked, behold, an hand *was* sent unto me;"—

Did the Angel have a Little Book open in His hand?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Okay. Same hand.

—"and, lo, a roll of a book *was* therein; [10]And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

"Chapter 3:[1]Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. [2]So I opened my mouth, and he caused me to eat that roll. [3]And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and it was in my mouth as honey for sweetness."—

What happened when John ate that Little Book? Sweet as honey.

—"[4]And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them."—

When you eat this Little Book, you are now going to take a prophetic message to God's people that are in rebellion. The testing process is initiated.

—"[5]For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel;"—

You are not sent to people outside of Adventism. You are sent to Adventism.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —"[6]not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee."—

You do not get too much resistance talking about 9/11 being Islam with non-Adventists. It is the Adventists that rebel against that one. The non-Adventists, they are not too threatened by understanding the 2520 prophecy. It is the Adventists that are threatened by that.

If He had sent Ezekiel to the non-Adventists, they would have listened.

—"[7]But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. [8]Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads."—

What is happening to Ezekiel?

His forehead is becoming strong; what does that mean? He is being sealed. This is the sealing process.

What does the forehead represent in terms of physiology? It is the frontal lobe, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is where your moral decisions are made.

In this process, Ezekiel is settling into the truth, spiritually and intellectually so that he cannot be moved. His moral center of his being is being grounded, it is being hardened, to where he would rather die than sin. He is being sealed.

> —"[8]Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. [9]As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house." Ezekiel 2:1 – 3:9 (KJV).

And then Jeremiah says,

> "[16]Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts." Jeremiah 15:16 (KJV)

Now, drop down to the Spirit of Prophecy quote underneath. We are not done with reading from Jeremiah.

But, when Jeremiah finds his words, he finds them right here [August 11, 1840]. He finds them right where John finds them; he finds them right where Ezekiel finds them. But, what he tells us about the words he is eating, he tells us they are the joy and rejoicing of his heart.

Now, notice what Sister White says, volume 7, of *The Seventh-day Adventist Bible Commentary,* page 971.

> "The comprehension of truth, the glad reception of the message, is represented in **the eating of the little book**. The truth in regard to the time of the advent of our Lord was a precious message to our souls." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

That is what Jeremiah is saying.

Back to Jeremiah.

> "[16]Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts."
> [17]I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand:"—

Right here [August 11, 1840], Jeremiah, he eats the Little Book. He comprehends it. All right? He likes it, and it is caused by God's hand because the Little Book was in His hand, by Christ's hand.

And what does it do? It produces a separation between Jeremiah and those around him.

That is what is going on around here [August 11, 1840]. The First Angel's Message is empowered on August 11, 1840. The separation process begins between the Millerites and the Protestant churches. Shortly thereafter, the Protestant churches are going to close their doors against this message. This is a separation process.

—"[17]I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand for thou hast filled me with indignation. [18]Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed?"—

He has been separated now. Because of the message here, he has been separated from the group that is mocking this message.

And we have read where William Miller said that in this history, right after the 1843 Chart was introduced, that the Protestant churches turned on the Millerites. They began to mock them. They began to say it was a delusion, fanaticism.

So, here is where Jeremiah is. He has eaten the Little Book. He has been separated out. He is going through this history; **he is going through this history.**

—"[17]I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand for thou hast filled me with indignation. [18]Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? Wilt thou be altogether unto me as a liar, *and as* waters *that* fail?"—

That is right there [March 22, 1844]: "Will you be to me a liar?"

Ah, right here, 1843: "Though the vision tarry, wait for it. It will not lie." He is disappointed.

This is the first disappointment that Jeremiah is illustrating, "O God, will you be a liar?" He will not lie.

—"[19]Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. [20]And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD. [21]And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." Jeremiah 15:16-21 (KJV).

The first disappointment, I have looked for it but I cannot find it; but, I have heard that there were 200,000 in the Movement and that at the first disappointment it went down to 50,000. We have put into the record the 50,000 coming to 1842.

So here, March 22, 1844, there was a separation at the first disappointment. Jeremiah was there. Everyone is there and shocked that the Lord does not come in 1843.

And the Lord said, "If you will return unto me here, blessed is he who waiteth." Okay? "If you will go ahead and get back in line, I will make you my voice."

He is going to make them His voice when they proclaim the message, "Behold! the Bridegroom cometh."

"And I will separate you from the hand of the wicked," and that is what Daniel 12 is saying, that at the end of this experience of the Millerites there will be two classes of worshippers: the wise, who will understand the increase of knowledge; and, the wicked. And He is going to separate them on October 22, 1844.

MAY 1842: THE 1843 CHART

Okay. In May of 1842, this here begins a testing process. The message is empowered. In May of 1842, the 1843 Chart is introduced.

> "In May, 1842, a General Conference was convened in Boston, Massachutes [stet]. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. **Here was more light in our pathway**. These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, 'Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time.' Habakkuk 2:2.
>
> "After some discussion on the subject, it was voted unanimously to have **three hundred** similar to this one lithographed, which was soon accomplished. They were called 'the '43 charts.' This was a very important Conference." *The Autobiography of Joseph Bates*, 263.

You have Joseph Bates telling us that it was printed in 1842 in May, and you have Joseph Bates telling us that there was 300 of these printed. Okay?

This is interesting. The next quote is from James White concerning the 1843 Chart. It says,

> "It was the united testimony of Second Advent lecturers and papers, when standing on 'the original faith,' that the publication of the chart was a fulfillment of Habakkuk 2:2, 3."—

". . . the united testimony": Everyone understood that this was a fulfillment of Habakkuk 2.

> —"If the chart was a subject of prophecy (and **those who deny it leave the original faith**),"—

James White later is going to deny one of the truths on this Chart; but, the point is that I want you to see is this Chart was understood to be a waymark, a fulfillment of prophecy; and, if you denied it, you were no longer a Millerite Adventist. Of course, he wrote this when Seventh-day Adventists were in the picture. So, if you denied it, you were no longer a Seventh-day Adventist, according to James White, if you denied that this 1843 Chart was a fulfillment of Habakkuk 2.

And, as being a fulfillment of Habakkuk, it is a waymark, **it is a waymark**.

And there is a lot on this line that I have not put on there [referring to Figure No. 24.]. We are going to develop it as time goes on.

—"then it follows that B.C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that 'the vision' should 'tarry,' or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry." *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

Joseph Bates says this,

"Now our history shows that there were hundreds teaching from the same chronological charts that William Miller was, all of one stamp. Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844." Joseph Bates, *Early SDA Pamphlets*, 17.

They were all using this 1843 Chart.

June 1842: The Second Angel's Message Arrives

The next waymark, June of 1842.

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

The Second Angel arrives at this point.

MARCH 22, 1844: THE TARRYING TIME AND THE FIRST DISAPPOINTMENT

In March of 1844, you have the quote from *The Great Controversy,* page 392, where Sister White says this:

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

Okay. Here is the first disappointment [March 22, 1844], the tarrying time, the misunderstanding of the fullness of the year.

—"After the disappointment, this scripture appeared very significant: 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it

tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.'

"A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: 'The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.' 'They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.' Ezekiel 12:21–25, 27, 28." *The Great Controversy*, 392.

1843 & 1844: THE SECOND ANGEL'S MESSAGE PROCLAIMED

In 1843 – 1844, in this history here [March through August], the Second Angel's Message. After the Second Angel's Message arrives, Sister White says,

"The first and **second messages were given in 1843 and 1844**, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages*, book 2, 104.

AUGUST 12-17, 1844: THE MIDNIGHT CRY; THE SECOND ANGEL'S MESSAGE EMPOWERED

The next quote: The Midnight Cry, August 12-17, 1844, the Exeter Camp Meeting introduces the message of the Midnight Cry.

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

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

The Midnight Cry is what empowers the Second Angel's Message, just like August 11, 1840, empowered the First Angel's Message, and September 11, 2001, empowers the Third Angel's Message.

—"Angels were sent from heaven **to arouse** the discouraged saints and prepare them for the great work before them. The most talented men were not the first to

receive this **message**. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'" *Early Writings*, 238.

OUTPOURING OF THE SPIRIT

Okay. *The Great Controversy*, pages 400, 401, speaking of the Midnight Cry, Sister White says,

"**Like a tidal wave the movement swept over the land**."—

Remember that. Remember that for tomorrow's presentation. The Midnight Cry swept across the land rapidly. Two months time it was carried across the United States. This was something that was accomplished by the Spirit of the Lord, not by human beings.

—"From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. **It was similar**"—

Now she is going to compare it to prophetic history.

—"**It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age**. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400, 401.

The Midnight Cry was the same waymark that is repeated in every Reform Movement.

THE SEVEN THUNDERS

Okay, the Seven Thunders; in Revelation 10:3-4, once this Mighty Angel comes down out of Heaven with the Little Book open in His hand, it says, starting in verse 3:

"[3]And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. [4]And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." Revelation 10:3-4 (KJV).

A DELINEATION OF EVENTS

I am not going to spend a lot of time on the Seven Thunders here, but Sister White tells us what the Seven Thunders represent.

> "The . . . seven thunders was a delineation"—

What does *delineation* mean? To set forth upon a line. The Seven Thunders was a delineation of events. Okay? It is a delineation of how many events, then, probably?

FROM THE AUDIENCE: Seven.

BROTHER PIPPENGER: Probably seven.

> —the Seven Thunders was a delineation of **events** which would transpire under the first and second angels' messages." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

From 1798 to 1844, October 22, 1844, this is the history of the First and Second Angels' Messages.

The Third Angel's Message begins on October 22, 1844; it arrives. But, when Sister White says the Seven Thunders represented delineation of events that would transpire under the First and Second Angels' Messages, she is saying the Seven Thunders represent the events that would transpire from 1798 to October 22, 1844.

1. 1798—FIRST MESSAGE ARRIVES
2. AUGUST 11, 1840—FIRST MESSAGE EMPOWERED
3. MAY 1842—THE 1843 CHART PUBLISHED
4. JUNE 1842—SECOND MESSAGE ARRIVES
5. MARCH 22, 1844—THE TARRYING TIME ARRIVES
6. AUGUST 12-17, 1844—SECOND MESSAGE EMPOWERED
7. OCTOBER 22, 1844—THIRD MESSAGE ARRIVES

THE SEVEN THUNDERS EVENTS

So, what are those events?

1. 1798, the First Angel's Message arrives, at the Time of the End.
2. August 1840, the First Message is empowered. The Mighty Angel comes down.
3. May of 1842, the 1843 Chart is introduced. The Chart is a waymark, and it is a waymark that is illustrated in every Reform Line. It is an important waymark.
4. June of 1842, the Second Angel's Message arrives, and door begins to close.
5. The tarrying time, March 1844, it is not only an historical even, not only a mark on the reform line but a component of the parable of the Ten Virgins.
6. August 1844, the Midnight Cry.
7. October 22, 1844, the door closes.

Those are the Seven Thunders.

The Seventh-day Adventist Bible Commentary, volume 7, page 971, Sister White says,

> "The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels' messages."—

She further says,

> —"After these seven thunders uttered their voices, the injunction"—

What does the word *injunction* mean? It means *command*.

> —"After these seven thunders uttered their voices, the [command] comes to John as to Daniel"—

John was commanded something, just like Daniel was commanded something. What was Daniel commanded? Seal up the book.

That is not a human being that is making this observation. It is right there in the English grammar.

She is saying that when John is told to seal up what the Seven Thunders uttered that this is a parallel to Daniel sealing up his book in Daniel, chapter 12, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, she is comparing this sealing up of the Book of Daniel with the sealing up of the Seven Thunders.

So, what happened when the Book of Daniel was unsealed? A Reformatory Movement arrived in history, an increase of knowledge. Two classes of worshippers are developed and then demonstrated when the Book of Daniel is unsealed.

So, what is going to happen when the Seven Thunders are unsealed at the end of the world? The same thing.

> —"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

In one place she says the Seven Thunders represent events that would transpire under the First and Second Angels' Messages, but here in connection with the Seven Thunders being unsealed at the end of the world, she says the Seven Thunders there represent future events,

What future events at the end of the world? Well, the time of the end, the empowerment of the message, the argument over the Foundation, the Protestants closing their doors, a disappointment, Michael standing up, it is all there. It is all governed by that quote we started with from *The Great Controversy,* page 342. The Reformatory Movements all parallel one another.

THE PASSING OF TIME—1844, 1845 AND 1846

Now we are going to extend out the timeline beyond where we usually do.

Manuscript Releases, volume 1, page 53:

"I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844,"—

When was the passing of time? Right here in 1844, October 22. This is when the Third Angel's Message arrives, the 2300 years.

—"after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . **The evidence given in our early experience has the same force that it had then.** The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth."—

What us she talking about, "them meeting together"? Some Adventists do not think this through.

After 1844 is where the phenomenon of Ellen White takes place.

I mean, we know that there was a place where they were all studying together, searching for truth; and, when they could not arrive at the truth, then and only then Ellen White would be taken off in vision or given a dream and make an explanation of that truth. That is in this history [after October 22, 1844].

That is not in this history [1798 to October 22, 1844], is it? No, it cannot be in this history; because, she does not receive the gift of the Spirit of Prophecy until December of 1844. This phenomenon is the phenomenon that takes place after 1844 when they were coming together to study what the Sanctuary was, and where they were led to understand the Sabbath.

She further says,

—"That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular." *Manuscript Releases*, volume 1, 53.

Here is where this phenomenon takes place. This is where their understanding, what ultimately gets put on the 1850 Chart, that we call the Pillars. Here is where they understand the Sanctuary, the Sabbath, the Three Angeles' Messages, from 1844 to 1846.

And she says that after those truths were established, then her mind was freed up. It was never locked as it had been in that time period.

1846

So, what happened in 1846, at the conclusion of that?

Testimonies, volume 1, page 75.

"In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in

> heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel: 'It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also.'" *Testimonies*, volume 1, 75.

So, here [from October 22, 1844 into 1846] is where the Pillars are established. It concludes with the Sabbath—we will deal with that in Revelation 14 at some point in time.

The Foundations were laid back here [between August 11, 1840, and March 22, 1844]. This is the Foundation.

This is the Pillars [between October 22, 1844, and 1850].

SHOULD NOT BE ALTERED

Now, notice in *Early Writings,* pages 74 – 75. Speaking of this 1843 Chart, Sister White says,

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74–75.

But, this same thought she wrote earlier in *Spalding and Magan,* page 2. She says,

> "I **saw that the truth should be made plain upon tables,** that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that **the old chart**"—

Here she does not call it the 1843 Chart. She calls it the "old chart."

> —"**the old chart was directed by the Lord**, and that not a figure of it should be altered **except by inspiration**."—

She saw this 1843 could only be altered by inspiration. Who is it that has inspiration in that time period?

FROM THE AUDIENCE: Ellen White.
BROTHER PIPPENGER: Ellen White.

> —"I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." *Spalding and Magan*, 2.

1850

1850: Ellen White speaks of this 1850 Chart. She says,

> "I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that there was **a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." *Manuscript Releases*, volume 13, 359.

The reason that the 1850 Chart is produced is because she has a dream that tells her to tell her husband to print a new Chart. This Chart is produced by inspiration. She has this dream while at Brother Nichols's house, where he is the one that publishes it.

But, the point is, this 1843 Chart gets altered in the 1850 Chart, and the only altering on this Chart is 1843 is changed to 1844.

So, in 1850—and the 1850 Chart is a waymark. This is a fulfillment of Habakkuk 2, just as the 1843 Chart is the fulfillment of Habakkuk 2; and, if the 1843 Chart is a waymark, the 1850 Chart is a waymark, because Habakkuk 2 is talking about, "Write the vision and make it plain upon tables," in the plural. Both of them have to be produced in order for Habakkuk to be accomplished.

And 1850 is significant at the prophetic level in a lot of ways.

1863: Advent Movement Ends

So, 1863: in 1863 we have the organization of the Seventh-day Adventist Church.

Now, what was one of the primary motivations for making the Seventh-day Adventist Church a legal entity? What was the main motivation?

FROM THE AUDIENCE: The Civil War.

BROTHER PIPPENGER: The Civil War.

In order to keep church members from being drafted into the Civil War, they had to be a legal church to qualify for conscientious objector status. So, in 1863 that was one of the main motivations about bringing the church into a legal status; because, the Millerites, they thought legal church organization was Babylon. So, they had a big resistance to this as they moved to this history of 1863.

Let us consider 1863. *The Great Controversy,* page 611:

> "**The advent movement of 1840–44** was a glorious manifestation of the power of God. . . but these are to be far exceeded by **the mighty movement under the last warning of the third angel.**" *The Great Controversy*, 611.

See, when history ends, it is a Mighty Movement under the Third Angel; but, this is the Advent Movement of 1840 to 1844,

But, what happens in 1863? The Movement ends and the church arrives.

But, when you get to the Loud Cry of the Third Angel, it is not about a church any longer; it is about a Movement. Okay?

> "But Satan was not idle. He now attempted what he has attempted in every other reformatory movement—to deceive and destroy the people by palming off upon them a counterfeit in place of the true work. As there were false Christ's in the first century of the Christian church, so there arose false prophets in the sixteenth century." *The Great Controversy*, 186.

The Great Controversy, page 464:

> "Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches."—

What churches? The churches outside of Adventism, the churches we [as Seventh-day Adventists] would call Babylon.

> —"Before the final visitation of God's judgments upon the earth there will be among the people of the Lord"—

Who are the "people of the Lord"? Adventists.

> —"such a revival of primitive godliness as has not been witnessed since apostolic times. **The Spirit and power of God will be poured out upon His children**. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming."—

So, there are two groups of people. There is Babylon; there are Adventists, and the Lord is going to pour His Spirit out upon Adventists to call people out of Babylon.

> —"The enemy of souls"—*Satan*—"desires to hinder this work;"—*THE WORK OF THE LATTER RAIN*—"and **before the time for such a movement**"—

Notice, the Latter Rain is a Movement.

> —"**before the time for such a movement shall come**, he will endeavor to prevent it by introducing **a counterfeit**."—

A counterfeit what? A movement, a counterfeit movement.

Where? In Adventism.

The Movement that calls people out of Babylon is Adventism; and, before such a time as the Latter Rain Movement that calls people out of Babylon is accomplished, Satan will seek to hinder it by introducing a counterfeit movement in Adventism.

> —"In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest."—

Now what church is she speaking about? Adventist churches.

> —"Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." *The Great Controversy*, 464.
>
> This next quote is from *Selected Messages,* book 1, beginning at page 204.
>
> "In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform."—

Who was the one high in the medical ministry?

FROM THE AUDIENCE: Kellogg.
BROTHER PIPPENGER: And what was the truth that he wanted to present?
FROM THE AUDIENCE: Pantheism.
BROTHER PIPPENGER: Pantheism.

> "In a vision of the night I was shown distinctly that these sentiments"—*PANTHEISM: SPIRITUAL FORMATION*—"have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.'
>
> "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists,"—

Here is the great reformation, the counterfeit reformatory movement.

> —"and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded."—***DONE DEAL!***—"Our religion would be changed."—***DONE DEAL!***—"The fundamental principles that have sustained the work for the last fifty years would be accounted as error."—***DONE DEAL!***—"A new organization would be established. Books of a new order would be written."—***ALREADY WRITTEN!***—"A system of intellectual philosophy would be introduced."—***1930!***—"The founders of this system would

> go into the cities, and do a wonderful work."—***2013! Ted Wilson***—"The Sabbath of course, would be lightly regarded, as also the God who created it. **Nothing would be allowed to stand in the way of the new movement**."**—**

This is the counterfeit movement, the counterfeit movement that opposes the Movement of Revelation 18.

> **—"**The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.—

The Sunday Law is the storm and tempest that sweeps away the corporate structure of the Seventh-day Adventist Church.

> —"**Who has authority to begin such a movement**? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" *Selected Messages*, book 1, 204–205.

SEVENTH-DAY ADVENTIST CHURCH INCORPORATED
1863 CHART INTRODUCED: REMOVING THE 2520

So, this is a Movement up here [Figure No. 24, 1798 to 1863], Brothers and Sisters, and in 1863 the Seventh-day Adventist Church was incorporated and the Movement ends.

And the 1863 Chart is introduced here, and it removes the 2520. It is introduced by James White.

Okay. I am going to put this in the record because James White has been typified by King Ahaz in Isaiah, chapter 7 and onward.

And what is the first thing in chapter 7 of Isaiah that we learn about King Ahaz? Okay. He is stressed out, man; **he is stressed out**! It says he and his people, their hearts were shaking like leaves on a tree in a wind. Ahaz is stressed out because Syria and Israel (the ten Northern Tribes) have formed a confederacy. They are about to attack.

You are just little ole Judah with Benjamin, which is even littler yet. You are under pressure, mental pressure. You are the king. How are you going to deliver your people from the onslaught of enemies?

Okay. So, in 1863 we find that—but we are not at proving it yet—but, James White has been typified by Ahaz, a man that is about to set aside the light of the 2520: Ahaz. But Ahaz is under stress.

This is Sister White, *Pamphlets 159,* pages 14 – 15.

> "I will here copy from another testimony written June 6, 1863: 'I was shown that our testimony was still needed in the church, and that we should labor to save ourselves trials and cares, and that we should preserve a devotional frame of mind. It is duty for those in the Office to tax their brains more, and my husband tax his less."—

Who was her husband?

FROM THE AUDIENCE: James White.
BROTHER PIPPENGER: When is she talking about?
FROM THE AUDIENCE: 1863.
BROTHER PIPPENGER: 1863.

—"Much time is spent by him upon various matters which **confuse and weary his mind, and unfit him for study, or for writing, and hinder his light from shining** in the *Review* as it should."—

In 1863 she is saying this man is suffering from mental overload. He is being hindered from having a devotional frame of mind. Hmmm.

"I saw that my husband's mind should not be crowded and overtaxed. **His mind must have rest**, and he be left free to write and attend to matters which others cannot do. Those engaged in the Office can lift from him a great weight of care if they would dedicate themselves to God, and feel a deep interest in the work. No selfish feelings should exist among those who labor in the Office. It is the work of God in which they are engaged, and they are accountable to God for the motives and manner in which this branch of his work is performed. They are required to discipline their minds, and to bring their minds to task. Forgetfulness is sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here; and this leads to many blunders, and much disorder, and many wrongs. The mind must be tasked. Things that should be done should not be forgotten. The mind must be disciplined until it will remember.

"My husband has had much care, and he has done many things which others ought to have done, fearing they would, in their heedlessness, make mistakes which would involve losses not easily remedied. **This has been a great perplexity to his mind**. Those who labor in the Office should learn. They should study, and practice, and exercise their own brains; for they have this branch of business alone, while my husband has the responsibility of many departments of the work. If the workmen make a failure, they should feel that it rests upon them to repair damages from their own purses, and not allow the Office to suffer loss through their carelessness. They should not cease to bear responsibilities, but should try again, avoiding their former mistakes. In this way they would learn to take that care which the word of God ever requires, and then they will do no more than their duty.

"I was shown that my husband should take time to do those things which his judgment tells him would preserve his health."—

Did he do that?

FROM THE AUDIENCE: Yes.
BROTHER PIPPENGER: He did do that. When?
FROM THE AUDIENCE: '74.
BROTHER PIPPENGER: Why?

He said, yes, he did do that; he did that in '74. But why did he do that in '74? Because, he was confronted with strokes. He is so burned out by this time that it is actually killing him.

But, he did not back away from that stress in 1863.

So, we have it in the record that in 1863 the prophetess has already been shown that he is in the same condition that Ahaz was, when Israel and Syria was about to come down on him. He is stressed out.

And Ahaz sets aside the warning message of the 2520, and in 1863 James White produces the 1863 Chart and sets aside the 2520.

> —"He has thought that he must throw off the burdens and responsibilities which were upon him, and leave the Office, or his mind would become a wreck. I was shown that when the Lord released him from his position, he would give him just as clear evidence of his release as he gave him when he laid the burden of the work upon him. But he has borne too many burdens, and those laboring with him at the Office, and his ministering brethren also, have been too willing that he should bear them. They have, as a general thing, stood back from bearing burdens and have sympathized with those that were murmuring against him, and left my husband to stand alone while he was bowed down beneath censure until God has vindicated his own cause. If they had taken their share of the burdens, he would have been relieved." *Pamphlets 159,* 14–15.

TURNING POINT IN CIVIL WAR BETWEEN NORTH & SOUTH
SLAVERY ENDING

Now, this is the *National Geographic* from May of 2012. May of 2012, *National Geographic: "*Eye Witness to the Civil War." And they go through the Civil War here.

And this is a handout that comes in this magazine. It is very interesting. It is about the Battle of Gettysburg, is what it is focusing on, on here. It says 1863 is the turning point of the Civil War.

See, in 1863 the secular historians realize that 1863 was the turning point for the Civil War; and, of course, in Isaiah 7, when Ahaz was stressed out, there was a civil war going on between Israel and Judah, between North and South. And a message was given to Isaiah in chapter 7 that identified when both the Northern Kingdom and the Southern Kingdom were going to be scattered, when they were going to be made slaves.

In this story of Isaiah, God's people are becoming slaves; but, in 1863 the turning point of the Civil War, the slaves are being set free. And the leader of God's people in Isaiah 7, he is being stressed out and he sets aside the 2520; and, the leader of God's people in 1863, he is stressed out and he sets aside the 2520.

We are not dealing with that. We are just putting that in the record.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: But, the secular historians in 1863 says it was the turning point in the Civil War.

Bible Echo, August 26, 1895, says this:

> "Science and history cannot of themselves make men wise unto salvation; but through the aid of the Holy Spirit, which, in answer to prayer, will

be given to guide into all truth, science and history may be made use of as a clear, definite light, blending with that of the written, inspired word."—

Now, here is a profound thought that ties in with the very premise of this study.

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

We started with *The Great Controversy,* page 342, "God's dealing with men are ever the same."

—"His hand is seen in His work and among the nations now,"—

His hand is involved with Romney and Obama?! Yes.

—"just the same as it has been ever since the gospel was first proclaimed to Adam in Eden."—

God never changes.

Now, notice what she says here:

—"There are periods which are **turning points in the history of nations and of the church**."—

This is the turning point in the history of the United States, 1863; and, it is a turning point in the history of the Church. This is where it quits being a Movement and becomes a church. This is where they begin to set aside the foundational truths, the 2520. This is a turning point in the United States **and** the Church.

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

The light for that time is given. What light was given in 1863?

If you drop down to the next quote, below it says, "Seventh-day Adventists are handling momentous truths. **More than forty years ago [in 1863] the Lord gave us special light on health reform**, . . ."

There are periods which are turning points in the history of nations and the church, in 1863. In these crises, the light for that time is given. That is Health Reform.

Now, here is what she says.

—"In the providence of God, when these different crises arrive, the light for that time is given. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. **The Lord in His word has opened up the**

> **aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement**. From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil—between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens." *Bible Echo*, August 26, 1895.

What is the wonderful movement of Satan at the end of the world?

FROM THE AUDIENCE: Personating Christ.

BROTHER PIPPENGER: Personating Christ; but, the Movement is the counterfeit Movement, the counterfeit Movement that is counterfeiting the Latter Rain, and it is called the Omega Apostasy.

And the Omega Apostasy was prefigured by what?

FROM THE AUDIENCE: The Alpha Apostasy.

BROTHER PIPPENGER: The Alpha Apostasy.

And what was the philosophical authority for the Alpha Apostasy? John Harvey Kellogg. What was he doing? He was taking the health message out of the Church.

At those different crises the light for that time is given. If it is received, there is a blessing; if it is rejected, there is darkness.

Oh, this light of 1863 has a direct connection to the Alpha Apostasy, to the satanic counterfeit Movement at the end of time, if you will see it.

HEALTH REFORM

> "Seventh-day Adventists are handling momentous truths. **More than forty years ago [in 1863] the Lord gave us special light on health reform**, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please and work as they please." *Counsels to the Church*, 235.

So, we have laid out briefly the prophetic line of the Millerites. We will begin to develop that for the purpose of showing that these two waymarks here [the 1843 and 1850 Charts] have been marked in the other reform lines; because, we want to put these two tables of Habakkuk in the prophetic reference of prophetic typology before we begin to look at the truths on these Charts.

Shall we pray?

Benediction: Heavenly Father, we thank you that you have provided the light that is able to not only produce a change in character in each one of us, but provide us with a message that can be shared with those we come in contact with. We thank you that you are ever the same, that you

change not, that we can have confidence and faith in how you are going to relate to us and your people as we progress on this path that is going heavenward, that becomes narrower and narrower and more restricted and more restricted. We need that faith, we want that faith, and we thank you that you are producing that faith in us through showing us your consistency in your prophetic Word. We ask a blessing upon the work that we are doing with the LiveStreaming and the recordings, and we ask that you would watch over that work and place your seal of approval on it. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #9

Part Two: LINE UPON LINE

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for resolving the internet problem and we ask that you continue to allow it to work. We ask a blessing upon what we are trying to accomplish here this morning with the DVD production and the LiveStreaming; but, we also ask a blessing upon this study. We ask that you grant us the presence of your Holy Spirit, that He may be the one that directs this study and that you would give Him permission to prepare our hearts and minds to receive what you have for us, and that you would overrule any of my humanity that might be preventing the Holy Spirit from conveying this message through myself. Please forgive us of our sins this morning, make us pure in you where we can participate in receiving your Holy Spirit and would ask that you would send down the Latter Rain through the two golden pipes and pour it into our vessels that you might open our understanding to your Word as you gave the two disciples on the road to Emmaus. In Jesus's name, amen.

BROTHER PIPPENGER: In the first week we showed that the controversial points of doctrine that are on these Charts, Sister White agreed with the Pioneer position, disagreed with the modern theologians of Adventism at that time period.

We then switched gears and we also showed that she also agreed with the Rules of Prophetic Interpretation that William Miller adopted, and we began to look at the fact that prophecy is portrayed upon lines, and that the historical events that are demonstrated as fulfillment of prophecy on these prophetic lines are waymarks and that they come in a specific order and that Ellen White says that of the great Reformatory Movements, which are these prophetic lines, each of the great Reformatory Movements parallel one another.

So, we moved in and we looked more closely at the Millerite reformatory line up here.

DARKNESS

Today we are going to start with another reformatory line. But, what we are going to do is we are going to start with the reformatory line of the Three Decrees when they came out of Babylon; because, not only are we going to be demonstrating that these Reformatory Movements parallel each other, we will be seeing Jesus illustrates the end from the beginning. Because, this history down here of the Three Decrees, this is the history where the 2300-year prophecy begins and the history of the Millerites is where the 2300-year prophecy ends. So, we are doing two things here: we are looking at the fact that these Reformatory Movements parallel each other, and we are looking at the fact that Jesus illustrates the end from the beginning. And we are doing it in the context that the Latter Rain is a message that many in Adventism will refuse to hear, and that the Latter Rain message is taught, is demonstrated through the technique of bringing prophetic line upon prophetic line together, from here in the Bible and there in the Bible. By bringing these lines together, the Lord produces the sequence of events that take place during the Latter Rain at the end of the world, thus preparing His people to know what is ahead of them, to strengthen them and at the same time building their faith as they understand that Jesus is always the same. He never changes.

So, we will begin with *Prophets and Kings,* page 714.

"Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile**." *Prophets and Kings*, 714.

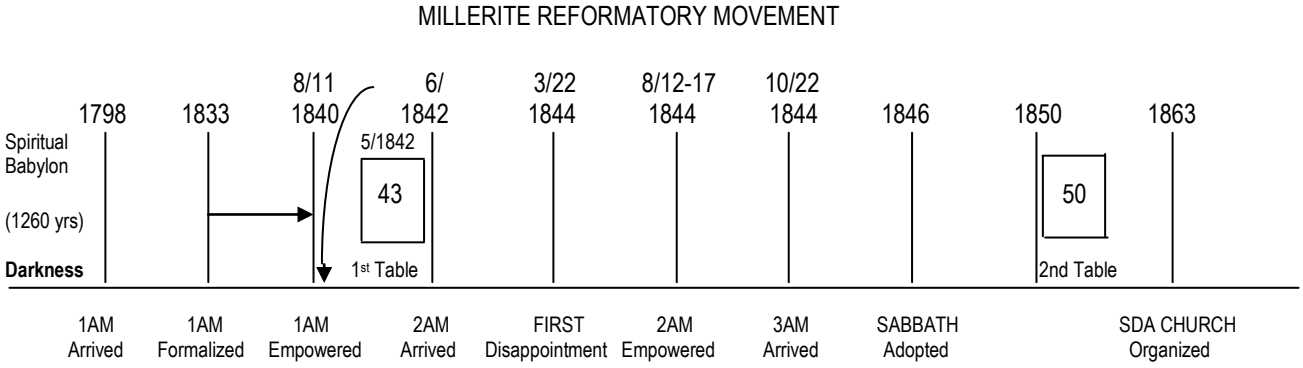


Figure No. 25A.

So, here Sister White is saying that this period here, this 1260 years, that it is Darkness; because, you will find in these reform lines there is always a Darkness that precedes the Time of the End. And this Darkness we know the historians call the Dark Ages.

And here is the time when spiritual Babylon is persecuting spiritual Israel; but, Sister White just compared this with the time period when literal Babylon was persecuting literal Israel.

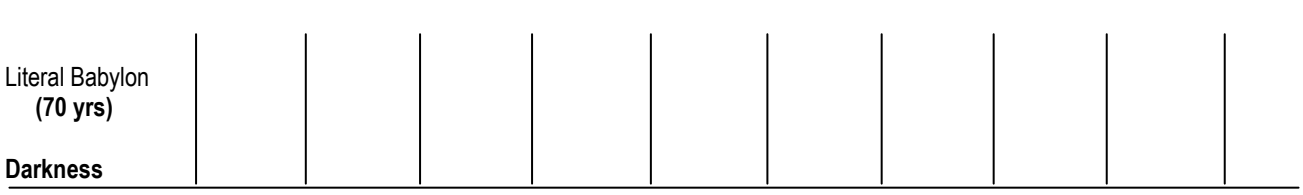


Figure No. 25B.

So, it is a perfect parallel, to start with.

And, of course, when they were in captivity for 70 years, this was 1260 years. When they were in captivity for 70 years they were truly in Darkness, with the 70 years paralleling the 1260.

The Time of the End, we basically get our insights on the definition of the terminology employed in the Bible for the time of the End from Daniel, chapter 12. And Daniel, chapter 12,

tells us that the Time of the End, when the Book of Daniel is unsealed, there will be an increase of knowledge and many shall run to and fro and knowledge shall be increased. This always happens on every Time of the End.

So, in this history of the Three Decrees, we need to see, we should see, we should expect to see an illustration of those students of prophecy that are running to and fro in God's Word.

Let us look at Daniel 12, so if you are not familiar with what I am saying you can consider it.

In Daniel 12, verse 3, it says,

> "[3]And they that be wise shall shine as the brightness of the firmament;—*WISE* BEING *TEACHERS AND SHINE BEING TEACHING*—And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. [4]But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:3-4 (KJV).

Now, what does it mean to run to and fro?

If you go just a couple of books further, towards the New Testament, from Daniel to Amos, Amos in chapter 8—this is not in your notes—in verse 11, it gives us a nice definition for what it means to run to and fro. It says,

> "[11]Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: [12]And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it.*"—

Running to and fro in the Bible is studying the Word of God.

Verse 13 says,

> —"[13]In that day shall the fair virgins and young men faint for thirst. [14]They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again." Amos 8:11-14 (KJV).

Verses 13 and 14 are talking about the foolish virgins, because all the prophets are speaking about the end of the world, and at the end of the world it is the Adventist Church. In *The Great Controversy,* page 293, Sister White says, "The parable of the ten virgins of Matthew 25 illustrates the experience of the Adventist people." And all of the prophets are speaking about the end of the world, so these fair virgins that are going to fall and never rise again; they are obviously the foolish virgins.

And at a time period where there is an increase of knowledge at the end of the world, they are going to find too late that they cannot obtain the oil. And in this context, what does the oil represent? The message.

In this context, the message; because, what do they do? They run from "sea to sea and from the north *even* to the east."

". . . from the north *even* to the east," go back to Daniel. Daniel 11:44 says,

> "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Daniel 11:44 (KJV).

The *he* here is the Papacy, the King of the North. *Tidings* is a message. And, just before Michael stands up, two verses later, the King of the North is angry about a message from the East and the North, and he is going to go forth "to destroy, and utterly to make away many." And the Hebrew that is translated into this verse means *death.* There is going to be blood spilled.

But, what is motivating the Papacy to kill people at this point, just before probation closes, is a message of the East and the North. And in this time period, for the foolish virgins of Adventism, there is a famine for the Word of God and they are going to try to understand the message of the East and the North and find out it is too late: you have to understand this message well before The Sunday Law.

And it says they are going to also look from sea to sea. Okay? Look at verse 45.

> "[45]And he shall plant the tabernacles of his palace between the seas"—*IN THE PLURAL*—"in the glorious holy mountain;"—

Okay. The *glorious holy mountain* is Jerusalem, and Jerusalem is positioned between the Red Sea and the Dead Sea and the Mediterranean Sea. It is positioned between the seas. They are going to try and search out what the last six verses of Daniel 11 represent and it will be too late; and what they represent is the twofold message of the East and the North, the North being the message of the Papacy in the last six verses of Daniel 11, which is there symbolized as the King of the North, and the East being the message of the children of the East, the *children of the East* in Bible prophecy being Islam, Islam of the First and Second Woes, prefiguring the message of the children of the East at the End of Time which arrived at September 11, 2001.

So, at the time of the End, basing our understanding on Daniel 12, there is going to be an unsealing of the message and many shall study the Bible, run to and fro in God's Word and knowledge shall be increased; and, that knowledge shall test that generation.

So, when we look at the history of The Three Decrees, when literal Israel was captive in literal Babylon, we should expect that when the 70 years end, there is going to be an unsealing of the prophetic message.

TIME OF THE END

And in Daniel 9, verses 1 and 2, we see Daniel representing those people that are understanding the message. It says,

> "[1]In the first year of Darius"—this is in your notes—"the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; [2]In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations"—in the plural—"of Jerusalem." Daniel 9:1-2 (KJV).

He understood this period here [referring to Figure No. 25B, the Darkness]. He knew that this period was over and it was time for God's people to come out of Babylon and to rebuild Jerusalem.

RECORDED IN BOOKS

Prophets and Kings, page 554, says,

> "Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah."—

He represents, right here in this history [Figure No. 25B], those that are running to and fro in God's prophetic Word to understand the message that has been unsealed at this point.

> "Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain—so plain that he understood by these testimonies recorded in books 'the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that **He would accomplish seventy years in the desolations of Jerusalem**.' Daniel 9:2.
>
> "With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own." *Prophets and Kings*, 554.

Jerusalem had been desolated during the 70 years, desolated at the beginning and it remained in that condition for the 70 years until they came out of Babylon to rebuild it.

THE DESOLATIONS OF JERUSALEM

But, Daniel's understanding about the desolations of Jerusalem in the plural, Jerusalem gets desolated more than once. Notice this from Luke 21:20-24:

> "[20]And when ye shall see Jerusalem compassed with armies,"—

Now, this is Jesus speaking. He is not talking about Nebuchadnezzar, is he? Nebuchadnezzar is past tense; but, Jesus is going to talk about a desolation of Jerusalem that is about to take place.

> —"[20]And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—

When was that desolation? In AD70.

Notice that the desolation of Jerusalem for Nebuchadnezzar lasted for 70 years; but, the desolation of Jerusalem that Jesus is speaking about took place in the Year 70. That is not an accident.

> "[21]Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter

> thereinto. [22]For these be the days of vengeance, that all things which are written may be fulfilled. [23]But woe unto them that are with child, and to them that give suck in those days! For there shall be great distress in the land, and wrath upon this people. [24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:20-24 (KJV).

So, at minimum you can see that Jerusalem was desolated in the 70 years, Nebuchadnezzar and onward, but now Jesus is saying AD70 Jerusalem is going to be desolated; because, Daniel understood by books about the desolations, in the plural, of Jerusalem.

Notice Revelation 11, verses 2 and 3:

> "[2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city"—

What is the holy city? Jerusalem.

> —"shall be tread under foot forty *and* two months. [3]And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth." Revelation 11:2-3 (KJV).

So here Jerusalem is being trodden down by the Gentiles for 1260 years. That is this [referring to the period of Darkness in Figure No. 25A].

Jerusalem is being trodden down here by literal Babylon [see Figure No. 25B]; Jerusalem is being trodden down here by spiritual Babylon [see Figure No. 25A]; and, Jerusalem was trodden down by Pagan Rome in AD70.

See that? We are seeing that, because Ellen White says the destruction of Jerusalem is a symbol of the end of the world. So, it gets repeated again: Jerusalem gets trodden down one more time. It is worth understanding this.

Notice Daniel 9:24-26:

> "[24]Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. [25]Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem"—

When did the commandment go forth to restore and build Jerusalem? 457BC would be right here:

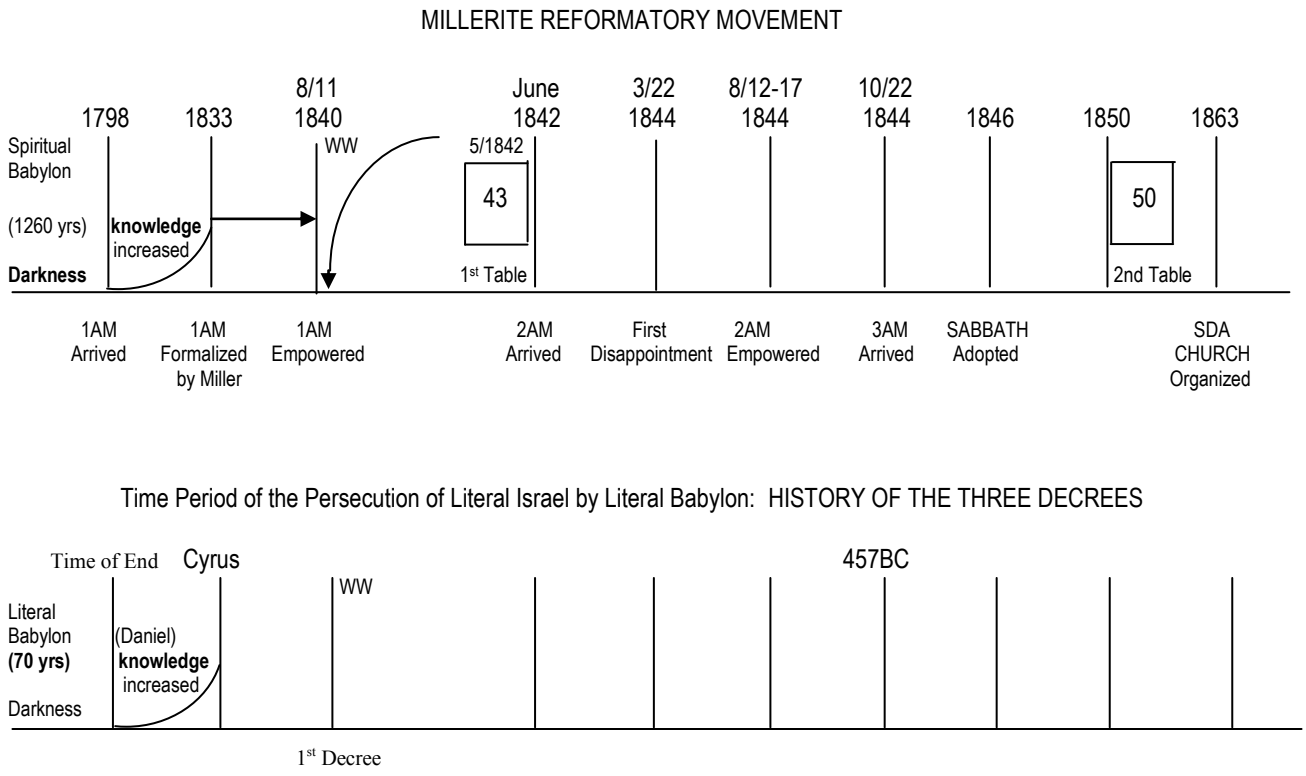


Figure No. 25C.

My graph is almost too busy for me.

That is the Third Decree. We will deal with that later.

> —". . . going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. [26]And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary;"—

In the time period when Christ is crucified, who are the people and the prince that came and destroyed the city and the sanctuary? Pagan Rome, AD70.

> —"and the end thereof *shall be* with a flood, and unto the end of the war,"—*AND WHAT DOES IT SAY?*—desolations are determined." Daniel 9:24-26 (KJV).

70AD

So, when Jerusalem is destroyed in AD70 that is part of the warfare, according to the terminology of Daniel 9, against Jerusalem. But, even after the destruction of Jerusalem by Pagan Rome in AD70, the war continues on.

And what is the second phase of the war? A flood; it is represented as a flood.

And, of course, if you go into Revelation, chapter 12, you will see that Pagan Rome is persecuting the Christian Church in the time of Christ, but then it transcends and it is information into Papal Rome persecuting the woman that is led into the wilderness for 1260 years.

And, when it persecuted the woman in Revelation 12, how did was the Papal persecution symbolically represented? It was a flood.

So here in Daniel 9 we have Pagan Rome and Papal Rome and both of them are going to accomplish desolations of Jerusalem. And the flood: 1260 years, Papal Rome; Pagan Rome destroying Jerusalem in AD70.

The Great Controversy, pages 31 - 32:

> "Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus."—

What Pagan general first came? Cestius.

When does he come? AD66.

And then the siege is going to be resumed by Titus after Cestius mysteriously withdraws, right? That would be the fulfillment of the abomination of desolation. That is the sign to flee from Jerusalem which the Christians did.

But, ultimately, Titus comes back. How much later does he come back? 1260 days; he comes back and the siege begins.

> —"Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls. . . .
>
> "Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, 'Can a woman forget her sucking child?' [Isaiah 49:15] received the answer within the walls of that doomed city, 'The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people.' **Lamentations 4:10**. **Again was fulfilled the warning prophecy given fourteen centuries before**:"—

"Again was fulfilled the warning . . . given fourteen centuries before . . . ."

Now, Sister White just quoted Jeremiah and Lamentations 4:10, where he is talking about the women eating their children because of starvation. But, when Jeremiah is applying that, it is based upon a prophecy of Moses; but, Jeremiah is marking that it had been fulfilled when? In the destruction of Jerusalem by Nebuchadnezzar.

See, Jeremiah is living in this history [Figure No. 25C, history of The Three Decrees]. He saw it happen in this history.

Sister White is talking about AD70; so, she says, "Again was fulfilled the warning prophecy given fourteen centuries before . . . ." It had been fulfilled in Jeremiah's time, but now it is being fulfilled again in AD70.

> —"The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, . . . and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy

shall distress thee in thy gates. Deuteronomy 28:56, 57. *The Great Controversy*, 31–32.

This is Deuteronomy.

The reason I am taking some time here is that I want you to understand. Moses addresses the desolation of Jerusalem, and it was fulfilled with Nebuchadnezzar; and, Jeremiah and other prophets mark that Moses's prophecy was fulfilled here in these 70 years [referring to Figure No. 25C, the history of The Three Decrees]. But, it was also fulfilled in AD70; and, it was also fulfilled in this 1260 years [referring to Figure No. 25C]. And according to Ellen White, it gets fulfilled again.

So, understanding the desolations, in the plural, of Jerusalem is important because it is a prophecy that begins right in the beginning of the Bible and it goes all the way to the end of the world.

Right? Okay.

MESSAGE FORMALIZED

So, here [Figure 24C, Millerite Reformatory Movement], this is the Time of the End and there is an increase of knowledge, and Daniel represents those people that are running to and fro.

Here in 1833, the message is formalized by Miller. So, the message, if all of the reform lines parallel one another, someone ought to formalize the message for this history [Figure 24C, history of The Three Decrees].

Prophets and Kings, pages 556 - 557.

> "Daniel's prayer had been offered 'in the first year of Darius' (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule."—

Cyrus had wrested the scepter from Babylon. When did he do that? When he came under the gates of the city and killed Belshazzar. He wrested the scepter, the *scepter* meaning the symbol of the authority of Babylon. He took it from Babylon and now it is time for the Medes and Persians to rule the world.

But, in the Scriptures, who is Cyrus? He is a type of Christ.

It says in the Scriptures that Cyrus is going to lay the foundation of the temple; but, we know in the Scriptures who lays the foundation of the temple: Jesus. So, Cyrus comes through the gates into Babylon, the gates that no man could open. Those gates happened to be opened for him. But, Jesus, He came into the door that no man could open, and shut the door that no man could shut. Cyrus is a type of Christ.

> —"Daniel's prayer had been offered 'in the first year of Darius' (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. The reign of Darius was honored of God. To him was sent the angel Gabriel, 'to confirm and to strengthen him.' Daniel 11:1."—

It is recorded the Angel Gabriel went to strengthen Darius.

—"Upon his death, **within about two years of the fall of Babylon**, **Cyrus** succeeded to the throne, and **the beginning of his reign marked the completion of the seventy years** since **the first company** of Hebrews had been taken by Nebuchadnezzar from their Judaean home to Babylon."—

So, at the end of these 70 years right here [referring to the first waymark in the line of Figure No. 25C], Cyrus has become the king of the Medes and the Persians.

Do you see it? That is what Sister White says.

The next paragraph, notice:

—"The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of farseeing ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, **He moved upon Cyrus as His agent to discern the prophecies concerning himself**, with which Daniel was so familiar, and to grant the Jewish people their liberty." *Prophets and Kings*, 556–557.

So, who is the one that formalizes the message here? Who is the one that God moved upon to discern the prophecies about himself? Cyrus.

Is that what we were told Miller did? He discerned prophecies that had ever been dark to God's people; Sister White said that Miller did. They are both clarifying the message: Cyrus is going to be the one that passes the First Decree.

THE FIRST DECREE

WORLDWIDE

The First Decree is found in Ezra, Ezra, chapter 1, verses 1 and 2. It is in your notes.

"[1]Now in the first year of Cyrus king of Persia,"—

In the first year, "in the first year of Cyrus king of Persia"—and when is his first year? When the 70 years ended, Sister White just said.

—"that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, [2]Thus saith Cyrus king of Persia, The LORD God of heaven hath given me"—*how many kingdoms of the world?*—"all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah." Ezra 1:1-2 (KJV).

So, I am marking the First Decree right here [Figure No. 25C, history of Cyrus and The Three Decrees, at the third waymark]. And the reason I am doing that is in this First Decree, it is the only one of the Three Decrees—the four decrees, actually; five decrees, if you look closely—it is the only one of the decrees where the king associates his kingdom with all the kingdoms of the Earth. He marks it as being worldwide. And I am going to put "W.W." here for "worldwide."

But, we know and what I am saying is that this waymark here, it is lining up with the waymark of the Millerite Reformatory Movement of August 11, 1840. And this waymark up here of the Millerite Reformatory Movement is when Christ comes down on August 11, 1840; and, one of the things that we know that He does is that He puts one foot upon the land and one foot upon the sea. And what does Ellen White tells us that represents?

FROM THE AUDIENCE: That it is worldwide.

BROTHER PIPPENGER: That the message is going to be worldwide. So, we are going to put "W.W." up there.

LAYING THE CORNERSTONE

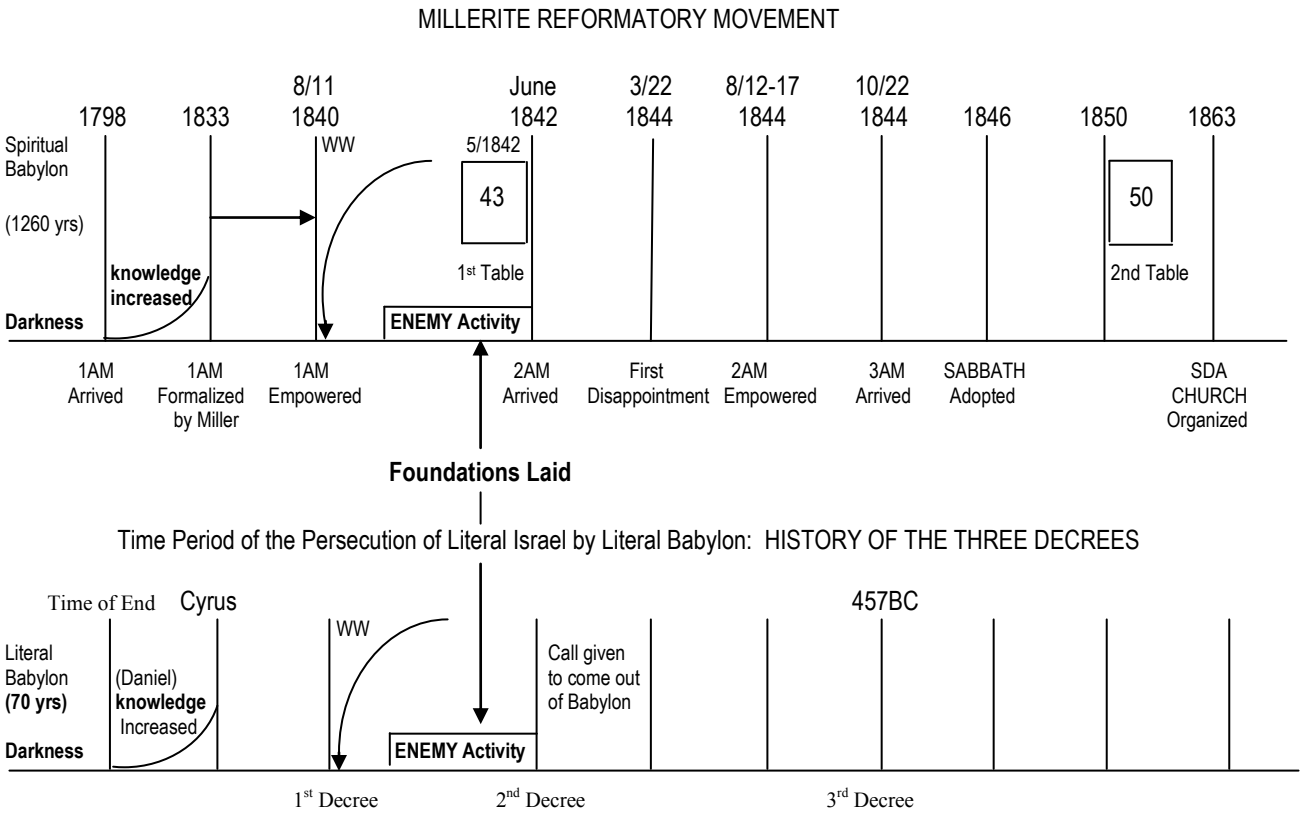


Figure No. 25D.

Now, we have read a quote—you may not have remembered it; we have read more than one—where Sister White says that the foundational truth of Adventism were the messages that came in 1842, 1843, and 1844. The foundational truths of Adventism, they came before October 22, 1844, and they are represented on this 1843 Chart. This Chart is the Foundation, represents the foundational truths of Adventism.

So, right here in this history of June 1842 [Figure No. 25D] is where you will see the Foundation; because, in each of these histories one of the waymarks is the Foundation. Okay? And that Chart is the Foundation, and we are going to see the Foundation of the temple laid.

Okay? Do you follow me, or am I getting it too busy for you.

FROM THE AUDIENCE: (Acknowledgement.)

BROTHER PIPPENGER: Now—it seems like I wanted to say one more thought about that, but it will come, perhaps.

Prophets and Kings, pages 563 – 564.

> "The house that was about to be rebuilt had been the subject of many prophecies concerning the favor that God desired to show Zion, and all who were present at the laying of the cornerstone"—

Please mark this. When they come to lay the cornerstone right here, when they begin the foundation, first they are going to build the foundation.

Now, we are getting ready to start a school over here about seven miles from here, and we are getting electricity service in, and then we are going to put in a well—we need electricity in order to pump that water—then we are going to put the plumbing in, and then we are going to pour a cement foundation. You have to put the foundation down for that school before you begin to build the pillars.

The first thing they are going to do with the temple here is they are going to lay the foundation, and the first part of laying the foundation is laying the cornerstone—**the Cornerstone**. Okay?

> —". . . and all who were present at the laying of the cornerstone should have entered heartily into the spirit of the occasion. Yet mingled with the music and the shouts of praise that were heard on that glad day, was **a discordant note**. 'Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, **wept with a loud voice**.' Verse 12."—

Now, some of the men that were here living here, they had seen Solomon's Temple. Okay? And, there is a story about Solomon's Temple: When they were getting ready to build Solomon's Temple, they cut out the cornerstone, and it was of a weird shape and of a weird design because it had to hold all these various weights and stresses upon it, and they cut all those stones for Solomon's Temple first and then they went to the site where they were going to build and built it. They did not come in and measure a piece of wood and cut it and put it up. Everything was pre-measured.

So, they get all the work ready, all the stones cut, and they need to find the cornerstone to get the work underway. They start looking around and they cannot find a stone that will work; and, through the time period that they were developing this—and this is still Sister White's testimony—this big ole cornerstone, no one liked it because it was not shaped right, it did not look right, and it had been left in the way when they were working, developing all of the preparation for the temple, they always had to walk around it. It was always in the way. It was a real irritating cornerstone, and they forgot it was a cornerstone.

And when they decided to lay the cornerstone—this is in Solomon's Temple—they search around for a stone to start the work and they cannot find one. Then they looked upon that cornerstone, "Okay, let's try this one," and it worked perfectly.

The point being, with Solomon's Temple there was a group that had a problem with the cornerstone. Now when they are coming out of Babylon and they are laying the cornerstone, there is a group that has a problem with the cornerstone.

And in the parable of the vineyard, Christ talks to the Jews about them not fulfilling their responsibility in His day and age, and He says the vineyard is going to be taken away from them and given to a people that will bring forth the fruits thereof. And, in that parable He mentions the cornerstone, the cornerstone that is you fall on and are broken, you will be saved; but, if you do not, it will crush you to powder.

See, the foundation stone, it is a point of controversy all the way down through history.

That is when Sister White says, this 1843 Chart is the foundation, and Adventism is fighting it, they are doing nothing more than the workers in Solomon's time or the old men in Cyrus's time, or the Jews in Christ's day and age. They are fighting the message of the Foundation.

> —". . . 'Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice.' Verse 12.
>
> "It was natural that sadness should fill the hearts of these aged men, as they thought of the results of long-continued impenitence. Had they and their generation obeyed God, and carried out His purpose for Israel, the temple built by Solomon would not have been destroyed and the captivity would not have been necessary. But because of ingratitude and disloyalty they had been scattered among the heathen.
>
> "Conditions were now changed. In tender mercy the Lord had again visited His people and allowed them to return to their own land. Sadness because of the mistakes of the past should have given way to feelings of great joy. God had moved upon the heart of Cyrus to aid them in rebuilding the temple, and this should have called forth expressions of profound gratitude. But some **failed of discerning God's opening providences. Instead of rejoicing, they cherished thoughts of discontent and discouragement.** They had seen the glory of Solomon's temple, and they lamented because of the inferiority of the building now to be erected." *Prophets and Kings*, 563–564.

THE FOUNDATION LAID

In Ezra 3:6, it says,

> "[6]From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid." Ezra 3:6 (KJV).

And then in verse 10 of Ezra 3, it says,

> "[10]And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel"—

What I want you to see here, now, in the history of the First Decree that the foundation of the temple is built. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And that lining up with the fact that Habakkuk's Table [referring to the 1843 Chart] that has on it the truths that are the foundations of Adventism comes into history in May of 1842, which is the history of the First Angel's Message. It is lining up perfectly.

But, **but**, please pay close attention: When did they begin the work to lay the foundation? **When did they begin the work to lay the foundation?**

We just read it: "the first day of the seventh month."

What is the "first day of the seventh month"?

THE FEAST OF TRUMPETS

Leviticus 23:24 says,

> "[24]Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation." Leviticus 23:24 (KJV).

Okay. Well, you see right here on August 11, 1840, when the First Angel's Message is empowered, the Sixth Trumpet empowers the message.

And right down here at the First Decree, when they begin to lay the foundations, it is the Feast of Trumpets.

Do you see the parallel? No? Put that in your memory bank. It comes up again.

THE FOUNDATIONS

Testimonies, volume 8, pages 296 – 297:

> "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. 'Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.' [Jeremiah 6:16.]
>
> "Let none seek to tear away **the foundations of our faith**,"—

Now, one thing to see there is that Sister White, right now, right here, is telling us that the Old Paths of Jeremiah are the foundational truths of Adventism. But, she goes on:

> —"Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that

they can lay a stronger **foundation** than that which has been laid; but this is a great deception. 'Other **foundation** can no man lay than that is laid.' [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock."—*CAPITAL R.— Testimonies*, volume 8, 296–297.

It was founded upon the Rock of Ages.

So, here the foundations of Adventism are established [see Figure No. 25D], paralleling the foundations of the temple in the time of Cyrus and the First Decree; but, Sister White is also saying that these become the Old Paths that become the point of contention for the end of Adventism.

1842, 1843, 1844

Review and Herald, April 14, 1903:

"The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in**"—*WHEN?*—"**1842, 1843, and 1844**."—

The message of 1842, 1843, and 1844 is the foundation of our faith. Where do we find that message? Right here, on Habakkuk's Table [referring to the 1843 Chart], and it came into history right here where the foundations always come into history.

—"I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages**."—

This [the 1843 Chart] is the Rock of Ages according to Ellen White, these truths. It is the Cornerstone, the Foundation Stone.

—"It has been guiding me ever since it was given." *Review and Herald*, April 14, 1903.

NO NEW TIMBERS

Manuscript Releases, volume 1, page 55—

There is a brother in Canada that in the recent like weeks he is rejecting this message and being public about it and his logic is very convoluted. Of course, it would be. Any time you are going to reject the truth, your logic is going to be convoluted. But, he wants to be able to go in and say that some of these truths of the 1843 Chart are not valid, others were, in order that he does not have to recognize the 2520. Partially, I want to deal with that here, if it is possible.

Manuscript Releases, volume 1, page 55:

"The Word of the Lord has guided our steps since **the passing of the time in 1844**."—'*SINCE OCTOBER 22, 1844, THE LORD HAS BEEN GUIDING OUR STEPS*'—

"We have searched the Scriptures; we have built solidly; and **we have not had to tear up our foundations and put in new timbers**." *Manuscript Releases*, volume 1, 55.

She just said that after 1844 they did not have to go back and tear up any of the truth that was the foundational truths.

You do not have to tear out the 2520 because James White decided to do so many moons later.

GOD NEVER CONTRADICTS HIMSELF

Selected Messages, book 1, page 161:

"**When the power of God testifies as to what is truth, that truth is to stand forever as the truth.** No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. **The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth**. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

"**We are not to receive the words of those who come with a message that contradicts the special points of our faith.** They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves **one pillar** from **the foundation** that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.

"Elder G's proofs are not reliable. If received, they would destroy the faith of God's people in the truth that has made us what we are.

"We must be decided on this subject;"—

In the email dialogue with this guy [in Canada], I was just telling him what I thought because I was decided. I let him know that right off the bat. I just said, "I will stand on the quote." There is a quote where Sister White says we are to have no long discussions concerning truths which have already been made plain. So, I was decided on it.

And in his next email, of course, he criticized me for not being Christ-like. *Christ-like*, evidently (to him) means to grant someone the room to discuss foolish thinking theories that have no foundation in God's Word. That is *Christ-like.*

But, what did Sister White say?

—"We must be decided on this subject, for the points that he is trying to prove by Scripture, are not sound. **They do not prove that the past experience of God's people was a fallacy.** We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for everyone to keep silent in regard to the features of our faith in which they acted no part. **God never contradicts Himself**."—*NEVER*—"Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks. [1 John 1:1–10 quoted.]"—

What is a landmark? It is a waymark.

We stand by these truths [referring to Figure No. 25D], this history.

"I am instructed to say that these words we may use as appropriate for this time, for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present claiming that they are truth. But if these theories are received, they will lead to **a denial of the truth that for the past fifty years God has been giving to His people**, substantiating it by the demonstration of the Holy Spirit." *Selected Messages*, book 1, 161.

THAT WERE MADE CERTAIN TO US

Upward Look, page 352:

"**The past fifty years** have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844,"—

Now, notice this. This is an argument.

They were made certain to her and them in 1844,

—"**after the passing of the time**."—

Okay. When did they print the 1850 Chart? In 1850. That is why it is called the 1840 Chart, and she says the truths were made certain in 1844. And yet, we are to believe that in 1850 they were still uncertain about the 2520. **But, they put it on the 1850 Chart.**

—"The languishing souls are to be confirmed and quickened according to His Word. . . . **Not a word is changed or denied**. **That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth.** [The] **pillars of truth were revealed**, and we

accepted **the foundation principles** that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.

"Have not the hearts of Christ's disciples burned within them as He has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world?" *Upward Look*, 352.

Now, you may not remember it, but we read a quote earlier that this experience she is talking about took place from 1844 to 1846. Everything was in place by 1846. She says not a word is to be denied.

So, okay. We did not necessarily have to spend a great deal of time on the significance of these foundational truths, but we did. What we are saying is, at the beginning of the 2300 years, at the First Decree corresponding with the First Angel's Message in the History of the Millerite Reformatory Movement, the foundation is laid, **the foundation is laid.**

Who is responsible for laying the foundation of the temple?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Jesus, yes; but, who in history?

FROM THE AUDIENCE: Cyrus.

BROTHER PIPPENGER: Cyrus, okay.

MESSAGE EMPOWERED

But the message here is going to be empowered, and when the message is going to be empowered you are going to see a Divine Symbol come down.

Prophets and Kings, page 271:

"While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil."—

This is The Great Controversy.

"For three weeks"—*THIS IS DANIEL, CHAPTER 10*—"For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus;"—

He (Satan) is seeking to stop Cyrus from moving forward in this work [referring to the history of The Three Decrees], and Gabriel is there struggling with Satan.

—"and before the contest closed, **Christ Himself came** to Gabriel's aid. 'The prince of the kingdom of Persia withstood me one and twenty days,' Gabriel declares; 'but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.' Daniel 10:13. **All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days**

> **of his son Cambyses, who reigned about seven and a half years**." *Prophets and Kings*, 571.

So, Christ comes down right here and empowers the work, just as He came down right here [at August 11, 1840]. Here is Revelation 10 [in the History of the Millerite Movement], and here is Michael [in the history of the First Decree]. The message is empowered when Christ descends.

ACTION OF THE ENEMIES: EZRA 4:1-24

Here, the Protestant Churches are going to close their doors. This is an activity of the enemies; and, we are going to put *ENEMIES* right here because the Protestant Churches represent the activities of the enemy in this history of the Millerite Movement.

And now we are going to see the activities of the enemy in this history of The Three Decrees.

Prophets and Kings, page 572—

> "During the reign of Cambyses the work on the temple progressed slowly. And during the reign of the false Smerdis (called Artaxerxes in Ezra 4:7)"—*THE KING THAT FOLLOWED HIM*—"the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city." *Prophets and Kings*, 572.

So, right here there is actually a false decree, but it is not one of the decrees to accomplish the restoration of building Jerusalem; it is a decree to stop it. And the work stopped, and ultimately the Jews go to the new king and say, "You know, Cyrus gave us permission to rebuild Jerusalem, but you have stopped us."

THE SECOND DECREE

So, in response to the stoppage, the Jews come to Darius, the new king, saying, "Can we work?"

And he does a search in the records and he finds out, sure enough, Cyrus had passed a decree for them to build Jerusalem, so he passes the Second Decree right here, corresponding to the arrival of the Second Angel's Message.

> "A score or more of years passed by, when **a second decree**, quite as favorable as the first, was issued by Darius Hystaspes, the monarch then ruling. Thus did God in mercy provide another opportunity for the Jews in the Medo-Persian realm to return to the land of their fathers. **The Lord foresaw the troublous times that were to follow during the reign of Xerxes**,"—

Xerxes the Great, the next king. The Lord in the time period of Darius, the Second Decree, He saw trouble coming in the next king, Xerxes the Great.

Now, I am saying *Xerxes the Great.* That is what history calls him. Sister White just says "Xerxes." I am going to make a point.

And Sister White is going to tell us who this is, this Xerxes the Great.

> —"—the Ahasuerus of the book of Esther,"—

Who is he? He is Esther's husband, right? This is the story of Esther.

The Lord saw in the time of Darius that the history of Esther is going to take place in the near future with the next king. And Sister White repeatedly says that Esther is an illustration of the Sunday Law crisis at the end of the world, with Haman and Haman's ten sons—**ten kings**—the Death Decree.

Well, anyway, we are not going there.

But, in the Second Decree the Lord foresees a big problem with Ahasuerus of the Book of Esther,

> —and He not only wrought a change of feeling in the hearts of men in authority, but also inspired Zechariah to plead with the exiles to return.
>
> "'**Ho**, **ho**, come forth, and flee from the land of the north,' **was the message given the scattered tribes of Israel who had become settled in many lands far from their former home**. Zechariah 2:6–9 quoted." *Prophets and Kings*, 598–599.

OUT OF BABYLON

So, what I want you to see here is, in the history of the Second Decree, Zachariah called the children of Israel out of Babylon. And what is the Second Angel's Message? Come out of Babylon.

And what empowered the Second Angel's Message?

Because, remember, the Second Angel's Message, it arrived in June of 1842; it is proclaimed in this history of the Millerite Reformatory Movement, but what empowers it right here at August 11-17, 1844? The Midnight Cry.

Now, here we have a Second Decree with the call out of Babylon. I wonder what the Midnight Cry is.

Okay. I want to put another thought in here before we deal with that.

TEMPLE FINISHED IN THE SIXTH YEAR OF DARIUS: EZRA 6:15

Prophets and Kings, page 596:

> "The promise, '**The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it**,' was literally fulfilled. Verse 9."—

Who is Zerubbabel? Zerubbabel is the governor who comes out under the decree of Cyrus, and he actually lays the foundation with his own hands, the foundation stone, in this history of The Three Decrees, when they were building the temple. But, he is going to put the final stone on the temple, too. He is going to begin the work and he is going to finish the work, Zerubbabel. He is the governor of the Jews.

> "The promise, 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it,' was literally fulfilled. Verse 9. 'The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it,

> according to the commandment of the God of Israel, and according to the commandment of **Cyrus**, and **Darius**, and **Artaxerxes** king of Persia."—

Now, I used to think—I was careless—that this Artaxerxes king of Persia, that it was Xerxes the Great; and, it bugs me because I know that I have taught this more than once on DVDs. I am making a correction here! I was wrong, dead wrong!

Artaxerxes is going to pass the Third Decree right here; but, he is not Xerxes the Great. Xerxes the Great is the one who is married to Esther, and he is in this history [before the Third Decree is given].

So, I have corrected that public error.

> —"And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king.' Ezra 6:14, 15." *Prophets and Kings*, 596.

Now, here is what I want you to see. The temple is finished in the history of the Second Decree. Okay? It is finished before the Third Decree. This means something to Adventism, because from 1798 to 1844, the Lord is going to raise up a temple, the temple of the Millerites. He is going to raise them up in this 46-year period; because, the number 46 is associated with the temple.

But, the Millerites, from 1798 to 1844, when you come to October 21, 1844, the temple that is going to move into the Most Holy Place with Jesus Christ, they are already finished. They have been prepared by the experience of the First Disappointment, the Tarrying Time, and the Midnight Cry. He has prepared the temple, and the majority are going to end up at that point praying to Satan; and, the temple is going to move into the Most Holy Place with Christ.

So, in this history of The Three Decrees, the temple is completed before the Third Decree, just like the temple was completed before October 22, 1844.

Do you see that? You need to see that.

THE MIDNIGHT CRY

Let me ask you a question. How many of you know the story of Esther?

FROM THE AUDIENCE: (A show of hands.)

BROTHER PIPPENGER: Okay. Everyone knows the story of Esther, even if it has been a long time since we have looked at it.

When Mordecai and Esther find out that Haman had led the king to pass a decree to kill God's people, what happened to Esther and Mordecai? The first disappointment.

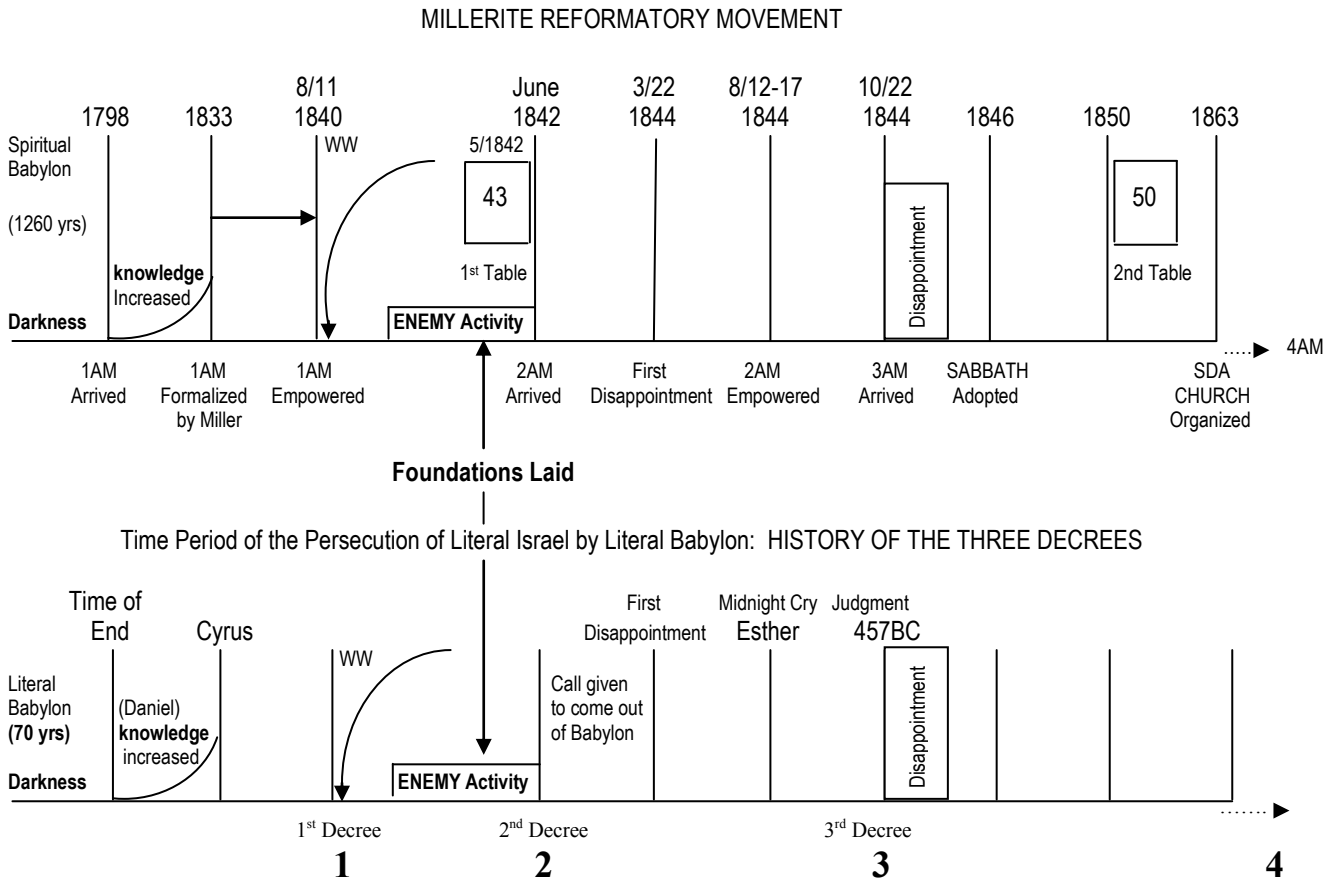


Figure No. 25E.

Were they disappointed when they realized they were going to be executed?

But, ultimately, through the process of Esther's going in before the king, the king is going to pass a second decree—he cannot change his previous decree because he is a Mede and a Persian—and allows the Jews to defend themselves.

Okay. Now, *Prophets and Kings,* page 602:

> "The events that followed in rapid succession,—the appearance of Esther before the king, the marked favor shown her, the banquets of the king and queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and the humiliation and fall of Haman upon the discovery of his wicked plot,—all these are parts of a familiar story. **God wrought marvelously for His penitent people**; and a counter decree issued by the king, allowing them to fight for their lives, was **rapidly communicated to every part of the realm**"—

Did the Midnight Cry spread across the United States in two months? Rapidly, as Sister White says, like a tidal wave.

—"by mounted couriers, who were 'hastened and pressed on by the king's commandment.' 'And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews;"—

Many of the people of the land became Jews!

There were many people responding to the Midnight Cry.

—"for **the fear of the Jews fell upon them**.' Esther 8:14, 17.

"On **the day appointed for their destruction**, 'the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.' Angels that excel in strength had been commissioned by God to protect His people while they 'stood for their lives.' Esther 9:2, 16." *Prophets and Kings*, 602.

The story of Esther is the Midnight Cry.

Do you see it? If you do not see it, it is probably because you have not been working with the prophetic language long enough to recognize this. This is an easy one to recognize.

THE THIRD DECREE

Prophets and Kings, page 607:

"About seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. **He is the one who in 457 B.C. issued the third and final decree for the restoration of Jerusalem.** His reign saw the return of a company of Jews under Ezra, the completion of the walls of Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and the great religious reformations instituted by Ezra and Nehemiah. During his long rule he often showed favor to God's people, and in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, he recognized men of God's appointment, raised up for a special work." *Prophets and Kings*, 607.

THE PERFECTION REQUIRED BY THE PROPHECY

The Great Controversy, page 326, it says,

"In the seventh chapter of Ezra the decree is found. Verses 12–26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment ["decree," margin] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date

of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled." *The Great Controversy*, 326.

Sister White is emphasizing that it takes three decrees to fulfill the prophetic pattern; because, the prophetic pattern is a 3:1 combination, with the fourth down here. In the Millerite History the Fourth Angel's Message is down here [marking the board beyond on each time line to reflect the arrival of the fourth of the 3:1 combination, and the Fourth Angel's Message, respectively]. And if you did not have those Three Decrees, the pattern would not be there.

And Sister White, even if she did not understand the implications of what she just said, she was led to pronounce that these Three Decrees, they just did not happen in history; it was required for them to happen as Three Decrees in order to perfect the prophecy.

JUDGMENT

> "[25]And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not. [26]And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment." Ezra 7:25-26 (KJV).

In verses 25-26 of Ezra 7, in the Third Decree you read that one of the things that happens to the Jews in the Third Decree is that they are allowed to judge both religious and civil criminals to the point of death. Judgment is given; they are given authority to judge at this point in this decree; and, of course, judgment is a characteristic of the third waymark in these histories.

In the Millerite History judgment begins on October 22, 1844.

Selected Messages, book 1, page 125:

> "In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living." *Selected Messages*, book 1, 125.

Here Sister White is telling us that Judgment began in 1844. This judgment has been typified by the judgment being returned to the Jews in the Third Decree; but, she is also telling us that Judgment is progressive. It begins with the dead and moves to the living at some point in time.

EZRA'S ARRIVAL

Ezra brings back the Third Decree. Sister White says, in *Prophets and Kings,* page 618,

> "Ezra's arrival in Jerusalem was opportune. There was great need of the influence of his presence. His coming brought courage and hope to the hearts of many who had long labored under difficulties. Since the return of the first company of exiles under the leadership of Zerubbabel and Joshua, over seventy

years before, much had been accomplished. **The temple had been finished**, and the walls of the city had been partially repaired. Yet much remained undone." *Prophets and Kings*, 618.

Who is going to finish it off? Nehemiah, later on.

FAST: EZRA 8:21-23

"[21]Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. [22]For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him. [23]So we fasted and besought our God for this: and he was intreated of us." Ezra 8:21-23 (KJV).

When Ezra comes, he brings the Third Decree: he proclaims a fast.

On October 22, 1844, the antitypical Day of Atonement begins and God's people are to fast.

SEPARATION: EZRA 8:24-32

He separates. He makes a separation of people in Ezra 8:24-32.

"[24]Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, [25]And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counselors, and his lords, and all Israel *there* present, had offered: [26]I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents; [27]Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold. [28]And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers. [29]Watch ye, and keep *them,* until ye weigh *them* before the child of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD. [30]So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

"[31]Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. [32]And we came to Jerusalem, and abode there three days." Ezra 8:24-32 (KJV).

And on October 22, 1844, the wise and foolish virgins of the Millerite Movement were separated.

A COVENANT: EZRA 9:8 – 10:17

And he enters into a covenant with God in chapter 9, verse 8, all through chapter 10, verse 17.

> ‹‹Ezra 9:8 And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. 9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. 10 And now, O our God, what shall we say after this? For we have forsaken thy commandments, 11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. 12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever. 13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve,* and hast given us such deliverance as this; 14 Should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed *us,* so that *there should be* no remnant or escaping? 115 O LORD God of Israel, thou *art righteous:* for we remain yet escaped, *as it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.
>
> ‹‹Ezra 10:1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. 2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. 3 Now therefore let us make a covenant with our God to put away all the wives, and such as are counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. 4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it.* 5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware. 6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. 7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; 8 And that whosoever would not come within three days, according to the counsel of all the princes and the elders, all his substance should

be forfeited, and himself separated from the congregation of those that had been carried away.

"[9]Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month, and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain. [10]And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. [11]Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. [12]Then all the congregation answered and said with a loud voice, As thou has said, so must we do. [13]But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing. [14]Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us. [15]Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them. [16]And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. [17]And they made an end with all the men that had taken strange wives by the first day of the first month." Ezra 9:8 – 10:17 (KJV).

And the Lord entered into covenant with the Millerites at this time.

So, you are seeing a fast, a separation, and a covenant here at this Third Decree, paralleling the fast, the separation, and the covenant on October 22, 1844.

DISAPPOINTMENT

But, what happened when Ezra got back?

Prophets and Kings, page 612:

"Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was **disappointingly** small." *Prophets and Kings*, 612.

Review and Herald, February 13, 1908:

"The number who responded to the call to leave Babylon, was **disappointingly** small. Ezra had expected that a large number would return." *Review and Herald*, February 13, 1908.

There is always a disappointment after the third waymark.

OCTOBER 23, 1844

Was there a disappointment for the Millerites on October 23, 1844?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes.

Testimonies, volume 1, pages 57 – 58:

> "We found everywhere the scoffers whom Peter said should come in the last days, walking after their own lusts, and saying: 'Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.' But those who had looked for the coming of the Lord were not without comfort. They had obtained valuable knowledge in the searching of the word. The plan of salvation was plainer to their understanding. Every day they discovered new beauties in the sacred pages, and a wonderful harmony running through all, **one scripture explaining another**, and **no word used in vain**."—

Okay. The third waymark is Judgment, and it is always followed by a disappointment.

The third waymark in the history of Christ was the cross. Was there a disappointment after the cross?

> —"Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem, they expected Him to be crowned king. The people flocked from all the region about, and cried: 'Hosanna to the Son of David.' And when the priests and elders besought Jesus to still the multitude, He declared that if they should hold their peace even the stones would cry out, for prophecy must be fulfilled. Yet in a few days these very disciples saw their beloved Master, whom they believed would reign on David's throne, stretched upon the cruel cross above the mocking, taunting Pharisees. Their high hopes were **disappointed**, and the darkness of death closed about them.
>
> "Yet Christ was true to His promises. Sweet was the consolation He gave His people, rich the reward of the true and faithful.
>
> "Mr. Miller and those who were in union with him supposed that the cleansing of the sanctuary spoken of in Daniel 8:14 meant the purifying of the earth by fire prior to its becoming the abode of the saints. This was to take place at the advent of Christ; therefore we looked for that event at the end of the 2300 days, or years. But **after our disappointment** the Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense, light poured in upon our darkness; doubt and uncertainty were swept away.
>
> "Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming." *Testimonies*, volume 1, 57–58.

Well, in that history the disappointment of the disciples is the history that Sister White refers to, to describe the disappointment of the Millerites.

Of course, the cross happened at the perfect time to fulfill the history of Moses, right? The cross took place on Passover, and the first Passover, **the first Passover**, took place in Egypt, did it not?

What is associated with the Passover in Egypt?

FROM THE AUDIENCE: The death of the firstborn.

BROTHER PIPPENGER: The death of the firstborn? Yes; but, what happened with the death of the firstborn? The Midnight Cry.

The Midnight Cry leads to the Passover, and then the Jews find themselves with Pharaoh's army behind and the Red Sea in front of them; and, Sister White says they were greatly disappointed and she uses that history to describe the disappointment of the Millerites on October 23, 1844.

Was there a judgment at the Passover in Egypt? Judgment on the firstborn.

Judgment is followed by disappointment in these lines of history, and Ezra was disappointed on how few people came out of Babylon.

We will do a couple of more things and then we will break this off, and we will reinitiate our study here tomorrow. In fact, this is probably a good place to break it off; because, tomorrow we will take up the number 7, which is in this history [following the third waymark in both the History of the Millerite Movement and the history of The Three Decrees], and I will try to do less sermonizing and I will get through this, the Lord willing, and also the other notes. We are going to bring in another line into this.

Now, I wanted to be done with this. I am not done with this, because I had a concluding thought. I am going to do a concluding thought that I have been wanting to make, but it is going to be an incomplete "concluding thought."

The people in Adventism that do not want to receive this message, what is this Message? This is the Latter Rain Message. This is the Message of bringing line upon line, from here a little and there a little to illustrate the Latter Rain at the end of the world; yet, they would not hear.

Those people that do not want to hear, one of their accusations is, is that they do not see Christ in this, **they do not see Christ in this**. So, I want to let you know what I see. Okay?

SUMMARY

In 1798—we have already put it in the record—what I see is the Lion of the Tribe of Judah that is unsealing the Book of Daniel. We put it in the record. This [waymark of 1798] is an activity of Christ. Okay?

The next is the formalization of the message; and, of course, Sister White says angels of God repeatedly visited William Miller—she says, the "chosen one." In fact, she says that His angel went to William Miller, and "His angel" in the Bible and the Spirit of Prophecy is Gabriel. So, Gabriel is communicating with William Miller. So, when you are talking about the formalization of the message with Miller, do you see Christ in it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes, you do; because Cyrus is a type of Christ! You see Christ in the unsealing [of 1798], you see Christ in the formalization of the message [of 1833].

What about the empowerment of the message? Who is the Mighty Angel that comes down out of Heaven with the Little Book of Daniel in His hand? It is Jesus Christ!

Who is this angel [referring to the waymark of the First Decree]? Michael the Archangel.

Who is Michael the Archangel? Jesus Christ!

The Foundation, who is the Foundation that "other foundation can no man lay" except the Rock of Ages? Jesus Christ!

The Foundation, well, that is Christ here [in the history of the first waymark of the First Decree]; and, Sister White says the truth on this 1843 Chart is the Rock of Ages.

Okay. The door is closing here [with the first waymark in both histories] through the actions of the Protestants. It was not God's plan [that they reject the First Angel's Message], but He brought them to the test.

And the First Disappointment [with the second waymark in both histories], what is that? That is: Who is tarrying? Christ is tarrying!

In the First Disappointment Christ is tarrying. Why is He tarrying? Because, He is going to put His people into an experience that prepares them to move into the Most Holy Place with Him by faith.

So, when you look at these prophetic lines, if you want to hold on to your Laodicean blindness and say, "I don't see Christ in these lines," you can do so, but only at your eternal peril. This is all about Christ!

And, it is about Christ illustrating the end from the beginning. Unfortunately, we did not finish it off. I wish we would have, but I am moving kind of slow. But, note this, Brothers and Sisters, when we finish this off, we will show you that the sequence of events in the Three Decrees parallels perfectly the sequence of events in the Millerite History.

Okay, in the beginning you have captivity in literal Babylon, prefiguring captivity in spiritual Babylon; Three Decrees prefiguring three Messages. But, how many years separate those two histories? 23 centuries—2300 years.

Now, you think about it. Jesus, **Jesus**, in this history [of the Three Decrees] accomplishes a sequence of events with people from the culture from the Middle East, a totally different culture. He moves through this history here accomplishing the same waymarks identically in a different culture, and all this history has is part of the Old Testament. This is in the Eastern World.

2300 years later in the Western World, not in the culture of the Middle East, in the culture of the Americas that are studying these things; not in the religion in the developing of the Old Testament but the religion of the Old and New Testament: different religions, different cultures, different sides of the world. 2300 years later He repeats the identical sequence of events. That tells me something about Jesus being faithful. He will always act with men the same way.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: That tells me something profound about Christ, that He has the ability to identify the end from the beginning!

So, those people in Adventism that do not want to see or recognize Jesus Christ in this prophetic message, they need to very rapidly come to the foot of the cross and shake off that Laodicean blindness, because there are truths here that are so deep and profound about Jesus Christ that we will not understand them for millenniums of study into the history, if we are faithful and end up in the Earth made new.

Shall we pray?

Benediction: Heavenly Father, we thank you that you are faithful and that we can have confidence that your dealings with men are ever the same, and that if we will respond to you in the formula that you provide us that you are fully willing and totally capable to finish the work that you begin in each of us. We want that work to be finished. We want to live with you for

eternity. We want to understand this message in a way that we can share it in a winning fashion to those that are willing to see; but, we want to be decided about what we understand about this message. We thank you that you are leading us through this study. We ask for your continued blessings as we take it up tomorrow. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #10

Part Two: LINE UPON LINE

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for waking us up after a night's rest. And as we take up our study this morning, we once again ask that you would prepare our vessels for an outpouring of the Latter Rain as you open up our understanding to your Word. We know that in order to understand your Word that we need the presence of your Holy Spirit. We ask that you would grant us that. We ask that you would take control of the presentation, the part of it that I am doing, that you overrule my humanity and that you would touch my lips with the coal from off the altar, that the message and the words may be easily understood. I pray that the power that you intend to convey to your people at this time will prepare the hearts and minds of those that are watching these things, listening to these things in any of the different formats that they are being prepared. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: We have been recommending an interview that on the www.theseventhunders.net ; but, some of us that have gone there to try to look at this interview, it has not been possible. So, yesterday Jason took the interview and he put it on our website, www.futureforamerica.org . So, we are trusting that if you go there you can watch this interview much easier.

We are dealing with Habakkuk's Tables. We are going to be dealing with Habakkuk's Tables for a couple of months' of morning worships, and we are breaking them up into sections. The first week, the section of this study was demonstrating that Ellen White places her endorsement on the doctrines on this 1843 Chart that are the focus of the controversy in Adventism today.

This week we have been looking at the fact that every Reform Movement parallels other Reform Movements. We are doing this for the purpose of once we understand and see that these Reform Movements possess the identical waymarks, then we are going to show that these two Charts [the 1843 Chart and the 1850 Chart] are part of the waymarks of Millerite History and that they have been prefigured in other of these histories; and, it is from this prophetic historical reference to this 1843 Chart that much of the seriousness of what these Charts represent is established.

I personally, I do not mind going slowly, but I do like to get through the notes that I have prepared; and, because of yesterday because I was probably talking too much, we did not get through as far as I wanted. So, I am going to remind us where we are and go right back into where we left off yesterday.

This is the Millerite History.

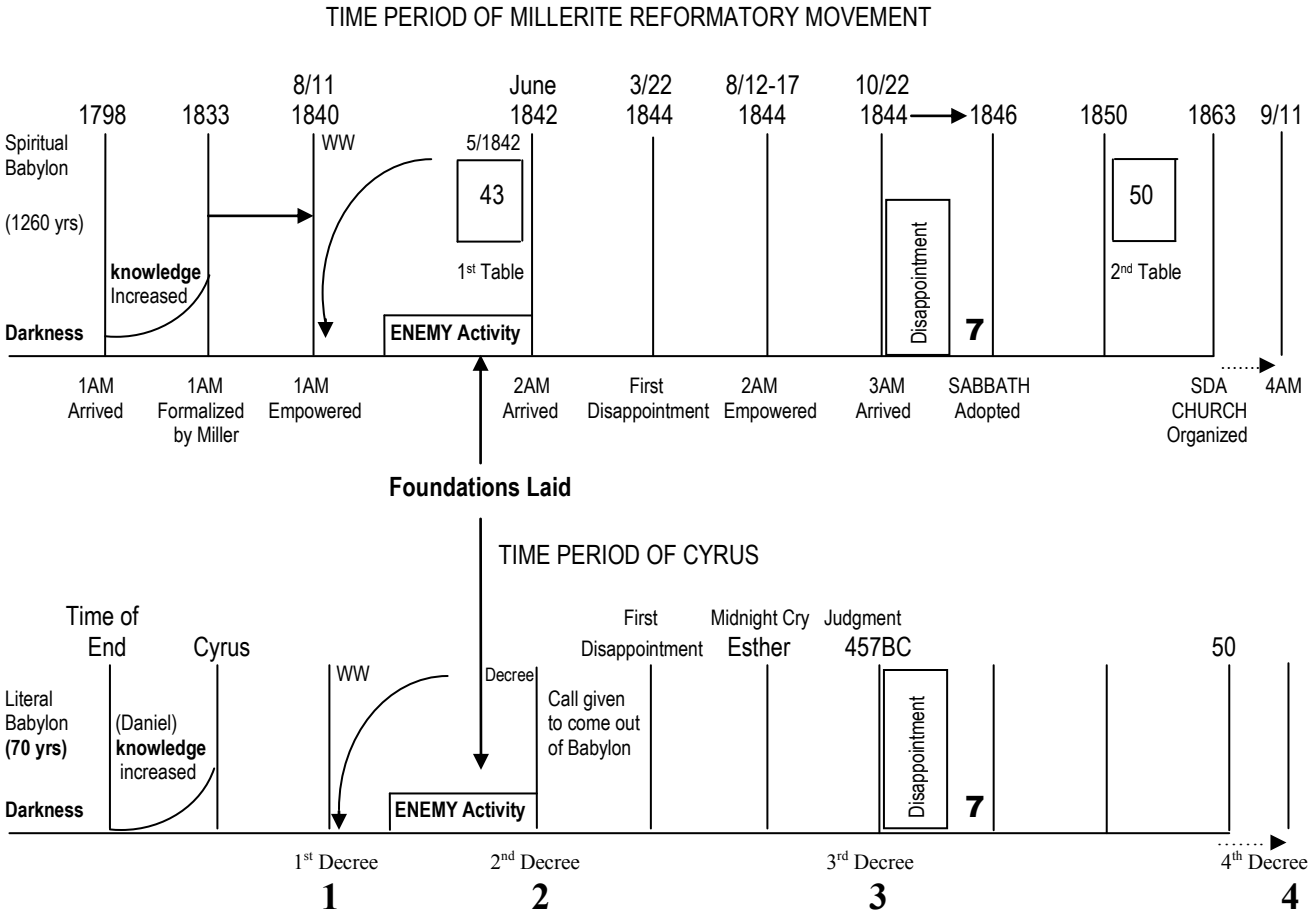


Figure No. 26A.

1798 is the time of the end and the First Angel's Message arrives.

1833, Miller formalizes the message.

These historical events are waymarks. They come in a specific order, and these waymarks according to Inspiration are going to come under attack and they are to be defended by God's people, and in order to defend them we need to know what they are.

Before the Lion of the Tribe of Judah unseals the Book of Daniel in 1798, there is a period of Darkness. You will see in these reform lines there is always a darkness typified that leads to the Time of the End when there is a prophetic truth unsealed. And the prophetic truth that is unsealed in Daniel 12 is called an "increase in knowledge," and that increase in knowledge in each of these histories is going to test that particular generation. And the increase of knowledge that is unsealed in each of these different generations is a different knowledge.

Here in the time period of, I'm calling it "Cyrus," the Three Decrees, the knowledge that is unsealed at the Time of the End in this history is the knowledge that it is time to come out of Babylon and rebuild Jerusalem. And the Jews that were in Babylon that refused to come out of Babylon and participate in the work of rebuilding Jerusalem, they were lost. That was the increase of knowledge; that was the prophetic testing message for this generation.

But, the tested generation for the Millerite generation is that Judgment was going to begin, that Christ's ministration was going to change from the Holy Place to the Most Holy Place. And if you do not follow Him in this generation from the Holy Place to the Most Holy Place, you are going to be left in darkness; you are going to be left praying to Satan.

So, the first waymark we are marking on these reform lines is the Time of the End that has been preceded by Darkness, and then the message is formalized, and then the message is empowered. And when the message is empowered, we see a Divine symbol descend to mark the empowerment, but not simply the empowerment; this is when the testing process begins. This is when you have to eat the Little Book. And the Little Book is Christ.

As you go through these waymarks, you see Christ, Christ, Christ, Christ, Christ; yet, in Adventism, the people who do not want to see this message make the complaint that Christ is not in this message.

There is no doubt that Sister White says the Angel of Revelation 10 is no less than the personage of Jesus Christ; but, He has in His hand a Little Book which Sister White says is the Book of Daniel. But, in Revelation 10, verses 8 through 10, John representing the Millerites, is told to go take the Little Book and eat it and that it would be sweet in his mouth and bitter in his stomach.

And we looked at Ezekiel and Jeremiah, and when a prophet eats the Little Book, he is given a testing message. The testing begins here, the testing process; but, we know that this Little Book is Christ because in the history of Christ He illustrates this very testing process when He looks at the people and He says, "Except that you eat my flesh and drink my blood, you will in no wise inherit eternal life." And at that point He lost more <u>disciples</u>—and I am underlining the word *disciples*—He lost more disciples with that test than any other point in His ministry.

Why did He lose them? Because, He said, "You must eat my flesh and drink my blood."

And what was the history that He was using to illustrate this test? The history of the manna, when the Jews were to eat the bread of Heaven; and, He said, "I am the true bread of Heaven that comes down [references the Divine symbol that descends on August 11, 1840]. It is the Angel [the message] representing Christ that comes down here, and it is the Book of Daniel that we are required to eat; but, that book is the Heavenly Manna; it is the Living Bread that comes down out of Heaven. And to refuse to eat it leads you to the mark of the beast. You can see that in John 6:66.

But in any case, in this history here, the message of the First Decree is empowered when Michael the Archangel comes down and the struggle between Satan and Cyrus. And if you think that I am just applying my own understanding, go and read the story in the Spirit of Prophecy about the struggle for Cyrus that was going on in Daniel, chapter 10; and, read chapter 10 and you will see that Gabriel was struggling with the prince of Persia and the king of Persia. And Sister White identifies the king of persia as Cyrus; but, she identifies the prince of Persia as Satan because this Hebrew word that is translated *prince* is SAR, and it means a military leader.

So, the prince of Persia in this power struggle here is Satan, according to Sister White; and the word *prince* means *military leader.* And who comes down to straighten out Satan? "Michael, your Prince," the military leader of God's forces. This is the Great Controversy here; but, here is where the First Decree is empowered when the Divine symbol comes down and the testing process begins. Now the Jews, they know that they can come out of Babylon or they can stay in Babylon.

Okay, it is in the history of the First Decree where the foundation is laid; it is in the history of the First Angel's Message where the Foundation of the truths of Adventism is laid. "Other foundations can no man lay than Christ Jesus." Both of these foundations represent Christ.

This test, this message, and then we see an activity of the enemies here. The Protestants close their doors, and a decree by false Smerdis stops the work of rebuilding the temple. And

through the process of the Jews working through this decree to stop, there is a new king on the scene. His name is Darius. They go to him. They say, "We can't work. We've been stopped, but Cyrus said we could"; and, it produces the Second Decree that is associated with the second waymark—the activity of the enemies against the work of that particular period.

Then we noted that in the Millerite History we have the Tarrying Time, the First Disappointment which is directly connected with the parable of The Ten Virgins in this 1843 Chart and in Habakkuk 2, and other passages of Scripture.

And then we notice that in the history of the Three Decrees we have a disappointment when Mordecai and Esther find out that they are subject to Haman's death Decree. In response Xerxes the Great, Esther's husband, passes a secondary decree after he understands what is going on, and this provides the opportunity for the Jews to defend themselves; and, this decree sweeps across the whole province, the same way that the Midnight Cry swept across the United States.

And this decree of Esther, if you are thinking that maybe I am stretching the disappointment and the Second Decree being the Midnight Cry, remember that this is all about the death decree. And when you get to the reform line of Moses, you have a death decree, the death decree of the firstborn, which is the judgment; because, October 22, 1844, Judgment begins. And the Third Decree judgment is restored to the Jews, and Passover was the judgment; but, Passover produces the Midnight Cry and the Midnight Cry is produced by a death decree and you have a death decree right here in Esther. And the Midnight Cry and the death decree, these are this right here. These are parallel waymarks established upon the testimony of more than two or three.

And then when we did the Millerite History, I left off the disappointment because I was going to tie it in when we got to the History of Cyrus (the history of the Three Decrees), and we went to Ezra's disappointment on how few people came out of Babylon on the Third Decree. This is where we were leaving off yesterday. And this disappointment parallels the disappointment of the Millerites on October 23, 1844.

In this history here of Cyrus, the next waymark you see is the number 7. And this is represented in the Millerite History because, as we have already read, from 1844 to 1846, the Pillars are being identified and one of those Pillars is the Sabbath, the number 7.

And on this Chart, the 1850 Chart, after the Pillars have been established—and you need to mark the distinction between the Foundation and the Pillars if you are going to wrap your mind around this history—in this lower left corner are the Pillars.

All the truths on this Chart, the 1843 Chart, are on this Chart, the 1850 Charts; but, over here you have the Pillars, the truths that were understood from 1844 to 1846. And in 1846 James and Ellen White began to keep the Sabbath. So, the number 7 here is paralleling that at the Third Decree the first of the time prophecies that are in the 2300 years begins, because there is a time prophecy that begins in 457BC that says that it will take seven weeks to finish the streets and walls even in troublous times, which is 49 years. Of course, this takes place down here with Nehemiah. Forty-nine years, of course, leads you into the 50th year. In the 50th year the streets and the walls, they are marked as being finished.

And this 50 here, from this 49-year prophecy, corresponds to 1850 and the 1850 Chart.

This 50 corresponds to many things; It corresponds to the Jubilee; It corresponds to Pentecost. And the number 50 has to do with the covenant.

But, back to your notes.

SEVEN WEEKS

> "[25]Know therefore and understand, *that* **from the going forth of the commandment to restore and to build Jerusalem** unto the Messiah the Prince *shall be* **seven** weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Daniel 9:25 (KJV).

So, from Daniel 9:25 we have the Seven Weeks prophecy marked here. This is a waymark. This number 7 is marked here because it is a waymark.

Remember, these waymarks come in a specific order and, "No man has the right to change the order of these waymarks than he would have to change the Old Testament with the New," Sister White says.

In Revelation 14:6-7—and this is a hard one for some Seventh-day Adventists because whatever, probably for a lot of reasons—but, in Revelation 14:6-7, it says,

> "[6]And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, [7]Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6-7 (KJV).

That is the First Angel's Message, and no doubt all three of the Angels' Messages are fulfilled in the Millerite History.

Here we see the First Angel's Message in 1840 being empowered; it had arrived in 1798, but it is empowered in 1840.

The Second Angel's Message arrives in June of 1842. It is empowered at the Midnight Cry in the summer of 1844.

And, the Third Angel's Message arrives on October 22, 1844.

These three Messages are paralleled by the First Decree of Cyrus, the Second Decree of Darius, and the Third Decree of Artaxerxes.

These Three Decrees initiate the 2300-year prophecy, which concludes at the Third Angel's Message. You cannot separate these histories because Jesus is illustrating the end from the beginning.

But, some Seventh-day Adventists do not understand that even though the Three Angels' Messages are marked in this history, that this history of the Millerites is actually the history of the First Angel's Message.

And the First Angel's Message is "Fear God"; the Second Angel's Message in the Midnight Cry is "Give Him glory"; and, the Third Angel's Message is "The hour of His Judgment is come."

And, the fourth waymark in the Angels' Messages is "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." That is referencing the Creator God, the God that is represented by the Seventh-day Sabbath.

So, in the First Angel's Message, you have the Millerite History encoded in there.

So, in your notes, just so you can see this—we have read this before, but we are going to take another thought out of it.

NO THIRD WITHOUT A FIRST AND SECOND

This is *Selected Messages,* book 2, pages 104 – 105.

> "The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. **There cannot be a third without the first and second**."—

There cannot be a third what? There cannot be a Third Angel's Message without a what?

FROM THE AUDIENCE: Without a First and a Second Angel's Message.

BROTHER PIPPENGER: Without a First and a Second Angel's Message.

So, if you have a Third Angel's Message, it tells you that it is preceded by a First and Second.

And what else does this passage tell you? Could it be the Second Angel's Message followed by the First Angel's Message, followed by the Third? No, they have a specific order. It has got to be First, Second, and Third. And if you have a Third Angel's Message, there has to be two preceding it.

> —"These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages*, book 2, 104–105.

THE PERFECT FULFILLMENT

Now, notice the next quote, *The Great Controversy,* page 389:

> "The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11."—

Go here, Brothers and Sisters, and look at this interview [www.futureforamerica.org].

Spiritual Formations is one of the primary ways that Satan is delivering the strong delusion to Seventh-day Adventists right now.

> ——"Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete."—

Now, we do not think about this very much, but the fall of Babylon is a progressive fall. Notice the next line.

—"**The change is a progressive one**, and the perfect fulfillment of Revelation 14:8 is yet future." *The Great Controversy*, 389.

What is Revelation 14:8? It is the Second Angel's Message.

1. **Fear God**
2. **Give glory to him**
3. **The hour of his judgment is come**
4. **Worship him that made heaven, and earth, and the sea, and the fountain of waters**

We just said the Second Angel's Message arrived here in June 1842 and was empowered here on August 11, 1844; but, that was the imperfect fulfillment of the Second Angel's Message, because the perfect fulfillment of the Second Angel's Message is at the end of the world.

So, if this is the imperfect fulfillment of the Second Angel's Message [from June 1842 to August 11, 1833] in the Millerite History, what is the First Angel's Message in the Millerite History? It is the imperfect fulfillment.

What is the Third Angel's Message in the Millerite History? It is the imperfect fulfillment of the Third Angel's Message.

Now, that will probably cause some people to stumble that I am using the word *imperfect,* but it is the word that Sister White uses. I am not being derogatory about these.

What am I saying? I am saying that the Millerite History is the history of the First Angel's Message and, even in the First Angel's Message you see all the waymarks of the Three Angels' Messages, including their understanding of the Sabbath. But, their history was doing nothing more than prefiguring, typifying the perfect fulfillment of the Three Angels' Messages in our history, and you have to see that.

If this Second Angel's Message was the imperfect fulfillment, there cannot be a Third without a First and a Second; and, if the Second was imperfect, then the First and the Third have to be imperfect. They were typifying.

Okay, now, the fall of Babylon takes place here when the Protestant Churches reject the First Angel's Message; but, what is the fall of Babylon? It is progressive, **it is progressive**.

And in 1844 the 2300-years prophecy, the 2520-day prophecy that began with Manasseh—when?—in 677BC comes to a conclusion in the story of Manasseh is a story of a progressive fall. Manasseh is carried to Babylon. He repents and he comes back, but he has begun the fall.

And Sister White says Manasseh was an earnest of what was to come, and the word *earnest* means *a down payment.* It was not until roughly 70 years later that the Jews are going to be carried to Babylon.

It is a progressive fall at the beginning of this 2520, a progressive fall of Israel, a progressive fall of the glorious land; and, when the 2520 concludes here in the Millerite History, it is a progressive fall of the glorious land.

So, that is a different subject.

I want you to see that the Three Angels' Messages were all typified in the Millerite History, and the fourth point in the First Angel's Message is that number 7, their understanding of the Sabbath.

NEHEMIAH: THE FOURTH DECREE

Now, Nehemiah, he secured a fourth decree; and, if you go into the Pioneer writings they are going to argue against the idea that Nehemiah secured a fourth decree. But, you need to understand that the reason why they were arguing against Nehemiah securing a fourth decree is the burden of their work in that history was to understand and prove and present that at the Third Decree, right here [457BC], the 2300 years began. So, when they came to the information about Nehemiah, they were saying, "Oh, no, no, no, no. We don't consider this decree; because, if we are going to consider this decree it is going to move our history, our starting point, down here to the time of Nehemiah. This was not really a decree."

All right. Maybe it was not a "decree" but it is pretty much a decree. Notice what it says in Nehemiah 2:7 – 8:

> "[7]Moreover I said unto the king, If it please the king, let **letters** be given me to the governors beyond the river, that they may convey me over till I come into Judah; [8]And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me." Nehemiah 2:7-8 (KJV).

ROYAL LETTERS

Now, notice the statement in the Spirit of Prophecy, the letters that are given by the king to Nehemiah, from *Prophets and Kings,* page 633.

> "His request to the king had been so favorably received that Nehemiah was encouraged to ask for still further assistance. To give dignity and authority to his mission, as well as to provide protection on the journey, he asked for and secured a military escort. **He obtained**"—*WHAT?*
>
> FROM THE AUDIENCE: Royal letters.
>
> BROTHER PIPPENGER: —"**royal letters** to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judaea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed. That there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined." *Prophets and Kings*, 633.

So, the Fourth Decree here of Nehemiah, down here in this history, is paralleling the Fourth Angel's Message down here in our history. This is the history that prefigures our day and age.

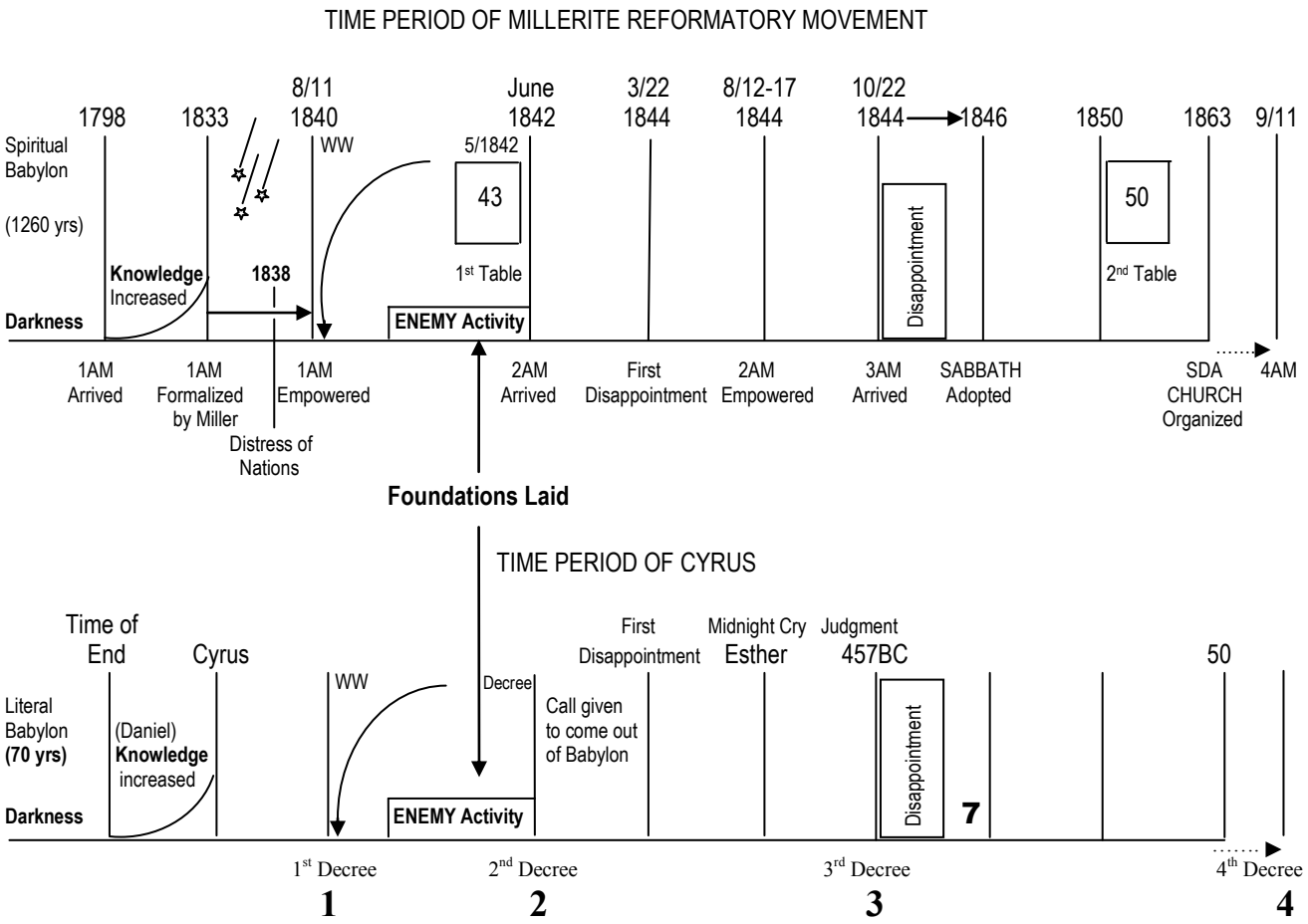


Figure No. 26B.

EVEN IN TROUBLOUS TIMES

And according to Daniel 9:25, Nehemiah, the Fourth Decree—

And by the way, for those of you that are familiar with the presentation on the reform lines, I have not forgotten the little points in the reform lines that you are not hearing me present. I am purposefully passing over some of them to just put certain things in place to make some points. Okay? I know there is more to be said about the Fourth Decree than I am going to say; but, other presentations will fill in those gray areas.

In the Fourth Decree, Daniel 9:25 says,

> "[25]Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks,"—

Okay. Here is the number 7 marked in this history of the Decrees.

Seven weeks, what is that? Well, there are seven days in a week; $7 \times 7 = 49$ years.

> —"and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Daniel 9:25 (KJV).

Nehemiah is going to build the street, and he is going to build the wall, and when he does so it is going to be in troublous times.

Now, notice:

> "The experience of Nehemiah is repeated in the history of God's people in this time." *Southern Watchman*, April 12, 1904.

So, we are going to build the street and we are going to build the wall and it is going to be in troublous time. That is the Fourth Decree; that is the Fourth Angel's Message. The Fourth Angel's Message is the building the wall and the street in troublous times.

THE WALL

Okay. In *Selected Messages,* book 1, page 235:

> "**The law of ten commandments** is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it"—*THE LAW OF GOD*—"is **a wall of protection**." *Selected Messages*, book 1, 235.

Okay. In the Fourth Angel's Message the Law is going to be lifted up before the world because it is going to be the point of controversy at the end of time. And the people who are going to lift it up are going to be lifted up as an ensign; they are going to restore the wall of The Ten Commandments, to make a testing controversy for the whole world.

THE STREET

Before the wall is built, what does Nehemiah do? He fixed the streets.

What are the streets that needed to be restored at the end of the world in the Fourth Angel's time period?

Jeremiah 6:16 – 17 says,

> "[16]Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls, But they said, We will not walk *therein.* [17]Also I set watchmen over you, *saying,* Hearken to the sound of the trumpet. But they said, We will not hearken." Jeremiah 6:16-17 (KJV).

So, just before The Sunday Law, that is where the wall is reestablished by Nehemiah. But, before he finishes the wall, he finishes the streets. First you have to return to the Old Paths. First the Lord is going to return God's people to the Old Paths and there is going to be a controversy, because some of the people in Adventism are not going to return to the Old Paths, and then the wall is going to be built. But, it is all going to take place in troublous times.

TROUBLOUS TIMES

The Troublous Times, this is a subject of prophecy. Revelation 11:18: speaking in Revelation 11, this is dealing with the Seventh Trumpet, the Third Woe. And in says in verse 18:

> "[18]And **the nations were angry**, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18 (KJV).

The people that fight this message take this verse and twist it all over the place, even though Sister White comments on this verse in *Early Writings;* and, she says that these events come in order and one follows another.

And the second event in verse 18 is the wrath of God that takes place when Michael stands up and human probation closes. And the events that precedes human probation, in the time period of the Third Woe, in Revelation 11, verse 18, are the nations are angered. Before human probation closes, the nations are angered.

And, of course, we are using the Millerite History which is the end of the 2300-year prophecy. The 2300-year prophecy, Jesus at the beginning illustrates the end; but, the Millerite History is the beginning of the Advent prophecy. It is the beginning of the parable of The Ten Virgins. So, the Millerite History is the beginning that is identifying the end of Adventism; and, in the Millerite History there was an angering of the nations.

DISTRESS OF NATIONS

Only, when Christ identifies it [an angering of the nations] in Luke 21:25, He calls it the *distress of nations.* And Christ says,

> "[25]And there shall be signs in the sun, and in the moon, and in the stars;"—

When was the sign in the stars? Right here, 1833.

> —"and **upon the earth distress of nations**, with perplexity; the sea and the waves roaring." Luke 21:25 (KJV).

So, in 1833 you have the falling of the stars (that is Luke 21:25), but it is followed by the distress of nations.

1838

And, Uriah Smith in *Synopsis of Present Truth,* page 217, informs us of this:

> "As the prophetic period of this trumpet"—

What Trumpet is this? The Sixth Trumpet. It is this one here [referencing the 1843 Chart]; he is talking about this one [referencing the 1850 Chart]. He is talking about this Trumpet.

This Trumpet was Islam [referring to the Fifth Trumpet on the Charts], and this Sixth Trumpet was Islam. The Fifth Trumpet is the First Woe, and the Sixth Trumpet is the Second

Woe. Both of these Trumpets have prophetic periods: 150 years for the Fifth Trumpet, and 391 years 15 days for the Sixth Trumpet. They are connected.

Uriah Smith is talking about the Sixth Trumpet.

> —"As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might justly conclude that its termination would be marked by the voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians."—

Jesus illustrates the end from the beginning.

Smith continues on:

> —"**In 1838 Turkey became involved in war with Egypt**."—

In 1838 we have a distress of nations that is a subject of prophecy.

> —"The Egyptians bid fair to overthrow the Turkish power. To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government."—

Why did they interfere? Because, they were distressed.

Why were they distressed? Because, for 150 years Islam in this history of the First Woe was bringing warfare against the Europeans.

And then when this history of the Second Woe arrived, for 391 years and 15 days more, Islam is bringing warfare against the Europeans. At the end of this history Islam is about done with its power to attack Europe; but, here is Egypt rising up and saying, "Let's carry on this Islamic warfare against the Europeans," and the Europeans were distressed.

So, what did the Europeans do? They intercede to stop this distress of nations, and it is brought to an end on August 11, 1840.

So, in the history of the Sixth Trumpet, the Second Woe, you have a distress of nations. You can mark it in 1838, if you wish; but, according to this prophetic application of Uriah Smith, Islam was bringing the distress of nations.

> —"Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans

391 years and 15 days before. Thus the second woe ended, and the sixth trumpet ceased its sounding." Uriah Smith, *Synopsis of Present Truth*, 217.

And the father of Islam in God's Word is Ishmael. Genesis 16, verses 11 and 12, it says,

> "[11]And the angel of the LORD said unto her,:—*UNTO HAGAR*—"Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. [12]And **he will be a wild man; his hand *will be* against every man, and every man's hand against him**; and he shall dwell in the presence of all his brethren." Genesis 16:11–12 (KJV).

"Every man" is the nations of the world, and Islam's hand is going to be against them all. It is going to produce a distress of nations in the Millerite History in the Second Woe, the Sixth Trumpet. But, in the Seventh Trumpet, the Third Woe, it is going to cause he angering of the nations.

In Nehemiah's time period, the streets, the Old Paths, are going to be returned to; and then the wall is going to be lifted up at The Sunday Law, and this is all going to take place when the nations are being angered by the Third Woe of Islam.

Now notice Nehemiah 6:15.

> "[15]So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days." Nehemiah 6:15 (KJV).

When Nehemiah finally comes back here, 49 years later after the Third Decree, when Nehemiah shows up how long did it take him to finish the wall, once he goes to work? 52 days.

From the Passover offering to Pentecost, how many days? 52 days, **52 days**. You start counting for Pentecost on the Day of the Wave Sheaf, which is the Sunday after the Passover: Passover Friday, Christ rests in the tomb on Sabbath (the Jews were by the Red Sea on Sabbath, then on Sunday they go through the Red Sea which is baptism, representing His resurrection on Sunday), Jesus is resurrected. From that Sunday you count 50 days—Friday, Sabbath, 50—52 days.

I wonder if the work of Nehemiah finishing the wall had anything to do with those 52 days; but, that is later on.

PENTECOST—52 DAYS

"Fifty-Two Days" in your notes: Leviticus 23:15 – 17:

> "[15]And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: [16]Even unto the morrow after the seventh sabbath shall ye **number fifty days**; and ye shall offer a new meat offering unto the LORD. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the **firstfruits** unto the Lord." Leviticus 23:15–17 (KJV).

When do you start counting them? After the Sabbath, and the Sabbath is when Jesus rested in the grave. Right? We teach that. That is part of our teaching of the Sabbath.

So, when was the Passover offering offered? Friday. He rested on the grave on Sabbath. You start counting the 50 on Sunday—52 days.

NEHEMIAH 7:1—PEOPLE NUMBERED

Okay. We will not spend time here, but these are subjects of this fourth waymark in the history of the Decrees.

> "[1]Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, ..." Nehemiah 7:1 (KJV).

In this history Nehemiah numbers the people, and we are saying that this history is equating to The Sunday Law. Is there a numbering of God's people in The Sunday Law crisis?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Who gets numbered? Levi, the 144,000: the sons of Levi are the ones that stand faithful at the golden calf test. They are the ones that represent the 144,000 that are going to be numbered at this time.

And then there is also a great multitude that no man could number.

As One Man: Acts 2:1

> "[1]And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1 (KJV).

And in this history when he numbers them, they are going to be as one man, which means to come into unity. And in Nehemiah 8, verses 1 through 3, it says,

> "[1]And **all the people gathered themselves together as one man** into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses,"—

Notice that when they are being numbered and when they are coming into unity, what is being emphasized is the Law of God. The Sunday Law crisis: when God's people are being numbered and being unified.

> —"which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon **the first day of the seventh month**."**—**

When did he do that?

FROM THE AUDIENCE: On the first day of the seventh month.

BROTHER PIPPENGER: On the first day of the seventh month, there is the Feast of Trumpets again. Hmm!

—"And he read therein before the street that *was* before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law." Nehemiah 8:1–3 (KJV).

And he entered into a covenant.
Does the Lord enter into a covenant with the 144,000 at The Sunday Law?
It says,

"chapter 9:38And because of all this we make a sure *covenant,* and write *it;* and our princes, Levites, *and* priests,"—*DO WHAT?*—"seal *unto it.*
"chapter 10:1Now those that sealed *were,* Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah, ..." Nehemiah 9:38 – 10:1 (KJV).

There is a sealing that takes place.

So, in Nehemiah's Fourth Decree, paralleling the Fourth Angel's Message, you are going to restore the Old Paths (the streets), the Law of God is going to be lifted up before the world (that is the wall) in troublous times (Ishmael's descendants are active). He is going to gather a group of people into unity and seal them and number them and enter into covenant with them. That is what happened to Nehemiah, and it is prefiguring what happens at The Sunday Law.

A SEALING

Testimonies, volume 5, page 214:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them."—

Some people do not realize, **they do not realize**, when it comes to the beginning message of this prophetic message is Daniel 11:40 through 45. And when Daniel 11:40 through 45 was recognized, there were certain passages in the Bible and the Spirit of Prophecy that came to light, they became important. And one of them is this one, because in Daniel 11, verse 41, you have The Sunday Law in the United States. When you see that then you see the implications and you have to teach, "Hey Brothers and Sisters, the reason as a Seventh-day Adventist you need to understand that the glorious land is the United States and that verse 41 is The Sunday Law is because at that point probation closes for Seventh-day Adventists. You have to understand that. That is the actual technique that the Holy Spirit uses to produce a revival among God's people, because Sister White says when the Books of Daniel and Revelation are better understood there will be seen among God's people a great revival.

So, how does He do that from Daniel and Revelation? Well, He takes Daniel 11, verse 41, and He shows them that when The Sunday Law comes to the United States that probation closes for Seventh-day Adventists. And if you have not got a character prepared for the Seal of God, you are lost.

So, from the prophetic word of Daniel, He demonstrates the next thing to happen after the collapse of the Soviet Union in 1989, in the sequence of events in the last six verses of Daniel 11, is that probation is going to close and that you better get to work on making sure you have a character for the Seal of God or you are going to be lost.

Okay. So, this point of reference in that passage when these truths of the last six verses of Daniel 11 came to light, this was something that had to be taught, it had to be presented. And *Testimonies,* volume 5, page 214, right from the start becomes a passage that is used.

And I remember in Ventura, in a really liberal Adventist Church—one of the ways I will express the liberalism—is that the head elders and the elders that were associated with it, they sat in the back. In the afternoon meetings they sat in the back of the sanctuary, and they had their Hawaiian shirts and their California shorts on, on Sabbath. Okay? That is where they were at.

There were some people that got us invited into that church that knew it was not going to be well received, but anyway the head elder and his followers were in the back.

And, also, in Germany—and the town in Germany is escaping me, but I wish I could remember. But, I do know this: It was where Louis Conradi was from, because I remember that; and, it was a big church.

I told the pastor that he should not invite me there.

"Oh, no. Come, come, come."

"No, you really shouldn't. You are going to get in trouble."

"No. Come, come, come."

He got exiled to the Middle East for inviting us there—okay?—immediately thereafter and had to write a letter denying that he had invited us.

And I had told him three times, "Don't invite me. You are going to cause yourself a headache."

And he had to write a letter saying that he did not invite us, send it out across Europe, and say he did not agree with what we taught.

But, in this church, big church, it also had a balcony in it in the back. Okay? So, in Ventura and in Germany (whatever that town is!), where Louis Conradi is from—Louis Conradi is a bad guy, historically—when I read this quote, in Germany, the people in the back, in the balcony, when it got translated into German, they all stood up and walked out.

In Ventura they had elders that shouted from the back, "Brother, did you just say that we have to get rid of our own sins?"

Let us read it. It says,

> —"Not one of us will ever receive the seal of God while our characters have one spot of stain upon them. It is left with us to remedy the defects in our characters, ..."—

So, when the head elders shout out, "Brother, did you just say we have to overcome our own sins?"

I said, "No, Brother. Ellen White just said it:

> —". . . It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost."

There was a sealing in Nehemiah's time period, representing people that through the power of the Holy Spirit and their own personal participation with the Holy Spirit, removed sin from their experience. And it is prefiguring the sealing that takes place in the Fourth Angel's Message.

ZERUBBABEL

Now, we want to add something to this history of the Decrees, Zerubbabel—and, boy, time is just fleeting away.

ZERUBBABEL, what does *Zerubbabel* mean?
Okay. It comes from two words, *Zerub* and *Babel.*

ZERUBBABEL:
Zerub: **H2216—**From H2215 and H894; *descended of* (that is, from) *Babylon*, that is, born there; *Zerubbabel*, an Israelite: - Zerubbabel.
Babel: **H2215—**A primitive root; to *flow* away. **H894—***confusion*; *Babel* (that is, Babylon), including Babylonia and the Babylonian empire.

Zerubbabel means someone that is in Babylon and then comes out of Babylon. Okay? *Zerubbabel* is a symbol of the message out of Babylon, and the message out of Babylon is the Second Angel's Message here ("Come out of Babylon"), and the Fourth Angel's Message here.

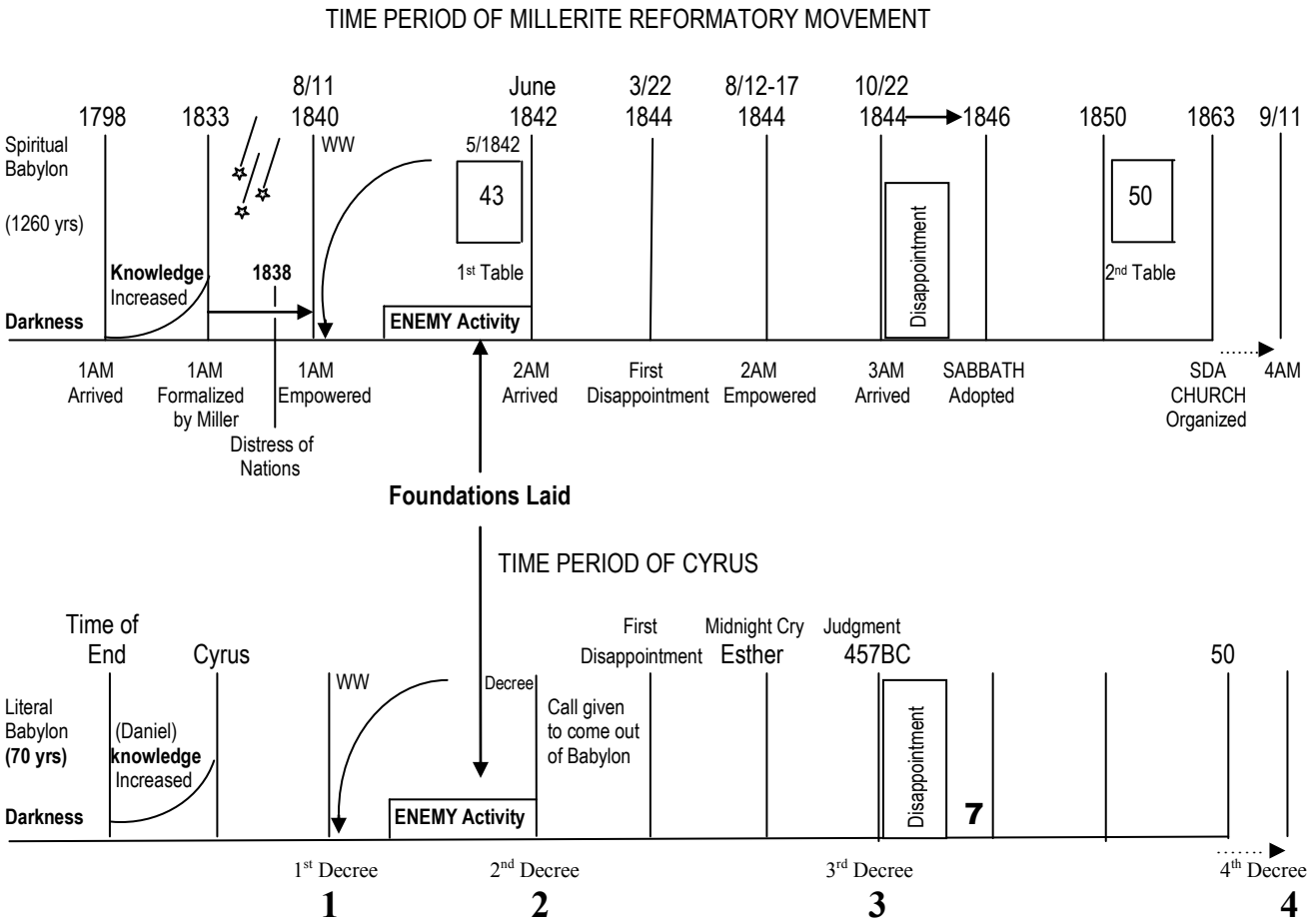


Figure No. 26C.

Zerubbabel, his name represents the history of the Second and the Fourth Angel's Message.

THE SECOND ANGEL

> "[8]And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8 (KJV).

And you can see the Second Angel's Message, Revelation 14:8, there. It says, "Babylon is fallen, is fallen."

THE FOURTH ANGEL

> "[2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Revelation 18:2 (KJV).

And the Fourth Angel's Message, Revelation 18:2, "Babylon the great is fallen, is fallen."

Both the Second and the Fourth Angel's Messages are announcing the fall of Babylon and they are calling people out of Babylon.

PROPHET SIGNS

Now, notice Ezekiel 24:24.

You know, we have already dealt with this principle, but we have not proven it. We are going to prove it for you now from God's Word.

When John became part of the prophecy in Revelation 10, he was representing God's people. He was representing the Millerites; he was representing the 144,000.

Ezekiel 24:24 says,

> "[24]Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD." Ezekiel 24:24 (KJV).

When you see a prophet in the prophecy, he is a sign; he is a symbol. Okay?

Isaiah 8:18 says,

> "[18]Behold, I"—*ISAIAH*—"and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts which dwelleth in mount Zion." Isaiah 8:18 (KJV).

When a prophet becomes part of the prophecy, based upon a testimony of two, they are signs; they are symbols. And all the prophets are speaking about the end of the world; so, they are symbolizing God's people at the end of the world.

And at the end of the world there are two generations of God's people. There is the Millerite History, the beginning of Adventism; and, the 144,000, the end of Adventism. When a prophet becomes part of the prophecy, he is representing the Millerites and the 144,000.

So, if we go into Zechariah 4, verses 1 through 14, that deals with Zerubbabel, that deals with this history of the Decrees because Zerubbabel laid the foundation stone. But, when they finished the temple before the Third Decree, Zerubbabel is still there and he puts the final stone on the temple.

I am not saying that Zerubbabel is down here with Nehemiah. It is about the temple.

In Zechariah 4:1 – 14 says,

> "[1]And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, [2]And said unto me, What seest thou? And I said, I have looked, and behold **a candlestick** all *of* gold, with a bowl upon the top of it, and his **seven lamps** thereon, and **seven pipes** to the seven lamps, which *are* upon the top thereof: [3]And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.
>
> "[4]So I answered and spake to the angel that talked with me, saying, **What *are* these, my lord?**
>
> "[5]Then the angel that talked with me answered and said unto me, **Knowest thou not what these be**? And I said, **No, my lord**."—

Zechariah has become part of the prophecy. He is representing the Millerites. The Millerites are sleeping virgins after the Tarrying Time that are going to be awakened at the Midnight Cry, and then they are going to realize that they do not understand what the Sanctuary furnishing is; because, they believe the sanctuary was the Earth.

Zechariah is a prophet during the time period that they are rebuilding the temple. He certainly as a human being knew what the seven branch candlestick was. This is not about Zechariah; this is about him being a sign, a symbol of God's people at the end of the world.

And at the wake-up time of the Millerites, Zechariah is representing the Millerites, that they see the sanctuary furnishing and they do not know what it is because they think the sanctuary is the Earth.

But, he is also representing God's people at the end of the world. We know what the sanctuary is. That has been the focus of our study as Seventh-day Adventists. We are familiar with the furnishing. But, the parable of The Ten Virgins of Matthew 25 illustrates the experience of the Adventist people (*The Great Controversy,* page 393); and, we, as the Millerites, have a sleeping period. And when we wake up in the Midnight Cry time period of our history, we are not going to understand what the seven branch candlestick is, just like the Millerites did. But, it is going to represent something else for us.

And it is definitely emphasized by Zechariah that he does not know what it is. He said, "What are these, my lord?"

And the angel just does not answer him. The angel says, "You don't know what they are?"

And he says, "No, I don't know. Tell me what they are."

So, his answer here is,

> —"[7]And I said, **No, my lord.**

"[8]Then he answered and spake unto me, saying, This *is* the word of the LORD"—

The first thing is, what you do not understand as an Adventist at the end of the world about this seven branch candlestick is that it is a message. It is a word of the Lord. You do not understand that the seven branch candlestick represents the outpouring of the Holy Spirit and that the Holy Spirit and the Latter Rain is a message!

—"[8]This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts."—

Okay. Seventh-day Adventists think that the Latter Rain is what is going to cleanse them and prepare them to stand. But, Brothers and Sisters, only those that have the Early Rain receive the Latter Rain. And if you do not understand that the Latter Rain is a message, then you are not going to recognize that message when it comes.

And what is that message? How is that message taught? Line upon line.

If you cannot see that what we are dealing with here is the Latter Rain Message, then you do not understand what the seven branch candlestick is.

—"[7]Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and **he shall bring forth the headstone** *thereof with* shoutings, crying, Grace, grace unto it."—

Sister White tells us that this great mountain is difficulties.

Did the Millerites have difficulties in their history that were swept away? Yes.

Are we going to have difficulties here at the end of the world? Yes.

But, Zerubbabel, the Second Angel's Message, put the foundation stone into Adventism; and, Zerubbabel, the Fourth Angel's Message, is going to finish this temple building.

But, it goes on. It says,

—"[8]Moreover the word of the Lord came unto me, saying, [9]**The hands of Zerubbabel have laid the foundation of this house**; **his hands shall also finish it;** and thou shalt know that the LORD of hosts hath sent me unto you."—

How are you going to know that the Lord has sent this message? Because, you are going to see that the history of when the Foundation was set by Zerubbabel is paralleling the history of when he puts the finishing block on the temple.

—"[10]For who hath despised the day of small things?"—

Who is it that despises the day of small things?

What is the day of small things? Well, in Advent history, the beginning of the Day of Small Things is right here [referring to the 1843 Chart], a bunch of farmers, **a bunch of farmers**.

Okay. We do not want to—these Charts. They say, "This 1843 Chart is full of mistakes. You know, William Miller was a deist and we had to set aside William Miller's Rules of

Interpretation and go ahead and incorporate the rules of higher criticism to get away from that day of small things."

And who despised the day of small things in this history of Cyrus and the Decrees? It was the elders, that when they watched the foundations get laid, they wept because it was not beautiful like Solomon's temple. And their despising the Day of Small Things goes back to Solomon's temple when the builders rejected the cornerstone for so long.

There is always a despising of the Day of Small Things, and the Day of Small Things for us at the end of the world is the Millerite History.

> —"[10]For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth."—

Okay. There is one group that is going to despise the Millerite History; the other ones are going to rejoice when they see this day of small things because they are going to see Zerubbabel with the plummet.

The plummet? The plummet is only mentioned three times in God's Word, and it is identifying—and I know this is hard for some people to understand—but it is identifying the 2520! **It is the 2520!**

They are going to rejoice about the day of small things, about Millerite History at the point in time when they see the plummet, the 2520, in the hand of Zerubbabel; because, it means **this is when the work is getting finished**.

We do not have the time to show that at this point. Perhaps we will in a couple of weeks.

> —"[11]Then answered I, and said unto him, **What *are* these two olive trees** upon the right *side* of the candlestick and upon the left *side* thereof?"—

Okay. Zechariah is representing us at the end of world. We do not understand the olive trees; but, we have already established that in our studies, what are the olive trees and the olive branches; we already know.

> —"[12]And I answered again, and said unto him, What *be* ***these*** **two olive branches** which through the two golden pipes empty the golden *oil* out of themselves?
>
> "[13]And he answered me and said, **Knowest thou not what these *be***? And I said, No, my lord. [14]Then said he, These *are* **the two anointed ones**, that stand by the Lord of the whole earth." Zechariah 4:1–14 (KJV).

What are the two anointed ones?

FROM THE AUDIENCE: The Old and New Testaments.

BROTHER PIPPENGER: The Old and New Testaments.

At the end of the world God's people are going to understand that the Latter Rain is conveyed through these two anointed ones.

And when Zechariah was alive, there were no New Testament. For Zechariah those two golden pipes were the Law and the Prophets. For the Millerites, it was the Old and New Testaments. For us at the end of the end of the world, it is the Bible and the Spirit of Prophecy.

A lot of people in Adventism do not understand that. They twist some things around and say, "You know, Sister White says she is the lesser light," to outright standing before God's people and dumping her writings in a trash can on the Sabbath Day. They do not understand that the question is not about whether the Spirit of Prophecy is the lesser or greater light or a light. The question is: Does the Spirit of Prophecy possess the same authority over your life that the Bible possesses over your life? If you do not answer that correctly, then you are not understanding the two golden pipes. You are asleep and you need to wake up.

So, at the end of the world Zechariah is representing God's people that do not understand that the Latter Rain message is a message that comes through the Bible and the Spirit of Prophecy, and one of the symbols of this message is Zerubbabel and Zerubbabel represents the Millerite History and the history of the 144,000, the beginning of the work and the end of the work.

And I want to show you one thing here from Haggai 2:21-23.

> "[21]Speak to Zerubbabel, governor of Judah, saying, **I will shake the heavens and the earth**; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, everyone by the sword of his brother.
>
> **In that day**, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as **a signet**: for I have chosen thee, saith the LORD of hosts." Haggai 2:21–23 (KJV).

What is a *signet?*

What is another word for a *signet?*

FROM THE AUDIENCE: A seal.

BROTHER PIPPENGER: A seal. "Zerubbabel, I will make you as a seal: for I have chosen thee, saith the LORD of hosts."

So, I want you to see that Zerubbabel represents the beginning of Adventism and he represents the end of Adventism.

And at the end of Adventism we have Nehemiah's work, representing the history of the Fourth Angel's Message, where there is a sealing that takes place; and, Zerubbabel is a symbol of the sealing when the work is finished.

And what is Zerubbabel telling us about the sealing message? Those people that are sealed will not despise the day of small things. They will understand that Zerubbabel is a symbol of the Millerite History and the history of the 144,000. They will understand the line of prophetic history represented by the Millerites represented by Zerubbabel. It is prefiguring the line of history of the 144,000 that is also represented by Zerubbabel; and, this truth is part of what seals them.

ELIJAH

Okay. We are going to put another line up here and then we are going to move at lightning speed. We are going to put Elijah in the mix.

Why are we going to do that? Because, you may not remember it but we put a quote in yesterday that the 70 years of captivity of literal Israel and literal Babylon parallels the 1260 years of captivity by spiritual Israel and spiritual Babylon.

DARKNESS

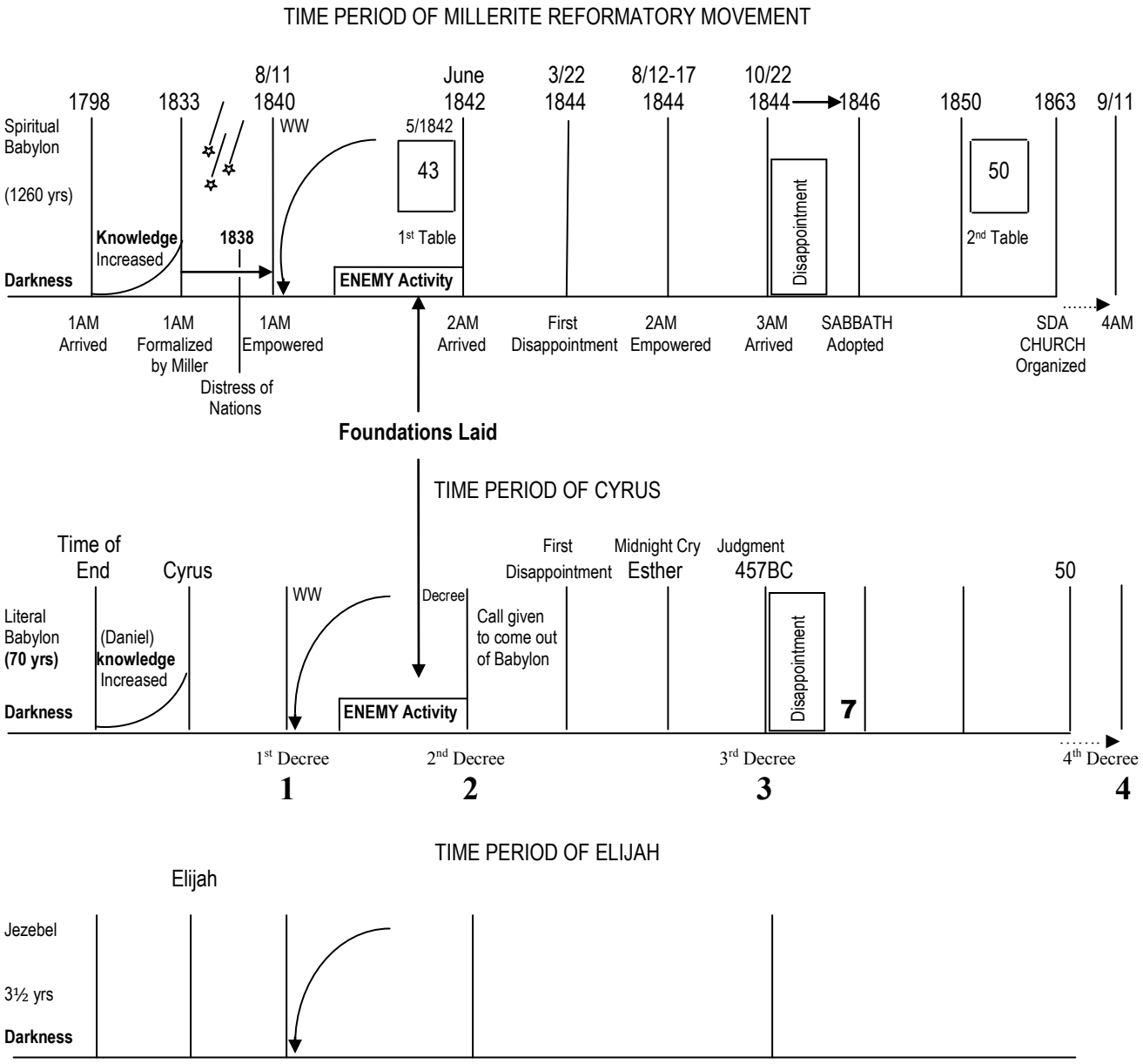


Figure No. 26D.

And in the story of Elijah there are three and a half years (1260 days) of darkness during the drought, and the one that is ruling during those 1260 days is Jezebel and Jezebel is a symbol of the Papacy and the Church of Thyatira in Revelation 2.

So, these are parallel histories and, sure enough, Sister White, when we look at Miller—and who is Miller? Miller is Cyrus—when we look at Miller, Sister White says he is an Elijah. Elijah comes onto the scene in history here, and he is the one that understands the message, and his message is going to be empowered where the Lord is going to come down and stand before him; and, there is going to be a testing process at Carmel.

We want to look at this very quickly. 1 Kings 17:18 says,

> "[18]And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1 (KJV).

MANY DAYS

What is going to happen? A drought.

What is the drought? Well, in 1 Kings 18:1 it says,

> "[1]And it came to pass *after* **many days**, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth." 1 Kings 18:1 (KJV).

It says "many days, ..." This drought would be for many days

1260 DAYS

But, in James 5:17, speaking of Elijah, it says,

> "[17]Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by **the space of three years and six months**." James 5:17 (KJV).

". . . the space of three years and six months," this darkness, this drought was for 1260 days.

JEZEBEL

Okay. Who was ruling during this time? It was Jezebel—Ahab was, but Ahab was being directed by Jezebel

1 Kings 18:13:

> "[13]Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?" 1 Kings 18:13 (KJV).

So, in this history, what is happening in this history?

FROM THE AUDIENCE: A drought.

BROTHER PIPPENGER: A drought.

What else is happening; what is Jezebel doing? She is killing the faithful.

Was the Papacy killing the faithful in these three and a half years of drought [referring to the period of darkness preceding the Time of the End in the Millerite History]?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. So, what does he say that he did during this time period, Obadiah? What did he do with these prophets?

FROM THE AUDIENCE: He hid them in a cave.

BROTHER PIPPENGER: How many were there; did he put a hundred in a cave?

FROM THE AUDIENCE: 50.

BROTHER PIPPENGER: So, he took 50 percent and hid them, and 50 percent he hid them somewhere else.

And I do not know if I have them in these notes, probably not; but, I am going to throw it out there because it is not in these notes.

In Revelation 12 where does the woman flee? Into the wilderness for 1260 years [referring again to the period of darkness of the Millerite History's time line]; but, in Revelation 11, the Lord gives power to His what?

FROM THE AUDIENCE: To His witnesses.

BROTHER PIPPENGER: How many witnesses?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two witnesses.

During this time period, the wilderness time period, the drought, there are two witnesses. Who are the two witnesses in Revelation 11?

FROM THE AUDIENCE: The Old and New Testaments.

BROTHER PIPPENGER: Yes, but who are they as far as Bible characters?

Revelation 11 says they will command on the Earth that it not rain. Who is that?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: And they will turn the waters to blood, who is that?

FROM THE AUDIENCE: Moses.

BROTHER PIPPENGER: So, the two witnesses at one level are Elijah and Moses.

So, who got hidden during the 1260 years?

FROM THE AUDIENCE: Elijah and Moses.

BROTHER PIPPENGER: Elijah and Moses. Where were they hidden?

FROM THE AUDIENCE: In a cave.

BROTHER PIPPENGER: In sackcloth.

What is a *sackcloth?* It is a cave. It is a bag. It is like a pillow case; *sackcloth,* something you carry something in. It is a cave.

So, when Obadiah is taking half and half of the prophets, he is taking Elijah and Moses during this 1260-year time period and he is hiding them in sackcloth.

We do not have the Bible verses for that, but it is in your memory bank. You can go check it out.

In Revelation 2:20-21, it says,

> "[20]Notwithstanding I have a few things against thee,"—

This is the church of Thyatira. This is the 1260 years of Papal rule.

> —"because thou sufferest **that woman Jezebel**,"—

Jezebel is a symbol of the Papacy, from AD538 to 1798.

> —"which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. [21]And **I gave her space to repent** of her fornication; and she repented not." Revelation 2:20–21 (KJV).

What was the space that Jezebel was given to repent? Three and a half years of drought [in the time line of Elijah]; 1260 here [in the time line of the Millerite History].

Now, Malachi 4, verses 5 and 6 says,

> "[5]Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4:5–6 (KJV).

So, Elijah, in this history here, it is prefiguring the end of the world.
But, who else fulfilled Elijah? John the Baptist.
Temperance, page 91, says,

> "The work of John was foretold by the prophet Malachi: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.' Malachi 4:5, 6. John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. And the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man." *Temperance*, 91.

So, Elijah is prefiguring John the Baptist, he is prefiguring the 144,000; but, he is also prefiguring William Miller. Right? We have already read a quote in our studies that said that.

I WILL SEND MY MESSENGER

So, here is another one, Malachi, verses 1 through 4 of chapter 3.

> "[1]Behold, I will send my messenger, and **he shall prepare the way** before me:"—

Who is the messenger that prepares the way before him, in Malachi 3? Well, it is John the Baptist preparing the way for Christ; it is William Miller preparing the way for Christ to move from the Holy to the Most Holy Place.

> —"and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [2]But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: [3]And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. [4]Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years." Malachi 3:1–4 (KJV).

THE VOICE IN THE WILDERNESS

And Isaiah 40, verses 1 through 9, it says,

> "[1]Comfort ye, comfort ye my people, saith your God. [2]Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.
>
> "[3]The voice of him that crieth in the wilderness,"—

Elijah, John the Baptist, William Miller is the voice from the wilderness.

> —"Prepare ye the way of the LORD, make straight in the desert a highway for our God. [4]Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: [5]And the glory of the Lord shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*. [6]The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field: [7]The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass. [8]The grass withereth, the flower fadeth: but the word of our God shall stand for ever.
>
> "[9]O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!" Isaiah 40:1–9 (KJV).

Elijah prepared the way. He was the one, the voice crying in the wilderness. He is prefiguring John the Baptist, the voice crying in the wilderness. He is prefiguring Miller, the voice crying in the wilderness. He is prefiguring the 144,000, the voice crying in the wilderness.

What is the voice to say? "Prepare ye the way of the LORD, make straight" His path.

How do you prepare the way of the Lord? You come to the foot of the cross.

And then what follows? "And the glory of the Lord shall be revealed"; that is the Second Angel's Message.

The First Angel's Message is "Fear God"; and, the Second is "Give glory"; and, the Third is "The hour of His judgment is come," and the judgment is represented by the grass, the withering of the grass.

They are going to present the Three Angels' Messages in each of these histories.

THE DAYS OF AHAB

Prophets and Kings, page 119—there is more to be said about this, but we are putting it in the record.

> "Among the mountains of Gilead, east of the Jordan, there dwelt in the days of Ahab a man of faith and prayer whose fearless ministry was destined to check the rapid spread of apostasy in Israel. Far removed from any city of renown, and occupying no high station in life, Elijah the Tishbite nevertheless

entered upon his mission confident in God's purpose to prepare the way before him and to give him abundant success. The word of faith and power was upon his lips, and his whole life was devoted to the work of reform. His was th**e voice of one crying in the wilderness** to rebuke sin and press back the tide of evil. And while he came to the people as a reprover of sin, his message offered the balm of Gilead to the sin-sick souls of all who desired to be healed." *Prophets and Kings*, 119.

THE MOLD OF THE PRIESTS AND RULERS

Selected Messages, book 1, page 410:

"John was called to do a special work; he was to prepare the way of the Lord, to make straight His paths. The Lord did not send him to the school of the prophets and rabbis."—

The Lord did not send him to the schools of the prophets and rabbis. The Lord did not send him to Andrews [University].

—"He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. **The Lord gave him his message**. Did he go to the priests and rulers and ask if he might proclaim this message?—No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it' (Isaiah 40:3–5). This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to 'cry aloud, spare not, lift up thy voice like a"—*WHAT?*

FROM THE AUDIENCE: Like a trumpet.

BROTHER PIPPENGER: —"a trumpet,"—*IT IS A TRUMPET MESSAGE*— "and shew my people their transgression, and the house of Jacob their sins' (Isaiah 5:1)." *Selected Messages*, book 1, 410.

This is our message; our message is we should not go to the priests and rulers to get our message?

We should not go to the priests and rulers to get permission to proclaim the message?

MILLER

Early Writings, page 233:

> "Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of **Elijah** to proclaim the message. Like **John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and **powerfully affect the churches and manifest their real character**."—

You think about that one. Their message was not only to awaken those in the church that would be aroused to prepare for the coming of the Lord; the message was to demonstrate the character of the church. Their message was going to cause a shaking that either demonstrated that this church congregation was going to submit to the Lord and be revived and be prepared for the Second Coming, or it was going to produce an entirely opposite spirit.

> —"and powerfully affect the churches and manifest their real character."—

When is character revealed?

> FROM THE AUDIENCE: In a crisis.
> BROTHER PIPPENGER: In a crisis; the message is designed to produce a crisis.

> —"And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to Him; for the hour of His judgment is come.'" *Early Writings*, 233.

> *Testimonies,* volume 8, page 9:

> "What is our work? The same as that given to John the Baptist, of whom we read: 'In those days came John the Baptist, preaching in **the wilderness of Judaea**, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' Matthew 3:1–3.
>
> "All who are truly engaged in the work of the Lord for these last days will have **a decided message to bear**." *Testimonies*, volume 8, 9.

Okay. So, Elijah is coming back. Now, we are coming back to Elijah. Hopefully we put it in context for you: Elijah prefigures John the Baptist; he prefigures William Miller and, William Miller has been prefigured by Cyrus; and he prefigures God's people at the end of the world that are on the right side of the crisis.

So, Elijah now, after the three and a half years, he is going to go to Carmel and he finds Obadiah, and he says, "Go get Ahab and bring him to Carmel."

And, Obadiah says, "If I go tell Ahab you are here and he comes back and doesn't find you, I am going to die!"

And what Elijah said in verse 15 of 1 Kings 18,

> "[15]And Elijah said, *As* the LORD of hosts liveth, **before whom I stand**, I will surely show myself unto him to day." 1 Kings 18:15 (KJV).

Who is Elijah standing before? The Lord.

Where does the Lord dwell? In the Sanctuary of Heaven.

So, for the Lord to be standing before Elijah, what did He have to do? He had to come down. Elijah's message is being empowered. The testing process is beginning: they are going to Carmel. Carmel is the test. There is a foundational message that Elijah is going to proclaim.

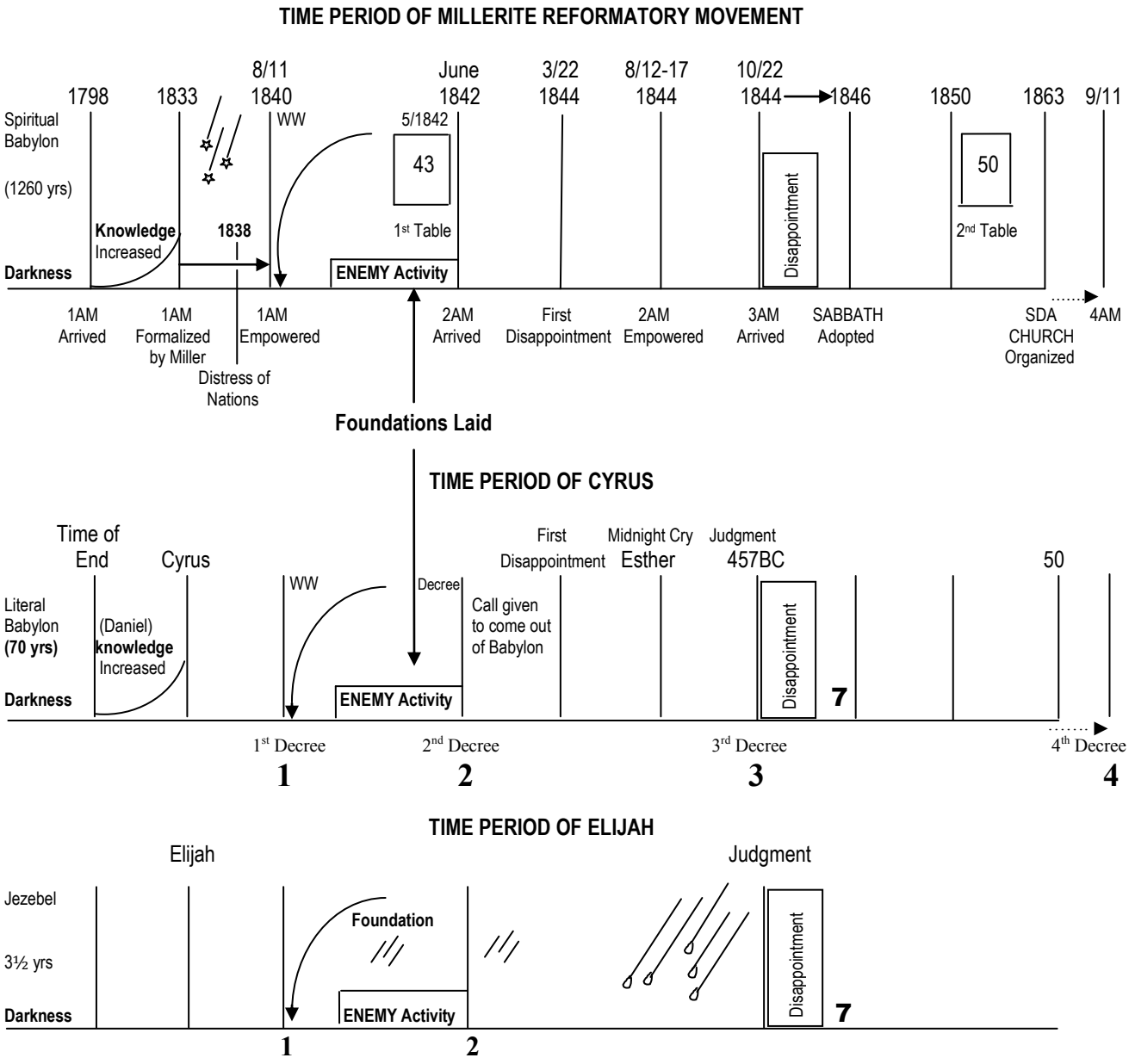


Figure No. 26E.

FOUNDATIONAL MESSAGE

And, what is Elijah's foundational message? Verse 21 of 1 Kings 18:

> "[21]And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." 1 Kings 18:21 (KJV).

So, what is his message about? It is about the true God or the false god. It is a choice between which god is God—two choices.

Who are those two gods? Christ and Satan, the Great Controversy.

THE TEST

1 Kings 18:22-24:

> "[22]Then said Elijah unto the people, I, *even* **I only, remain a prophet of the LORD**; but **Baal's prophets** *are* four hundred and fifty men. [23]Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*: [24]And call ye on the name of your gods, and I will call on the name of the LORD: and **the God that answereth by fire, let him be God**. And all the people answered and said, It is well spoken." 1 Kings 18:22–24 (KJV).

THE ACTIVITIES OF THE ENEMIES

Okay. When the people who were silent about the foundational message, when they see this test explained to them, they say, "Okay. This is a good test."

Who is going to go first? This is the activity of the enemies; they go first: this waymark here [see Figure 24E.] This is false Smerdis's decree to stop the work [Time Period of Cyrus]. This is the Protestant churches closing their doors [Time Period of the Millerite Reformatory Movement]. This is the prophets of Baal doing their worship first.

> "[25]And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for *ye are* many; and call on the name of your gods, but put no fire *under*. [26]And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made. [27]And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked. [28]And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. [29]And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded." 1 Kings 18:25–29 (KJV).

RESTORING THE FOUNDATIONS

But, now it is time for Elijah to take the scene, and what is the first thing that he does? Verse 30:

> "[30]And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And **he repaired the altar of the LORD** *that was* broken down." 1 Kings 18:30 (KJV).

He is restoring the foundation.

Isaiah 58:12:

> "[12]And *they that shall be* of thee **shall build the old waste places: thou shalt raise up the foundations of many generations**; and thou shalt be called, The repairer of the breach, The **restorer of paths to dwell in**." Isaiah 58:12 (KJV).

There is a whole lot to say about verse 12 of Isaiah 58; but, now as the message is empowered in the history of Elijah, we see then the prophets of Baal are marked doing their work. But, the first thing that Elijah is going to do is he is going to repair the altars: he is going to restore the Old Paths.

This is operating on repeat and enlarge in this history.

THE EVERLASTING COVENANT

So, what does Elijah do?

> "[31]And **Elijah took twelve stones**,"—

And Elijah took twelve stones and he builds this altar. He is going to build it with 12 stones,

> —"according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, **Israel shall be thy name**:"—

So, these 12 stones represent Israel.

> —"And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed." 1 Kings 18:31–32 (KJV).

What are the stones? It is pretty easy to see that the 12 stones at the end of the world will be the 144,000, spiritual Israel.

But, what are the stones?

This is from Zechariah 9. This is a passage that at one point, I think here—maybe it was prayer meeting—I think it was here, I said if you go back there was one verse in a sequence of verses that you need to go back and read this sequence because, if you do not, there is going to be points removed at the final test. Do you remember me saying something like that?

This is the passage, **this is the passage**. It has been recorded, so you can see that I am not inventing this.

This is Zechariah, Zechariah 9:11-16:

> "[11]As for thee also, by **the blood of thy covenant** I have sent forth thy prisoners out of the pit wherein *is* no water. [12]Turn you to the strong hold, ye prisoners of hope: even today do I declare *that* I will render double unto thee; [13]When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."—

When He is establishing the Church Triumphant.

> —"[14]And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. [15]The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar. [16]And the LORD their God shall save them in that day as **the flock of his people**:"—

How many flocks does He call at the end of time? Two: He calls His flock, but He has other sheep that are not of this fold, and when He calls they will come. This is the flock of His people. This is the 144,000.

> —"for they"—*THE 144,000*—"*shall be as* **the stones** of a crown, **lifted up as an ensign** upon his land." Zechariah 9:11–16 (KJV).

The stones are His flock that are going to get lifted up.

What does it mean to be lifted up as an ensign? Everyone is going to see.

Is everyone going to see Elijah's stones as the Fire comes down? Yes! Those stones are going to be illuminated in that Fire.

Do we see another illustration of the 144,000 being illuminated in the Fire? Daniel, chapter 3.

The stones, 1 Peter 2:4-10:

> "[4]To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, [5]Ye also, **as lively stones**, are built up **a spiritual house**, **an holy priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
>
> "[6]Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. [7]Unto you therefore which believe *he is* precious: but unto them which be disobedient, **THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER**, [8]AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

> "[9]But ye *are* **a chosen generation**, **a royal priesthood**, **an holy nation**, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: [10]Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Peter 2:4–10 (KJV).

Exodus 19:5-6:

> "[5]Now therefore, if ye will obey my voice indeed, and **keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: [6]And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel." Exodus 19:5–6 (KJV).

So, Elijah restores the altar that has been broken down, and the altar represents the 144,000 at the end of the world.

A MEASURED OUTPOURING OF WATER

In chapter 18 of 1 Kings, verses 33 through 35, now we are going to see a measuring of the water, a measuring of the Latter Rain, a sprinkling that precedes the full outpouring.

And it says,

> "[33]And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood. [34]And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time. [35]And the water ran round about the altar; and he filled the trench also with water. 1 Kings 18:33–35.

What is water a symbol of?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

But, what is happening with this water here? It is being measured. It is not just, "Go get some water and dump it."

"Get 12 buckets."

What is 12? It is the water that is falling on these 12 stones.

Were there other stones in the area?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes, "It may be falling on hearts all around them, but they will not recognize it or receive it." [See *Testimonies to Ministers and Gospel Workers,* TM 507.1.]

There is a measuring of water that takes place in this story.

THE TRUE PROPHET

And then it says in verse 36 of 1 Kings, chapter 18:

> "[36]And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, **let it be known this day** that thou *art* God in Israel,"—

But what else? You have got to see this. This is the reason we put this line in here at this time.

> —"**let it be known this day** that thou *art* God in Israel, and *that* **I *am* thy servant, and *that* I have done all these things at thy word**." 1 Kings 18:36 (KJV).

". . . let it be known this day, in this controversy on Carmel, that I, Elijah, am the true prophet and that the prophets of Baal are the false prophets."

What is going on here in this story is a measuring that takes place, the sprinkling; but, there is going to be a full outpouring when the Fire comes down out of Heaven upon the altar.

Is fire a symbol of the Holy Spirit?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: And that Fire is going to illuminate those 12 stones, and that Fire is going to prove who is the true prophet and, also, simultaneously prove who are the false prophets.

And this truth here of Elijah in Carmel making the distinction between the true and false prophet, it lines up with Millerite History.

What took place at the Midnight Cry? It is when the Protestants of the United States began to fulfill their role as the False Prophet of Bible prophecy, and Adventism was defined as the True Prophet.

Jeremiah 15:19, I believe it is, "If you will return, you will be my voice," is what Jeremiah says, "if you will return."

They are going to be His voice; Adventism is going to be His prophet, His voice.

There is a distinction between two classes: the False Prophet and the True Prophet.

What does that say about the end of the world? That God is going to make a distinction in Adventism between the wise and the wicked.

1 Kings 18, just a couple of more points: 1 Kings 18:37-39:

> "[37]**Hear me**, O LORD, **hear me**, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. [38]Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. [39]And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God." 1 Kings 18:37–39 (KJV).

JUDGMENT

The next verse, judgment. At this point here we see judgment illustrated. They are going to kill the prophets of Baal. This judgment parallels the judgment that was returned to Israel—they could judge religious and civil criminals unto death [in the Time Period of Cyrus]—and it parallels the judgment that begins on October 22, 1844 [in the Time Period of the Millerite Reformatory Movement].

And 1 King 18:40 says,

"[40]And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there." 1 King 18:40 (KJV).

SEVEN TIMES—DISAPPOINTMENT

Here we should see a disappointment and the number 7.

And, of course, verse 41 says,

"[41]And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. [42]So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, [43]And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times."—

How many times did the servant go? Seven times. There is your number 7.

—"[44]And it came to pass at the seventh time, that he said, Behold, there ariseth **a little cloud** out of the sea, like a man's hand."—

There is the sign of the Coming of the Son of Man.

—"And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. [45]And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was **a great rain**. And Ahab rode, and went to Jezreel." 1 Kings 18:41–45 (KJV).

Here is typified the outpouring of the Holy Spirit in this story; but, Elijah had to pray how many times?

FROM THE AUDIENCE: Seven times.

BROTHER PIPPENGER: Did Elijah want to pray seven times?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: When you want something from the Lord, is it not nicer if you get it on the first prayer request?

See, Elijah was disappointed. He had to pray seven times. There is a disappointment inferred here.

This is the disappointment. He would have rather seen with one prayer the rain come, but it took seven times. So, you see a disappointment and you see the number 7, paralleling this disappointment and this number 7 [in the Time Period of Cyrus], and paralleling this disappointment and this number 7 [in the Time Period of the Millerite Reformatory Movement].

But, the reason I wanted to put this line in here at this point, the one salient point that I want to put in our memory banks, is in this history the story of Elijah is telling us the story that in the Everlasting Gospel, when these two classes are manifested, the True Prophet and the False Prophet are being identified.

The True Prophet up here, Millerite Adventism; the False Prophet, apostate Protestantism.

Okay. The True Prophet here [referring to the Time Period of Cyrus], those that return to Jerusalem to do the work, were being contrasted with their enemies during this time period, which were the Samaritans.

This was the last call for the Northern Tribe, and the Northern Tribe was the Samaritans and the Samaritans, they are the ones giving them trouble. Instead of helping, they are separated.

Okay. This next Sunday we will return and move a step further. We may not at this point in time see where we are going with these two Charts; but, these two Charts [1843 and 1850] in this history [history of the Millerites] and these two tables [as illustrated on the time line], they are waymarks in the Millerite history. They have been noted in other of these lines; and, as we pull these, line upon line, together, we will have a greater understanding of where these Charts stand prophetically in the typology of the Bible.

Shall we pray?

Benediction: Heavenly Father, we thank you that you never change, that your dealings with us are always the same and that you have clearly shown us thee footsteps in each of these reform lines that allow us to understand what your footsteps will be here at the end of the world. We want to be among those that rejoice when we see the Day of Small Things and not be those that despise the Day of Small Things. We would ask that you open our understanding more fully that we can be impacted by the significance of these truths. We ask a blessing upon the work that is being accomplished by recording these things and transmitting them over the LiveStream. We pray all these things in Jesus's name. Amen.

HABAKKUK'S TWO TABLES #11

Presentation by Jeff Pippinger

Invocation by Brother Pippenger: Heavenly Father, we thank you for bringing us together this morning. And, as we begin this worship we ask that you would take control of the LiveStreaming that we are doing, and the recording that we are doing, and the study that we are doing. We want your Holy Spirit to guide. We ask that you grant us the presence of your Holy Spirit and holy angels and that you would pour the Latter Rain out upon us by opening our understanding of your Word. We are trying to see the Habakkuk's two tables as typified in Bible prophecy. We ask that you would grant us the wisdom and discernment to recognize these things and recognize the significance of these things that we might be more secure upon the platform of eternal Truth that you have given us to stand upon. Please bless us at this time in our studies. In Jesus's name, amen.

BROTHER PIPPENGER: For those you who are watching on LiveStream, if you do have questions, you can send them in to the website; and, at some point in time when we get a handful of questions, we will take the time to answer the ones that we can answer.

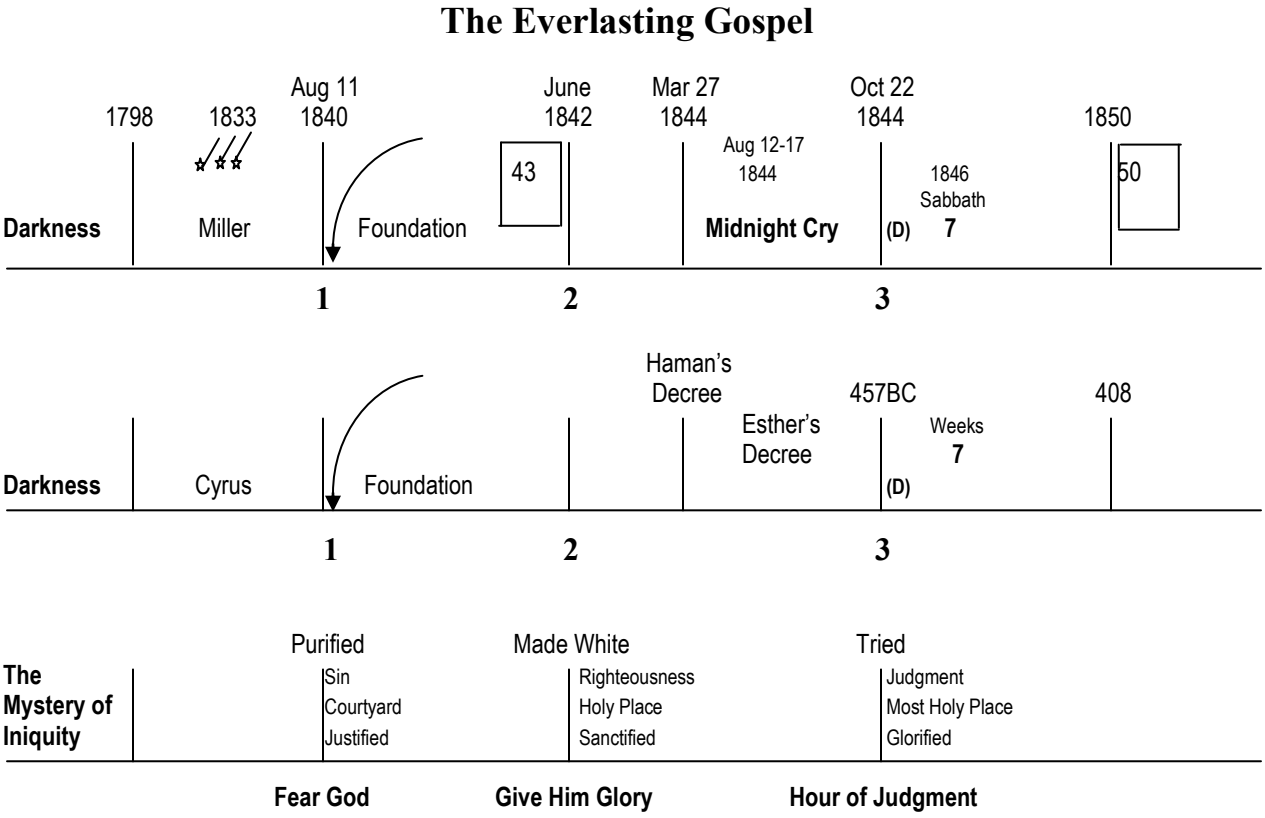


Figure No. 27A.

We are in our second section in dealing with Habakkuk's Two Tables. We are trying to put the Tables in place of the typology of God's prophetic Word. We have looked at three lines—I do not have the third line up here: I do not have Elijah—but, we have looked at the Millerite History, the history of the Three Decrees, and Elijah; and, we are going to overlay a truth in this history at this time, before we move into any other prophetic lines and we are going to consider the Everlasting Gospel.

And the Everlasting Gospel is the work of Christ in producing two classes of worshippers through the introduction of a prophetic testing message.

I am sure we have all read the first chapter of Galatians where Paul says that if you are preaching any other gospel than the gospel that Paul preaches that gospel preacher is a curse; and, most in Adventism do not understand the Everlasting Gospel. They may know how to say the Everlasting Gospel is to read verse 6 of Revelation 14; but, they have not taken the time to understand the characteristics of the Everlasting Gospel.

And the characteristics of the Everlasting Gospel are accomplished in these reform lines [see Figure 26A], which Sister White says parallel one another. So, we want to put this attribute of these reform lines in place here this morning.

We will start in *Selected Messages,* book 2, page 106. It says,

> "The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'" *Selected Messages*, book 2, 106.

The Everlasting Gospel of the First Angel, Sister White is here telling us it is the same gospel in Genesis 3:15, a promise that Christ was going to be put enmity between the seed of Satan and the seed of the woman, the seed of Christ. This is the Great Controversy between Christ and Satan that we are dealing with here, and Christ accomplishes a separation between these two classes of worshippers; and, prophetically you can identify these classes of worshippers as the seed of Satan or the seed of Christ.

Prophecy

Many in Adventism do not understand that the Gospel is a prophecy. You hear often from those in Adventism, "You know, I don't want to hear about the prophetic Word. I just want to hear about Jesus and His love and the gospel of Jesus."

Well, the gospel of Jesus is the prophetic gospel. We want to put that in place.

In *The Great Controversy,* page 507, speaking of Genesis 3:15, the Everlasting Gospel, Christ's work of producing two classes of worshippers, it says,

> "The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in **that first prophecy**: 'I will put enmity between thee and the woman, and between thy seed and her seed.' And this will continue to the close of time." *The Great Controversy*, 507.

So, Genesis 3:15 is a prophecy.

THE GOSPEL

But, in *Youth Instructor,* February 22, 1900, Sister White says,

> "**The first gospel sermon** was preached in Eden, when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'"—

So, Genesis 3:15 is the prophetic gospel. It is both the gospel and prophecy.

She continues on and says,

> —"In Eden, Adam and Eve transgressed the law of God. God had forbidden them to eat of the tree of knowledge of good and evil. But **instead of obeying** the voice of God,"—

And I just want to note that it was their disobedience to obeying God's Word.

> —"But instead of obeying the voice of God, they listened to the words of the tempter. 'Hath God said, Ye shall not eat of every tree of the garden?' Satan asked. 'And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, **lest ye die.** And the serpent said unto the woman, **Ye shall not surely die**: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." *Youth Instructor*, February 22, 1900.

So, right here in the beginning of the gospel story, one of the things that I want to put in place is that Genesis 3:15 is the first gospel sermon and it is the first prophecy.

Another thing that I want you to see is that the rebellion of Adam and Eve was placing their word above God's Word, because we are going to deal with this a little bit when we get to the close of this presentation. Placing our word above God's Word is spiritualism.

In *Counsels to Writers and Editors,* page 29, it says,

> "Our lesson for the present time is, How may we most clearly comprehend and present **the gospel that Christ came in person to present to John on the Isle of Patmos**,—"—

And what Christ presented to John on the Isle of Patmos was the Book of Revelation; and, here Sister White is making sure that we understand that the prophetic Book of Revelation is the Gospel.

> —"that Christ came in person to present to John on the Isle of Patmos, the gospel that is termed 'the revelation of Jesus Christ'? We are to present to our people **a clear explanation of Revelation**. We are to give them the word of God just as it is, with as few of our own explanations as possible." *Counsels to Writers and Editors*, 29.

The Everlasting Gospel is a prophetic gospel, and you will have in your notes Matthew 24:14-16. This is Christ's sermon. And in verse 14, after beginning to set forth the things that would take place, leading to and including the destruction of the temple, in verse 14 it says,

> "[14]And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—

The gospel that Jesus is referring to is the gospel that identifies the destruction of Jerusalem in AD70; but, in so doing, uses that trampling down of Jerusalem to illustrate the 1260 years of Papal rule, and also uses that same history to illustrate the end of the world.

So, the gospel that is going to go to all the world, according to Christ, is a prophetic gospel.

Verse 14 again,

> "[14] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. [15]When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place (whose readeth, let him understand:) [16]Then let them which be in Judaea flee into the mountains: . . . ." Matthew 24:14-16 (KJV).

Here the Book of Daniel is being cited by Christ, and you need to understand what the *abomination of desolation* is; because, when you see this fulfilled, you need to understand what the abomination of desolation is because when you see this fulfilled you need to flee out of Jerusalem or you are going to die. That is the good news! Here is the gospel for the Christians during the time when Cestius and Titus are going to destroy Jerusalem, is when you see the abomination of desolations as represented in the prophetic message of Daniel this is the good news in terms of protecting your life. So, the gospel of the kingdom, according to Christ, is a prophetic gospel.

EVERLASTING

All right. In *Patriarchs and Prophets,* page 72, Sister White says,

> "Cain and Abel represent two classes that will exist in the world till the close of time." *Patriarchs & Prophets*, 72.

And what we are trying to show you here is that the Everlasting Gospel is the work of Christ in producing two classes of worshippers, and these two classes are represented by Cain and Abel all the way through history.

A TEST

And, of course, Cain and Able were given a test which was going to demonstrate their character, and it was a prophetic test. It was a test to see if they would bring the correct offerings; and, the correct offering that they were supposed to bring were typifying Christ. They were prophecies. They were a prophetic testing message. Cain failed the test; Abel passed the test.

In *Patriarchs and Prophets,* page 71, Sister White says,

> "Cain and Abel, the sons of Adam, differed widely in character. Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator's dealings with the fallen race, and gratefully accepted the hope of redemption. But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam's sin. He permitted his mind to run in the same channel that led to Satan's fall—indulging the desire for self-exaltation and questioning the divine justice and authority."—

Underline *self-exaltation.* This is one of the characteristics of the class represented by Cain. In the Book of Daniel the word that you find is *great,* is *g da* . It means *self-exaltation.* And *g da* is the very root of spiritualism, and *g da* is the very root of the word *tamid* that is translated as *Daily* in the Book of Daniel.

Okay. So, this theme about *self-exaltation* is one of the primary themes in the Great Controversy itself: so, *self-exaltation* as contrasted with self-sacrificing love; Cain and Abel.

Continuing on.

> —"**These brothers were tested,"—**

Some people do not believe that Adventism is going to be tested; but, Adventism is going to experience the Everlasting Gospel, and the Everlasting Gospel is a prophetic testing message.

> —"**These brothers were tested, as Adam had been tested before them**, to prove **whether they would believe and obey the word of God**."—

How was Adam and Eve tested? They were tested about prohibition against eating from the tree of knowledge of good and evil, and they were told, "When you do that, you will die." It was a prophecy. It was a prophetic testing message.

> —"**These brothers were tested, as Adam had been tested before them,** to prove **whether they would believe and obey the word of** God."—

Are you going to believe the Word of God, or are you going to believe man's word or Satan's word?

> —"They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour **whom the offerings typified**, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God." *Patriarchs and Prophets*, 71.

DEVELOPED

The test of the offerings typified Christ. They were prophecies as a prophetic testing message to demonstrate two classes of worshippers. That does not happen simultaneously. It is something that is developed.

Review and Herald, September 14, 1897:

> "Cain and Abel are given us in Bible history to represent the two orders in humanity. Abel was **faithful and loyal** to God, and he was preferred by the Lord. Cain was **disloyal**; he wished his own ideas to prevail. Abel protested against these principles as disloyal. But as the eldest,"—

Notice that. When we are contrasting these two classes, invariably the class represented by Cain is in the leadership position. They are the oldest.

> —"But as the eldest, Cain thought that his methods and plans should have the supremacy. It made him very angry that Abel would not concede to his views, and his anger burned so hotly that he killed his brother. **Here the two principles of right and wrong are developed**." *Review and Herald*, September 14, 1897.

Okay. It is a development in the manifestation.

And what we are saying is that in these histories, in 1798 at the Time of the End, the Book of Daniel s unsealed. There is an increase of knowledge, and this truth is going to be developed; and, as it is developing, it is going to be developing a corresponding reaction from mankind that is being confronted with it, and two classes are going to be developed.

And, when you get to the third waymark, *Judgment,* those two classes will be manifested, as it was manifested with the murder of Abel.

MANIFESTED

Patriarchs and Prophets, page 77:

> "The murder of Abel was **the first example of the enmity** that God had declared would exist between the serpent and the seed of the woman—between Satan and his subjects and Christ and His followers. . . . And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be **manifested** against them. It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ." *Patriarchs and Prophets*, 77.

The spirit of Cain is a spirit of persecution in any of its forms.

And, of course, we have just seen that this whole process is a development; so, when the persecution of Cain arrives, it develops. It gets more and more severe as the history unfolds.

ENMITY

The promise of Genesis 3:15 is that the Lord is going to put enmity between these two seeds, the seed of Satan and the seed of Christ.

Selected Messages, book 1, page 254, says,

> "The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. 'I will put enmity,' said God, 'between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel' (Genesis 3:15).
>
> "The enmity put between the seed of the serpent and the seed of the woman was **supernatural**." *Selected Messages*, book 1, 254.

This enmity is a work of Christ, and the symbol of it, one of the classic symbols of it in God's word is the mind.

In Philippians 2:5 we are told we can have the mind Christ.

> "[5]Let this mind be in you, which was also in Christ Jesus: . . . ." Philippians 2:5 (KJV).

If we have the mind of Christ we have the enmity against sin, enmity against Satan.

In Romans 8, verses 6 and 7:

> "[6]For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. [7]Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:6-7 (KJV).

Cain's mind is not subject to the law of God, neither indeed can be. It is the mind of Satan.

So, this enmity, this supernatural work that is accomplished by Christ, also can be portrayed as two minds: Do you have the mind of Satan or the mind of Christ.

Of course, we know that there is no middle ground. You are either decidedly on the side of Satan or decidedly on the side of Christ.

SANCTITY THEM THROUGH THY WORD

Bible Echo, October 22, 1894, says,

> "'**They are they that testify of Me**,'—of the Redeemer, Him in whom our hopes of eternal life are centered. The prayer of Christ for His disciples was, 'Sanctify them through Thy truth; Thy word is truth.' **If we are to be sanctified through the truth**, we must have an intelligent knowledge of God's will as revealed in His word. We must search the Scriptures, not merely rush through a chapter, taking no pains to understand it; but we must dig for the jewel of truth, which will enrich the mind and the soul." *Bible Echo*, October 22, 1894.

If we are going to have the mind of Christ, we are going to have to be sanctified by His Word. We are going to have to bring His thoughts, His feelings, into our experience through participating with Him as we search the "mind" of His Word.

HIS PROPHETIC WORD IS TRUTH

Spirit of Prophecy, volume 3, page 211:

> "The history of the life, death, and resurrection of Jesus, as that of the Son of God, cannot be fully demonstrated without the evidence contained in the Old Testament. Christ is revealed in the Old Testament as clearly as in the New. The one testifies of a Saviour to come, while the other testifies of a Saviour that has come in **the manner predicted by the prophets.** In order to appreciate the plan of redemption, the Scripture of the Old Testament must be thoroughly understood. It is **the glorified light from the prophetic past** that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Jesus are a proof of his divinity; but **the strongest proofs that he is the world's Redeemer are found in the prophecies of the Old Testament compared with the history of the New**. Jesus said to the Jews 'Search **the Scriptures**; for in them ye think ye have eternal life, and **they are they which testify of me**.' At that time there was no other scripture in existence save that of the Old Testament; so the injunction of the Saviour is plain." *Spirit of Prophecy*, volume 3, 211.

So, the work of placing enmity between the two classes of worshippers is a supernatural work that is accomplished by Christ, based upon His Word. If we will feed upon His Word, we will take the Little Book and eat it. If we will eat the manna that has come down from Heaven, eat His flesh and drink His blood, we will be taking into ourselves the power of God's Word that will provide us with the mind of Christ and we will have enmity against Satan and against sin.

But, if we reject His Word, then—what is His Word? It is the prophetic Word. If we reject the prophecy to bring the offerings that Able brought to typify Christ, the prophetic offerings, if we reject that as Cain does, then we will supernaturally be developing the mind of Satan. This is the Everlasting Gospel. This is the work that Christ accomplishes that produces two classes of worshippers through the introduction of a prophetic testing message.

CHRIST'S PARABLES

This is *Sabbath School Worker,* December 1, 1909:

> "Revelation is not the creation or invention of something new, but **the manifestation of what was, until revealed, unknown to human beings**. The great and eternal truths contained in the **gospel** are revealed through diligent searching and humbling of ourselves before God."—

"I didn't think I had to search for the Gospel. I thought it was just the love of Jesus," many are saying in Adventism; but, we have to search and we have to participate in this supernatural development of enmity in us.

> —"The divine Teacher leads the mind of the humble seeker for truth; and by the Holy Spirit's guidance, **the truths of the Word** are made known to him. And there can be no more certain and efficient way of knowledge than in being thus guided. The promise of the Saviour was, 'When he, the Spirit of truth, is come, he will guide you into all **truth**.' It is through the impartation of the Holy Spirit that we are made to **understand the Word of God**.

> "The psalmist writes, 'Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. . . . Open thou mine eyes, that I may behold wondrous things out of thy law.'"—

By accomplishing this work, the psalmist is receiving the supernatural enmity of the mind of Christ.

Continuing on,

> —"We are admonished to seek for the truth as for hid treasure. **The Lord opens the understanding of the true seeker after truth**; and the Holy Spirit enables him to grasp **the truths of revelation**. This is what the psalmist means when he asks that his eyes may be opened to behold wondrous things out of the law."—

What does the psalmist mean? What is Sister White saying here? That when we participate in the study of God's Word, seeking out the prophetic message, this is how God opens our eyes.

> —"When the soul pants after the excellencies of Jesus Christ, the mind is enabled to grasp the glories of the better world. Only by the aid of the divine Teacher can we understand **the truths of the Word of God**. **In Christ's school we learn to be meek and lowly because there is given to us an understanding of the mysteries of godliness.**
>
> "He who inspired the Word was the true expositor of the Word. Christ illustrated his teachings by calling the attention of his hearers to the simple laws of nature, and to the familiar objects which they daily saw and handled. Thus he led their minds from the natural to the spiritual. Many failed of grasping at once **the meaning of his parables**; but as they day by day came in contact with the objects with which the Great Teacher had associated spiritual truths, some discerned the lessons of divine truth he had sought to impress, and these were convinced of the truth of his mission and converted to the **gospel**." *Sabbath School Worker*, December 1, 1909.

What we are suggesting here—we are not going to take a lot of time to show this—but, the parables are prophecies. This is a classic example of the prophetic Word. And, Christ spoke to the Jews in parables: some would understand and some would not. The parables were producing two classes of worshippers. It was a prophetic testing message designed to produce two classes of worshippers; because, the parables are a part of the Everlasting Gospel.

Christ's Object Lessons, page 17, says,

> "Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven." *Christ's Object Lessons*, 17.

Christ uses parables to employ the principle of literal things representing spiritual things. This is prophetic application. This is where people either stand or fall in terms of developing the mind of Christ.

Christ lost more of His disciples when he said, "You must eat my flesh and drink my blood," than any other point in time. One class could understand that Christ was talking spiritually. The other class could not understand that; they could only understand that literally. So, they are thinking, "Are we supposed to be cannibals?" and they turned away from Him and walked with Him no more. Parables provide this same testing experience for those that hear it. It is the prophetic test.

The Pharisee and the Publican

In *Christ's Object Lessons,* page 152, it says,

> "The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world." *Christ's Object Lessons*, 152.

So, Cain and Able are prefiguring the Pharisee and the Publican; but, they are also prefiguring the wise and the foolish virgins of Adventism. They are prefiguring those people that have the Seal of God or those that have the mark of the beast.

PETER THE PHARISEE

But, Peter leaves recorded in the Scriptures a testimony of both being a publican and a Pharisee, and we want to add another line of thought to the Everlasting Gospel.

Now, what we are saying is, the history of the Millerites is the history of the Everlasting Gospel of the First Angel; and, we are saying that the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a prophetic testing message.

It is a different prophetic testing message in each generation. For the Millerites the prophetic testing message is: Are you going to follow Christ into the Most Holy Place?

And when the Book of Daniel was unsealed, it identified that Christ was moving into the Most Holy Place, even though they had some misconceptions about points of this; but, at the end of this history, this increase of knowledge in the terminology of Daniel 12 says that the wicked did not understand the increase of knowledge, but the wise did.

And in the terminology of the parable of the Ten Virgins, the foolish virgins had no oil, where the wise virgins had oil. But, in the historical testimony of this, it is only 50, roughly 50, moved into the Most Holy Place with Christ; and, Sister White tells us the other ones continued to direct their prayers to the Holy Place that Christ had left and Satan, pleased with the deception, began to answer their prayers.

So, this history of the Millerites is the history of the Everlasting Gospel.

In this history [of Cyrus], it was not the increase of knowledge that begins at the Time of the End when there is an unsealing, it was not about the Judgment beginning. In this history the testing message is: Are you going to come out of Babylon and help build Jerusalem?

So, in each generation when the Time of the End arrives and the prophetic message is unsealed, the prophetic message that is going to accomplish the work of the Everlasting Gospel will be different for each generation.

In the generation of Elijah, which we have looked at, the question was not about Judgment beginning, not about coming out of Babylon to rebuild Jerusalem. It was: Whom are you going to serve, God or Baal?

So, we want to add one other thought here; because, when Peter represents a publican and a Pharisee, he is going to now tell us, he is going to teach us if we are willing to be taught, that this prophetic testing message represented by the increase of knowledge at the beginning of these histories, that it is a three-step testing process. It is the Three Angels' Messages.

Christ's Object Lessons, page 152, says,

> "For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was 'not as other men are.' When Christ on the eve of His betrayal forewarned His disciples, 'All ye shall be offended because of Me this night,' Peter confidently declared, 'Although all shall be offended, yet will not I.' Mark 14:27, 29. Peter did not know his own danger. Self-confidence"—*WOULD THAT BE SELF-EXALTATION?*—"Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord." *Christ's Object Lessons*, 152.

The Everlasting Gospel is a prophetic testing message.

THRICE TESTED

And if you would turn to Mark 14:29-30, it says,

> ". . . [29]But Peter said unto him, Although all shall be offended, yet *will* not I. [30]And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice." Mark 14:29-30 (KJV).

So how many tests, how many opportunities did Peter have not to deny him?

FROM THE AUDIENCE: Three times.

BROTHER PIPPENGER: Three. Peter failed the threefold testing process as he lived out the life of a Pharisee, in prophetic terms.

PROGRESSIVE

It was progressive. Peter's fall was progressive.

A New Life, page 41, says,

> "The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. There is nothing so offensive to God or so dangerous to the human soul as pride and self-

sufficiency."—*THERE IS YOUR G DAL*—"Of all sins it is the most hopeless, the most incurable.

"Peter's fall was not instantaneous, but gradual." *A New Life*, 41.

So, Peter is representing Cain, a Pharisee, who fails the threefold testing process that is the Everlasting Gospel, and it is a progressive testing process.

PETER THE PUBLICAN

But, Peter is a publican. *Acts of the Apostles,* page 515, where Sister White says Peter represents both the publican and the Pharisee.

"At the last meeting of Christ with His disciples by the sea, Peter, tested by **the thrice-repeated question**, 'Lovest thou Me?' (John 21:15–17), had been restored to his place among the Twelve."—

Now Peter is representing the publican, and he is being placed among the Twelve. And what does the Twelve represent?

What do the 12 stones in the story of Elijah represent? The church, the 12 sons of Jacob, the 144,000. The 144,000, the publican, Able are going to go through a threefold testing process in order to be restored to the full image of Christ and placed among the 12, the 144,000.

Continuing on:

—"[he] had been restored to his place among the Twelve. His work had been appointed him; he was to feed the Lord's flock. Now, converted and accepted, he was not only to seek to save those without the fold, but was to be a shepherd of the sheep." *Acts of the Apostles*, 515.

So, what is it that led to his fall? *G da ,* self-exaltation, self-confidence, SELF.

THREE TESTS

Christ's Object Lessons, pages 154, 155, says, speaking of Peter:

"Self-confidence led him to the belief that he was saved, and step after step"—*PROGRESSIVE THERE*—"step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, **'Many shall be purified, and made white, and tried.' Daniel 12:10.** Only he who endures the trial will receive the crown of life. (James 1:12.)" *Christ's Object Lessons*, 154, 155.

Sister White has just tied the testing process represented by Peter—and Peter represents both classes, the publican and the Pharisee—she just tied it into Daniel 12; because, in Daniel 12 is

where we find the increase of knowledge that is the prophetic testing message of the Everlasting Gospel. And in Daniel 12, it is a threefold testing process and she quotes it: "Many shall be purified," there is the first test; "made white," there is the second test; "and tried," (the third test) [see Figure No. 27A].

So, as Peter represents both the publican and the Pharisee, and as in both cases he went through a threefold testing process, Sister White has just now tied him into the threefold testing process of Daniel 12, and Daniel 12 is an illustration of the Millerite History: The First, the Second, and the Third Angels' Messages, three tests.

So, when it comes to the Everlasting Gospel being a prophetic testing message that produces two classes of worshippers, the seed of Christ and the seed of Satan, it is not simply a test; it is a threefold testing process; and, this threefold testing process is life or death.

PURIFIED, MADE WHITE, AND TRIED

THE MILLERITES

Go to Daniel 12. Verse 3 says in Daniel 12,

"[3]And they that be wise"—

And in the margin for *wise* is *teacher.*

—"shall shine"—

And the word *shine* in the Hebrew is *shall teach.*

> —"[3]And they that be [teachers] shall [teach] as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. [4]But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:3-4 (KJV).

And we have already discussed, I believe here in the past, the *running to and fro,* as identified in Amos 8:11-14, is the running to and fro in God's Word.

Okay. At the Time of the End in 1798, when the Book of Daniel was unsealed, there was an increase of knowledge, and there was going to be a class represented by Able, represented by the publican, that are going to begin to search God's Word to understand this increase of knowledge.

Verse 9:

> —"[9]And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end."—*UNTIL 1798*—"[10]Many shall be purified, and made white, and tried;"—

When it is unsealed in 1798, there is going to be a threefold testing process: you are either going to deny your Lord three times before the cock crows thrice, or you are going to identify in each of those three tests that you love Him.

—"[10]Many shall be purified, and made white, and tried; but the wicked shall do wickedly:"—

Who are the wicked? That is Cain; that is the Pharisees.

—"and none of the wicked shall understand." Daniel 12:9-10 (KJV).

What will they not understand? The increase of knowledge, the prophetic gospel. They will not understand the prophetic testing message. They will not understand the three-step prophetic testing message. They will not understand the Three Angels' Messages of Revelation 14.

But, the wise shall understand.

How important is this understanding? If you will, just go to the next book in the Bible, Hosea 4:6. All the prophets agree with one another. It says,

"[6]My people are destroyed"—*DESTROYED?*—"My people are destroyed for lack of knowledge:"—

If you do not have this knowledge, you are destroyed.

—""because thou hast rejected knowledge,"—

It is not something that you just casually walk past. You are going to openly reject it.

—"because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6 (KJV).

And the idea that the wicked are not going to be a priest connects with the covenant. When the Lord enters into covenant with the people, He makes them priests.

And in these processes [referring to Figure No. 27A], it is all about entering into covenant with God. So, if you reject this increase in knowledge, you reject this three-step prophetic testing message that is the Everlasting Gospel, and you are entering into the covenant of Death as Isaiah says in chapter 28, and rejecting the covenant of life where you were to have been a priest in the Kingdom of Christ.

So, if you go back to your notes now, in *Review and Herald,* October 31, 1899, it says,

"Many who went forth to meet the Bridegroom under the messages of the **first** and **second** angels, refused the third, **the last testing message**"—

So, before we go any further, we know that the Millerite History is a fulfillment of the parable of the Ten Virgins. And, Sister White is talking about the First Angel's Message that is empowered on August 11, 1840; the Second Message arriving in June of 1842; and, the Third Message arriving on October 22, 1844. And one of the things that she teaches us in this statement is that these are all tests. They rejected the last testing message; therefore, all three of them are tests.

—" Many who went forth to meet the Bridegroom under the messages of the **first** and **second** angels, refused the third, **the last testing message** to be given to the world, and a similar position will be taken when the last call is made.

"**Every specification of this parable should be carefully studied**. We are represented either by the wise or by the foolish virgins." *Review and Herald*, October 31, 1899.

We are represented either by the wise or the wicked in Daniel 12. We are represented either as the Pharisee or the publican; as, Cain or Abel; the mark of the beast or the Seal of God.

FIRST MESSAGE: PURIFIED
SECOND MESSAGE: MADE WHITE
THIRD MESSAGE: TRIED

How do we get into that condition, either the Seal of God or the mark of the beast? Based upon how we respond to the threefold prophetic testing message that begins at the Time of the End when there is a prophecy unsealed that is going to test that generation.

SIN; FIRST ANGEL'S MESSAGE; PURIFIED
RIGHTEOUSNESS; SECOND ANGEL'S MESSAGE; MADE WHITE
JUDGMENT; THIRD ANGEL'S MESSAGE; TRIED

So, in your notes you will see that the First Angel's Message in the terminology of Daniel 12 is where you are purified; in the terminology of Daniel 12, the Second Angel's Message is where you are made white; and, the Third Angel's Message is where you are tried, in the terminology of Daniel 12.

Go to John 16:8, because all of this is the work of the Holy Spirit. John 16:8 says—let us start in verse 7.

"[7]Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go no away, the Comforter will not come unto you; but if I depart, I will send him unto you."—

Now, Jesus in the Bible is the Sent of God; but, it is worth noting at some point in our studies, in this particular study, we will get to the point where we identify that the Holy Spirit is also sent. And Jesus is saying that right here. Let us just put that in the record. It will be a long time before we dredge that one back out.

Verse 8, speaking of the Holy Spirit, it says,

—"And when he"—*THE HOLY SPIRIT*—"is come, he will reprove the world of sin, and of righteousness, and of judgment: . . . ."

And this is this identical three-step process: sin, righteousness, judgment. The judgment that He is going to reprove the world of is the "trying" that is represented in Daniel 12:10.

"Made white" is made white with the righteousness of Christ. That is *righteousness.*

And, "convicted of sin" brings you to the foot of the cross where you can be purified.

COURTYARD; SIN; FIRST ANGEL'S MESSAGE; PURIFIED
HOLY PLACE; RIGHTEOUSNESS; SECOND ANGEL'S MESSAGE; MADE WHITE
GLORIFICATION; MOST HOLY PLACE; JUDGMENT; THIRD MESSAGE; TRIED

Go to Psalm 77:13.

If you are not seeing this: that the whole Bible is agreeing with the premise that we are making, then you are not seeing.

"John" 77:13 says,

FROM THE AUDIENCE: Brother Jeff, did you mean Psalm 77?

BROTHER PIPPENGER: Yes. What did I say?

FROM THE AUDIENCE: You said "John 77."

BROTHER PIPPENGER: I said John? I meant Psalm, Psalm 77:13.

If you can find John 77, let me know. All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Psalm 77:13 says,

"[13]Thy way, O God, *is* in the sanctuary: who *is* so great a God as *our* God?"

And the Sanctuary is this same three-step testing process. It is the courtyard where you are convicted of sin and purified. It is the Holy Place, where you are made white and given the righteousness of Christ. It is the Most Holy Place where you are tried and judgment is accomplished. There are no accidents in God's Word.

JUSTIFICATION; COURTYARD; SIN; FIRST MESSAGE; PURIFIED
SANCTIFICATION; HOLY PLACE; RIGHTEOUSNESS; SECOND MESSAGE; MADE WHITE
GLORIFICATION; MOST HOLY PLACE; JUDGMENT; THIRD MESSAGE; TRIED

The theological terms that correspond with this three-step process is if you accept the first attribute of the First Angel's Message and fear God, then you come into the courtyard, you come to the foot of the cross, you confess your sins and you are purified and you are justified.

If you accept the second attribute of the First Angel's Message where you are going to give glory to Him, you move into the Holy Place where you enter into the process of sanctification. You are made white and you possess His righteousness, and in so doing you are going to give glory to Christ.

And if you accept the third premise of the First Angel's Message and understand that it is the hour of God's Judgment and you are prepared for that [having accepted the first and second attributes of the First Angel's Message], you enter into that judgment. You are tried, and that takes place in the Most Holy Place and it is there that you are glorified.

The Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a prophetic testing message that is a three-step prophetic testing message.

THE CLOSED DOOR

The same quote that we just read a minute ago:

> "Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world. . . .
>
> "The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut**." *Manuscript Releases*, volume 16, 270.

The door is shut at the third waymark. ". . . every specification should be carefully studied," that is what Sister White just said, and then she takes one of those specifications and emphasizes it: "A time will come when the door will be shut." And we know that on October 22, 1844, the door was shut in the Holy Place and, consistently when we look at these Reform Movements, we see the closing of the door right here on the third waymark. This is something that Adventism refuses to assimilate into their understanding: "I don't want to hear about the closing of probation at The Sunday Law," which is our third waymark. They want to hear a peace and safety message that will tickle their itching ears.

But, in every generation all of these messages are a closed-door message. Noah's message was the door of probation is closing. Elijah's message is the door of probation is closing.

Did probation close for the prophets of Baal on the third waymark? It sure did.

Did probation close for the Egyptians on the third waymark? Yeah, it sure did.

Judgment is always emphasizing this closed door.

THE WHEAT AND THE TARES MANIFESTED

Notice *Christ's Object Lessons,* page 123.

> "Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for **a final separation**."—

And notice what she says.

> —"Again, these parables teach that there is to be **no probation after the judgment**. **When the work of the gospel is completed, there immediately follows the separation between the good and the evil**, and the destiny of each class is forever fixed." *Christ's Object Lessons*, 123.

This history here [indicating the Millerite History in Figure No. 26A] is the history of the Everlasting Gospel. This history ends with the third test which is judgment; and, at judgment the door closes, and when the door closes there is no more probation. Their character is fixed for eternity.

WHEAT & TARES

Now, she did not say the wise and foolish virgins there; she said the good and bad fish, and the wheat and tares. So, for those of you that want to avoid the reality of this, we have this quote here in your notes:

> "Let both tares and wheat grow together until the harvest. Then it is **the angels that do the work of separation**." *Selected Messages*, book 2, 69.

I am not quite to the thought that I was leading up to yet, but *Selected Messages,* book 2, page 69, "Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation."

These are the First, Second, and Third Angels in Millerite History; and, in every one of these histories these waymarks these can be the First, Second, and Third Decrees [in the history of Cyrus and the Three Decrees], but you can still understand that these three Decrees are paralleling the Angels. And it is this three-step testing process that does the work of separation. What separates are the work of the Angels, the work of the First, Second, and Third Angels. It does the work of separation. It is how you respond to this three-step testing process that separates you out or separates you in that it gives you the mind of Christ or the mind of Satan.

Okay. We are still talking about the wheat and tares. In *Manuscript Releases,* volume 5, page 425, it says,

> "I then saw **the third angel**. Said my accompanying angel, 'Fearful is his word, awful is his mission. **He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner**.' These things should engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, 'Let the mind cease to dwell on things of no profit.'" *Manuscript Releases*, volume 5, 425.

I have removed a quote from there. I usually have a quote in there where she compares the wheat and tares with the wise and foolish virgins, and that, I have evidently, taken it out of my notes.

In any case, there is no probation after the judgment. After the third waymark the door is closed, both classes are demonstrated—the class of Cain, the class of Abel—and the Third Angel is the one that selects the wheat from the tares. This is where the separation process is accomplished.

And I want to read the last thought to segway into the next thought.

I am going to read this again, now. That was in the terms that I was pointing out that when the door closes at the third test, this is the judgment. There is no probation after the judgment. It is here where the two classes are separated.

But now I want to pull another thought out of this *Manuscript Releases,* volume 5, page 425, in order to go into our next consideration.

> "I then saw **the third angel**. Said my accompanying angel, 'Fearful is his word, awful is his mission."—

There are three places where you will find this quote in the writings of the Spirit of Prophecy. Two of those places it says *work.* In this place it saw *word*. I read it as *work.* Typo or whatever, "Fearful is his word, awful is his mission," I can see that; but, "his work" is referenced in two other places and it makes more sense to me.

> —"'Fearful is his [work], awful is his mission. **He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner**.' These things should engage the whole mind, the whole attention."—

Now, here is what I want you to see here, the next couple of sentences.

> —"Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, 'Let the mind cease to dwell on things of no profit.'" *Manuscript Releases*, volume 5, 425.

The Mystery of Iniquity

We are now going to add another waymark into these histories, and this waymark is The Mystery of Iniquity.

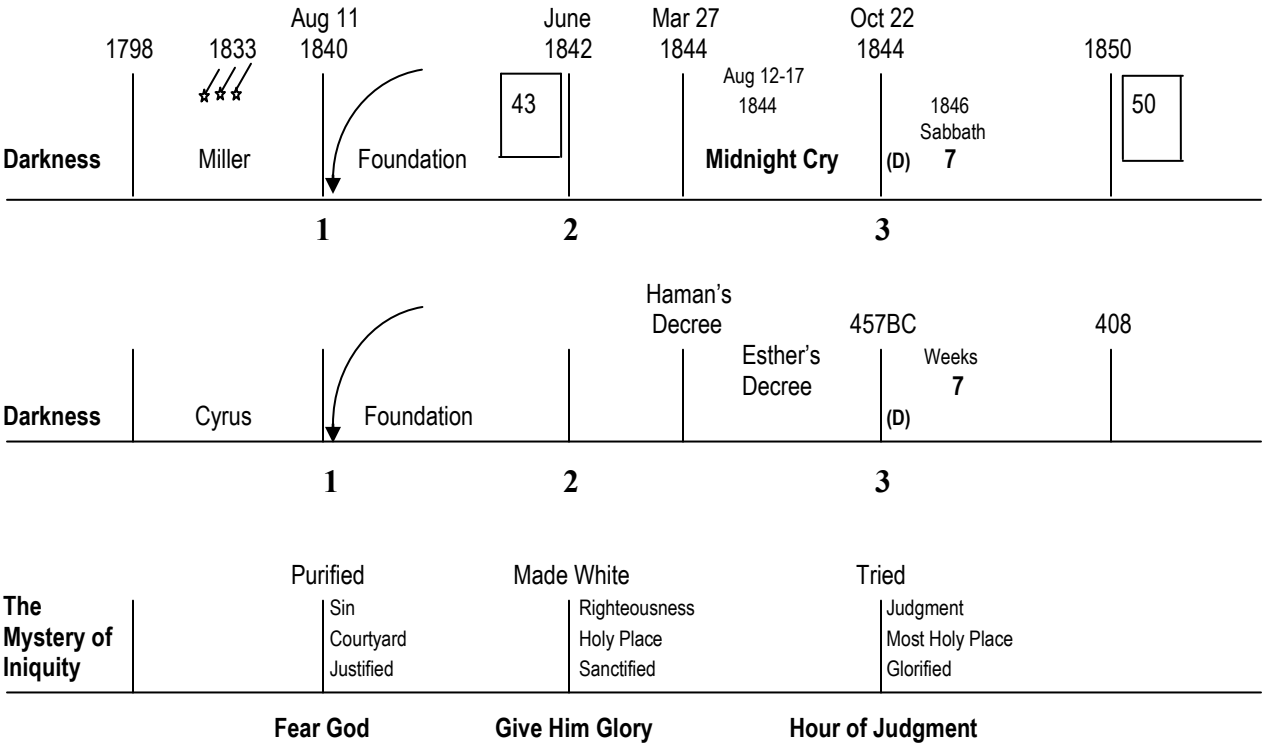


Figure No. 27B.

In each of these histories, while there is a work being accomplished from above, Satan is accomplishing a work from beneath. And we are going to try to show you the way that Satan accomplishes his work is by mixing the two seeds, by mingling the two seeds, by mingling truth with error.

So, when you read this last statement where she said, "I was shown the necessity of not worshipping with those people that are teaching error, she is pointing to the danger of getting drawn in to the Mystery of Iniquity. The Mystery of Iniquity is the mingling truth with error.

And one of the things about the Mystery of Iniquity, and most Adventists would understanding this even though they may never have thought it through before, when Paul addresses the Mystery of Iniquity in Thessalonians 2:7 he says, "For the mystery of iniquity"—

FROM THE AUDIENCE: ". . . doth already work: . . . ."

BROTHER PIPPENGER: —"doth already work: . . . ." Everyone knows that, and that is one of the characteristics of the Mystery of Iniquity.

And here [the Millerite History in Figure No. 27B] is a Reform Movement; but, before the Reform Movement, there is always a darkness and it is in this darkness where the Mystery of Iniquity begins to work, and this is the part most Adventists know.

Sister White teaches us plainly that there is something that precedes the genuine. What precedes the genuine?

FROM THE AUDIENCE: The counterfeit.

BROTHER PIPPENGER: The counterfeit. The counterfeit is the Mystery of Iniquity.

So, ". . . the mystery of iniquity doth already work." The Mystery of Iniquity is something that begins in the time period, in the waymark, of darkness; and, the Mystery of Iniquity is the power from beneath that is going to seduce these generations to reject the truth when there is a power from above coming down, providing them with the truth.

Now, we are going to look at the Mystery of Iniquity as a waymark as we close.

And I have a rather long passage from *Manuscript Releases,* volume 18, pages 18 through 36; and, in my defense for a rather long passage, I want you to know that I cut out a whole lot of it. It was a big passage! Okay?

> "By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people."—

Who has been distinguished in Bible prophecy for persecuting God's people? Rome, Pagan and Papal; Babylon; and Egypt.

Where does our worse persecution come from?

FROM THE AUDIENCE: Within the church.

BROTHER PIPPENGER: Within the church it has been distinguished, too.

> —"By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people. **All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history."—**

We are being specifically told here to understand the Mystery of Iniquity.

Continuing on:

> —**"**God's presentation of the detestable works of the inhabitants of the ruling powers of the world who bind themselves into secret societies and confederacies, not honoring the law of God, should enable the people who have the light of truth to keep clear of all these evils. More and more will all false religionists of the world manifest their evil doings;"—

More and more because it is progressive, all false religionists will manifest their evil doings."

Were the Pharisees false religionists?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes.

Are there Pharisees in Adventism? Yes. More and more will ALL false religionists, not just Rome, the Papacy, or the Globalists at the United Nations but the Lord is bringing this to a close. The Lord is bringing it to the Second Coming of Christ; and, when He comes there are only going to be two classes of worshippers, and it does not matter where you are a false religionist at, you are going to continue to develop more and more the mind of Satan or, contrary-wise, the mind of Christ.

> —"More and more will all false religionists of the world manifest their evil doings; for there are but two parties, those who keep the commandments of God and those who war against God's holy law. . . .
>
> "**The enmity between the seed of the woman and the serpent is clearly defined by the Lord**."**—**

So, Sister White is tying this Mystery of Iniquity into this supernatural work of placing enmity between two classes of worshippers.

Then she is going to quote from Genesis, and there is a snippet in there that I want you to see.

> —"The enmity between the seed of the woman and the serpent is clearly defined by the Lord. 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' 'And unto Adam He said, Because **thou hast**"—*WHAT?*—"**hearkened unto the voice of thy wife**,"—

This is the very essence of spiritualism. It is placing man's word, or Satan's word, above God's Word. And Eve's word was man's word, and he (Adam) placed it above God's Word. That is spiritualism. He went into spiritualism at that point in time.

> —"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the

field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'

"**By following his own way**, by acting in harmony with Satan's temptations and in opposition to the known will of God, man vainly attempted to **elevate and bless himself**."—

What is *elevate?* Self-exaltation!

—"Thus **he gained an experimental knowledge of disobedience to God's commandments**. Thus he knew good and evil; thus he lost his fidelity and loyalty to God and opened the floodgates of evil and suffering to the whole human family. How many today are making the same experiment! When will man learn that the only means for his safety is through a full confidence in a 'thus saith the Lord'?

"**Satan is seeking to intrude his own inventions**"—

Okay. There are things that Satan is seeking to intrude—now, remember, she has already said in this passage, we all need wisdom to search out the Mystery of Iniquity that plays such a large role here at the end of the world, and now she is going to give us some information.

—"**Satan is seeking to intrude his own inventions upon the children of God through human methods.** He is seeking to be received as God, or even to be placed above God."—

I am going to tell you right now, what we are going to show you are his human inventions. It is called the "false system of education.' The false system of education is the human methods that he accomplishes the Mystery of Iniquity.

And now she is going to give us some historical background for this Satanic principle.

—"In changing the Sabbath to the first day of the week, he leads men to disbelieve God's declarations, and so to regard their own ways and plans that they appear exceeding wise in their own eyes and in their perverted judgment. **Through human policy he leads men to regard the expressed commandments of God as of less force than human tradition**,"—

He is placing tradition above the commandments of God.

—"and to regard a deviation from that law which is always holy and just and good, as of little account."—'*THOU SHALL NOT SURELY DIE: . . .*'—"He sees that by thus preventing human agencies from walking as obedient children in harmony with God, he can hinder the accomplishment of God's work in our world.

"But **Satan's connivings**"—*WITH HIS CONNIVINGS*—"**with human agencies who stand in responsible positions are just as much to be feared and shunned now after the experiment of sin has been tried, as it was in the case of our first parents**."—

Let me read that again. It is talking about the Mystery of Iniquity. It is talking about him intruding his own inventions through human methods.

Then she says,

> —"But **Satan's connivings with human agencies who stand in responsible positions are just as much to be feared and shunned now after the experiment of sin has been tried, as it was in the case of our first parents.** I am instructed to say that the men who are placed in positions of responsibility in the work of God have **overestimated their right to control others**. The position a man occupies does not change his character. Some have seemed to feel that they must devise for churches and for sanitariums and that there was to be **no questioning of their judgment.** Let them learn of Jesus at every step. He should be the chief authority for every man.
>
> "The One who has often been our Instructor says, 'How hard it is for man to walk humbly with his God, in a contrite spirit taking God's way and rejecting Satan's propositions which seem to present great worldly advantages.' **The influence of man's having his own way in the place of firmly standing on the solid foundation that God alone has laid, has been repeated over and over again.** Refusing to walk in the straight paths that God has signified will bring them to **confusion** and will not teach wisdom to others who have the same test and trial. When will man learn that **God is God, and not a man that He should change**?"—

Continuing on:

> —"Some who have departed from the right way have been in a continual fever to grasp responsibilities that God has not laid upon them. God calls upon every minister and every physician to maintain the simplicity of the truth. The Son of God who is revealed in both the Old and New Testaments is the Saviour of our world today. From Him every medical missionary is to receive his training. Unless he shall separate himself from the prince of the power of the air, he will mislead souls who have confidence in him. **Let all beware of men who are so educated and uplifted that their plans cannot be understood by the common people.**
>
> "**The intrigues of sin surpass infinite conception**."—

That is a pretty profound statement from someone that did not even make it out of grade school.

> —"The intrigues of sin surpass infinite conception. Every calamity, every suffering and death, is an evidence not only of the power of evil but of the truth of the living God. Having known the truth, the word of the living God, which abideth forever, and which through obedience gives life, man's weakness in conforming to Satan's ingenuity is surpassingly strange. All who are taught of God recognize Christ as His Son. **All who disbelieve the known declarations of God demonstrate the popularity of sin, and are not working on the side of life and immortality which are brought to light through perfect sanctification of**

the truth. Unless they make a change in character, in words, and in spirit, souls will be lost.

"There is no middle path to Paradise restored. The message given to man for these last days is not to become **amalgamated with human devising**."—

What does *amalgamated* mean? Two things joined together that are not supposed to be joined together. And the message for the last days is not supposed to be combined with human thought; because, if it is, it becomes spiritualism. God's Word is God's Word. When it is combined with or overruled with satanic words, that is spiritualism.

—"The message given to man for these last days is not to become amalgamated with human devising. We are not to lean upon the policy of worldly lawyers. We must be humble men of prayer, not acting like those who are blinded by Satan's agencies.

"Many have a faith, but not a faith that works by love and purifies the soul. Saving faith is not simply a mere belief of the truth. 'The devils also believe, and tremble.' The inspiration of the Spirit of God gives to men a faith that is an impelling power that molds character, and leads men higher than mere formal actions. The words, the actions, and the spirit are to bear testimony to the fact that we are followers of Christ.

"The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may **turn from heaven's light to human wisdom**."—

There are your two choices: heaven's light or human wisdom. To turn to human wisdom is spiritualism.

—"Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. God will not be mocked. A departure from Him has been and always will be followed by its sure results. The commission of acts that displease God will, unless decidedly repented of and forsaken, instead of seeking to justify them, lead the evildoer on step by step in **deception** till many sins are committed with impunity. All who would possess a character that would make them laborers together with God and receive the commendation of God, **must separate themselves from the enemies of God, and maintain the truth which Christ gave to John to give to the world**." *Manuscript Releases*, volume 18, 30–36.

This is the second place where you are supposed to separate; and, the reason you are supposed to separate is because in these histories, the Mystery of Iniquity is at work, and the Mystery of Iniquity is the work of Satan in placing human words above God's Word. And when that takes place, you have just entered into spiritualism.

And you will notice that she says that we all need wisdom to understand the Mystery of Iniquity that plays such a large part in the close of this Earth's history. And then what does she talk about? Men in responsible positions that place their word above God's Word.

In 1 Samuel—and this is in your notes—1 Samuel 15:22-29 we have this classic example and definition of *spiritualism,* when King Saul disobeyed. It says,

> "[22]And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. [23]For **rebellion *is as* the sin of witchcraft**, and stubbornness *is as* iniquity and idolatry. **Because thou hast rejected the word of the LORD**,"—

You reject the Word of the Lord, what do you enter into? Witchcraft, spiritualism, rebellion.

> —"Because thou hast rejected the word of the Lord, he hath also rejected thee from *being* king.
>
> "[24]And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. [25]Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD."—

What is Saul blaming it on? His fear of the people.

Who else blamed it on the people—the classic example?

FROM THE AUDIENCE: Adam.

BROTHER PIPPENGER: He blamed it on his wife.

But, who else blamed it on the people? Aaron, **Aaron.** Aaron ultimately blamed it on the people. And you have got to know that because at some point in time we are going to deal with Aaron blaming it on the people. It was from the pressure that was brought about by the people that caused Aaron to make a Sunday Law. But, the foundational message of that history, when Moses comes back to Egypt, he gives the foundational message for that history. What was it? The Sabbath. He says, "We are not keeping Sabbath. We have got to keep Sabbath."

And because Moses lays the foundation right here [at the first waymark] of that history of Moses, Pharaoh says, "Well, you are going to keep up the same amount of bricks, and you are going to gather your own straw."

So, when Aaron is building a golden calf, what is he rejecting? The foundation, a leader turning away from the foundation because of the people. Put that in mind. History repeats.

> —"[26]And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.
>
> "[27]And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. [28]And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou."—

What is that? Can anyone guess what that is? Give it a guess. What is that? That is the parable of the vineyard. **That is the parable of the vineyard**.

Saul was given a vineyard to work, and he did not do the work and it was going to be taken away from him and given to others that would bear the fruits thereof.

—"[29]And also the Strength of Israel will not lie nor repent: for **he *is* not a man, that he should repent**." 1 Samuel 15:22–29 (KJV).

That is the same thought from the previous passage from Sister White.

So, rebellion is self-exaltation. Placing your word above God's Word is witchcraft; it is spiritualism.

And, of course, the strong delusion of 2 Thessalonians that overtakes Seventh-day Adventists at the end of time is all prefigured here. But, the reason that Seventh-day Adventists get to the third test, The Sunday Law, and are receiving the strong delusion of spiritualism is because they failed a progressive testing process of three steps. And the influence, the power that comes from beneath that helps to lead them into those wrong choices when there is a power from above coming down is the Mystery of Iniquity.

And the Mystery of Iniquity doth already work. It begins well before the reform line begins.

The false teachings that contributed to the Protestants [in the Millerite History] rejecting the First Angel's Message, they came from the heritage of the captivity in Catholicism for 1260 years, had inbred into the Protestants preconceived ideas that prevented them from understanding the message. It is that way in every history. When Jesus comes on the scene, it is the education of the Greeks that had been inculcated into the Jews that prevented them from seeing this message.

The reason that the children of Israel had to wander 40 years in the wilderness until they all died is that the Lord brought them out of Egypt; they were holding on to these false ideas that they had learned while they were in Egypt for centuries.

Mingling the Seeds

In Genesis 6:1-5, the point of reference for this Mystery of Iniquity can be noted.

"[1]And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, [2]That the sons of God"—

Who are the sons of God? Who are they, they sons of who? They are the sons of Seth. They are the seed of Christ.

—"[2]That the sons of God saw the daughters of men"—

Who are the daughters of men? The seed of Cain, the daughters of Cain.

—"[2]That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose."—

As soon as they do this, **as soon as they do this**, as soon as there is a mingling with the satanic seed with the Holy seed comes the next verse which says,

—"[3]And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years."—

Okay. Now the Lord says, "That's it! We are going to introduce a prophetic testing message to produce these two classes of worshippers because the corruption has begun." It is the Mystery of Iniquity.

> —"[4]There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.
>
> "[5]And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually." Genesis 6:1–5 (KJV).

Sister White comments on this. She says, in *Patriarchs and Prophets,* page 81,

> "Upon receiving the curse of God, Cain had withdrawn from his father's household. He had first chosen his occupation as a tiller of the soil, and he now founded a city, calling it after the name of his eldest son. He had gone out from the presence of the Lord, cast away the promise of the restored Eden, to seek his possessions and enjoyment in the earth under the curse of sin, thus standing at the head of that great class of men who worship the god of this world. **In that which pertains to mere earthly and material progress, his descendants became distinguished.** But they were regardless of God, and in opposition to His purposes for man. To the crime of murder, in which Cain had led the way, Lamech, the fifth in descent, added polygamy, and, boastfully defiant, he acknowledged God, only to draw from the avenging of Cain an assurance of his own safety. Abel had led a pastoral life, dwelling in tents or booths, and the descendants of Seth followed the same course, counting themselves 'strangers and pilgrims on the earth,' seeking 'a better country, that is, an heavenly.' Hebrews 11:13, 16.
>
> "**For some time the two classes remained separate**. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from **their contaminating influence**, withdrew to the mountains, and there made their home. **So long as this separation continued, they maintained the worship of God in its purity**. But in the lapse of time they ventured, little by little, **to mingle** with the inhabitants of the valleys. This association was productive of the worst results. 'The sons of God saw the daughters of men that they were fair.' The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. **Mingling with the depraved, they became like them** in spirit and in deeds; the restrictions of the seventh commandment were disregarded, 'and they took them wives of all which they chose.' The children of Seth went 'in the way of Cain' (Jude 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord. Men 'did not like to retain God in their knowledge;' they 'became

vain in their imaginations, and their foolish heart was darkened.' Romans 1:21. Therefore 'God gave them over to a mind void of judgment.' Verse 28, margin. Sin spread abroad in the earth like a deadly leprosy." *Patriarchs and Prophets*, 81.

Okay. We see Noah coming. We see the reform movement of Noah coming, and before the reform movement of Noah comes there is a mingling of the holy seed and the unholy seed, the mingling of the two classes. And this is the Mystery of Iniquity.

When it comes time for Noah's message, the prophetic testing message of which if you are living at that time you have to make a choice, you have to overcome the influences that have been given to you through this mingling process that preceded Noah's message. This is the Mystery of Iniquity that doth already work.

Prophets and Kings, beginning at page 619, it says,

"Very soon thereafter a few of the chief men of Israel approached Ezra with a serious complaint."—

This is this history [referring to the history of the Three Decrees of Figure No. 27B]. Ezra is the Third Decree. Okay?

Ezra comes in the Third Decree. Now notice this complaint.

—"Very soon thereafter a few of the chief men of Israel approached Ezra with a serious complaint. Some of 'the people of Israel, and the priests, and the Levites' had so far disregarded the holy commands of Jehovah as to **intermarry** with the surrounding peoples. 'They have taken of their daughters for themselves, and for their sons,' Ezra was told, 'so that **the holy seed have mingled themselves with the people**' of heathen lands; 'yea, the hand of the princes and rulers hath been chief in this trespass.' Ezra 9:1, 2.

"In his study of the causes leading to the Babylonish captivity,"—

Now, they are on this side of the Babylonish captivity [referring prior to the First Decree within the period of Darkness]. Here is the Babylonish captivity, but Ezra has studied what caused them to be carried into Babylon—that is what Sister White is saying—what caused them to go into Babylon in the first place.

—"In his study of the causes leading to the Babylonish captivity, Ezra had learned that **Israel's apostasy was largely traceable to their mingling with heathen nations**."—*THAT IS THE MYSTERY OF INIQUITY*—"He had seen that if they had obeyed God's command to keep separate from the nations surrounding them, they would have been spared many sad and humiliating experiences. Now when he learned that notwithstanding the lessons of the past, men of prominence had dared transgress the laws given as a safeguard against apostasy, his heart was stirred within him. He thought of God's goodness in again giving His people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at their ingratitude. 'When I heard this thing,' he says, 'I rent my

garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.'" *Prophets and Kings*, 619–620.

He understood the Mystery of Iniquity and what it does. It destroys God's people, and it is accomplished by the mingling of the holy seed with the unholy seed and it comes before a Reform Movement because the Mystery of Iniquity doth already work and the counterfeit always precedes the truth.

Signs of the Times, April 22, 1886:

> "God gave to Abraham and to his seed the rite of circumcision as a token that he had separated them from all other nations as his peculiar treasure. By this sign, they solemnly agreed to fulfill the terms of the covenant made with Abraham and repeated to Isaac and Jacob. But the descendants of Abraham departed from the worship of the true God, and transgressed his law. **They mingled with the nations who had no knowledge or fear of God before their eyes, and gradually imitated their customs and manners**, until God's anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts." *Signs of the Times*, April 22, 1886.

This is from *Pamphlets,* 004, page 11:

> "Satan is busily laying his plans for the last mighty conflict, when all will take sides. . . .
>
> "Listen to the voices, mark the powers, that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them; but they are trampling under their feet the law of Jehovah. Their garments are stained with the blood of souls. Multitudes are sacrificing to devils. Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan's altar. Listen to the music, to the language, **called higher education**. But what does God declare it?—**The mystery of iniquity**." *Pamphlets*, 004, 11.

Higher education is the Mystery of Iniquity.

One more quote from *Fundamentals of Christian Education,* pages 535 – 536:

> "The Son of God was rejected by those whom He came to bless. He was taken by wicked hands and crucified. But after He had risen from the dead, He was with His disciples forty days, and in this time He gave them much precious instruction. He laid down to His followers the principles underlying the **higher education**. And when He was about to leave them and go to His Father, His last words to them were, 'I am with you alway, even unto the end of the world.'
>
> "To many who place their children in our schools, strong temptations will come, because **they desire them to secure what the world regards as the most essential education**. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of

all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the word of God, and they will be safe. **We are going to be greatly scattered before long, and what we do must be done quickly**."—

Did you get that last sentence?

—"We are to be greatly scattered before long, and what we do must be done quickly.

—"The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. **Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings**. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell **you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done**.

"Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles of the word of God, will accept common ideas, and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life." *Fundamentals of Christian Education*, 535–536.

So, what we are dealing with here is these reform lines, and we have just finished putting one more waymark in all of the reform lines. And the waymark that we have put in is the Mystery of Iniquity, and the Mystery of Iniquity is the work of Satan to deceive God's people in the testing time of the Three Angels' Messages, of the Three Decrees, whatever history you are dealing with.

And the way that Satan accomplishes the Mystery of Iniquity is through the introduction of a false educational system. Of course, this false educations system came into Adventism at the beginning of the 20th Century, and we are now suffering from the fruits of that; and, it is nothing more than the Mystery of Iniquity that is establishing the religion that is known as spiritualism in our midst.

So, we want to have this as we go through these reform lines so that we can see that one of the waymarks that contributes to this process of the Everlasting Gospel, the separation, the development of the two classes, is that there is a power that comes from above, comes down out of Heaven from above; but, at the same time Sister White says there is a power that works from beneath and that power is the Mystery of Iniquity, and that power gets started before the Reform Movement because the Mystery of Iniquity doth already work.

Shall we pray?

Benediction: Heavenly Father, we understand that we are living in terrible times in terms of the educational system that is in the world and that is in the Church. Even if the educational system in the Church had not been corrupted so long ago, we have the other educational system that confronts Adventism that is known as the television. In either case, they are breeding spiritualism among our youth and among our people. This is nothing more than one of the waymarks of a Reform Movement. It is the effort of Satan to develop in us habits that allow us to easily place our word above God's Word at a very time where we need to have full and complete confidence in your Word. We ask that as we study these things we see the necessity for ourselves individually to shake off these traditions and customs that have been bred in us through our culture, through our past lives, that we may be firmly upon that platform that is built upon the Rock and not find ourselves in the near future upon that platform that is built upon the sand. We thank you for being with us in these morning worships. We ask for your continued blessing upon the LiveStreaming and the recordings that we are doing. And be with us throughout the rest of this day, we ask in Jesus's name. Amen.

HABAKKUK'S TWO TABLES #12

Presentation by Jeff Pippinger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning to continue our consideration of the repetition of the reform lines in sacred history; and, we ask that you would further open our understanding to these truths that we might be able to recognize the significance of these things at the end of the world. To take up our study, we would ask that you would grant us the presence of your Holy Spirit, that you would send holy angels to fill the empty places in this room and that you would prepare our vessels by forgiving our sins that we might receive the outpouring of the Latter Rain as you open your Word to our understanding. Take control of the words and the thoughts that I attempt to convey. I ask that you overrule them for your glory and honor. Touch my lips with a coal from off the altar and allow me to participate in the work of sending the golden oil onward to those that are willing to see it and receive it. We thank you for all these things in Jesus's name. Amen.

BROTHER PIPPINGER: Before we start, just by point of reference, we a few presentations ago recommended to look at an interview that was done by Bill Campbell with a student from Oakwood College, and that interview is now making its way through the websites. And other students from Oakwood College are claiming that his interview is not correct, but I do not know how they could possibly claim that unless they have come under the influence of Spiritual Formations.

In any case, on the website where you are downloading the notes for these presentations, if you choose to, there is a paper that is derived from the application for Oakwood College from the 2011 – 2012 Year. It is just a couple of pages of many, many pages; but, you can see that what this brother is saying is valid, that they are teaching the spiritual techniques of Ignatius Loyola there at the college which is Spiritual Formations, which is spiritualism, which is witchcraft.

There is other evidence of this. These other students that are protesting this is not valid have not investigated the environment of Adventism today. This is well documented.

One other thing, we are going to get to a point, Lord willing, where we talk about the time of the end at the time of Moses. And we also have put on a piece of paper, one sheet, on the website that you can download that will give you the breakdown of the time prophecy of Abram's 400 or 430-year time prophecy, however you want to identify it, to show that the birth of Moses was a fulfillment of prophecy.

What we are doing is continuing our study of the reform lines. We are moving slowly, and that is all right. And we have gone through the beginning of the 2300-year prophecy, when the Three Decrees were proclaimed that began the 2300-year prophecy; and, we have gone through the end of the 2300-year prophecy when the Three Angels' Messages came into history. And we have found that the history that starts the 2300-year prophecy is a perfect parallel to the history that ends the 3000-year prophecy, and this is an attribute of Christ in His work of illustrating the end from the beginning.

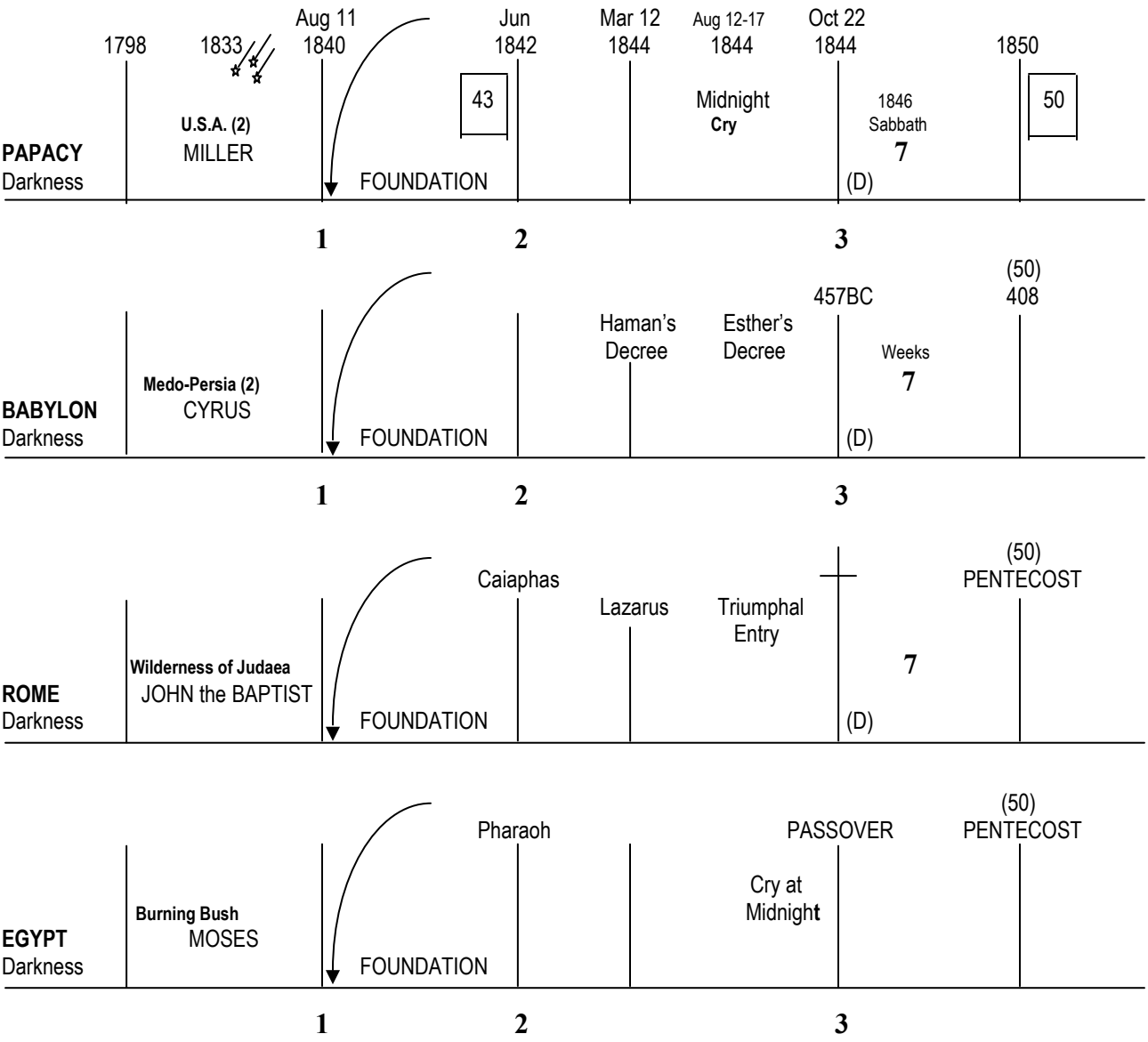


Figure No. 28A.

In the middle of the 2300-year prophecy, this [the history of the Three Decrees and Cyrus] being the beginning and this [the history of the Millerite Reform Movement] being the end, we have the reform line that takes place in the time of Christ; and, we are going to start there this morning.

But, the reform line that is fulfilled in the time of Christ, with John the Baptist and the cross, is the end of Ancient Israel. So, we are going to go back to the beginning of Ancient Israel with Moses and show that the beginning of Ancient Israel with Moses is identical to the end of Ancient Israel with Christ; and, we will find that both of these reform lines represent Ancient Israel and Ancient Israel is going to illustrate spiritual Israel and spiritual Israel is the Millerite History and the history that we are living in today.

So, we are beginning to put in place several arguments that can be approached from different angles, one angle being that all the reform lines—whether a beginning or an ending of a

reform line—all the reform lines parallel the other reform lines; but, also, that Jesus illustrates the end from the beginning.

You will find that although all four of these reform lines and the other reform lines parallel each other, you will find that at the beginning of Ancient Israel and at the end of Ancient Israel, in spite of the fact that they parallel each other, these two lines [the history of Christ and the history of Moses] will have specific parallels that will not be manifested so directly as other ones.

By that I mean that you have Passovers paralleling the cross perfectly. You have Pentecost in the time of Moses paralleling Pentecost in the time of Christ. The Time of the End for Moses is his birth. The Time of the End for Christ is His birth. You will have those kinds of parallels that you will note in the prophecies that begin and end. This is why the beginning of the 2300 period you have a captivity in Babylon; at the end, you have a captivity in spiritual Babylon.

You have Miller being the one that formalizes the message; he does it in the United States, and the United States is a twofold power. It has two horns, Republicanism and Protestantism.

Cyrus, who is typifying Miller, he understands his message in Medo-Persia, a two-horn power. Okay?

And there is more to be said about this, but there are certain characteristics about this line [of the Three Decrees in the history of Cyrus] that are reflected in this line [the history of the Millerites], but not necessarily in this line [the history of Moses]; because, the beginning and the end allows Christ to make specific applications to those beginnings and endings. And you have to note those if you are going to be a good student of prophecy, particularly for us because we are going to see that the end of the 2300-year prophecy in the time of the Millerites is simultaneously the beginning of Adventism. And, therefore, at the beginning of Adventism we see a fulfillment of the parable of the Ten Virgins, and at the end of Adventism we see a fulfillment of the parable of the Ten Virgins. But, you are not going to see a fulfillment of the Ten Virgins in these other lines. It is going to be a perfect parallel; but, in the beginning of Adventism and the end of Adventism, the Lord uses the parable of the Ten Virgins to teach specific truths that are germane to those histories and, in order to make that claim, He makes sure that we see that in the beginning and the end of Ancient Israel, and the beginning and the end of the 2300-year history, and other prophecies.

So, let us begin.

THE HISTORY OF CHRIST

DARKNESS BEFORE CHRIST

It has been noted that these reform lines always begin with darkness.

Fundamentals of Christian Education, beginning at page 238, says,

> "Before the days of Christ, men asked in vain, 'What is truth?' **Darkness** covered the earth,"—

Here is the darkness of Christ's time period.

—"and gross darkness the people. Even Judaea was shrouded in gloom, although the voice of God spoke to them in His oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even Him who was the Way, the Truth, and the Life." *Fundamentals of Christian Education*, 238–239.

And you will notice, now that we have added in the waymark yesterday of the Mystery of Iniquity, the darkness that the Protestants were carrying into this testing time [of the Millerites] the Mystery that they were bringing with them, the traditions and customs that they were bringing in with them out of the 1260 years came from Papal Rome.

The traditions and customs that those that came out of Babylon to build Jerusalem brought with them came from literal Babylon. The Mystery of Iniquity took place there, corrupting them, mixing the holy seed with the unholy seed.

And in the time period of John the Baptist, you have Pagan Rome; and, if you really look closely, Pagan Rome as the fourth kingdom of Bible prophecy representing the darkness and the Mystery of Iniquity that is going to be conveyed to the Jews in their testing time, Pagan Rome is actually—I mean, it is Pagan Rome but it is exalting the educational and philosophical teachings of Greece. So, you also have Greece in here with Rome. If you understand that, it is the Sanhedrin that is the Jewish counterfeit of the Greek system of education; and, this is the Mystery of Iniquity that is impacting this time period.

And the Mystery of Iniquity that is—and this is easy to see. I mean, all the way through the history of Moses, the Mystery of Iniquity, the traditions and customs that were impeding the Jews from listening to the leading that the Lord was giving through Moses came from Egypt, and it is easy to see because all the way through this story they are saying, "Oh, were that you had let us die in Egypt. I wish we had the leeks and onions of Egypt." They brought the Mystery of Iniquity from Egypt.

So, that is the darkness in the time of Christ.

DARKNESS BEFORE MILLERITES

And then you will see the darkness before the Millerites. I did not reference that in our previous study.

"He [William Miller] could see hypocrisy, **darkness**, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God." *Early Writings*, 229–230.

We have taught this earlier, but I did not give you a reference for it. Now you have it in your notes.

TIME OF THE END

So, what is the Time of the End?

For Christ, it is His birth.

Now, the Lord willing, just as a way of information, once we do some things with these timelines—I hope to get done with these two time lines today—and then we are going to move into actually showing these two Charts [1843 and 1850] typified in these two timelines tomorrow.

But, before we move away from these timelines, we are going to take certain sections out of these timelines and look at them individually.

For instance, one of them is this here [the timeline of Egypt], of the wilderness. We are going to look at that all by itself.

We are going to look at the history in these Reform Movements of when the message is empowered, when the Divine symbol comes down, until the door closes. We are going to look at that specifically. That is a focus of Bible prophecy. Okay? And Sister White, speaking about the Angel of Revelation 18 that comes down, in *The Great Controversy,* page 611, she says, "The Advent Movement of 1840 to 1844 was a glorious manifestation of the power of God." That history, from the empowerment of the message until the door closes, is a history that needs to be analyzed alone.

And then we are going to look at the fourth waymark in these histories, which is also a history that needs to be analyzed on its own.

So, we have more to say about the Time of the End; but, the Time of the End is a fulfillment of prophecy. We will look at that later.

Okay. The prophecy that is fulfilled in 1798 is the Papacy receives the deadly wound.

The prophecy that is fulfilled at the beginning of the time period of Cyrus is the 70 years of captivity in Babylon. When the 70 years are up and the 1260 years are up, you have a prophetic fulfillment of time prophecy, and when the Time of the End arrives there is a prophetic message that is unsealed that produces an increase of knowledge that will test that generation.

And the prophecy that was fulfilled in the reform line of Christ is Isaiah 7:14, and it is in your notes.

> "[14]Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14 (KJV).

The birth of Christ unseals the truth that is going to test this generation; and, the truth that is going to test this generation is NOT as this generation that is going to come out of Babylon and rebuild Jerusalem. The truth that is going to test this generation of John the Baptist and Christ is NOT as this generation that they are to come out of Babylon and rebuild Jerusalem. It is NOT that the Judgment is going to begin in the Heavenly Sanctuary, as with the generation of the Millerite History.

The truth that is going to test this generation of John the Baptist and Christ is that the Messiah is going to confirm the covenant with many for one week. So, the birth of Christ announces prophetically that the Messiah is here.

And according to Daniel 12, at the Time of the End, there is a prophecy that is unsealed, and then there is an increase of knowledge; and, with that increase of knowledge, many students of prophecy will run to and fro [in the Word of God] and this knowledge will be increased.

INCREASE OF KNOWLEDGE

So, I am not going to read these. I am just going to tell you about them.

[Note: The following Scriptural references are inserted from the notes for the reader's benefit, preceding Brother Pippenger's narration on these same scriptures.]

JOSEPH

> "[18]Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. [19]Then Joseph her husband, being a just *man,* and not willing to make her a publick example, was minded to put her away privily. [20]But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. [21]And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. [22]Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, [23]BEHOLD, A VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME EMMANUEL, which being interpreted is, God with us. [24]Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife. [25]And knew her not till she had brought forth her firstborn son: and he called his name JESUS." Matthew 1:18-25 (KJV).

The increase of knowledge in this history of Cyrus, that is marked, that can be recognized by students of prophecy that are running to and fro, you see Joseph in Matthew 1:18-25, he is being told to go ahead and marry Mary because this is a fulfillment of prophecy.

So, there is an increase of knowledge that is given to Joseph, "You just hang in there. Don't put your wife away. This is an Holy Child."

SIMEON AND ANNA

> "[25]And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. [26]And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. [27]And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, [28]Then took he him up in his arms, and blessed God, and said, [29]Lord, now lettest thou thy servant depart in peace, according to thy word. [30]For mine eyes have seen thy salvation, [31]Which thou hast prepared before the face of all people; [32]A light to lighten the Gentiles, and the glory of thy people Israel. [33]And Joseph and his mother marveled at those things which were spoken of him. [34]And Simeon blessed them, and said unto Mary his mother, Behold, this *child,* is set for the fall and rising of many in Israel; and for a sign which shall be spoken against; [35](Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. [36]And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; [37]And

she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. [38]And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke 2:25-38 (KJV).

In Luke 2:25-38, Anna and Simeon are in the temple and the Holy Spirit has told them that they are going to be alive and see the Messiah come. They do not express it in those words, but that is the fact of the matter. And when Joseph and Mary bring Jesus in to dedicate him in the temple, Anna and Simeon understand this is He, who they have been told that they would be living when He would arrive. This is the Messiah. This is an increase of knowledge.

SHEPHERDS

"[8]And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. [9]And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. [10]And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. [11]For unto you is born this day in the city of David a Saviour, which is Christ the Lord. [12]And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. [13]And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, [14]Glory to God in the highest, and on earth peace, good will toward men. [15]And it came to pass, as the angels were gone away from them unto heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. [16]And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. [17]And when they had seen *it,* they made known abroad the saying which was told them concerning this child. [18]And all they that heard *it,* wondered at those things which was told them concerning this child." Luke 2:8-18 (KJV).

The shepherds on the hill, Luke 2:8-18, what did the angels tell them? The Messiah is born. And this is an increase of knowledge on what prophecy? On the birth of this virgin's child that is going to be the Messiah.

WISE MEN FROM THE EAST

"[2]Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, [2]Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. [3]When Herod the king had heard *these things,* he was troubled, and all Jerusalem with him. [4]And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. [5]And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, [6]AND THOU BETHLEHEM, *IN* THE LAND OF JUDA, ART NOT THE LEAST AMONG THE PRINCES OF JUDA: FOR OUT OF THEE SHALL COME A GOVERNOR, THAT SHALL RULE MY PEOPLE ISRAEL. [7]Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. [8]And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found

him, bring me word again, that I may come and worship him also. [9]When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. [10]When they saw the star, they rejoiced with exceeding great joy.

"[11]And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasured, they presented unto him gifts; gold, and frankincense, and myrrh. [12]And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Matthew 2:1-12 (KJV).

The wise men from the East, in Matthew 2:1-12, is an increase of knowledge on the birth of Christ. But, where do they derive their prophetic light from? From the writings of Moses and the prophecy of Balaam.

So, it is not simply one passage in the Scripture; but, the primary passage is the birth of Christ.

FLIGHT TO EGYPT

"[13]And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. [14]When he arose, he took the young child and his mother by night, and departed into Egypt. [15]And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, OUT OF EGYPT HAVE I CALLED MY SON.

"[16]Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. [17]Then was fulfilled that which was spoken by Jeremy the prophet, saying, [18]IN RAMA WAS THERE A VOICE HEARD, LAMENTATION, AND WEEPING, AND GREAT MOURNING, RACHEL WEEPING *FOR* HER CHILDREN, AND WOULD NOT BE COMFORTED, BECAUSE THEY ARE NOT.

"[19]But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, [20]Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. [21]And he arose, and took the young child and his mother, and came into the land of Israel." Matthew 2:13-21 (KJV).

Then the flight to Egypt, the child is born (Christ is born), and Joseph is told, "Flee unto Egypt," because Christ is going to have to fulfill the prophecy that His son comes out of Egypt.

So, there is an increase of knowledge that is easily noted in this history, once the prophecy is fulfilled and the Time of the End has arrived and there is an unsealing of this prophetic truth that is going to test this generation [of John the Baptist and Christ].

MESSAGE FORMALIZED

"[1]In those days came John the Baptist, preaching in the wilderness of Judaea, [2]And saying, Repent ye: for the kingdom of heaven is at hand. [3]For this is he that was spoken of by the prophet Esaias, saying, THE VOICE OF THE ONE CRYING IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. [4]And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

"[5]Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, [6]And were baptized of him in Jordan, confessing their sins. [7]But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? [9]Bring forth therefore fruits meet for repentance: [9]And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. [10]And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. [11]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: [12]Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matthew 3:1-12 (KJV).

The message formalized, John the Baptist in the wilderness of Judaea.

Now, you will notice that I have the wilderness of Judaea up here. Just the Lord willing, we will deal with more when we deal with the Time of the End all by itself.

But, when Moses formalizes the message, where does that take place at? At the burning bush.

And where is Moses at when he sees the burning bush? He is in the wilderness.

And when the Papacy is persecuting God's Church for 1260 years, what does the Lord do? He lets the woman flee into the wilderness, and part of the wilderness that they fled into was the United States of America—'in 1492 Columbus crossed the blue.' And the reason Columbus crossed the blue in 1492 is the Lord was opening the door for the Church to flee further out of the reach of Rome.

So, the USA is the wilderness in that sense where William Miller is raised up. Okay? And the USA being a two horn power, a two nation power is paralleling (the Medes and the Persians) the Medo-Persian Kingdom where Cyrus comes to understand his role.

So, the message is formalized in the time of Christ, in the wilderness of Judaea.

REFORM MESSAGE

All of these messages are identifying a message of reform.

In *Early Writings,* page 233, it says,

"Thousands were led to embrace the truth preached by **William Miller**, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. **Like John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse

and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to Him; for the hour of His judgment is come.'" *Early Writings*, 233.

So, John is giving a message of reform that is paralleled by Elijah's message of reform that is prefiguring Miller's message of reform. That can be understood in the message of Cyrus, that the children of Israel were to reform their lives and go back to Jerusalem and do that work.

And, of course, Moses will bring a message of reform to a people that are no longer keeping the Sabbath.

WORLDWIDE

Now, we noted that one of the characteristics of this [first] waymark, when the Angel comes down, is worldwide earlier on. In August 11, 1840, the First Angel's Message was carried to every mission station in the world, Sister White tells us. And the First Decree by Cyrus, he says, "I am the king of all the kingdoms of the Earth."

And when it came to John's message, it says in Matthew 3:5,

> "[5]Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, ..." Matthew 3:5 (KJV).

The whole world that is represented in that geographical prophetic setting, everyone came to hear John the Baptist's message.

MESSAGE EMPOWERED

The message is empowered.

> "[13]Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. [14]But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? [15]And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. [16]And Jesus, when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: [17]And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:13-17 (KJV).

When was the message empowered?

Well, the message is empowered when the Divine symbol comes down. And at the baptism of Christ the message is empowered.

TESTING PROCESS MARKED

"[1]Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. [2]And when he had fasted forty days and forty nights, he was afterward an hungred. [3]And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. [4]But he answered and said, It is written, MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD." [5]Then the devil taketh him up into the holy city, and sitteth him on a pinnacle of the temple. [6]And saith unto him, If thou be the Son of God, cast thyself down: for it is written, HE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE: and IN *THEIR* HANDS THEY SHALL BEAR THEE UP, LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE. [7]Jesus said unto him, It is written again, THOU SHALT NOT TEMPT THE LORD THY GOD. [8]Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; [9]And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. [1-]Then saith Jesus unto him, Get thee hence, Satan: for it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE." Matthew 4:1-10 (KJV),

And if you remember, up here [in the Millerite Reform Movement] when the Angel of Revelation 10 comes down and has the Little Book opened in His hand, John in Revelation 10, verses 8 through 10, is told to go take and eat the Little Book. And then Ezekiel and Jeremiah lets us know that when the prophet eats the Little Book, it is representing that he is given a testing message that he is to carry to God's people.

And sure enough, who was God's people here [at the beginning of the Millerite Reform Movement]? Who were they?

FROM THE AUDIENCE: Protestants.

BROTHER PIPPENGER: The Protestants. August 11, 1840, the Millerites were to test the Protestants with a message that they had eaten from the hand of the Angel. A testing process began.

With the First Decree the Jews are tested.

Okay. You think about it. Autumn is sitting there and she is 13 – 14 years old—and I have used this illustration before. I am sorry but it works from my logic—suddenly right now the Mexican Army kicks in the doors of this house and kills me and kills anyone over 30, but it takes Autumn and it takes her to Mexico and she lives there for 70 years, and in 70 years she is 83 – 84 years old and now there is a law passed saying, "Autumn, and your children and your grandchildren and maybe your great grandchildren, you can go back to Arkansas and rebuild your house."

And she is thinking, "Wow, I have got a farm here and my whole family is here." She is being tested. She does not remember how to speak English anymore. All she speaks is Spanish. It is a big deal.

So, when the First Decree goes forth, the Jews are being tested.

That is why when you get down here [457BC), it is noted that Ezra was disappointed on how few people actually came out of Babylon. They did not come out because they were comfortable, and they walked no more with God's people forever. But, that was a testing process.

But, here, what happened at Christ's baptism is the message is empowered. The Dove comes down out of Heaven, and what does Christ do? He goes into the wilderness to be what? To be tested of the Devil.

And in agreement with the Everlasting Gospel, the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a three-step testing process. How many times was Christ tested?

FROM THE AUDIENCE: Three times.

BROTHER PIPPENGER: Three times.

What was the first test?

What was the first test for the Millerites, right here [August 11, 1840]. Are you going to eat the Little Book or not?

"Go take the Little Book out of the Angel's hand and eat it up."

As a Millerite, you could have said, "No way! Not interested," and failed the test.

What was Christ's first test?

FROM THE AUDIENCE: Appetite.

BROTHER PIPPENGER: Eating, **eating**; appetite.

So, Christ illustrates here a testing process. The testing process begins when the message is empowered.

Do you see it?

I hope you see it. It is easy to see.

THE FOUNDATION LAID

And at this point the foundations are always laid.

Desire of Ages, page 181:

> "John had been called to lead out as a **reformer**."—

This is John the Baptist. This is him doing his work.

> —"Because of this, his disciples were in danger of fixing their attention upon him, feeling that the success of the work depended upon his labors, and losing sight of the fact that he was only an instrument through which God had wrought. But **the work of John was not sufficient to lay the foundation of the Christian church**. When he had fulfilled his mission, another work was to be done, which his testimony could not accomplish. His disciples did not understand this. When they saw Christ coming in to take the work, they were jealous and dissatisfied." *The Desire of Ages*, 181.

John's message was not sufficient to lay the foundation. It was not until Christ comes that the foundation is going to get laid; right on time, right on the same spot, every time.

And I would refer to you—as you are thinking about these things, if you are not familiar with this—it is not in your notes, turn with me to Isaiah 58:12. All the prophets are speaking about the end of the world; so, Isaiah 58:12 is speaking about the end of the world, and it says,

> "[12]And *they that shall be* of thee"—*ISAIAH'S PEOPLE, SPIRITUAL ISRAEL*—"[12]And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isaiah 58:12 (KJV).

Okay. At the end of the world, God's people, one of the works they are going to do is they are going to raise up the foundations of many generations. And what I want you to see here, as we present this line-upon-line message, which is the Latter Rain message according to Isaiah 28, one of the things that we are doing is we are raising up the foundation at the time of the Millerites, the foundation at the time of Cyrus, the foundation in the time of Christ, the foundation in the time of Moses, the foundation in the time of Elijah, and Noah, and on and on and on. We are raising up the foundations, in the plural, of many generations. So, this is part of the work that we are to do.

What is part of the work that we are to do? We are to bring line upon line, demonstrating the history of the Latter Rain, and emphasizing the foundations; because, this is where the testing process always takes place.

TIME OF THE MILLERITES

The foundation in the Millerite History, *Review and Herald,* April 14, 1903:

> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.**" *Review and Herald*, April 14, 1903.

Here is the foundation of the Millerite History, this 1843 Chart right here.

ACTION OF THE ENEMIES

After the foundational work, you will see an activity of the enemies. And you have in your notes there John 11:49-53.

> "[49]And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, [50]Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. [51]And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; [52]And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. [53]Then from that day forth they took counsel together for to put him to death." John 11:49–53 (KJV).

So, you see the activity of the enemies here in the timeline of Christ, represented by Caiaphas's prophecy; whereas, in this waymark of Cyrus it was the decree to stop the work by false Smerdis.

In this history, in June of 1842, was the Protestant churches closing their doors against the message.

And when we get down here to the beginning of Ancient Israel and Moses, it will be Pharaoh.

MANIFESTATION OF THE HOLY SPIRIT

This should be followed by the manifestation of the power of God that we call the "Midnight Cry." In these histories there is always a manifestation of the power of God.

And in *Spirit of Prophecy,* volume 4, beginning at page 250, it says,

> "**The midnight cry**"—*IN THE MILLERITE HISTORY*—"The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon **the occasion of Christ's triumphal entry** into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, 'Blessed is he that cometh in the name of the Lord!' [Matthew 21:9.] **In like manner** did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the message, 'Behold, the Bridegroom cometh!'" *Spirit of Prophecy*, volume 4, 250–251.

The Triumphal Entry, the manifestation of power in the history of Christ, Sister White ties in with the Midnight Cry. But, we know that the Midnight Cry is accomplished first by the Tarrying Time, the first disappointment [March 12, 1844].

And, if we read closely, we know that the Triumphal Entry is preceded by the story of Lazarus. This was the crowning miracle of Christ. And if you remember the story of Lazarus, people started coming to Jesus with His disciples saying, "Lazarus is sick. You need to go there or he is going to die." And Jesus tarried, He tarried. And it started causing confusion even among His disciples. They started thinking, "Hey, this is a really close friend of Jesus's. If he is so sick that he is going to die, why isn't Jesus just going to take care him?" But, He did not. He tarried there.

So, in the beginning of this history of Christ we have a Tarrying Time.

And what else do we have? What happened when Lazarus died? Oh, Miriam and Martha and the others, they were greatly disappointed. They were disappointed.

Then Jesus came to perform the crowning miracle, and when He does this He is on His way to the Triumphal Entry.

So, the Triumphal Entry is the Midnight Cry; but, the Midnight Cry is ushered in by the first disappointment and the Tarrying Time, which is Lazarus, the first disappointment in the Tarrying Time in the history of Christ; which is Haman's first decree, which was a disappointment for Mordecai and Esther.

It is followed by judgment.

JUDGMENT

And, of course, the judgment is the cross. You have a reference there for it.

The Great Controversy, page 405, says,

> "Five hundred years before, the Lord had declared by the prophet Zechariah, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.'[1 Zechariah 9:9.] **Had the disciples realized that Christ was going to judgment** and to death, they could not have fulfilled this prophecy.

> "**In like manner**, Miller and his associates fulfilled prophecy, and gave a message which inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels' messages were given at the right time, and accomplished the work which God designed to accomplish by them." *The Great Controversy*, 405.

So, judgment takes place at the cross; and, Sister White is paralleling this judgment at the cross to October 22, 1844.

TIME OF THE MILLERITES

The Great Controversy, beginning at page 355:

> "The prophecies present a succession of events leading down to **the opening of the judgment**. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.'" *The Great Controversy*, 355–356.

And what follows the judgment is disappointment.

DISAPPOINTMENT

The Great Controversy, beginning at page 351:

> "**Like the first disciples, William Miller and his associates** did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy."—

". . . an important point in the prophecy," **an important point in the prophecy, an important point in the prophecy**, for those of you out there that want to fight the Millerite understanding by saying that Ellen White says that they had a bunch of errors in their understanding. She is saying, "an important point" in the singular—but, that is a different subject.

> —"Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning **they suffered disappointment**." *The Great Controversy*, 351–352.

So, she is saying the disappointment of the Millerites was just like the disappointment of the Disciples after the cross: parallel histories.

WORK & BACKSLIDING

Okay. The Millerites then had to understand the Sabbath. They do so in 1846.

And in this history of Christ, what does Christ do in the tomb? He rests on the seventh day.

And in the time period of Ezra [in the history of the Three Decrees: see Figure No. 28B], we have the seventh week prophecy beginning, right where Ezra is disappointed on how few come out of Babylon.

Now, we have not to this point marked another waymark. We are going to add it into the mix here. At this point there is always a work that is given to God's people.

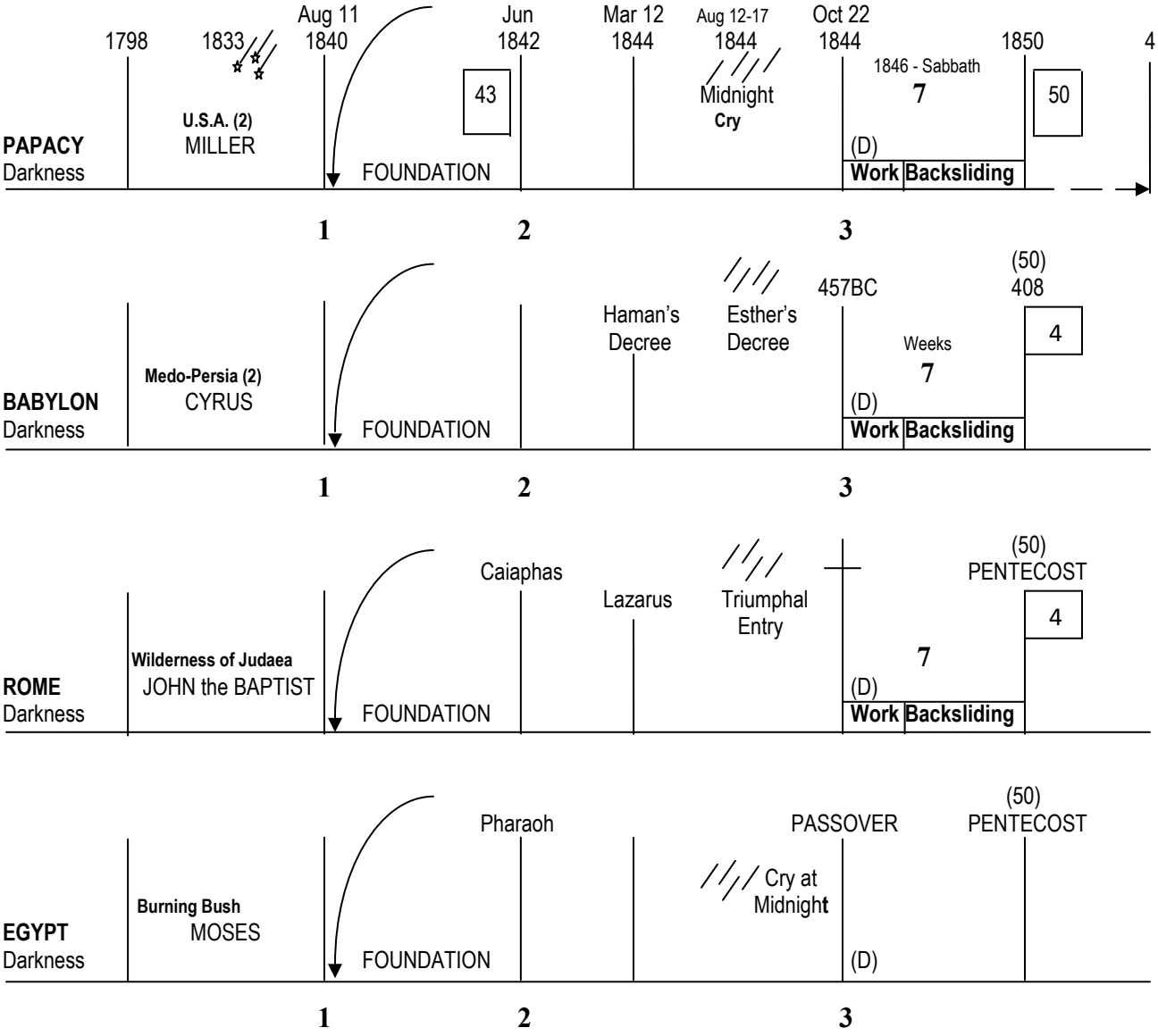


Figure No. 28B.

The work for Adventism was to proclaim the Third Angel's Message to the world.
The work for the Jews was to finish building Jerusalem, the streets and the wall.
And the work for the Disciples was to carry the message of the resurrection to the world.

But, after the waymark of the work is illustrated, there is always a backsliding that is marked.

The Millerites, they did not carry on by faith in the message.

The Jews quit building the street and the wall. It was necessary that 49 years later that the Lord raises up Nehemiah to finish the work.

And the Disciples, they go fishing.

The time of Christ, *Desire of Ages,* page 810:

> "Vividly they recalled the scene beside the sea when Jesus had bidden them follow Him. They remembered how, at His command, they had launched out into the deep,"—*AND THIS IS AFTER THE CROSS*—"and had let down their net, and the catch had been so abundant as to fill the net, even to breaking. Then Jesus had called them to leave their fishing boats, and had promised to make them fishers of men. It was to bring this scene to their minds, and to deepen its impression, that He had again performed the miracle. His act was a renewal of the commission to the disciples. It showed them that the death of their Master had not lessened their obligation to do the work He had assigned them. Though they were to be deprived of His personal companionship, and of the means of support by their former employment, the risen Saviour would still have a care for them. While they were doing His work, He would provide for their needs. And Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side He stood upon the shore. That was the side of faith. If they labored in connection with Him,—His divine power combining with their human effort,—they could not fail of success." *The Desire of Ages*, 810.

And if you go into this story after the cross, the Disciples are at the ocean and Peter says, "Hey, why don't we spend a night fishing on the boats. We need some money for clothing and food. If we spend one night fishing on the boat we will supply our needs." And Sister White is here saying that Christ shows up. The Disciples hadn't caught anything and He tells them to cast to the other side. They catch this wonderful amount of fish. And He was doing that to tell them that they had been commissioned to do a work and they were not to return to their former occupation as fisherman because He was capable of sustaining them.

So, although this is not a blatant form of apostasy-type backsliding, it is still noted there in the sequence of events; whereas, it is pretty blatant that for 49 years that the Jews quit doing the work of building the streets and the wall.

And it is pretty obvious that when we are teaching the Spiritual Formations techniques of the Jesuits of the Roman Catholic Church in Adventism here at the end of the world, we quit doing the work of proclaiming the Third Angel's Message; because, the Third Angel's Message, among other things, is to identify that the Pope of Rome is the antichrist of Bible prophecy. You should not be drinking the wine of Babylon if you are going to proclaim that Babylon is fallen! But that is another story.

TIME OF THE MILLERITES

Evangelism, page 695:

"Had Adventists**, after the great disappointment in 1844**, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, **the work would have been completed**,:—

They were given a work. It would have been completed.

—"and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers **yielded their faith**. . . . Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!" *Evangelism*, 695.

Okay. They were given the message here [October 22, 1844], and they backslid.

TIME OF CYRUS

The time of Cyrus, you have Daniel 9:25 there.

"[25]Know therefore and understand, *that* from the going forth of the commandment to **restore and to build Jerusalem** unto the Messiah the Prince *shall be* **seven weeks**, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Daniel 9:25 (KJV).

They had seven weeks to finish the work.

NEHEMIAH

Speaking of Nehemiah, *Prophets and Kings,* page 628, it says,

"By messengers from Judea the Hebrew patriot learned that days of trial had come to Jerusalem, the chosen city. The returned exiles were suffering affliction and reproach. The temple and portions of the city had been rebuilt; but **the work of restoration was hindered, the temple services were disturbed, and the people kept in constant alarm by the fact that the walls of the city were still largely in ruins**." *Prophets and Kings*, 628.

That is this history [the reform line of Cyrus].

THE FOURTH DECREE—PENTECOST

Okay. The Fourth Decree, down here [beyond the scope of the timeline of Millerite History to our time] is the Fourth Angel's Message for us, Revelation 18.

The Fourth Angel's Message in the time of the reform line of Cyrus, that is the Decree of Nehemiah.

But, the Millerite History is marking when the Lord is entering into covenant with spiritual Israel, with Adventism. We are going to show that as we proceed. When you get to

1850, the *50* is a symbol of when the Lord enters into covenant; so, this is prefiguring the Fourth Angel's Message at the end of the world.

Nevertheless, right here at 408BC of the reform line of Cyrus, when the streets and wall are finished in 49 years, the fiftieth year is marking the covenant.

And in the time of Christ, Pentecost is marking the fourth waymark—*pente* means 50—prefiguring the Fourth Angel's Message.

Sister White says,

> "**The advent movement of 1840–44 was a glorious manifestation of the power of God**; the first angel's message was carried to every missionary station in the world . . .
>
> "**The work will be similar to that of the Day of Pentecost**." *The Great Controversy*, 611.

And the work she is referring to there is the Angel of Revelation 18.

LIFE OR DEATH

Okay. We need to put something in the record here, a rather long passage but it has to be in the record for our further study.

Early Writings, page 259: Sister White is going to compare the history of Christ with the history of the Millerites and show that it is a threefold testing process that is life or death, and it is progressive in nature in the sense that if you do not pass the first test, you are not involved with the second. If you do not pass the second, you are not involved with the third.

I know that this is review for many of us; but, for those of us who might watch this on DVD later, this may not be review.

> "I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place."—

Now, Brothers and Sisters, that is one paragraph and I am sure that I do not understand all the implications of that paragraph; but, I have recognized enough in that paragraph to know that you could spend a whole hour or more just on that paragraph and we are not going to do it here. We are just putting it in place here, that when we are talking about the Reform Movement of Christ, Sister White is telling us that if you reject the first message, the message of John, you cannot receive the second message, which is the message of Christ. And if you reject the message of Christ, you are not going to be involved with Pentecost. It is a three-step testing process, and it is life or death.

As soon as she talks about this history of Christ, then she says this,

> —"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion."—

That is right here in this history here [the Millerite History, August 11, 1840 to June 1842]. Once the message is empowered, the Protestant churches started saying, "This is fanaticism. This is a delusion."

> —"They hated those who loved His appearing and shut them out of the churches."—

There is June 1842; the door is closing.

> —"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." *Early Writings*, 259–261.

So, these timelines are the Everlasting Gospel, and the Everlasting Gospel is accomplished by Christ introducing a prophetic testing message. In the terminology of Daniel 12 that is the increase of knowledge.

Christ is going to put enmity in this history between the seed of Satan and the seed of Christ, and the two seeds will be demonstrated when the door closes. This testing process is threefold. Those who reject the message of John the Baptist cannot be benefitted by the teachings of Jesus. If you do not accept the First Angel's Message, you cannot accept the Second Angel's Message and be benefitted by the Midnight Cry, which is part of the Second Angel's Message.

And notice, if you will, that Sister White compares these three messages [First, Second, and Third Angels' Messages} in this history [the Millerite History] with the crucifixion of Christ. The Three Angels' Messages are typifying Christ. If you crucify these messages, you are crucifying Christ.

And the problem for the Jews, which was the problem in the history of the Millerites, is they could not recognize that Christ was changing dispensations.

They could not recognize in the history of Christ that Christ was moving from the earthly sanctuary to the Heavenly Sanctuary; and, in the Millerite History they could not recognize that Christ was moving from the Holy Place to the Most Holy Place. Those that did follow Him were those that are typifying the 144,000, because the 144,000, one of their characteristics is that they "follow the Lamb whithersoever He goeth." When He changes from one dispensation to another, they would recognize it.

And as those who "follow the Lamb whithersoever He goeth" in these two histories are typifying the wise virgins, or the wise of Daniel 12.

The wicked or the foolish virgins of Daniel 12 that cannot recognize these things, in the history of Christ they end up in perfect darkness, and in the Millerite History they end up praying to Satan. And those two witnesses talk about Adventism at the end of the world that receives strong delusion because they would not receive the love of the Truth.

Okay. So, we had to put that in place.

What were we putting in place? That these lines are an illustration of the Everlasting Gospel, and they are life or death. If you do not pass these tests, you die for eternity.

MOSES

DARKNESS

Okay. Well, hopefully we can move through the timeline of Moses rather quickly.

The reform line of Christ was the end of Ancient Israel, was it not? The stoning of Stephen was Ancient Israel's divorce from God. The stoning of Stephen is AD34, and what is it? It is the conclusion of the one week that Christ came to confirm the covenant. This history is about Christ confirming the covenant, and at the end of that week Ancient Israel is divorced from God.

But, in the beginning of Ancient Israel, the Lord marries Ancient Israel at Sinai.

So, Jesus illustrates the end from the beginning, and the beginning of Ancient Israel is the story of Moses.

In *Spirit of Prophecy,* volume 4, page 190, it says,

> "Notwithstanding the Lord's witnesses were clothed in sackcloth, they continued to prophesy throughout the entire period of 1260 years."—

You are wondering what this has to do with Moses.

What I am saying, Sister White is talking about the two witnesses that were prophesying from AD538 to 1798.

And who were the two witnesses that were clothed in sackcloth? Well, in the story of Elijah, they are the 50 prophets that Obadiah put in this cave [gesturing to his left] and the 50 prophets hat Obadiah put in this cave [gesturing to his right]. They were hidden, but the prophets were still there.

In Revelation 11 these two prophets are Moses and Elijah, and we want to see that in a future study of the voice in the wilderness and the Time of the End. So, I am putting this in place now.

> —"Notwithstanding the Lord's witnesses were clothed in sackcloth, they continued to prophesy throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God's word, and were jealous for his honor."—

In what times? In the darkest times; she is talking about in dark times.

> —"To these loyal servants were given wisdom, power, and authority to declare his truth during the whole of this time.
>
> "'And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.' [Revelation 11:7–8.]"—

This is France, the French Revolution time period.

> —"These events were to take place near the close of the period in which the witnesses testified in sackcloth. Through the medium of the papacy, Satan had long controlled the powers that ruled in Church and State. The fearful results were especially apparent in those countries that rejected the light of the Reformation. There was a state of moral debasement and corruption similar to the condition of Sodom just prior to its destruction, and to t**he idolatry and spiritual darkness that prevailed in Egypt in the days of Moses**." *Sprit of Prophecy*, volume 4, 190.

She just compared the darkness of the Millerite reform line with the darkness of Egypt in the time of Moses.

TIME OF THE END

The Time of the End is right here [first waymark of the reform line of Moses].

Now, I will remind you that I put a piece of paper, a study, on the website where you are downloading these notes, if you are doing so; and, it will give you the breakdown of Abram's prophecy that let you see that Moses is born in the fourth generation.

And in Exodus 2, we see the birth of Moses.

"[1]And there went a man of the house of Levi, and took *to wife* a daughter of Levi. [2]And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child,* she hid him three months. [3]And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein and she laid *it* in the flags by the river's brink. [4]And his sister stood afar off, to wit what would be done to him.

"[5]And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. [6]And when she had opened *it,* she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children. [7]Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? [8]And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. [9]And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. [10]And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water." Exodus 2:1-10 (KJV).

LIKE UNTO ME

The birth of Moses is paralleling the birth of Christ; because, Christ was prophesied by Moses. Moses said, "The Lord is going to raise up a prophet liken to myself." Moses said, "Jesus is going to come on the scene, and I am typifying Jesus." And you can find this in Deuteronomy 18:15–19; and, then you can see it confirmed in Acts 3:22-24; and 7:37.

"[15]The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; [16]According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. [17]And the LORD said unto me, They have well *spoken that* which they have spoken. [18]I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. [19]And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him." Deuteronomy 18:15-19 (KJV).

"[22]For Moses truly said unto the fathers, A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME; HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU. [23]AND IT SHALL COME TO PASS, *THAT* EVERY SOUL, WHICH WILL NOT HEAR THAT PROPHET, SHALL BE DESTROYED FROM AMONG THE PEOPLE. [24]Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3:22-24 (KJV).

> "[37]This is that Moses, which said unto the children of Israel, A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME; HIM SHALL YE HEAR," Acts 7:37 (KJV).

And the point is this: Christ was typified by Moses, and the Time of the End for Christ was His birth; therefore, the Time of the End for Moses was his birth and it also was a fulfillment of prophecy because it was in the fourth generation that the Lord was going to work deliverance for Ancient Israel. And this is when Moses comes on the scene.

MESSAGE FORMALIZED

Okay. The message is formalized. Exodus 3:2-10, the message is formalized in the wilderness at the burning bush.

> "[2]And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. [3]And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. [4]And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. [5]And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. [6]Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.
>
> "[7]And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; [8]And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. [9]Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. [1-]Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Exodus 3:2-10 (KJV).

We understand this story typically.

And what was the message? "I am going to take my people out of Egypt. I am going to restore true worship."

MESSAGE EMPOWERED—EXODUS 4:24-26

After the message is formalized, it is empowered; and, it is empowered in Exodus 4:24-26, where it says the Lord came down and confronted Moses with the test of circumcision.

> "[24]And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. [25]Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. [26]So he let him go: then she said, A bloody husband *thou art,* because of the circumcision."

Do not miss the fact that circumcision is replaced in the history of Christ with baptism. The history of Christ and the history of Moses are parallel histories. Here in the history of Moses the [first] test is circumcision; here [at the same waymark] in the history of Christ, Christ is baptized. Circumcision is the sign of covenant relationship; Baptism is the sign of covenant relationship with the Christian Church. They are parallel rites.

Here is what Sister White says in *Signs of the Times,* February 26, 1880:

> "As Moses journeyed to Egypt, the angel of the Lord met him,"—

But in Exodus it says the Lord met him; but, it is okay. Jesus appears as an angel in Revelation 10 and in Daniel 10 as Michael the Angel.*

> —"As Moses journeyed to Egypt, the angel of the Lord met him, and assumed a threatening posture, as though he would slay him. He did not explain the reason for his appearance in this manner, but Moses knew that there was a cause. He was going to Egypt in obedience to the express command of God; therefore the journey must be right. He at once remembered that his youngest son had not been circumcised. In compliance with the wishes of Zipporah, he had postponed the ceremony, contrary to the divine requirement. Now the wife, fearful that her husband might be slain, overcame her feelings of undue affection for her son, and performed the rite herself."—

And Sister White does not say this, but "thus" emphasizing that the Church must enter into this covenant relationship because the woman is the church, she must enter into this testing process.

> —"After this, the angel let Moses go. In his mission to Pharaoh, he was to be placed in a perilous position, where his life would be exposed to the will of the king, i**f God did not by his power, through the presence of angels, preserve him. While Moses was living in neglect of one of God's positive commands, his life would not be secure; for angels could not protect him in disobedience."** *Signs of the Times*, February 26, 1880.

So, what empowered the message of Moses? It was the circumcision. Had he not accomplished that, he would have been powerless to stand before Pharaoh.

So, right here at this [first] test of circumcision, Moses' message is empowered; just like Christ and John's message is empowered at the baptism; as the Millerites' message is empowered on August 11, 1840; as the message of the First Decree of Cyrus is empowered when Michael comes down and prevails against the prince of Persia.

TESTING PROCESS

Okay. Circumcision marks a testing process. *Spirit of Prophecy,* volume 1, page 262:

> "The Lord appeared unto Abraham, and said unto him, 'I am the Almighty God. Walk before me, and be thou perfect. And I will make a covenant between me and thee, and will multiply thee exceedingly.' 'And I will establish my

covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

"He then **required of Abraham and his seed, circumcision**, which was a circle cut in the flesh, as a token that God had cut them out and separated them from all nations as his peculiar treasure. By this sign they solemnly pledged themselves that they would not intermarry with other nations; for by so doing they would lose their reverence for God and his holy law, and would become like the idolatrous nations around them." *Spirit of Prophecy*, volume 1, 262.

So, circumcision was a test. You get circumcised and you are agreeing with the Lord, you are entering into covenant with the Lord that you are going to keep His covenant.

And if you do not do this, if you break that covenant, what happens to you? You open yourself up to the Mystery of Iniquity. The Mystery of Iniquity is the intermingling within nations around you.

So, anyway, circumcision was a test that marked a covenant relationship.

BAPTISM

Then in *Testimonies,* volume 6, page 98, it says,

"The vows which we take upon ourselves **in baptism** embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. **He has made a covenant with God**." *Testimonies*, volume 6, 98.

So, here [continuing reference to Figure No. 28B, the history of Moses], we see the testing process begin. We see a parallel to Christ's baptism; we see the empowerment of the message—two parallel histories, airtight.

REFORM MESSAGE

Of course, the message that comes is the reform message; and, in *Patriarchs and Prophets,* Page 258, it says,

"In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors." *Patriarchs and Prophets*, 258.

Moses comes back and his reform message is on the Sabbath.

FOUNDATION

And what is the Sabbath?

The next quote, *The Great Controversy,* page 437:

> "'The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God'—because He is the Creator, and we are His creatures. 'The Sabbath therefore lies at **the very foundation of divine worship**, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten.'—J. N. Andrews, *History of the Sabbath*, chapter 27." *The Great Controversy*, 437.

The foundational work that Moses does is the Sabbath.

The message that Moses takes is, "We want to go out in the wilderness, a three days' journey, and worship God."

But, the foundation of that message is the Sabbath, and Moses lays it right here where all these other foundations are laid.

Action of the Enemies

Which produces an action of the enemies, right here [second waymark of the history of Moses]. Pharaoh says, "Okay. You are going to take the seventh day off? Then you go ahead and you keep the same amount of bricks coming out, but now you go ahead and you gather your own straw." You can find that in Exodus 5:7-8.

> "[4]And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens. [5]And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens. [6]And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, [7]Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. [8]And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God." Exodus 4-8 (KJV).

There is the action of the enemy. Pharaoh, paralleling the action of Caiaphas, paralleling the action of false Smerdis, paralleling the action of the Protestant Churches in the United States.

MANIFESTATION OF THE HOLY SPIRIT

Okay. They had a manifestation of the power of God that always takes place in this history [indicating the period of time between the second and third waymarks on all the reform lines (See Figure No. 28B)]. And this one is easy to see; it is the plagues.

Patriarchs and Prophets, page 264:

"It was the hand of God, and no human influence or power possessed by Moses and Aaron, that wrought the miracles which they showed before Pharaoh. Those signs and wonders were designed to convince Pharaoh that the great 'I AM' had sent Moses, and that it was the duty of the king to let Israel go, that they might serve the living God." *Patriarchs and Prophets*, 264.

So, the manifestation of the power of God here with the plague is paralleling the manifestation of the power of God at the Triumphal Entry; which is paralleling the manifestation of the power of God as Esther's Decree, the second decree, telling the Jews that they can defend themselves, spread across that part of the world; which was paralleling the Midnight Cry message that "spread like a tidal wave" across the United States. It was not any human power; it was God's power.

And in this history [the history of Moses], we do not have a Midnight Cry but we have a cry at midnight. At the climax of the manifestation of the power of God, the final plague, the judgment of the firstborn produces a cry at midnight.

THE MIDNIGHT CRY

Exodus 11:4-6 says,

"[4]And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: [5]And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts. [6]And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." Exodus 11:4–6 (KJV).

So, we see the Midnight Cry in connection with the manifestation of the power of God noted in this history of Moses, prefiguring the history of the Triumphal Entry in the history of Christ, which Sister White uses to illustrate the Midnight Cry of the Millerite History; which parallels Haman's and Esther's decrees.

JUDGMENT

The Midnight Cry leads to judgment; and, in *Patriarchs and Prophets,* page 273:

"The **judgment** of which Egypt had first been warned, was to be the last visited. God is long-suffering and plenteous in mercy. He has a tender care for the beings formed in His image. If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten; but the nation had stubbornly resisted the divine command, and now the final blow was about to fall." *Patriarchs and Prophets*, 273.

Judgment of the firstborn: on Passover, the very day that Christ was crucified, at the end of Ancient Israel. Parallel history.

DISAPPOINTMENT

The judgment is followed by disappointment. In *Testimonies,* volume 8, beginning at page 115, it says,

> "Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. **In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt.** In the great **disappointment** of 1844 the faith of His people was tested **as was that of the Hebrews at the Red Sea**." *Testimonies*, volume 8, 115– 116.

The Hebrews at the Red Sea suffered a disappointment.

And where do we see the number "7" here [referring to Figure No. 28B]? I do not have it in your notes.

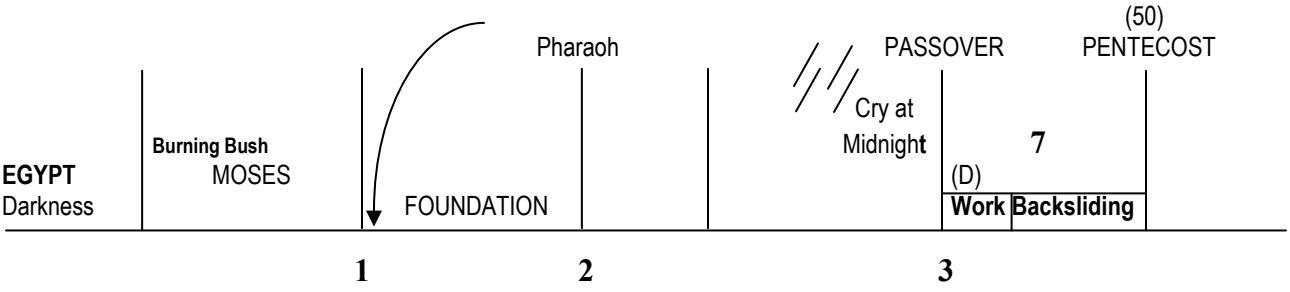


Figure No. 29A.

When the children of Israel crossed the Red Sea they began to complain about food, right? And what does the Lord give them?

FROM THE AUDIENCE: Manna.

BROTHER PIPPENGER: Manna.

There are two primary lessons of the manna—three, probably—three primary lessons of the manna, is there not? Obedience to God's Word—what is the other one?

FROM THE AUDIENCE: The Sabbath.

BROTHER PIPPENGER: —the Sabbath: you do not go out and gather stuff on the Sabbath; and, the health message, diet reform.

But the manna, the manna what is it typifying?

FROM THE AUDIENCE: The life of Christ.

BROTHER PIPPENGER: The life of Christ.

You can also place in here [at the third waymark], you can show that between the deliverance of Egypt and getting to the Red Sea, they left on Friday night and they are at the Red Sea on Sunday. You have got the Sabbath right there in the middle. There is a number 7 in there.

WORK

The work; *Patriarchs and Prophets,* beginning at page 303:

> "God purposed to make the occasion of speaking His law a scene of awful

grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence."—

They are coming to Pentecost now. They are going to be given a work to do because, at Pentecost the Lord is going to give His Law to His people.

And because of time, because we are actually close to ending this one in one hour, it says,

—"The Lord said to Moses, 'Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai.' During these intervening days all were to occupy the time in solemn preparation to appear before God. Their person and their clothing must be freed from impurity. And as Moses should point out their sins, they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity." *Patriarchs and Prophets*, 303–304.

They are given a work to do to prepare themselves.

Of course, this work is paralleling the work that the Disciples were to do when Pentecost approached, to prepare themselves for what was going to take place on Pentecost.

And, of course, when Moses goes up to receive the Law on Pentecost, what do they do? They backslide, do they not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: They are dancing around a golden calf.

FINISHING THE WORK

Then the finishing of the work is the building of the temple.

Patriarchs and Prophets, 343:

"The command was communicated to Moses while in the mount with God, 'Let them make Me a sanctuary; that I may dwell among them;' and full directions were given for the construction of the tabernacle. By their apostasy the Israelites forfeited the blessing of the divine Presence, and for the time rendered impossible the erection of a sanctuary for God among them. But **after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command**." *Patriarchs and Prophets*, 343.

SUMMARY

So, bringing this to a conclusion, what we have here—at least I have a comfort level with what we have here, in the sense of what I want to try to convey as we proceed—we have shown five timelines. The timeline of Elijah is not on here.

Sister White says, "Historical events were set before the people and prophecy was seen to be a figurative delineation of events leading down to the close of this Earth's history." Prophecy is a figurative, symbolic delineation—which means to set forth upon a line.

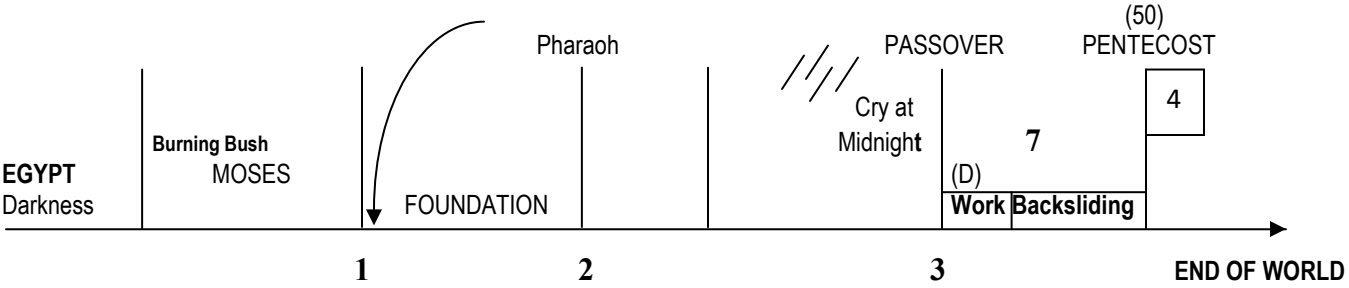


Figure No. 29B.

Prophecy is a timeline going down to the end of the world. This is the direction it goes towards the end of the world; and, historical events demonstrate the fulfillment of prophecy but they are figurative. And we have given five timelines now that show, in agreement with Sister White telling us in *The Great Controversy,* that all the Reform Movements parallel one another. We have given five timelines to show that these historical events are figurative in the sense that they parallel all the other ones.

The First Decree [in the history of Cyrus] prefigures the First Angel's Message [in the history of the Millerites], which was prefigured by the baptism of Christ, which was prefigured by the circumcision test of Moses. These historical events were historical events and they fulfilled prophecy, but they are figurative.

And we emphasized early on through the writings of Ellen White that there is a specific order, and we have been seeing this order is absolutely airtight. Okay?

So, what we have put in place here is prophetic lines that we will be able to use to glean some important truths out of as we perceive.

And, we are working on certain prophetic principles here. Let us remind ourselves of just a few.

Upon the testimony of two or three a thing is established. We have given five timelines now.

So, when it comes to these waymarks, which Sister White says are to be carefully guarded lest they be torn down and replaced with error. These waymarks of the Millerite History are to be guarded, and these waymarks have been prefigured by all these other histories. And the waymarks of the Millerite History need to be carefully guarded because there is a specific order that they have been set forth in.

And so we have guarded these waymarks by giving two, three, four, five witnesses of where they arrived and what they represent. So, one of the principles that we are offering is that upon the testimony if two or three a thing is established.

Another principle that we are dealing with is that here in Egypt, at the beginning of Israel [the history of Moses]; we see illustrated the end of Israel [the history of Christ]; and, here in the time of Cyrus, at the beginning of the 2300 days; we see [in the history of the Millerite] the end of the 2300 days.

So, we are also dealing with the principle that Jesus illustrates the end from the beginning.

And the other principle that we are dealing with from Sister White, which is close but it is broader, is that every reform line parallels one another.

Okay. So, what this does is it is going to give us several lines, from here a little, from there a little, several lines that we can bring together line upon, for the purpose of ultimately

illustrating the reform line of the Latter Rain, the time in which we are living. And once we get to that point, we should have an abundant amount of points of reference to where upon the testimony of two or three we can be clear about the timeline of the Latter Rain.

So, the Lord willing, tomorrow—

And this is the fourth waymark in the history of Moses 4 .

—tomorrow we will begin to look at the two Tables that were given to Ancient Israel at the beginning of their history, the two tables of the Ten Commandments, and show that these tables represent the covenant, in order to show that those two tables typify these Two Tables [the 1843 and 1850 Charts] that were given to modern Israel at the beginning of their experience.

Shall we pray?

Benediction: Heavenly Father, we are overwhelmed and amazed that you have the ability to illustrate the end with the beginning and that you are consistent with your dealings with men are ever the same. We are also amazed that your people here at the end of the world do not possess the sanctified curiosity to try to follow these wonderful truths that you are opening up to your people at this time. We realize that in this history, as in all these histories, the Mystery of Iniquity hath already worked and has done a marvelous and satanic preparation for this time period. We ask that according to your will that those in Adventism that might be confronted with these truths, that still possess an honest heart, that you would do whatever is necessary to break through to that heart that they might take this Little Book and begin to eat it that it might prepare them to stand in the near future when there is no longer intercession for sin. Thank you for bringing us together to do this work. We ask a blessing upon the LiveStream and the recordings, and we would ask a blessing upon our day of service to you as we go forward from here. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #13

Presentation by Jeff Pippinger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's rest and awakening us this morning so that we have another day to serve you. As we take up our study this morning, we ask that you open our hearts and minds to receive the light that you have for us. I ask that you forgive my sins and put any obstruction in my personal life that may be preventing me from being fully used by you at this time, I ask that you cover it with your blood and forgive me of it. I ask that you do likewise for my Brothers and Sisters here and that may be listening on LiveStream and later on DVD, that you would prepare their hearts and minds that they can hear your Voice in this message and understand the implications for their personal lives. We know that you told us to pray for the Latter Rain in the time of the Latter Rain, and we want our hearts and minds to be opened up to the message that you have for us. So, we ask that you pour down the golden oil down through these pipes that come from the olive trees, into us the vessels, that we might share the golden oil with those that we come in contact with is our prayer. In Jesus's name, amen.

THE COVENANT

BROTHER PIPPENGER: Okay. We are dealing with Habakkuk's Two Tables. The first part was five parts and it dealt with Sister White's endorsement of the truths that are under attack here at the end of the world in Adventism, the truths that are on this 1843 Chart and this 1850 Chart.

And then for the last seven presentations we have been dealing with the fact that every reform line parallels every other reform line. We have been putting that in place for the purpose of the second section of this study of showing these two Tables are typified in God's Word; and, when we finish that, we will go and take up some other understandings of these Two Tables.

OUR ADMONITION

But, we have reached the point where we are going to begin looking at the typology that justifies understanding that these Two Tables of Habakkuk are the symbol of the covenant that the Lord entered into with Millerite Adventism at the beginning of Adventism; and, therefore, as a foundation they will be the argument at the end of Adventism.

In *Review and Herald,* April 29, 1875, it says,

> "The entire history of the children of Israel was 'written for our admonition upon whom the ends of the world are come." No Hebrews could so fully estimate the sacredness and exalted character of God's law as those who accepted Christ as their Redeemer. **He was the foundation of the entire Jewish system**." *Review and Herald*, April 29, 1875.

I want you to see that there is not any component of Ancient Israel's history that does not provide a prophetic lesson for us.

And, we are going to look at the beginning of Ancient Israel's history and the end of Ancient Israel's history; the beginning represented by Moses, the end represented by John the Baptist and Christ. We are going to show that Jesus illustrates the end from the beginning, and this is the story of the first Pentecost to the last Pentecost of Ancient Israel, from Pentecost to Pentecost

But, in that quote I want you to understand that this is one of many, many, many places where Sister White says that Christ was the Foundation; because, at the end of Adventism there is an argument over the Foundation. At the end of Ancient Israel there was an argument over the Foundation. The Jews who thought they were defending the Foundation at the end of Ancient Israel's history crucified the Foundation; and, modern Israel who thinks they are defending the Foundation of Adventism is in the process of crucifying the messages on these Charts [the 1843 and 1850 Charts].

And, if you remember, our passage from *Early Writings,* page 259, Sister White said the Protestants had verily crucified these three messages in the Millerite History as the Jews had crucified Christ. So, it is possible to crucify Christ by crucifying a message, and His message is on these Charts.

SINAI

So, we are going to begin in this history here, Sinai.

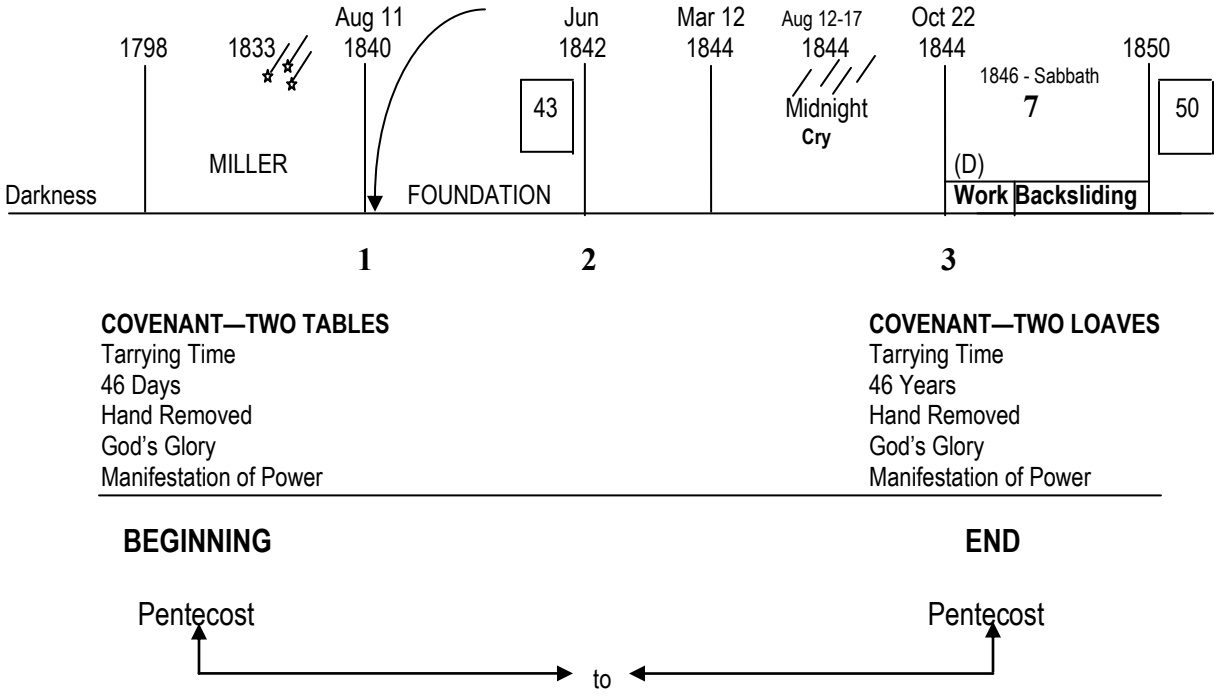


Figure No. 30.

A TARRYING TIME, TWO TABLES, FORTY-SIX DAYS AND THE SANCTUARY

And we are going to read from Exodus 24:1. We are going to note the various waymarks that are in this illustration.

In Exodus 24, verse 1, it says,

> "[1]And he said unto Moses, come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and worship ye afar off." Exodus 24:1 (KJV).

He is calling Moses up to Sinai now to receive the Law, to receive the instructions on building the sanctuary.

If you jump ahead to verse 6, it says,

> "[6]And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar." Exodus 24:6 (KJV).

He has made an altar before he was being called up, and now he is anointing the altar, cleansing the altar, initiating the worship at the altar.

Continuing with verse 7,

> "[7]And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. [8]And Moses took the blood and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words." Exodus 24:7-8 (KJV).

So, this story about them going upon Sinai is the story of the covenant [Two Tables]. All right?

And then going forward to verse 12 of Exodus 24, it says,

> "[12]And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone,"—

How many tables?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two Tables.

> —"and a law, and commandments which I have written; that thou mayest teach them. [13]And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. [14]And he said to the elders,"—what?—"Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.
>
> "[15]And Moses went up into the mount, and a cloud covered the mount, [16]And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. [17]And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel. [18]And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights." Exodus 24:12-18 (KJV).

So, this history includes a Tarrying Time: the 70 elders are told to tarry on the mount. It encompasses 46 days (six days, and then on the seventh day he is called into the cloud and he is there forty days: 6 and 40 is 46). And, we see a manifestation of God's power, and he [Moses] is going to receive the Two Tables of the Law in this covenant history.

Sister White, commenting on this history, from *Patriarchs and Prophets,* pages 313-314, says,

> "**Upon the seventh day**, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire. 'And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights.' **The forty days' tarry in the mount** did not include the **six days of preparation**. During the six days Joshua was with Moses, and together they ate of the manna and drank of 'the brook that descended out of the mount.' But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days.
>
> "During his stay in the mount, **Moses received directions for the building of a sanctuary** in which the divine presence would be specially manifested. 'Let them make Me a sanctuary; that I may dwell among them' (Exodus 25:8), was the command of God." *Patriarchs and Prophets*, 313–314.

There was a work that they were given to do when they came out of Egypt.

But, we see here that He is entering into covenant with them. He is going to give them the Two Tables. There is a Tarrying Time in this history. It takes place in 46 days. We see the glory of God as the power of God manifested.

And what we are saying, why we are pointing these out is we are going to see these identical waymarks at the end of Ancient Israel; so, we are putting them in place here so we can see the end from the beginning.

THE GLORY OF THE LORD, A COVENANT AND GOD'S HAND REMOVED

Now, if you will turn to Exodus 33, we want to add a couple more waymarks, Exodus 33, beginning in verse 21, and we will go all the way through chapter 34, verse 10. But, in Exodus 33, verse 21:

> "Chapter 33:21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock,"—

Why is He doing this? Moses asked to see the glory of the Lord.

Verse 21,

> —"21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock and will cover thee with my hand while I pass

by. [23]And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."—

Now, I want you to see that there is a covering in this story of God's hand and a removing of God's hand, because this history is prefiguring this history [referring to the 1843 Chart], where the Lord held His hand over part of this Chart until His hand was removed; and, when His hand is removed, then he is going to see the glory of the Lord.

Continuing on in verse 1 of Exodus chapter 34:

"Chapter 34:[1]And the LORD said unto Moses, Hew thee two tables of stone"—

Three tables of stone, one table of stone?

FROM THE AUDIENCE: Two tables.

BROTHER PIPPENGER: —"two tables of stone like unto the first:"—

Because, since "the first" Moses has thrown down the first Tables to signify that the children of Israel had broken the covenant.

—"and I will write upon *these* tables the words that were in the first tables, which thou brakest. [2]And be read in the morning and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. [3]And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed *before* that mount.

"[4]And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. [5]And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. [6]And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, [7]Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.* [8]And Moses made haste, and bowed his head toward the earth, and worshipped. [9]And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

"[10]And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee." Exodus 33:21-23; 34:1-10 (KJV).

Okay. So, in this history, added with the previous history from chapter 24, we see the Lord's hand covering and the Lord's hand removed; and, when the Lord's hand is removed, Moses sees God's glory and he is given Two Tables.

So, this is a history of the Lord entering into covenant with Ancient Israel.

This is the beginning of Ancient Israel, and Jesus illustrates the end from the beginning and this is the first Pentecost, *pente* meaning 50.

Okay. And in this history is a manifestation of the power of God, and Sister White says in *Patriarchs and Prophets,* page 340,

A MANIFESTATION OF GOD'S POWER

> "Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai." *Patriarchs and Prophets*, 340.

Even more than the Flood.

PENTECOST COMMEMORATED

A MEAT OFFERING

Okay. Once this history is in place, once the Lord has put the covenant history in place at the beginning of Ancient Israel, He instructs them to commemorate this history forever throughout their generations, just as they were to commemorate Passover, all these different feasts.

And the rite, the feasts, that is going to commemorate this history, we find the details of the offering in Leviticus 23:16-17; and, we want to go through the details of this offering because this offering, commemorating the first Pentecost, is prefiguring the final Pentecost. So, the components in it are part of the components of these waymarks.

In Leviticus 23:16-17, speaking of Pentecost, it says,

> "[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall **OFFER** a new meat offering unto the LORD. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the Lord." Leviticus 23:16–17 (KJV) (emphasis added).

And what we are going to try to help you to see is that these Two Tables are going to be commemorated by these Two Loaves, throughout every Pentecostal feast; and, it was an offering.

What was an offering? These Two Loaves were an offering.

Acts of the Apostles, page 190, says,

> "The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications. They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion. They were slow to discern that **all the sacrificial offerings**"—

Were the Two Wave Loaves an offering? Yes, it says so in verse 16, ". . . ye shall offer a new meat offering . . . ."

> —"**all the sacrificial offerings had but prefigured the death of the Son of God**, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding." *Acts of the Apostles*, 190.

So, I want you to see that these Two Wave Loaves in Pentecost, they are a type of Christ. They are typifying Christ, as all the [sacrificial] offerings were typifying Christ.

TWO WAVE LOAVES

And I have the same verses there is Leviticus 23 in your notes:

> "[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. [17]Ye shall bring out of your habitations **TWO WAVE LOAVES** of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the Lord." Leviticus 23:16–17 (KJV) (emphasis added).

BREAD

But, now, instead of looking at the offering, we are going to look at the fact that there are two wave loaves, two wave loaves of fine flour.

And in John 6:35, it says,

> "[35]And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—

So, these Two Wave Loaves, they are bread. And who is the Bread of Life?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Jesus. All the offerings typify Jesus.

> —"[35]And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35 (KJV).

But, there is a problem here.

LEAVEN

In Leviticus 23:16-17, it says,

> "[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with **LEAVEN**; *they are* the firstfruits unto the Lord." Leviticus 23:16–17 (KJV) (emphasis added).

And *leaven, leaven* can mean truth or error; it can mean sin or righteousness. You have to determine it by context. Jesus tells us that Truth is like leaven. Okay? But, this leaven, this represents sin.

We will explain ourselves.

SIN

Go to 1 Corinthians 5:6-8.

> "[6]Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? [7]Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. [8]Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth." 1 Corinthians 5:6-8 (KJV).

Here Paul is telling us that Christ is to be unleavened bread; but, we have just found that the wave offerings—all the offerings point to Christ—but, the Two Wave Loaves, they had leavened in them. They had sin. They are a symbol of Christ, but they had leavened.

How do we relate to that?

Let us put some other things in place before we answer that. In *Christ's Object Lessons,* page 305, it says,

> "God's law is the transcript of His character." *Christ's Object Lessons,* 305.

And if our contentions are correct, these Two Tables which are God's Law are representing these Two Loaves. So, these Two Tables and these Two Loaves in some aspect are representing the character of Christ.

THE HUNDRED *AND* FORTY *AND* FOUR THOUSAND

And, we are suggesting that all of these prophecies illustrate the end of the world: "Each of the ancient prophets spoke more for our day than in the day in which they lived," so that their prophesyings are in force for us. Sister White says that.

So, we are suggesting that these Two Wave Loaves represent the 144,000 at the end of the world.

> "[3]And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. [4]These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were **redeemed from among men**, *being* the first fruits unto God and to the Lamb." Revelation 14:3–4 (KJV).

The 144,000 have been redeemed.

REDEEMED

Let us define *redeem* a little bit. *Prophets and Kings,* pages 591 – 592, says,

> "As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' Zechariah 3:4. The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. A 'fair miter' is set upon their heads."—

And when does this take place, just as a point of reference? She is referring to Zechariah 3; so, this is taking place while Christ is still in the Most Holy Place. Okay? This is right before the Seven Last Plagues, but this is something that is taking place in the Investigative judgment.

Continuing on:

> —"While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth. 'These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.' Revelation 14:4, 5.
>
> "Now is reached the complete fulfillment of the words of the Angel: 'Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch. Zechariah 3:8.'"—

The 144,000 are going to be wondered at. The whole Universe is going to wonder at them. This is the generation that God has been waiting to produce.

> —"Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant 'men wondered at,' as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. 'In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.' Isaiah 4:2, 3." *Prophets and Kings*, 591–592.

So, what we are saying here is that these Two Tables, they represent the character of Christ, among other things; i.e., the Law of God.

These Two Loaves are representing the 144,000 who are going to perfectly reflect the character of Christ, but who were redeemed from mankind after 6,000 years of sin. They had leaven in their experience; but, this leaven in their experience is going to be removed in the Investigative Judgment. It is going to be baked out of them.

BAKED

In Leviticus 23:16-17, it says,

> "[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be **BAKEN** with leaven; *they are* the firstfruits unto the Lord." Leviticus 23:16–17 (KJV) (emphasis added).

What happens when you bake your bread that has leaven in it? What happens to the leaven? It gets destroyed.

Review and Herald, April 10, 1894:

> "The purification of God's people cannot be accomplished without suffering. God permits **the fire of affliction to consume the dross,**"—

What consumes the dross? The fires, the baking process.

> —"**the fire of affliction to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth**. He passes us from one fire to another, testing our true worth. True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls."—

And I do not know if she does it in this passage, but when you look at other passages where Sister White is saying a similar thing, when she says *refiner*, she will say it with a capital "R"; because, she is drawing this from Malachi 3. The Messenger of the Covenant is the Refiner and Purifier of the sons of Levi.

> —"God is the refiner and purifier of souls. He places us in **the heat of the furnace**,"—*HE IS GOING TO BAKE OUT THE LEAVEN*—"that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected.
>
> "It is by close, testing trials that God brings his people near to himself; for in trial and temptation he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and

he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use." *Review and Herald*, April 10, 1894.

So, what we are saying is, the Two Loaves represent the 144,000 that are going to perfectly reflect the character of Christ at the end of the world. They are a type of Christ in character, and they are drawn from mankind as they are at the end of the world, with leaven; but, the Lord is going to take the 144,000 and thoroughly bake the leaven out of them.

FIRST FRUITS

Leviticus 23:16-17 also says of these Two Loaves that,

> "[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* **THE FIRST FRUITS** unto the Lord." Leviticus 23:16–17 (KJV) (emphasis added).

THEY ARE VIRGINS

Returning on Revelation 14:3-4, which we have already read, it says,

> "[3]And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth."—

How were they redeemed?

FROM THE AUDIENCE: By the blood of Christ.

BROTHER PIPPENGER: Well, by the blood of Christ, but their redemption included the furnace fire.

> —"[4]These are they which were not defiled with women; for they are **VIRGINS**. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first fruits unto God and to the Lamb." Revelation 14:3–4 (KJV) (emphasis added).

The 144,000 are virgins.

The Great Controversy, page 393:

> "The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people**." *The Great Controversy*, 393.

Adventists are virgins. They are either wise virgins or foolish virgins. The foolish virgins are not going to end up as the 144,000. The 144,000 are the wise virgins of Adventism.

WAVE OFFERING

They are a wave offering.

"[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. [17]Ye shall bring out of your habitations two **WAVE LOAVES**"—

An offering that was supposed to be waved before the Lord was something that was lifted up before the Lord. That is what a wave offering was. There was more than one offering that was a wave offering; but, if it was to be a wave offering, it was an offering that was to be lifted up before the Lord.

And these Two Loaves are wave loaves. They are to be lifted up.

—"of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the FIRSTFRUIT**S** unto the Lord." Leviticus 23:16-17 (KJV) (emphasis added).

ENSIGN

. The definition of *ensign* in God's Word is:

ENSIGN: a *flag*; also a *sail*; by implication a *flagstaff*; generally a *signal*; figuratively a *token:* - banner, pole, sail, (en-) sign, standard.

But, these Two Wave Loaves, representing the 144,000, because they are wave loaves they are to be lifted up.

THE ENSIGN IS LIFTED UP

And, we know that God's people at the end of the world are lifted up as an ensign. In Isaiah 5:26, it says,

"[26]And **he will be lift up an ensign in the nations** from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly; . . ." Isaiah 5:26 (KJV).

Now, in verse 26 of Isaiah 5, it does not tell you what the ensign is. It just tells you He is going to lift up an ensign and, whatever this ensign is, it is what is going to draw the nations of the Earth to Himself.

In chapter 18, verse 3, of Isaiah, it says:

"[3]All ye inhabitants of the world, and dwellers on the earth, **see ye**, when **he lifteth up an ensign on the mountains**; and when **he bloweth a trumpet**, **hear ye**." Isaiah 18:3 (KJV).

Okay. Now He is telling us that the ensign is lifted up in a religious crisis, because *mountains* represent *churches* in God's Word—and *kingdoms* but *churches* here. In the religious conflict He is going to lift up an ensign, and it is going to be in the time of the Seventh Trumpet because the Seventh Trumpet is the final Trumpet. And when this ensign is lifted up in this religious crisis in the time of the Seventh Trumpet, the whole world is going to see it.

THE FLOCK OF HIS PEOPLE

In Zechariah 9:16, it says,

> "[16]And the LORD their God shall save them in that day as **the flock of his people**:"—

How many flocks does Jesus have?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two. His people are a flock; but, "And other sheep I have, which are **not of this fold**: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16 (KJV). There are two flocks.

But this flock here Zechariah is making sure we understand; this flock is Adventism. It says,

> —"[16]And the LORD their God shall save them in that day as **the flock of his people**: for they *shall be as* **the stones of a crown**,"—*AND THE STONES IS A KEY WORD THERE*"—**stones of a crown, lifted up as an ensign** upon his land." Zechariah 9:16 (KJV).

So, what is lifted up as an ensign? God's people, His flock, the 144,000; because, they are a wave offering. They are Two Loaves, a wave offering.

YE WOULD NOT

Isaiah 30, verses 15-17, says,

> "[15]For thus saith the Lord God, the Holy One of Israel; In **returning and rest shall ye be saved**; in quietness and in confidence shall be your strength: and **ye would not**."—

What is Adventism suppose to return to and find rest that they might be saved that they refuse to return to, to find the rest? The Old Paths. This is Jeremiah 6:16-17. Your safety is "returning to the Old Paths and walking therein wherein you will find rest and the refreshing," the Latter Rain, "but you would not (paraphrasing)."

> "[15]For thus saith the Lord God, the Holy One of Israel; In **returning and rest shall ye be saved**; in quietness and in confidence shall be your strength: and **ye would not**.
> "[16]But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. [17]One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee:"—

What is "the rebuke of five" that causes those people that are trusting in the horses of Egypt?

If you trace these horses in this passage, what they represent, they represent Egypt; and, at the end of the world mankind is trusting in a shadow and there are only two shadows to trust

in: the Shadow of the Most High or the shadow of Egypt. And this class that is refusing to walk in the Old Paths in order to secure the rest and the refreshing, they are trusting in Egypt, the horses of Egypt.

And what is "the rebuke of five" that causes them to flee? Well, it is when they come to those who are trusting in the Shadow of the Most High and say, "Give us of your oil."

And they say, "Go buy your own oil," and they flee, ". . . at the rebuke of five shall ye flee: . . ."

> —"**till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.** Isaiah 30:15–17 (KJV).

When is it that the foolish virgins come to the wise virgins and say, "Give us of your oil"? It is right at the point in time where the door is closing. When the door is closing, this is when the ensign is going to be lifted up, the ensign being the flock of God's people, being the wave loaf that have been typified by the Two Tables of the Ten Commandments, that get lifted up at the end of the world to bring the other flock to Christ.

THE FINAL GATHERING

Let us read Isaiah 11:10-16. It is not in your notes; it is referenced but it is not spelled out.

This, of course, is a very significant passage when you are putting together the correct understanding of the last six verses of Daniel 11; but, we will not deal with how this passage impacts Daniel 11.

In verse 10 of Isaiah 11, it says,

> "[10]And in that day"—

Now, when it says "In that day," if you start in verse 10, how are you going to define "that day"?

Well, you have to back up and back up and back up until the day is defined. So, go ahead and back up to Isaiah 10, verse 1. It says,

> "[1]Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;"—

"Woe unto them that decree unrighteous decrees," Sister White tells us that this is The Sunday Law. Isaiah 10:1 is The Sunday Law. So, from this point on we are seeing the things that follow The Sunday Law in the United States.

So, when we go back to Isaiah 11, verse 10, it says,

> —"[10]And in that day"—*AT THE SUNDAY LAW IN THE UNITED STATES*—"there shall be a root of Jesse, which shall stand for an ensign of the people;"—

"And in that day," when the foolish virgins come and say, "Give us of your oil," and the wise virgins rebuke them so they flee to the horses of Egypt, "in that day" when the door has shut for Adventism at The Sunday Law, they are going to stand as an ensign of the people.

—"to it shall the Gentiles seek: and the rest shall be glorious."—

Okay. The world is going to come to this Sabbath issue that God's people are upholding, and this is going to be the glorious manifestation of the power of God in the outpouring of the Latter Rain. His "rest shall be glorious."

> —"[11]And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."—

This is the ingathering of the Latter Rain, "COME OUT OF BABYLON!"

Verse 12:

> —"[12]And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel,"—

It would be nice if we took the time, but we are not going to take the time—the ensign, the 144,000, they are the outcasts of Israel. You can trace this theme through. Before they get lifted up as an ensign, they become the outcasts of Israel.

> —"[12]And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. [13]The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. [14]But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. [15]And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. [16]And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah 11:10-16 (KJV)."

Okay. This reference to Ephraim and Judah vexing one another comes from the story of Gideon. This is the only other place that you will find it in the Bible. And when Gideon went to war with the northern powers in the story of Gideon, there became a controversy between the tribes that he did not call; although, I think he may have called them and they just did not want to respond.

But, in any case, there was jealousy that is marked by this symbol and Sister White comments on this in *Review and Herald,* March 19, 1895. She says,

> "Trials are to come upon God's people and **the tares are to be separated from the wheat.** But let not Ephraim envy Judah any more, and Judah will no more vex Ephraim. Kind, tender, compassionate words will flow out from sanctified hearts and lips. It is essential that we be united, and if we all seek the

meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit." *Review and Herald*, March 19, 1895.

Vexing one another here is identifying the unity that comes in to the ensign, to God's people, to the flock of His people, during the Latter Rain time period at The Sunday Law.

So, what are we saying? We are saying that these Two Tables are a symbol of the covenant, and that the Two Loaves that were used in the Pentecostal ceremony leads all the way to the final Pentecost represent Christ. They represent Christ in the sense that they represent the 144,000 that are going to perfectly reflect His character, that are going to be lifted up as an ensign. They are a wave loaf offering at the end of the world; but, they came from the world. They had leaven in them; but, this leaven is going to be baked out of them as Christ puts them into the purifying furnace, Christ the Refiner.

So, we see that the Two Loaves that are commemorating this history that were to be commemorated all the way until the end of Ancient Israel, they are a type of Christ; they are a type of the Two Tables.

So, in your notes we are going to now look at the end of Ancient Israel, the history of the beginning of the Christian Church.

Here at the beginning of Ancient Israel the Lord is entering into covenant with Ancient Israel. He is marrying them. Here at the end of Ancient Israel, He is divorcing Ancient Israel and He has entered into covenant with the Christian Church. Both histories are a history of Him entering into covenant, but with different entities.

Pentecost's Two Loaves

Okay. So, the Pentecostal Two Loaves, Christ is the Bread of Life.

"[35]And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35 (KJV).

FORTY AND SIX YEARS TO BUILD THE TEMPLE

In John 2 we are going to see the number 46 referenced, paralleling the 46 days of Moses on the mount receiving instructions on building the temple.

Christ has just cleansed the temple in John, chapter 2.

"[18]Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?"—

He has just cleansed the temple and the Jews say, "What's the sign that you will give us that shows your authority to actually clean out the temple?"

And in verse 19,

—"[19]Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."—

There is their sign. They do not get it, but there is their sign. He says, "No sign will be given to this generation except the sign of Jonah (paraphrasing Matthew 12:38-40)," the three days

representing the Three Angels' Messages; because, all the prophets are speaking about the end of the world.

And then in verse 20, it says,

> —"[20]Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? [21]But he spake of the temple of his body." John 2:19-21 (KJV).

So, when it came to His instructions at the beginning of Ancient Israel for raising up the sanctuary of Moses, it took 46 days; but, we find now in history that Herod did a remodeling of the temple in the time period of Christ and it took 46 years, and his remodeling ended in AD27, which is of course the year that Christ was baptized. And Christ went into the wilderness to be tempted of the Devil, and as soon as He was done with that, he comes into Jerusalem and what does He do? He cleanses the temple.

And then the Jews say, "What signs do you have that shows your authority for doing this?"

And He says, "Destroy this temple, and in three days I will raise it up."

And the Jews say this temple took 46 years, Herod's temple, 46 years in construction.

So, what we are seeing is this waymark [at the end of Ancient Israel] is paralleling this waymark [at the beginning of Ancient Israel]?

Is it a problem for Adventists to understand 46 days and it took 46 years? No, we understand the year-day principle.

But, it is not really about the year-day principle here. It is about the number 46 being associated with raising up the temple.

COVENANT CONFIRMED

Now, we know in this history over here at the end of Ancient Israel that Christ came to confirm the covenant with many for one week. So, it is once again that He is entering into covenant, just like He was here [at the beginning of Ancient Israel]. He came to confirm the covenant. You have that in your notes, Daniel 9:27.

> "[27]And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determine shall be poured upon the desolate." Daniel 9:27 (KJV).

A MANIFESTATION OF GOD'S POWER

There was a manifestation of power here [at the beginning of Ancient Israel]. Sister White says the greatest manifestation of power that had ever been written was on Sinai, and there was a manifestation of power at Pentecost.

Acts of the Apostles, page 38, says,

> "Christ's ascension to heaven was **the signal** that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned

amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. **The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished**. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." *Acts of the Apostles*, 38.

So, there was a manifestation of power with the outpouring of the Holy Spirit at the Pentecost in the time of the Disciples.

A TARRYING TIME

And then if you turn to Luke 24, beginning at 44—and we have dealt with this, in this particular series, already; but, we are going to deal with it a little bit again.

Verse 44 says—and Jesus here—let me remind you what we have already put in place earlier in this series is that He tells Mary not to touch Him because He had not yet ascended, and then in that same time period He appeared to the Disciples, demonstrating that He had just come down out of Heaven and He breathes upon them the Holy Spirit.

And in verse 44, this passage here is adding some light to that thought that comes from John. In verse 44, it says,

> "[44]And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and *in* the psalms, concerning me. [45]Then opened he their understanding, that they might understand the scriptures, [46]And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: [47]And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. [48]And ye are witnesses of these things.
>
> "[49]And, behold, I send the promise of my Father upon you: but"—
>
> BROTHER PIPPENGER: What?
> FROM THE AUDIENCE: Tarry.
>
> BROTHER PIPPENGER: —"but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
>
> "[50]And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. [51]And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. [52]And they worshipped him, and returned to Jerusalem with great joy: [53]And were continually in the temple, praising and blessing God. Amen." Luke 24:44-53 (KJV).

So, in this history we see a Tarrying time. They were to tarry in Jerusalem until they received the outpouring of the Holy Spirit, but He removed His hand from their understanding so that they could understand the prophecies.

There is the manifestation of power, the covenant is being entered into, and the offering for this Pentecostal period is the Two Loaves.

Signs of the Times, April 6, 1891:

> "After his resurrection **he opened their minds that they might understand the Scriptures**, and told them the same things which before they could not comprehend, saying, 'These are the things which I spake unto you while I was yet with you.' We should pray that our understanding may be opened, that we may comprehend what Christ has said unto us; for we are to be sanctified through his word." *Signs of the Times*, April 6, 1891.

When God removed His hand from Moses, he saw the revelation of God's glory. When God removes His hand, it is a symbol of opening the understanding of the worshipper to the prophetic truths of God's Word.

He opens their understanding of prophecy here [at the end of Ancient Israel] when He removes His hand.

And tomorrow, the Lord willing, we will see that when He removes His hand from the 1843 Chart it is there that the Pioneers identified that what represents the removing of His hand is the opening of their understanding to the 2520 and the 2300 actually ending in 1844, instead of in 1843.

So, the same waymark is in that history as in the beginning history.

THE FOUNDATION CONDEMNED

Now, notice, what we are saying about here. Now we want to prepare some thoughts for the conclusion of this little argument that takes place tomorrow.

We are saying that at the beginning of Ancient Israel that we have the identical waymarks as at the end of Ancient Israel.

And the symbol for Ancient Israel was Two Tables, and the commemoration of those Two Tables throughout their history was Two Loaves. We tied together the relationship of those things.

We are doing this because we are going to show tomorrow that the symbol of the covenant for Adventism was Two Tables. But, the Law of God, the Foundation of Ancient Israel's history, what we want to emphasize now, is when you get to the end of Ancient Israel's history the Pharisees, the Sadducees, they are fighting against the Foundation and they think they are doing God's work; and, therefore, Ancient Israel is prefiguring modern Spiritual Israel. So, at the beginning of modern Spiritual Israel's history, there is going to be a foundational understanding put in place: once again, Two Tables [referencing the 1843 and 1850 Charts].

And, when we get to the end of modern Spiritual Israel in our day and age, the Pharisees and Sadducees of Adventism are going to be fighting against the foundational truths, the same way that the Pharisees and Sadducees of that history [at the end of Ancient Israel] were fighting against the foundational truths.

Review and Herald, June 12, 1900:

"Christ, **the foundation of the whole Jewish economy, stood before the Jewish rulers**, to be condemned by his own nation." *Review and Herald*, June 12, 1900.

He was the Foundation.

What was the Foundation? The Two Tables.

Was Christ the Law? He was the perfect transcript of this Law, of foundational truths.

And when He comes to them down here [at the end of Ancient Israel], they condemn Him. They are condemning the Foundation.

THE TABLES OF THE COVENANT

Review and Herald, July 29, 1873:

"Moses took **the tables of the covenant**, the law of Ten Commandments, and descended from the mount. . . . Confusion and shame on their account took possession of him, and he there threw down **the tables** and broke them. As they had broken their covenant with God, Moses, in breaking the tables, signified to them, so, also, God had broken his covenant with them. **The tables, whereupon was written the law of God**, were broken." *Review and Herald*, July 29, 1873.

Okay. Those Two Tables, the Law of God, that is the symbol of the covenant.

THE TEN COMMANDMENTS

Signs of the Times, February 28, 1884:

"The law of Ten Commandments, which has been so lightly disregarded, is **the foundation of many generations**; and no man or body of men has been authorized to **set aside, or vary in the slightest particular**, one of the ten precepts of Jehovah. God spoke this law from Sinai in awful grandeur, in the hearing of all Israel, and **he wrote it with his own fingers upon tables of stone**, not for his chosen people only, but for all men, to the close of time. Christ himself declares that while the heavens and the earth remain, not one jot or tittle shall pass from this holy law." *Signs of the Times*, February 28, 1884.

Manuscript Releases, volume 18, page 174:

"His **law**, written with His own finger upon **tables** of stone,"—

What did Sister White say about this 1843 Chart? "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; . . . (EW74.1)."

The Two Tables [at the beginning of Ancient Israel] were written by God Himself.

"His **law**, written with His own finger upon **tables** of stone, is **the foundation** of all truth." *Manuscript Releases*, volume 18, 174.

Christ's Object Lessons, page 305:

"God's **law** is the transcript of His character." *Christ's Object Lessons*, 305.

Sketches from the Life of Paul, page 158:

> "Christ himself, the **foundation** and the crowning glory of God's temple, became 'a **rock of offense to them that stumble at the word**.' Yet that chief **foundation stone**, 'disallowed indeed of men,' was 'chosen of God and precious.' **Though rejected by the Jewish builders**, it became the head of the corner. Christ was put to death; but the work of building did not cease. He was honored in Heaven and by the faithful on earth as the true **foundation**." *Sketches from the Life of Paul*, 158.

Everything that these Two Tables represent [at the beginning of Ancient Israel] was fulfilled in Christ [at the end of Ancient Israel]. He was the Foundation. He was the Cornerstone, He was the Foundation Stone.

And here, the workers, in this history [at the end of Ancient Israel], the Pharisees and the Sadducees, they are rejecting the Foundation Stone.

And you may not remember the quote we started with. It says, "The entire history of the children of Israel was 'written for our admonition upon whom the ends of the world are come. . . ."

So, this history at the end of Ancient Israel is a history that is illustrating the end of Adventism.

Okay. Now, I have a long passage to close with. I'm sorry, but this is a subject that needs to be put in place. This is from *The Desire of Ages,* page 596 and onward.

> "'Hear another parable,' Christ said: 'There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?'"— [to be continued]

This is the parable of the vineyard, and we are going to read about the parable of the vineyard, but I would invite you to turn to the end of your notes for this presentation so when we are reading about it you get the implication. This is not the only place that this is emphasized. This very last quote is from *Christ's Object Lessons,* page 296. It says,

"**The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us**."—*IT HAS A LESSON FOR ADVENTISM*—"The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns." *Christ's Object Lessons*, 296.

So, back to the quote from *The Desire of Ages,* page 596 and onward, after the parable of the vineyard is put forth, Sister White says this:

—"Jesus addressed all the people present; but the priests and rulers answered. 'He will miserably destroy those wicked men,' they said, 'and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.' The speakers had not at first perceived the application of the parable, but they now saw that they had pronounced their own condemnation. In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple. The lord of the vineyard had done everything needful for its prosperity. 'What could have been done more to my vineyard,' he says, 'that I have not done in it.' Isaiah 5:4. Thus was represented God's unwearied care for Israel. And as the husbandmen were to return to the lord a due proportion of the fruits of the vineyard, so God's people were to honor Him by a life corresponding to their sacred privileges. But as the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. Messenger after messenger had been slain. Thus far the application of the parable could not be questioned, and in what followed it was not less evident. In the beloved son whom the lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers saw a distinct picture of Jesus and His impending fate. Already they were planning to slay Him whom the Father had sent to them as a last appeal. In the retribution inflicted upon the ungrateful husbandmen was portrayed the doom of those who should put Christ to death.

"Looking with pity upon them, the Saviour continued, 'Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.'"—

Here Christ is saying that depending on how you relate to the test of the Stone, the Foundation Stone, the Cornerstone, determines whether you are saved or lost.

—"This prophecy the Jews had often repeated in the synagogues, applying it to the coming Messiah. **Christ was the cornerstone of the Jewish economy**, and of the whole plan of salvation. This foundation stone the Jewish builders, the priests and rulers of Israel, were now rejecting."—

They are rejecting the Foundation Stone in this history [at the end of Ancient Israel].

—"The Saviour called their attention to the prophecies that would show them their danger."—

There are several prophecies that they are rejecting here. It was not just one prophecy.

—"By every means in His power He sought to make plain to them the nature of the deed they were about to do.

"And His words had another purpose. In asking the question, 'When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?' Christ designed that the Pharisees should answer as they did. He designed that they should condemn themselves. His warnings, failing to arouse them to repentance, would seal their doom, and He wished them to see that they had brought ruin on themselves. He designed to show them the justice of God in the **withdrawal of their national privileges**, which had already begun, and which would end, not only in the destruction of their temple and their city, but in the dispersion of the nation."—

Brothers and Sisters, this is the climax of the Everlasting Gospel. The Everlasting Gospel is the work of Christ in producing two classes of worshippers based upon a prophetic testing message; and, God designed that when the Everlasting Gospel is reaching its climax that the people who are rejecting the prophetic testing message are simultaneously fulfilling that prophetic testing message because that prophetic testing message describes the separation of the wheat and tares. And that is what the Jews were doing. They were fulfilling the very prophecies that they were rejecting.

That is what Adventism is doing today. It is fulfilling the very prophecies that it is rejecting.

—"The hearers recognized the warning. But notwithstanding the sentence they themselves had pronounced, the priests and rulers were ready to fill out the picture by saying, 'This is the heir; come, let us kill him.' 'But when they sought to lay hands on Him, they feared the multitude,' for the public sentiment was in Christ's favor."—

Now, when this history is repeated, are they going to kill the wise virgins? Not in Adventism; they are going to disfellowship them.

When it gets to when the wise virgins start to get disfellowshipped, you know that you are right at the end of the Everlasting Gospel.

—"In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon

them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone."—

Since 1863 this [referring to the 1843 Chart] has laid as a rejected stone.

—"Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isaiah was shown that this stone was a symbol of Christ. He says:

"'Sanctify the Lord of hosts'"—

And where does he say this? He says this in Isaiah 8. Okay?

This is part of the story of Isaiah 7. The message in Isaiah 7 and onward is the message that Isaiah is given to take to God's people once his lips have been purified with the coal from off the altar in Isaiah 6. The message that he takes to God's people in Isaiah 7 is the 2520; but, here in chapter 8, it is the message of the Cornerstone, the Foundation Stone.

—"'Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for **a stone of stumbling and for a rock of offense** to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall'"—*(1)*—"'**stumble**, and'"—*(2)*—"'**fall**, and'"—*(3)*—"'be **broken**, and'"—*(4)*—"'be **snared**, and'"—*(5)*—"'be **taken**.'"—

There are your five foolish virgins.

—"Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of **the chief cornerstone** in the temple of Solomon was symbolic. 'Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste.' Isaiah 8:13–15; 28:16."—

What we are saying is these two stones [the Two Tables at the beginning of Ancient Israel] are prefiguring Christ; because, here at the end of Ancient Israel, Christ is going to be this rejected Stone. They are going to reject the Foundation.

But, this history, it is in the history of Solomon, it is in the history of Cyrus laying the temple as they came out of Babylon; and, these histories are all pointing forward to our day and age.

The next paragraph:

> —"In infinite wisdom, God chose **the foundation stone**, and laid it Himself. He called it '**a sure foundation**.' The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a **tried stone**.' Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security.
>
> "In Isaiah's prophecy, Christ is declared to be both **a sure foundation and a stone of stumbling**. The apostle Peter, writing by inspiration of the Holy Spirit, clearly shows to whom Christ is a foundation stone, and to whom a rock of offense:"—

Sister White just defined that all the prophets are speaking about the end of the world. She says, "Here are the two classes, and Peter is going to define who they are for us."

So, now she is going to quote from Peter. There is a lot of information here in this passage from Peter.

> —"'If so be ye have tasted that the Lord is gracious.'"—

When the Mighty Angel comes down out of Heaven and has the Little Book open in His hand and you go ahead and taste that Little Book, it will show you that the Lord is gracious.

> —"'If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men,'"—*THE FOUNDATION*—"'but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house,'"—

This is about entering into covenant, and in order for the Lord to enter into a covenant with a people He has to build up a temple.

Here, the instructions of the temple took 46 days; here, Herod's temple took 46 years. And when the Lord was entering into covenant with the Millerites, He did so from 1798 to 1844: 46 years He built up a spiritual house.

> —"'an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on Him shall not be

confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient.' 1 Peter 2:3–8."—

It is the message that they stumble over. It is the Word; it is the prophetic Word.

—"To those who believe, **Christ is the sure foundation**. These are they who fall upon the Rock and are broken. Submission to Christ and faith in Him are here represented. To fall upon the Rock and be broken is to give up our self-righteousness and to go to Christ with the humility of a child, repenting of our transgressions, and believing in His forgiving love. And so also it is by faith and obedience that we build on Christ as our foundation.

"Upon this living stone, Jews and Gentiles alike may build. This is **the only foundation** upon which we may securely build. It is broad enough for all, and strong enough to sustain the weight and burden of the whole world. And by connection with Christ, the living stone, all who build upon this **foundation** become living stones. Many persons are by their own endeavors hewn, polished, and beautified; but they cannot become 'living stones,' because they are not connected with Christ. Without this connection, no man can be saved. Without the life of Christ in us, we cannot withstand the storms of temptation. Our eternal safety depends upon our building upon the sure foundation. Multitudes are today building upon foundations that have not been tested. When the rain falls,"—

What is the rain?

FROM THE AUDIENCE: The Latter Rain.
BROTHER PIPPENGER: The Latter Rain.

—"and the tempest rages,"—

What is the tempest?

FROM THE AUDIENCE: Islam.
BROTHER PIPPENGER: Islam. Islam, the angering of the nations.

—"and the floods come,"—

What is the flood? That is The Sunday Law.

—"their house will fall, because it is not founded upon the eternal Rock, the chief cornerstone Christ Jesus."—

When the Latter Rain begins to sprinkle, when the nations were made angry on September 11, 2001, in the time period that begins there until The Sunday Law, God's people has a choice: either they are coming to the Rock and being changed into His image or resting assuredly that the Lord is going to fall upon them and ground them to powder.

—"'To them which **stumble at the word**, being disobedient,' Christ is **a rock of offense**. But '**the stone** which the builders disallowed, the same is made **the head of the corner**.' Like **the rejected stone**, Christ in His earthly mission had borne neglect and abuse. He was 'despised and rejected of men; a man of sorrows, and acquainted with grief: . . . He was despised, and we esteemed Him not.' Isaiah 53:3. But the time was near when He would be glorified. By the resurrection from the dead He would be declared 'the Son of God with power.' Romans 1:4."—

And when He was resurrected, what did He do? He ascended. Okay? This history is paralleling The Sunday Law history when the 144,000 are going to be lifted up. They are going to ascend after they are resurrected from the dead works of Laodicea.

—"At His second coming He would be revealed as Lord of heaven and earth. Those who were now about to crucify Him would recognize His greatness. Before the universe **the rejected stone** would become **the head of the corner**.

"And on 'whomsoever it shall fall, it will grind him to powder.' The people who rejected Christ were soon to see their city and their nation destroyed. Their glory would be broken, and scattered as the dust before the wind. And what was it that destroyed the Jews? It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted. Men set themselves in opposition to God, and all that would have been their salvation was turned to their destruction. All that God ordained unto life they found to be unto death. In the Jews' crucifixion of Christ was involved the destruction of Jerusalem. The blood shed upon Calvary was the weight that sank them to ruin for this world and for the world to come. So it will be in the great final day, when judgment shall fall upon the rejecters of God's grace. Christ, their rock of offense, will then appear to them as an avenging mountain. The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed.

"By many illustrations and repeated warnings, Jesus showed what would be the result to the Jews of rejecting the Son of God. In these words He was addressing all in every age who refuse to receive Him as their Redeemer. Every warning is for them. The desecrated temple, the disobedient son, the false husbandmen, the contemptuous builders, have their counterpart in the experience of every sinner. Unless he repent, the doom which they foreshadowed will be his." *The Desire of Ages*, 596–600.

So, what we are saying is this: Jesus illustrated the end of Israel from the beginning. And in the beginning of Ancient Israel, when He entered into covenant with them, He gave them Two Tables as a symbol of the covenant.

In this history when He was entering into covenant He marked a Tarrying Time and He marked the number 46 in association with raising up the temple; and He showed that when He removed His hand, there is an increase of knowledge, as Moses received the understanding of God's glory; and, He manifests His power.

At the end of Ancient Israel, He enters into covenant with the Christ Church. There is a Tarrying Time marked; 46 years, once again, in constructing His temple; He removes his hand and shows the glory of the prophetic message to His Disciples; and, He manifests His power at the outpouring of the Holy Spirit.

And the symbol of this history is the Two Loaves that has been prefigured by the Two Tables; because, the Two Tables represent Christ. It is a transcript of His character.

And these Two Loaves, the 144,000, represent Christ, those that have attained to His character and have overcome sin fully.

And tomorrow we will take these waymarks from the beginning and end of Ancient Israel and place them in the context of modern Spiritual Israel.

Shall we pray?

Benediction: Heavenly Father, we see the power and the strength and the glory of the technique that you have provided for your people, of bringing line upon line, together; proof-texting. We understand that the Mystery of Iniquity doth already work and that most of us in Adventism have already been so indoctrinated with preconceived traditions and customs that we cannot see the value of how you have established the authority in your Word. We pray that you would remove the blinders from our eyes and from our brothers and sisters who are not seeing these things, that they might recognize the history of Ancient Israel is now being repeated in the history of modern Israel and that you illustrate the end from the beginning every time, and that we can have confidence in the prophetic Word that it is telling us that right now the testing issue is this Foundation Cornerstone that is about to be lifted up and made the head of the corner before the whole Universe. We ask a blessing upon this day's service that you have given each one of us to do. We ask a blessing upon the productions that are going on with the DVDs and the LiveStreaming. And, we thank you for all these things in Jesus's name. Amen.

HABAKKUK'S TWO TABLES #14

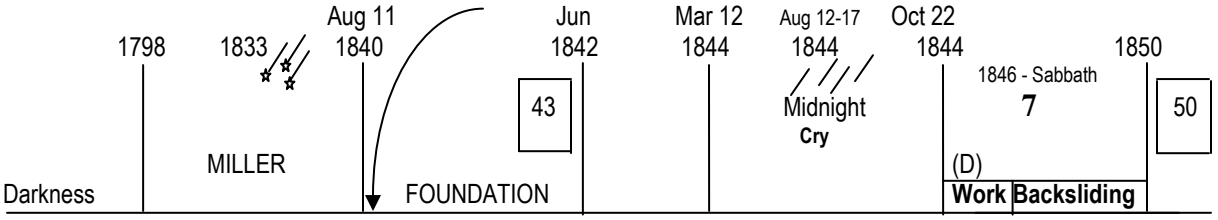
Part Two: LINE UPON LINE

Presentation by Jeff Pippinger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for awakening us this morning that we can come together and study your Word. We ask that you take control of the words that I am going to express. Forgive me of my sins and hide me behind your cross, that you would prepare the hearts and minds of those that may be listening in any of the possible ways, DVDs, LiveStreaming, or in person. We want to be filled with your Holy Spirit. We ask that you grant us your Holy Spirit at this time. We want to be filled with the Latter Rain, so we would ask that you would pour the Latter Rain out upon us by opening our understanding. We want to be changed more fully into your image and prepared with the message to give to those that we come in contact with. Please provide us with the oil this morning that we might share it with those we come in contact with is our prayer. In Jesus's name, amen.

Two Tables

BROTHER PIPPENGER: We are looking at these Two Tables [the 1843 and 1850 Charts], as typified in God's Word prophetically.



	Covenant – Two Tables	Covenant – Two Loaves
ANCIENT ISRAEL	Tarrying Time 46 days Hand Removed God's Glory Manifestation of Power	Tarrying Time 46 years Hand Removed God's Glory Manifestation of Power
	BEGINNING	END
	Covenant – Two Tables	Covenant
MODERN ISRAEL	Tarrying Time 46 days Hand Removed God's Glory Manifestation of Power	Tarrying Time 46 years Hand Removed God's Glory Manifestation of Power
	BEGINNING	END

FOUNDATIONS REJECTED

Figure No. 31.

And, in our last presentation we looked at the history at the beginning of Ancient Israel and at the end of Ancient Israel. The focus there was Pentecost, and we saw that at Pentecost at the beginning the Lord entered into covenant with Ancient Israel and the symbol of that covenant

was the Two Tables of the Ten Commandments. There was a Tarrying Time in that history; 46 days to receive instructions on building the sanctuary, the temple. The Lord removed His hand from Moses so that Moses could have an increase of knowledge on the glory of God, and there was a manifestation of power in that history.

And then when we got to the end of Ancient Israel, in the time of Christ, in the time of the Disciples, in the time of the stoning of Stephen at the end of Ancient Israel, the Lord is entering into covenant with the Christian Church. The symbol of Pentecost where this is taking place is the Two Loaves. We looked at the Two Loaves symbolically. There was a Tarrying Time. The Disciples were told to tarry in Jerusalem, to wait for the power that was poured out on Pentecost. Herod's construction/remodeling of the temple were 46 years that reached its conclusion in AD27, the year that Christ was baptized. The Lord removed His hand to the understanding of the Disciples in the period leading up to Pentecost that they could understand His prophetic Word, recognize His glory. There was a manifestation of power in the outpouring of the Holy Spirit at Pentecost.

All of these things are waymarks.

A waymark that we have addressed that we are going to deal with here is that the Foundations are rejected.

The Jews in this history [at the end of Ancient Israel] were rejecting Christ, who was the very Foundation of Ancient Israel; and, Christ's character is a reflection of these Two Tables. These Two Tables are the Foundation, these Two Tables represent the character of Christ, and the Jews rejected the Foundation.

In this history there is a rejection of the Foundation that we are going to look at more closely later on in our studies in the typology in these Two Tables; but, just so you know what they are, if you remember, in the reform line of Moses, the foundational message for Moses when he came to the Jews was the Sabbath because the message was that the Lord was going to take the Jews out to worship Him and the foundation of worship is the Sabbath. Because Moses presented this foundational message right here, Pharaoh responded by saying, "Gather your own straw."

By the time they get out here to receive the Law, in this history we see Aaron, the leader of Israel, setting up a golden calf. And we will show, when we look at this more closely that that golden calf is the mark of beast. It is The Sunday Law. It is the image of the beast. It is the issue at the end of the world. So, when we see Aaron the leader participating in the golden calf, we are seeing a rejection of the Foundation and the Foundation was the Sabbath and the golden calf represents Sunday.

So, there is even a rejection of the Foundation in this history [at the beginning of Ancient Israel]. We will look at that more closely later on.

There is a rejection of the Foundation in this history [at the end of Ancient Israel]. And the Foundation being rejected is simply another one of the waymarks of these histories.

THE MILLERITES—MAKE IT PLAIN UPON TABLES

Now we intend to go through and show that the Millerite History, which is the beginning of modern Israel, possesses the identical waymarks as did the beginning and the end of Ancient Israel.

Habakkuk 2:1-4 says,

"[1]I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am **reproved**."—

And the Pioneers point out the Hebrew confirms this word *reproved* means *argued with.*

The person here that is standing upon his watch, Habakkuk, when a prophet becomes part of the prophecy, he represents God's people at the end of the world, whether the Millerites or you and I at the end of the world. And there is going to be an argument in our history, just as there was an argument in the history of the Millerites.

So, if we would place William Miller in this first verse, "[William Miller] will stand upon [his] watch, and [he will be] set upon the tower, and [he] will watch to see what [God] will say unto [him], and what his answer in the argument of his history."

And then the Lord is going to answer him, verse 2:

—"[2]And the LORD answered me, and said, Write the vision, and **make *it* plain upon tables**, that he may run that readeth it."—

Okay. The vision that was made plain upon tables is this vision [referring to the 1843 and 1850 Charts], the *ch n* vision; and, it was made plain upon these Two Tables. It was the answer for the argument that the Protestants were bringing against the Millerites in their history, and it is the answer for the argument that is taking place in Adventism today.

—"that he may run that readeth it."—

And how do we run? We run to and fro in God's Word. And if you are going to have the correct approach, the correct perspective, the key to be successful in your running to and fro in God's Word, then in both the Millerite History and in our history these Charts will be the point of reference as you run to and fro in God's Word to understand the vision.

Continuing on,

—"[3]For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—

There is kind of a contradiction there, "though it tarry, . . . it will not tarry"—"**though it tarry, . . . it will not tarry**"; thus, we know from history, as being identified with this contradiction in this verse, the fact that the vision was based upon God's Word; it would not fail; it is going to come to pass right on time. But, the Millerites misunderstood the vision and it is in this sense there was a Tarrying Time.

Verse 4:

—"[4]Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith." Habakkuk 2:1–4 (KJV).

Those that think that prophecy is a waste of time or unnecessary, that all we need to do is have the faith and love of Jesus, are not understanding that the command to produce these Charts for the argument of the Millerite History and the argument of our history, these Charts are where the

faith of the Millerites and our faith is to be justified. If we are to be justified by faith, it will be by standing upon the truths, the vision that is on these Charts.

TABLE ONE

Okay. Table One of these Charts, *Early Writings,* beginning at page 74:

> "I have seen that **the 1843 chart was directed by the hand of the Lord**,"—

Did the hand of the Lord direct these Two Tables [at the beginning of Ancient Israel]; did His hand participate in it? He wrote it with His very finger.

> —"**the 1843 chart was directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74–75.

His hand was over a mistake right here [referring to the "2520, 677, 1843 and 2300, 457, 1843" in the upper right-hand portion of the 1843 Chart]; and, when He removed His hand you could see the mistake. The disciples on the Road to Emmaus, their eyes were darkened and they were enlightened by the truth because the Lord removed His hand from their eyes.

When the Lord removes His hand, Moses has a revelation, an understanding of the character of Christ.

The Great Controversy, page 393, in your notes, this is one of the places where Sister White places her endorsement on the fact that this 1843 Chart was a waymark. It was a fulfillment of prophetic history.

> "As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk.**" *The Great Controversy*, 393.

"The publication of this chart was regarded as a fulfillment of the command given by Habakkuk."

TABLE TWO

Table Two, the Nichols's Chart—some people call it the Nichols's Chart—published by Otis Nichols. It was published in 1850, prepared in 1849 at the end of the year and published in 1850.

Of this 1850 Chart, Sister White says in 1850,

> "Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart**. I saw it was needed and that **the truth made plain upon tables** would

effect much and would cause souls to come to the knowledge of the truth." *Manuscript Releases*, number 15, 210— November, **1850**.

When speaking of this Chart, she says the truth on this Chart will be made plain upon tables. She is referencing Habakkuk 2. That is where that expression comes from.

In 1853, this is three years later, she says,

> "I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**,"—

Okay. What prophecy? Habakkuk 2.

> —"and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. . . ."—

And then she talks about charts that were being printed in her day and age that did not have a sanctified influence because of the artwork.

And then she continues on, saying,

> —"I saw that **the charts ordered by God**"—

The 1843 and 1850 Charts are the two Charts. "Charts," she says, in the plural. These are the two Charts that were ordered by God.

> — struck the mind favorably, even without an explanation."—

And she said this in 1853.

> —"There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth." *Manuscript Releases*, volume 13, 359, [Manuscript 1, **1853**].

So, these could not be the 1863 Chart. Sister White is saying "the charts" are of God, in 1853. It has to be these Charts [the 1843 and 1850 Charts].

So, we are seeing in the Millerite History that there are once again Two Tables given that are a symbol of the covenant that the Lord is entering into with modern Israel.

If you look up here at the top [of Figure 31], in 1798 the Millerite History begins, the reform line of the Millerite History.

And in 1842 the 1843 Chart is published; and, then in 1850, the 1850 Chart is published.

If you were to turn this reform line [reflected at the top in Figure 31] into the history of Moses, that if this Sinai where the Two Tables of the Ten Commandments are being given, this is being given on Pentecost. And, Pentecost is 50 days from the Passover. Okay? This 1850 is marking a repeat of Pentecost.

And, if we were going to go into the reform line of Christ's time period, we see the outpouring of the Holy Spirit took place here [referring to the waymark of 1850 on the Millerite reform line] on Pentecost, 50 days after Passover.

So, when we see the 1850 Chart, we understand that this is the second table now put in place. And when was it put in place? 1850.

Okay. Now, there is even a way to tie this history of the Millerites more specifically into the Feast of Pentecost; but, we will do that later. What I am claiming, and this may cause heartburn for some, is that the reason that this was published in 1850 is to mark the number 50, because the 50 is the number associated with the covenant.

When the 1850 Chart is put in place, now you have the Two Tables of the covenant relationship that the Lord entered into with modern Israel, with Adventism, a parallel waymark.

A TARRYING TIME

So, of course there is a Tarrying Time associated with the Millerite History, just like there was in the history of the Disciples and in the history of Moses.

> "For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3 (KJV).

"Though the vision tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3.

Now, just to remind you of something, the beginning of Ancient Israel is structured upon establishing the feasts that Ancient Israel is going to commemorate throughout their generations forever—from Passover, the Wave Sheaf Officer, Pentecost, the Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles. This is all being established in this history.

And when you come to the time of Christ, the Spring Feasts, they are being fulfilled to the very letter in that history.

So, if you were going to see a theme that ties the beginning to the end of Ancient Israel together, it could be the feasts; whereas, in our history, the history of the Millerites and our history, the "theme"—if that is the right word—that ties the beginning of Adventism together with the end of Adventism is the parable of the Ten Virgins.

This [referring to the beginning of modern Israel in Figure No. 31] is a fulfillment of the parable of the Ten Virgins, and this [referring to the end of modern Israel in Figure No. 31] is a fulfillment of the parable of the Ten Virgins.

And though Habakkuk 2 speaks to a Tarrying Time, so does the parable of the Ten Virgins speaks to a Tarrying Time.

In verse 5 of Matthew 25, it says,

> "[5]While the bridegroom **tarried**, they all slumbered and slept." Matthew 25:5 (KJV).

The tarrying of the Bridegroom arrived on March 22, 1844. This is where the vision tarried, "Though it tarry, wait for it." This is the First Disappointment. This is a component of the history of the Millerites.

BLESSED IS HE THAT WAITETH (THOUGH IT TARRIES)

We have looked at the fact that Daniel 12, verses 12 and 13, says,

> "[12]**Blessed *is* he that waiteth**,"—*BLESSED IS HE THAT WAITETH*—"and cometh to the thousand three hundred and five and thirty days. [13]But go thou thy way till the end *be*: for thou shalt rest, and **stand in thy lot at** the end of the days." Daniel 12:12–13 (KJV).

The blessing that is going to come to the Millerites comes in the history between March 22 and October 22; because, this is where the Lord is raising up a people that are going to move into the Most Holy Place of the Heavenly Sanctuary with Him in 1844.

> "**Blessed are the eyes which saw the things that were seen in 1843 and 1844**.
>
> "The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony." *Manuscript Releases*, volume 21, 437.

So, in marking the Tarrying Time for the Millerites, you have Habakkuk 2; you have Matthew 25; you have Daniel 12, and other passages. You have the commentary of the Spirit of Prophecy. There is a Tarrying Time as one of the waymarks of this history.

His Hand Removed

His hand was removed.
Early Writings, pages 74-75.

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that **His hand was over and hid** a mistake in some of the figures, so that none could see it, **until His hand was removed.**" *Early Writings*, 74–75.

His hand was removed [referring to the beginning of modern Israel]; His hand was removed [referring to the beginning of Ancient Israel; His hand was removed [referring to the end of Ancient Israel.

Here [referring to the beginning of Ancient Israel], His hand is placed over Moses.

Where is Moses standing when His hand was placed over him?

FROM THE AUDIENCE: On a rock.

BROTHER PIPPENGER: He was standing on the Rock.

Then His hand was removed and Moses sees the glory of God.

His hand is removed—and the classic illustration of this, I think, is the disciples on the Road to Emmaus. His hand is removed from their understanding when? When they are in communion with Jesus, and then they see the glory of God as represented in His prophetic Word.

Here, His hand is removed from this 1843 Chart, in connection with the Tarrying Time. After the Tarrying Time, they returned to the study of God's Word and He removed His hand and they saw that the evidence that had led them to predict that the 2520 and the 2300 years ended in 1843 was then recognized to end in 1844. That is providing the prophetic platform for them to be empowered when Samuel Snow fine tunes 1844, where he gives an actual day, October 22nd. And this fine-tuning is the Lord removing His hand in that history. It is paralleling the disciples on the Road to Emmaus, paralleling Moses on the rock.

On the road—on the path! Ohh. The disciples on the Road to Emmaus were on that "old path" from Emmaus to Jerusalem. They were walking on the Old Path when He removed His hand from their understanding.

SCRIPTURES OPENED

Early Writings, page 247:

> "**The disappointed ones saw from the Scriptures that they were in the tarrying time**, and that **they must patiently wait** the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844." *Early Writings*, 247.

So, we see four of these waymarks, paralleling the waymarks beginning and ending with Ancient Israel.

MEASURE THE TEMPLE = 46 YEARS

1798

Revelation 11:1-2; Luke 21:24

> "[1]And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. [2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months." Revelation 11:1-2 (KJV).

> "[24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24 (KJV).

1844

And, the Foundation, the central pillar of Adventism is Daniel 8:14; and, Daniel 8:14 is the answer to Daniel 8:13. Let us go to Daniel 8:13. We are going to look at another waymark now. Daniel 8:13 asks the question,

"[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake,"—

And that "certain *saint*," if you look at your marginal reference is Palmoni. It is a title for Christ as the Wonderful Numberer. He is the Numberer of secrets. And Daniel 8:13 and 14 is the axel that all the spokes of time prophecy are tied to. It is right here in Daniel 8:13 and 14 where you have the point of reference that allows you to tie every single time prophecy on these 1843 and 1850 Charts with each other.

So, here we see Christ as Palmoni, the Wonderful Numberer, beginning to put this prophetic time message into place.

And a question is asked:

—"How long *shall be* the vision"—*T C N VISION, THE VISION THAT IS GOING TO BE ON THIS 1843 CHART*—"How long *shall be* the vision *concerning* the daily *sacrifice,*"—*concerning PAGANISM*—"and the transgression of desolation,"—*Papalism*—"to give both the sanctuary and the host to be trodden under foot?"—

'How long shall be the prophetic history represented in the *ch n* vision concerning Paganism and Papalism, who will give both the sanctuary and the host to be trodden under foot?'

'How long are Paganism and Papalism going to trample down both the sanctuary and the host? How long are the sanctuary and the host going to be trampled down?'

And verse 14 says until 1844:

—"[14]And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:13-14 (KJV).

But, if you go to Revelation 11, verse 2, it says,

"[2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city"—

What is the holy city? Jerusalem.

—"and the holy city shall they"—*THE GENTILES*—"tread under foot forty *and* two months." Revelation 11:1-2 (KJV).

The question in verse 13 of Daniel 8 is, "How long are the sanctuary and the host"—where is the sanctuary? That is in Jerusalem—"How long is the holy city going to be trampled down?"

Well, in Daniel 8:14 it says until 1844; but, here in Daniel 8:13 it says until 1798. Okay? So, there are two dates there that are being isolated.

And if you go to Luke 21, it is the Millerites that the Lord is going to raise up to clarify Daniel 8:14. So, they are going to have to be led to an understanding of both Daniel 8:13 and 14. And Daniel 8:13 is talking about two entities, the sanctuary and the host, that get trampled down by two entities, Paganism and Papalism. And the Bible suggests that one trampling down ends in 1844 and one ends in 1798. That is Daniel 8:14 and Revelation 11:2.

And here in verse 24 of Luke 21, you will find a verse that was familiar with the Millerites. In fact, Hiram Edson, in his articles on the 2520 in 1856, he titles his articles, "The Times of the Gentiles," and this is where he gets his title from.

Verse 24 says,

> "[24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem"—*AND THAT IS THE HOLY CITY, RIGHT?*—"and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24 (KJV).

It does not say the *time* of the Gentiles; it says the *times.* Therefore, there are two times of the Gentiles that are going to be fulfilled, and one of them ends in 1798 (the first 2520 ends in 1798) and the other 2520 ends in 1844. And there are many, many truths to understand in connection with that, but the truth that we are isolating here is that from 1798 to 1844 is 46 years, and in 46 years the Lord developed the Millerite temple. He did so by accomplishing the Everlasting Gospel, and the Everlasting Gospel is the work of Jesus Christ in producing two classes of worshippers based upon the introduction of a prophetic testing message that comes in three steps; and, the Three Angels' Messages are illustrated from the beginning, 1798. The First Angel's Message arrived in 1798; the Third Angel's Message arrives in 1844.

In this history of the Millerites there is an increase of knowledge that produces two classes of worshippers. On October 22, 1844, the Millerite temple, roughly 50 people, followed Christ into the Most Holy Place; and, that temple was developed in 46 years, just like Herod's temple, the reconstruction took 46 years, just like Moses's time period to receive instructions on building the temple was 46 days.

Do you see that waymark? I hope so.

A Covenant

The Great Controversy, page 417:

> "The 'true tabernacle' in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant." *The Great Controversy*, 417.

THOSE WHO FOLLOWED

Page 433 of *The Great Controversy* says,

> "Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Saviour's change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners." *The Great Controversy*, 433.

So, the Lord entered into covenant with Millerite Adventism in this history when they moved into the Most Holy Place with Him, 'followed Him withersoever He went.'

Of course, the manifestation of God's power here is the Midnight Cry, which parallels the outpouring of the Holy Spirit on Pentecost, which parallels the Lord coming down on Sinai with trumpets, fire, and shaking.

THE MESSENGER OF THE COVENANT

Okay. Malachi 3:1, in terms of the covenant that they entered into at the beginning of modern Israel, that we entered into as Millerite Adventism: Malachi 3:1, it says,

> "[1]Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." Malachi 3:1 (KJV).

In *The Great Controversy,* page 426, it says,

> "The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." *The Great Controversy*, 426.

So, in Malachi 3:1, this coming of the Lord suddenly to His temple was fulfilled on October 22, 1844; and, when Christ came to His temple on October 22, 1844, He came as the Messenger of the Covenant. He was entering into covenant with Millerite Adventism.

And He sent a messenger to prepare the way before Him, and that messenger was William Miller.

When He came to the history of the Christian Church, to enter into covenant with the Christian Church, in this time period [at the end of Ancient Israel], His messenger that prepared the way for Him was John the Baptist. And Sister White compares John the Baptist with William Miller, and others.

When He came to enter into covenant with Ancient Israel at Sinai, the messenger that prepared the way was Moses. Moses prefigures John the Baptist, and John the Baptist prefigures William Miller.

A KINGDOM OF PRIESTS

So, in Exodus 19, verses 5 and 6—it is in your notes—speaking of the covenant, it says,

> "[5]Now therefore, **if ye will obey my voice indeed, and keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: [6]And ye shall be unto me **a kingdom of priests, and an holy nation**. These *are* the words which thou shalt speak unto the children of Israel." Exodus 19:5–6 (KJV).

PENTECOST, THE MILLERITES AND THE 144,000

So, if you go to 1 Peter 2:2-12, when the Lord entered into covenant here in Sinai, Moses is quoted (Exodus 19:5-6), Moses recorded, 'If you obey God's voice and enter into covenant with Him, you will be a kingdom of priests and an holy nation.'

> "[5]Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine. [6]And ye shall be unto me a king of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel." Exodus 19:5-6 (KJV).

In 1 Peter 2, Peter is commenting on the Christian Church entering into covenant with Christ in that history. And in verse 2, it says,

> "[2]As newborn babes, desire the sincere milk of the word, that ye may grow thereby: [3]If so be ye have tasted that the Lord *is* gracious. [4]To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious."—

You enter into covenant with Him, you are going to come to this testing Stone that has been disallowed of men.

In each of these histories, the Foundation is disallowed of men. They are disallowing the Cornerstone, the Foundation.

> —"[5]Ye also, as lively stones, are built up a spiritual house,"—

What are you? ". . . are built up a spiritual house, . . . ," the Lord built up a spiritual house of the Millerites from 1798 to 1844.

> —"[5]Ye also, as lively stones, are built up a spiritual house, an holy priesthood,"—

What does that tell you, if they are a holy priesthood? That the Lord is entering into covenant with them.

> —"to offer up spiritual sacrifices, acceptable to God by Jesus Christ. [6]Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. [7]Unto you therefore which believe *he is* precious: but unto them which be disobedient, THE STONE, WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER, [8]AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. [9]But ye *are* a chosen generation,"—

This [the beginning of Ancient Israel] was a chosen generation in the time of Moses; this [at the end of Ancient Israel] was a chosen generation in the time of the Disciples; this [at the beginning of modern Israel] was a chosen generation in the time of the Millerites; this [at the end of modern Israel] is a chosen generation we call the 144,000. They are becoming a holy nation

in these histories. But, the thing that makes them holy or unholy is how they relate to this Cornerstone, this Foundation Stone in each of these histories. It is the dividing line.

Verse 9,

> —"[9]But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness [gestures to the period of Darkness in the Millerite reform line] into his marvelous light: [10]Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. [11]Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; [12]Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may be *your* good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2:2-12 (KJV).

What is a *Gentile?* Someone outside the family of God, to keep it simple.

Here in this history, Peter is telling how the Christian Church in times past was not the people of God. They were Gentiles. But, now that He has called them into a covenant relationship, they become a holy nation of peculiar people. Then, in verse 12, he is making sure that they understand now that they are no longer Gentiles because he is contrasting them with Gentiles.

He says, "Make sure your conversation is correct among Gentiles."

So, when they have entered into covenant with Him, they become His peculiar people, in the history of Moses at Sinai, in the history of the Christian Church, in the history of Millerite Adventism.

But, the point of reference that divides the two classes of worshippers in Peter is those who believe and those that are disobedient unto the Word, in verse 8. The point of controversy is the Foundation stone.

A SURE FOUNDATION

Go to Isaiah 28, verse 14, because this is where Peter is quoting from. He is quoting from Isaiah, Isaiah 28:14, concerning this Stone.

And, that is what we are talking about in this study, the "Foundations Rejected," and the Foundation is this Cornerstone.

Isaiah 28:14 says,

> "[14]Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. [15]Because ye have said, We have made a covenant with death,"—

There are two covenants being made in each of these histories. There was a group of people in this history [at the beginning of Ancient Israel] that made a covenant with death, and where did they die? They died in the wilderness. They did not go into the Promised Land.

There was a people here [at the end of Ancient Israel] that made a covenant with death, and where did they die? They died in Jerusalem, in the destruction of Jerusalem.

There was a people here [at the beginning of Millerite Adventism] that made a covenant with death, and where did they die? Well, the Protestants were left in 'perfect darkness,' so I do not know where all the apostate Protestants have died since the Millerite History; but, you get the point.

But, in each of these histories there is a group that is making a covenant with life. Okay?

Peter was just talking about the covenant of life for those that believe, but he is quoting from here in Isaiah.

Verse 15,

> —"[15]Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge,"—

What is their refuge?

FROM THE AUDIENCE: Lies.

BROTHER PIPPENGER: Okay. What happens if lies are your refuge? You receive strong delusion because you would not receive the love of the truth.

> —"for we have made lies our refuge, and under falsehood have we hid ourselves: [16]Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste. [17]Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. [18]And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28:14-18 (KJV).

The overflowing scourge is The Sunday Law.

So, in these histories the Lord is making a covenant with life with those that believe upon the Foundation Stone; and, those that are rejecting the Foundation are making a covenant with death.

THE FOUNDATIONS REJECTED

Okay, now, in your notes here I want you to see each of these histories; because, what we are emphasizing here is this waymark [indicating "Foundations Rejected"]. We do not have it listed in each of these histories, but this is a waymark. In each of these histories there is a rejection of the Foundations, and the Foundations are in other places illustrated in the Scriptures.

MOSES—BEGINNING

But, the first one I want you to see is at the beginning, in this history, in the history of Moses, from *The Great Controversy,* page 437, it says,

> "'The Sabbath therefore lies at **the very foundation of divine worship**, for it teaches this great truth in the most impressive manner, and no other institution does this." *The Great Controversy*, 437.

Aaron is setting up The Sunday Law when he is building that golden calf. Okay? We will deal with that more in detail in a following study.

But, Aaron—and who is Aaron? Is he the wife of Moses? He is the brother of Moses, but a pretty close relationship, right?—But, Aaron, other than Moses—Moses is the leader, okay? But, really, Moses is the prophet and Aaron is the leader of Ancient Israel.

And you could say in modern Israel there was a prophetess and a leader, right?

And in the history of Moses, Aaron set aside the Foundations early on.

And in this history of Millerite Adventism, the leader set aside the Foundations early on; but, we will deal with that later.

CHRIST—END

At the end of Ancient Israel, the Foundations were rejected. We have read this before:

> "Christ, **the foundation of the whole Jewish economy, stood before the Jewish rulers**, to be condemned by his own nation." *Review and Herald*, June 12, 1900.

They rejected the Foundation.

SOLOMON

The Desire of Ages, page 598,

> "In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us." *The Desire of Ages*, 598.

Okay. We have read this yesterday that the builders of Solomon's temple rejected this foundation stone but ultimately was forced to use it. But, in the meantime, before they did, it was an annoyance to them, Sister says. It was in the way of their work.

So, in Solomon's temple we see the Foundation rejected; in Moses's time we see the Foundation rejected; in Christ's time we see the Foundation rejected.

CYRUS

And we have dealt with this next one. In Cyrus, in the history of the Three Decrees, when they are laying the foundation stone, what are the old men who had seen the former temple doing? They are weeping and complaining, when they should have been praising the Lord for His providence; and, symbolically, they are putting into the record the Foundation is scorned.

Prophets and Kings, page 564,

"God had moved upon the heart of Cyrus to aid them in rebuilding the temple, and this should have called forth expressions of profound gratitude. But some **failed of discerning God's opening providences. Instead of rejoicing, they cherished thoughts of discontent and discouragement.** They had seen the glory of Solomon's temple, and they lamented because of the inferiority of the building now to be erected." *Prophets and Kings*, 564.

MILLER

Okay. In Miller's time period, what was the foundation in Miller's time period? Right here, the 1843 Chart. This represents the foundational truths of Adventism.

And in Miller's *Apology and Defense,* pages 24-25, it says,

"I had never been positive as to any particular day for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, 'about the year 1843.' In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. **In 1842, some of my brethren preached with great positiveness the exact year**, and **censured me for putting in an IF**. The public press had also published that I had fixed upon a definite day, the 23rd of April, for the Lord's Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between **March 21st, 1843, and March 21st, 1844**, the Lord would come."—

There is the Foundation put in place, the foundational message.

—"Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles.

"During the year '43,"—

The foundational message on this 1843 Chart, it is going to get rejected by the Protestants.

—"During the year '43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits. Our motives were assailed, our principles misrepresented, and our characters traduced. Time passed on: and **the 21st of March, 1844** went by, without our witnessing the appearing of the Lord. Our disappointment was great; and **many walked no more with us**." William Miller, *Apology and Defense*, 24–25.

So, in Millerite History, the Foundations were rejected, the Foundations being this Chart. The truths on this Chart were rejected by the Protestants of the United States.

PARALLEL MOVEMENTS

So, to remind us that all these movements are parallel movements, *The Great Controversy,* page 343, says,

> "The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present"—*THAT IS THE LATTER RAIN MOVEMENT*—"The important movements of the present have their parallel in those of the past,"—*MOSES, CHRIST, MILLERITES*—"and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

All these great Reform Movements parallel each other and they all prefigure the Reform Movement of the Latter Rain.

THE FIRST AND SECOND ANGELS' MESSAGES

The 1888 Materials, beginning at page 803, says,

> "God has given the messages of Revelation 14 **their place in the line of prophecy**,"—

Here is the line of prophecy [pointing to the reform line of the Millerite History (Figure No. 31.)] And he has given the Three Angels' Messages their place in this line.

> —"and their work is not to cease till the close of this earth's history. The first and second angel's messages"—*[MARKED AS 1 (AUGUST 11, 1840) AND 2 (JUNE 1842) ON THE REFORM LINE IN FIGURE NO. 31]*—"are still truth for this time, and are to run **parallel with this which follows**."—

What follows the First and Second Angeles' Messages? The Third Angel's Message.

And the history of the Third Angel's Message is the history of the Latter Rain, and the history of the Latter Rain is going to parallel the Millerite History, which is the history of the First and Second Angel's Messages. That is the second witness to the fact that the Millerite History is repeated in our history.

> —"The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials*, 803–804.

THE PARABLE OF THE TEN VIRGINS

The Great Controversy, page 393:

> "The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**" *The Great Controversy*, 393.

And in *Review and Herald,* August 19, 1890, speaking of the parable of the Ten Virgins, Sister White says,

> "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

This parable has been fulfilled to the very letter in the Millerite History, and it will be fulfilled again to the very letter in the history of the Latter Rain.

That is three witnesses to the fact that the Millerite History repeats to the very letter at the end of the world.

THE SEVEN THUNDERS

And then we have already put this in as a reference, *The Seventh-day Adventist Bible Commentary,* volume 7, page 971:

> "The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels' messages. . . ."—

The Seven Thunders are the events that took place in this history of the Millerites [1798 to 1844].

But, she says in the same article:

> —"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

So, the Seven Thunders represent a delineation of events that transpired from 1798 to 1844, the delineation of events that transpired under the First and Second Angels' Messages, and the Seven Thunders represent future events that will be disclosed in their order. So, there you have four witnesses that the Millerite History is repeated to the very letter at the end of the world in the history of the Latter Rain.

TODAY

COVENANT

So, today we should expect that the Lord is going to enter into covenant with the people that we call the 144,000.

And then in *Review and Herald,* February 26, 1914, it says,

"**In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed**." *Review and Herald*, February 26,

A TARRYING TIME

There is going to be a Tarrying Time. James 5:7 says,

"[7]Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman"—

Who is the Husbandman? Christ. This is the Husbandman with a capital "H."

—"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7 KJV).

When does the divine Husbandman tarry in our history? At the beginning of the Latter Rain.

And how does the Latter Rain? It comes in two phases, the Early and the Latter; the Spring and the Summer. And the Tarrying Time for us begins when the Latter Rain begins to sprinkle.

FORTY-SIX

TEMPLE ERROR IN CHRIST'S DAY

In order to understand the 46 in our history, we need to understand that in these histories here [at the ending of Ancient Israel] there is a misunderstanding of the temple.

The Great Controversy, page 25; this is the history of Christ.

"With the overthrow of Jerusalem the disciples associated the events of Christ's personal coming in temporal glory to take the throne of universal empire, to punish the impenitent Jews, and to break from off the nation the Roman yoke. The Lord had told them that he would come the second time. **Hence at the mention of judgments upon Jerusalem, their minds reverted to that coming**, and as they were gathered about the Saviour upon the Mount of Olives, they asked, 'When shall these things be? and what shall be the sign of thy coming, and of the end of the world?' [Matthew 24:3.]

"The future was **mercifully veiled from the disciples**. Had they at that time fully comprehended the two awful facts,—the Redeemer's sufferings and death and **the destruction of their city and temple**, they would have been overwhelmed with horror."—

See, they had a misunderstanding about the temple. They thought the temple was going to be restored and there was going to be an earthly kingdom set up by Christ. In the time of Christ there is a misunderstanding about the temple.

—"Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their

meaning was to be unfolded as his people should need the instruction therein given. **The prophecy which he uttered was twofold in its meaning**: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day." *The Great Controversy*, 25.

TEMPLE ERROR IN MILLER'S DAY

Was there a misunderstanding about the temple in the time of the Millerites? Yes. They thought the temple, the sanctuary, was the Earth.

The Great Controversy, page 352,

> "Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy." *The Great Controversy*, 352.

So, temple error here in Christ's day, temple error here at the beginning of modern Israel, and there is going to be a temple error at the end of modern Israel.

TEMPLE ERROR TODAY

What is the temple error at the end of the world?

Manuscript Releases, volume 14, page 280, says,

> "In the work of God no kingly authority is to be exercised by any human being, or by two or three. The representatives of the **Conference**, as it has been carried with authority for the last 20 years, shall be no longer justified in saying, '**The temple of the Lord, the temple of the Lord are we**.'"—

Of course, if you go into Jeremiah where he puts this expression in place, Jeremiah does not say *we.* He says *these.* Sister White is making a specific application to a misconception of the temple in our day and age.

> —"'The temple of the Lord, the temple of the Lord are we.' The men in positions of trust have not been carrying the work wisely.
>
> "The Lord calls for wise men to preside over His work, and to be faithful shepherds of His flock. He has a work to be done in every city. The **General Conference has fallen into strange ways**, and we have reason to marvel that judgment has not fallen, showing 'by terrible things in righteousness' that God is not a man that He should lie." *Manuscript Releases*, volume 14, 280.

So, there is a temple misunderstanding in our time at the end of the world when those people believe that the structure, the corporate structure of the Seventh-day Church is the temple.

TEMPLE TRUTH TODAY

But what is the temple in our day and age?

1 Corinthians 3:9-21.

> "[9]For we are labourers together with God: ye are God's husbandry, *ye are* God's building. [10]According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. [11]For other foundation can no man lay than that is laid, which is Jesus Christ. [12]Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; [13]Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. [14]If any man's work abide which he hath built thereupon, he shall receive a reward. [15]If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. [16]Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? [17]If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which *temple* ye are. [18]Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. [19]For the wisdom of this world is foolishness with God. For it is written, HE TAKEN THE WISE IN THEIR OWN CRAFTINESS. [20]And again, THE LORD KNOWETH THE THOUGHTS OF THE WISE, THAT THEY ARE VAIN. [21]Therefore let no man glory in men. For all things are your's; . . . ." 1 Corinthians 3:9-21 (KJV).

What is the truth about the temple that you and I have to understand here? It is certainly not that the General Conference is the temple of the Lord, the temple of the Lord.

Verse 9 of 1 Corinthians 3 says,

> "[9]For we are labourers together with God: ye are God's husbandry, *ye are* God's building."—

How many years did it take to raise up the Millerite building? Forty-six years.

And where do we get this raising up the building? We get it from Peter where he says there was a building raised in the history of Christ.

But, all these passages in the Bible are speaking about the end of the world, ". . . *ye are* God's building."

Verse 10,

> —"[10]According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."—

Build it on what? The foundation.

What are you going to put on the foundation?

> —"[11]For other foundation can no man lay than that is laid, which is Jesus Christ. [12]Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; [13]Every man's work shall be made manifest: for the day shall

declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—

Who is it that brings the fire? It is the Purifier and Refiner in Malachi.

He is going to refine and purify who? The sons of Levi.

Verse 14,

—"[14]If any man's work abide which he hath built thereupon, he shall receive a reward. [15]If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. [16]Know ye not that"—

'Know ye not that the General conference is the temple of god; is that what it says?"

—"[16]Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? [17]If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which *temple* ye are. [18]Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. [19]For the wisdom of this world is foolishness with God. For it is written, HE TAKEN THE WISE IN THEIR OWN CRAFTINESS. [20]And again, THE LORD KNOWETH THE THOUGHTS OF THE WISE, THAT THEY ARE VAIN. [21]Therefore let no man glory in men. For all things are your's; . . . ." 1 Corinthians 3:9-21 (KJV).

FORTY-SIX CHROMOSOMES IN THE TEMPLE OF GOD

So, what is the temple misconception? Well, that the leadership of the Church is the temple: "The temple of the Lord, the temple of the Lord are we."

And what is the true understanding of the temple? That we are the temple of the Holy Spirit; and, when Christ created us, He created us based upon 46 chromosomes. So, we see the number 46 associated with this temple story; the 46 associated with the temple of the Millerites; the number 46 of Herod's temple in the time of the beginning of the Christian Church; and, 46 days when Moses was given instruction on building the temple.

MANIFESTATION OF THE POWER OF GOD

Okay. There is going to be a manifestation of the power of God in the time period at the end of modern Israel. Revelation 18:1,

"[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Revelation 18:1 (KJV).

Removal of God's Hand

Luke 24:13-16, and 30-31.

"[13]And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. [14]And they talked together

> of all these things which had happened. [15]And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. [16]But **their eyes were holden that they should not know him**. . . . [30]And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. [31] And **their eyes were opened**, and they knew him; and he vanished out of their sight." Luke 24:13–16, 30–31 (KJV).

In Luke 24:13-16—it is in your notes—and then 30 to 31, you will see I am just going to cut snippets out of it because of time.

But on the "old paths," on the Road to Emmaus, the disciples were walking with Christ. It says, "But their eyes were holden that they should not know him. . . ." They could not see; and, at the end of this in verse 31, it says, "And their eyes were opened." Okay?

Moses could not see; His hand was over his face and then the hand was removed and he could see the glory of God; so, too, with the disciples; so, too in this history of the Millerites when the Lord removed His hand from these figures [the figures "2520, 677, 1843 and 2300, 457, 1843," in the upper right-hand corner of the 1843 Chart], then they could see the time prophecies here ended in 1844.

So, is the Lord going to remove His hand in our history?

Review and Herald, July 20, 1897:

> "**God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness**. When the call shall come, 'Behold, the bridegroom cometh; go ye out to meet him,' those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, **if we plead, as did Moses**, 'Show me thy glory,' the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world." *Review and Herald*, July 20, 1897.

Two classes of worshippers in Adventism: one of them is not going to have the oil, they are going to remain in darkness; the others are going to have the oil.

And what is the oil? It is the messages of God's Spirit that He communicates to us.

And how do we receive them? By entering into the same experience that Moses did when he pled with the Lord to show him His glory and the Lord removed His hand.

And, when He removes His hand, what do we receive? The outpouring of the Holy Spirit: "Not by might, nor by power, but by my spirit, saith the LORD of hosts." Zechariah 4:6.

So, the Lord is going to remove His hand for the wise virgins [at the end of modern Israel] that are repeating this history [of Moses at the beginning of Ancient Israel], and this history [of Christ at the end of Ancient Israel], and this history [of the Millerites at the beginning of modern Israel].

FOUNDATION REJECTED

And in this history [at the end of the world], the other waymark that we are dealing with today is that the Foundations [indicating the 1843 and 1850 Charts] are going to be rejected.

Testimonies, volume 8, beginning at page 296:

> "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days."—

What is the work that prepares God's people to stand in the Last Days? Well, Ezekiel 37 says there is a prophetic message that brings the bones and flesh and sinew together with the muscles, but it does not sand up. But, before it stands up, that body has to be assembled.

Is that not what Genesis tells us right from the beginning, that first the Lord created Adam out of the dust of the Earth, and then second what did He do? He breathed into him the breath of life.

And, this is Ezekiel 37: First, there is a prophetic message that brings the body together, but it is not standing. Then, there is a prophetic message that comes from the Four Winds represented as an angry horse seeking to break loose and bring death and destruction upon the whole world.

In our history, **in our history** as in the Millerite History, there are two messages. The First Message prepares God's people to stand; the second message is when the Spirit is breathed into them and they stand up on their feet a mighty army. But, that is not what we are looking at here.

> —"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days."—

The enemy is seeking to prevent Seventh-day Adventists from understanding what the last six verses of Daniel 11 represent, because that is the message that prepares us to stand.

> —"His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience"—*[REFERRING TO THE BOARD OF THE MILLERITE HISTORY],*—"[they] rob the people of God of their past experience, giving them instead a false science. 'Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.' [Jeremiah 6:16.]
>
> "Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**,"—

What were the Foundations that were laid at the beginning of our work? Every reform line marks the foundations taking place right here [between the waymarks of the First and Second Angels' Messages].

When the Angel comes down, what were the Foundations at the beginning of our work; what is the symbol of it? It is right here [referring to the 1843 Chart].

This [referring to the 1850 Chart] is not simply the Foundations; this, in this corner [referring to the lower left-hand corner of the 1850 Chart] has what we call the Pillars of Adventism: the Sabbath, the Third Angel's Message, the Sanctuary. This Chart, the '50 Chart, it has it all. It has both the Foundation and the Pillars.

But this 1843 Chart is the Foundations of our faith. This, according to Sister White, is Jeremiah's "old paths."

> —"the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. 'Other **foundation** can no man lay than that is laid.' [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." *Testimonies*, volume 8, 296–297.

FOUR PARALLEL HISTORIES

MOSES' TWO TABLES: THE COMMANDMENTS OF GOD

"God's law is the transcript of His character." *Christ's Object Lessons*, 305.

PENTECOST'S TWO LOAVES: THE SPIRIT OF PROPHECY

> "[35]And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35 (KJV).
>
> "[19]We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: [20]Knowing this first, that no prophecy of the scripture is of any private interpretation. [21]For the prophecy came not in old time by the will of man: but **holy men of God spake *as they were* moved by the Holy Ghost**." 2 Peter 1:19–21 (KJV).

HABAKKUK'S TWO TABLES: THE FAITH OF JESUS

> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages**. It has been guiding me ever since it was given." *Review and Herald*, April 14, 1903.
>
> "In his [Paul's] presentation of the gospel he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies had been literally fulfilled in Jesus of Nazareth. **The foundation of his faith was the sure word of prophecy**." *Acts of the Apostles*, 124.

THE REMNANT: THE BIBLE AND THE SPIRIT OF PROPHECY

> "[12]Here is the patience of the saints: here *are* they that **keep the commandments of God**, and **the faith of Jesus**." Revelation 14:12 (KJV).

> "[17]And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which **keep the commandments of God**, and have **the testimony of Jesus Christ**." Revelation 12:17 (KJV).
>
> "[8]And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. [9]And he saith unto me, write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. [10]And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for **the testimony of Jesus is the spirit of prophecy**." Revelation 19:8–10 (KJV).

These four histories [the beginning and the ending of Ancient Israel, and the beginning and the ending of modern Israel] are airtight parallels that tell us the argument that produces, brings to a conclusion, the two classes of worshippers. This is the argument over the Foundations.

And this is why Isaiah 58:12 says the 144,000, one of the works that they are going to accomplish because they are going to raise up the Foundations of many generations, they are going to show the foundations of Noah, of Elijah, of Moses, of Cyrus, of Christ, of the Millerites, in order to make sure that God's people at the end of the world understand the importance and significance of this argument over the Foundations.

And the way the 144,000 fulfill Isaiah 58:12 is through the methods set forth in Isaiah 28, bringing line upon line, from here a little and there a little; and, this is the rest and this is the refreshing that they would not hear.

Shall we pray?

Benediction: Heavenly Father, we want to be benefitted by these Foundations that were laid at the beginning of our work. We want to stand upon the Rock that you might remove your hand for our understanding that we might understand more fully your character. We want the increase of knowledge. We want all the golden oil that can be poured into our vessels that we might share with those around us. We want to be building upon the Rock, and not the sand, making a covenant of life and not of death. Lord, we pray for the work that is going on here in terms of recording this message and sending it out over the LiveStream, and we pray for those that at some point in time will consider these things and we ask that you give them discernment to rightly divide the Word of Truth. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #15

Part Two: LINE UPON LINE

Presentation by Jeff Pippinger

Invocation by Brother Jeff Pippenger: Heavenly Father, we once again thank you for another good night's rest and opportunity to wake and serve you this day. We ask a blessing upon this service this day. As we begin our worship here this morning, our study, we ask that you will forgive our sins that we might be fit vessels to receive the golden oil that you wish to convey to us that we might share with those we come in contact with. Please purify these vessels, remove any stain, any sin that is preventing us from receiving and imparting this life-giving message. We want the Latter Rain. We want you to open our understanding to your Word. We ask that this work this morning will be part of that for each of us. We pray for the words spoken, the thoughts conveyed be for your honor and glory; and, that those who would receive and be confronted with these things would receive them in a way that you have designed and that they would have the appropriate impact upon their individual experiences. We pray for the Holy Spirit to be with us now, and we ask that you send your holy angels to fill this room. We ask a blessing upon the production of the DVDs and the sending out of the LiveStreaming. We thank you for all these things. In Jesus's name, amen.

BROTHER PIPPENGER: We are dealing with Habakkuk's Two Tables. We are now looking at these Two Tables as typified in the Scriptures.

We, yesterday, finished up showing that the Two Tables of the Ten Commandments at the beginning of Ancient Israel were the Foundation; and, at the end of Ancient Israel, the Jews did not know they were rejecting the Foundation and Person of Christ, who was the perfect reflection of those Two Tables.

We showed that this history is identifying the history of modern Israel who were given these Two Tables [referring to the 1843 and 1850 Charts] as a symbol of the covenant that the Lord entered into with Adventism in the Millerite History. And now that we are at the end of Adventism, just as the Jews of old fought against their foundational truth, Adventism is fighting against the truths on these Two Tables.

THE PARABLE OF THE TEN VIRGINS

We want to begin this study by making some applications of these typifications before we move further to look at other places where these Two Tables are typified.

In your notes, it says in *The Great Controversy,* page 393,

> "The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**" *The Great Controversy*, 393.

And in *Review and Herald,* August 19, 1890, it says,

> "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's

message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

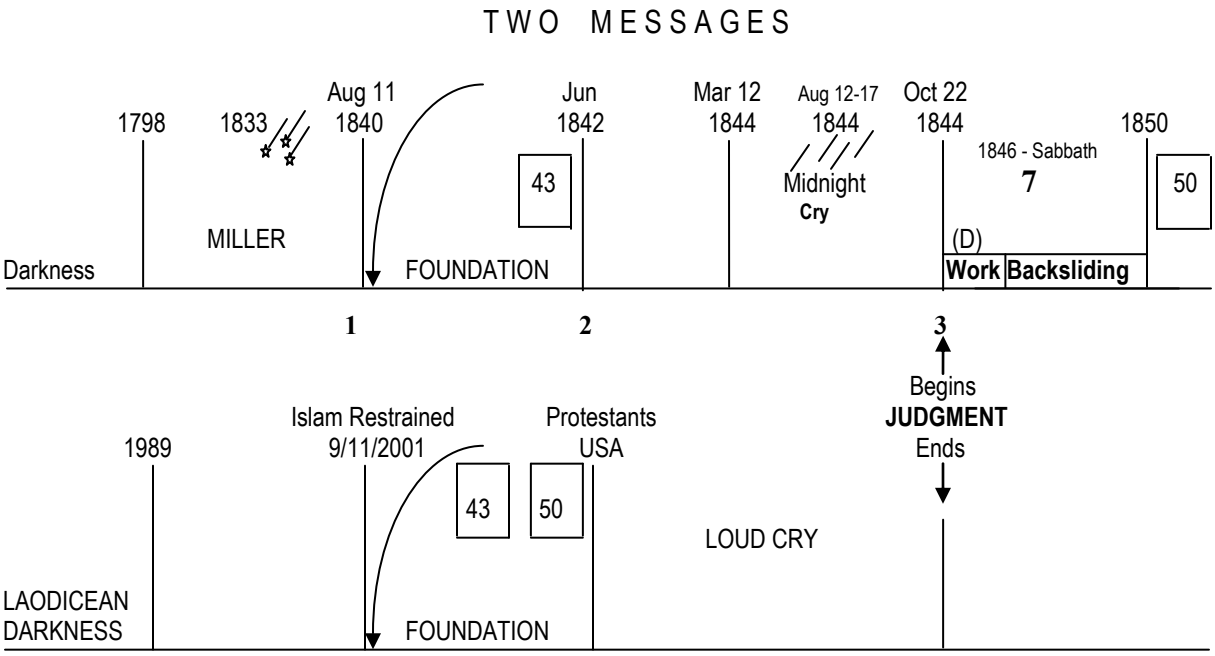


Figure No. 32.

We are saying that here in the Millerite History, the parable of the Ten Virgins was fulfilled to the very letter.

And in our history the parable of the Ten Virgins will be fulfilled to the very letter.

We are saying that one of the things that need to be noted as a student of prophecy is that in the Millerite History is using the beginning history to illustrate the ending history. And as you bring the prophetic lines upon the prophetic lines, when you have a beginning history and an ending history there are certain characteristics that both of these histories will possess.

As an example, we have pointed out that at the beginning of Ancient Israel we have the feasts set up, that at the beginning of Ancient Israel it is governed upon timelines, so to speak, of Passover, Wave Sheaf Offering, Pentecost; and, the end of Ancient Israel received Christ the Passover on the cross, the Resurrection (the Wave Sheaf Offering) on Sunday, and then Pentecost with the Disciples. Those characteristics are specific to the beginning and the end of Ancient Israel.

And, the characteristics of the parable of the Ten Virgins are specific to the beginning and the end of Adventism.

THE SEVEN THUNDERS

We are teaching that the Latter Rain Message is the message of line upon line. This is the Latter Rain Message; this is how it is taught; and, it is premised upon the fact that history repeats: the history of the Millerites is repeated in our history.

Truth is established upon the testimony of two or three, and we have already put in the record a second testimony to this principle that Millerite History repeats. We will read it again.

The Seventh-day Adventist Bible Commentary, volume 7, page 971, says,

> "The special light given to John which was expressed in the seven thunders was a delineation of **events**"—

The Seven Thunders represent a delineation of events.

> —"which would transpire under the first and second angels' messages. . . ."—

We identified seven events in this history, and they transpire under the First and Second Angels' Messages; because, the history of the Millerites, from 1798 to 1844, is the history of the First and Second Angels. In 1844 the Third Angel arrives, and Sister White says the Seven Thunders represent a delineation—and the word *delineation* means to set forth upon a line—a delineation of events that would take place, that would transpire under the First and Second Angels' Messages.

And in the same passage, she says,

> —"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

So, the Seven Thunders represent a delineation of events that took place in the history of the Millerites, the history of the First and Second Angels' Messages; but, they also represent a delineation of events that will take place in the future. They represent the events that take place when the parable of the Ten Virgins is fulfilled to the very letter once again at the end of the world.

Now, there is both in the parable of the Ten Virgins and in the truth about the Seven Thunders—and, please notice that the Seven Thunders, whether Sister White is talking about the Millerite History or the future, she calls them "events"—the parable of the Ten Virgins is emphasizing the experience of the Millerites, the experience of the 144,000; and, the Seven Thunders is teaching the same thing, that the Millerite History is repeated at the end of the world.

But, the Seven Thunders is not so much representing the experience of the people in either of those histories; it is emphasizing the events. When we bring line upon line, when we bring these two lines together, the parable of the Ten Virgins and the Seven Thunders, suddenly we have the experience of God's people and the seven primary events in that history.

THE FIRST AND SECOND ANGELS' MESSAGES

Okay. Now, we want to put a third testimony which we have looked at before, to the fact that Millerite History repeats to the very letter. This is from *The 1888 Materials,* beginning at page 803. It says,

> "God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run

> **parallel with this which follows**. The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials*, 803–804.

So, when it comes to this passage, Sister White says the First and Second Angels' Messages—and she emphasizes the line of prophecy—the First and Second Angels' Messages are still truth for this time "and are to run parallel with this which follows." And what follows is this history down here, the history of the 144,000.

So, with these three references, and there are others, you see that the parable of the Ten Virgins is the experience of God's people being represented. And, the experience of God's people is produced by the Everlasting Gospel. The Everlasting Gospel is accomplished in these prophetic Reform Movements, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers through the introduction of a three-step testing message. And, as the Everlasting Gospel is doing its work in these histories, God's people will have an experience of either developing and demonstrating that they are a foolish or a wise virgin, and that experience is best represented in the parable of the Ten Virgins.

In this time where the Everlasting Gospel is being accomplished, there are certain events; thus, the reference to the Seven Thunders. We have read quotes where these waymarks have to be in their order; we have no right to change the location of these messages, we are told. There is a specific order. There cannot be a Third Angel without the First and the Second. So, the events, their order, where they arrive in history is part of this prophetic testimony.

Then in this last quote, this history here [of the Millerites] will be paralleled by this history here [of the 144,000].

And this history here [of the Millerites], we marked the deadly wound of the Papacy 1798 as the time of the end for this history.

And in 1989, with the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40, there was a prophecy fulfilled that identified that the last six verses of Daniel 11 have begun to be fulfilled, and the last six verses of Daniel 11 are the events that lead to Michael standing up in Daniel 12:1.

With the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40, in 1989, the events connected with the Close of Probation became the present truth testing message for this generation. There was an increase of knowledge on these truths that are represented in these verses, and these verses are talking about where Judgment ends, down here [indicating on the board (see Figure No. 32)].

This prophetic testing message is different than the Millerites. In 1798 with the deadly wound of the Papacy, there was an increase of knowledge, and that increase of knowledge that would test this generation that would accomplish the Everlasting Gospel for that generation was not an increase of knowledge about Judgment ending but was an increase of knowledge about Judgment beginning. Okay?

But, notice, the end of the Millerite History and the end of the history of the 144,000, they are both about Judgment. This [the Millerite History] is the beginning and this [the history of the 144,000] is the end; because, this history of the 144,000 is to parallel this history of the Millerites.

So, we have a fulfillment of a prophecy here in 1989 that is dealing with the Papacy, and we have a fulfillment of a prophecy here in 1798 that is dealing with the Papacy. They are both from the Book of Daniel. When they are unsealed, we have an increase of knowledge.

And we know from our study upon the prophetic lines over the last couple of weeks that there comes a point where the message that is going through history is empowered and it is marked as being empowered when a Divine Symbol comes down, whether it is the Lord confronting Moses with circumcision or it is Michael the Archangel coming down and confronting Satan and Cyrus in their struggle, or it is the dove coming down at Christ's baptism. With the Millerites it was the Angel of Revelation 10 descending which, Sister White says, is no less than the personage than Jesus Christ. And with us [in the history of the 144,000], it is the Angel of Revelation 18.

And what marks the empowerment for the Millerites was the restraint of Islam on August 11, 1840, in fulfillment of the time prophecy in the Second Woe of the Sixth Trumpet.

So, what we are saying is, what brings the Angel down in the Millerite History was the restraint of Islam; and, what brings the Angel of Revelation 18 down in our history was the restraint of Islam but was placed upon radical Islam immediately after September 11, 2001. George Bush went to the United Nations and told the whole world that we were now in a worldwide war with terrorism, and they began to take control of their bank accounts and restrain them.

In each of these histories, after the message is empowered, the foundational work is done, whether it was done by Christ in His history, or Cyrus putting the foundation stone in the temple, or the foundational work of the Millerites in this 1843 Chart; and, it is all prefiguring that in our history of the 144,000 that there is going to be a return to the Old Paths. These two Charts [the 1843 and the 1850 Charts] are the Old Paths. This is the foundational work that we do.

In order to prove that this is the foundational work, we use the Latter Rain Message. We bring line upon line from the Bible to show that at every point in these delineations that are found in these reform lines that are in a specific order, that at every one of these reform lines **at this point** the foundational work is done; therefore, when it is all brought down to the end of the world, there will be a foundational work in our history. And the foundational work that is done in our history is that we have to return to these Charts because now we have to understand the role of Islam in Bible history.

In order to understand the role of Islam in Bible History that has just marked the arrival of the Third Woe that has just been restrained, we have to return to the prophetic logic, proof-texting; the prophetic logic that William Miller used and introduced. And, the prophetic logic of William Miller is represented on these Two Tables of Habakkuk. And his prophetic logic is illustrated here [pointing to the first Islamic symbol in lower right-hand corner of the 1843 Chart] that the First Woe is Islam and, [again referencing to the second Islamic symbol in the same area of the 1843 Chart] the Second Woe is Islam; that the Fifth Trumpet, the First Woe [moving to the far right of the 1850 Chart] is Islam, and that the Sixth Trumpet, the Second Woe is Islam.

Therefore, when Islam is restrained at September 11, 2001, in order to clearly defend the role of Islam, we have to return to the Old Paths [the 1843 and 1850 Charts] and, when we do, we will find rest. This is where the refreshing begins.

And then at this waymark of June 1842 in the Millerite History, the Protestants of the United States closed their doors against the message. And in this [same] waymark here [in the

history of the 144,000] is when the Protestants in the United States pass a Sunday Law and purify the Adventist Church.

The waymark that followed the activity of the Protestants in the Millerite History was the Midnight Cry. It is prefiguring the Loud Cry in our history. Judgment begins; Judgment ends.

The First and Second Angels' Messages are still truth for this time and they are to run parallel with this which follows. The parable of the Ten Virgins has been and will be fulfilled to the very letter.

The Seven Thunders represent a delineation of events that would transpire under the First and Second Angels' Messages and they also represent a delineation of events at the end of the world.

SPECIFICATIONS

So, we have read this quote before, *Review and Herald,* July 31, 1888, a long time ago. It says,

> "We must have a **knowledge of the Scriptures**, that we may **trace** down **the lines of prophecy**,"—*THAT IS WHAT WE HAVE BEEN DOING HERE*—"and understand **the specifications given by the prophets**, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness." *Review and Herald*, July 31, 1888.

The point being here: If we trace down these lines, we mark the waymarks that are to be guarded. Not only are we to mark the waymarks and trace down the line but we need to understand the specifications of these waymarks, what do these waymarks represent.

I will give you an example. Miller's message here, the First Angel's Message is empowered. How is it empowered? Because, on August 11, 1840, the Rules of Prophetic Interpretation adopted by William Miller were confirmed.

And what was the primary rule adopted by the Millerites? You can see it on these Charts. It is the day-for-a-year principle.

And the primary rule that was confirmed on August 11, 1840, was confirmed because they predicted that on August 11, 1840, the Ottoman Empire would come to a conclusion; and, everyone thought they were a bunch of idiots for saying so. They predicted it in 1838; but, when it came to pass on August 11, 1840, suddenly that rule was confirmed and a power came into the message.

We need to understand the specifications of that waymark, because on September 11th of 2001, the primary rule—the primary rule of this message, the Latter Rain Message, the Third Angel's Message [pointing out 1989]—the primary rule was confirmed. And what was the primary rule? That the Millerite History is repeated to the very letter in the history of the 144,000; and, now you can see that just as Islam was restrained here in 1840 and the Angel came down, Islam was restrained here on September 11, 2001, and the Angel came down. All the pieces of the puzzle came together for anyone that wished to see.

Okay. There are some variables in here that we are not dealing with at this point. I will let you know what I mean about "variables" here so that you will understand.

These Rules in 1840 were confirmed for the world. The Protestants were watching the Millerites making their claim about the year-day principle; and, when it came to pass, the Protestants took note. Okay?

But, there is a different dynamic going on in our history. These Rules here about Millerite History repeating to the very letter, these were not confirmed for the world. These were confirmed for Adventism. There is a different dynamic going on here.

Okay. This history of the Millerites is taking place in the time period that in Revelation is called "Philadelphia." This history of the 144,000 is taking place in the time period called "Laodicea." There are factors like that, specifications about these prophecies that we need to understand.

So, I only gave you those couple of examples to tell you that, yes, I am aware that there are some things that I am leaving by the wayside; but, you can only cover so many things.

So, in this study here, what we want to look at is the fact that the First and Second Angels' Messages, they are typified throughout the Bible. **The First and Second Angels' Messages are typified throughout the Bible.**

And the connection to these Two Tables [of the 1843 and 1850 Charts] is that it is from the First Message being empowered to the Second Message; and, the First and Second Messages are being typified throughout the Bible. It is in here that the foundational work is done, and it is the foundational work that produces the Second Message. You cannot separate this. You need to see this relationship.

An easy one to see, I think, is that when Moses lays the foundational message of Sabbath reform when he comes to Egypt, immediately Pharaoh says, "Okay. You've got to gather your own straw, you take Sabbath off, and you keep making the same amount of bricks." You see, this foundational work of Moses produces a cause and effect with Pharaoh. All right?

So, the First and Second Angels' Messages are a subject of prophecy. We are going to look at a few places where they are.

ELIJAH

In Matthew 17—it is in your notes—verses 10 through 12, it says,

> "[10]And his disciples asked him, saying, Why then say the scribes that [Elijah]"—IT SAYS ***ELIAS***—"[Elijah] **must first come?** [11]And Jesus answered and said unto them, Elias [Elijah] **truly shall first come**, and restore all things. [12]But I say unto you, That Elias [Elijah] is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Matthew 17:10–12 (KJV).

So, who is Elijah that Jesus is identifying?

FROM THE AUDIENCE: John the Baptist.

BROTHER PIPPENGER: John the Baptist.

And who is going to suffer like John the Baptist?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Jesus.

So, in this history we see John and Jesus as two messengers; but, they have been typified by whom?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Elijah.

And who is the other messenger that is associated with Elijah? It is Elisha.

BROTHER PIPPENGER: And who comes first? Elijah; and then comes Elisha.

Did Elisha do more miracles than Elijah? Yes.

Did Jesus do more miracles than John the Baptist? Yes.

The subject of these messengers is the First and Second Angels' Messages.

TWO CALLS

Who was the messenger of the First Angel [indicating on the board the Millerite History]? William Miller.

And who did Sister White compare William Miller with? Elijah and John the Baptist.

Okay. Elijah must come first. Miller must come first, and then who follows Miller? Elisha; Jesus.

Where do we see Jesus [in the Millerite History]? Elijah comes first, Miller comes first, and then on August 11, 1840, a Mighty Angel comes down out of Heaven and Sister White says this is no less a personage than Jesus Christ. So, these two messengers are representing a two-step message. The First and Second Angels' Messages have been typified in the Scriptures.

Notice what Sister White says in *Review and Herald,* December 6, 1892.

> "So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her, my people**.'" *Review and Herald*, December 6, 1892.

If you turn to Revelation 18—and this is what Sister White is trying to instruct us on—in Revelation 18, verse 1, it says,

> "[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And he cried mightily. . . ."—

There is an Angel here that cries mightily, and Sister White, referring to these verses, says two distinct calls are made to the churches. Then notice verse 4.

> —"[4]And I heard another voice from heaven, saying, Come out of her, my people, ..." Revelation 18:1-2, 4 (KJV).

So, in Revelation 18, two calls are given to the churches.

And what are the two calls? Well, they are two messages.

What are the two messages? Well, it is Elijah and Elisha; it is John the Baptist and Jesus; it is the First and Second Angels' Messages in this history.

We want to look at a place where these two messages are typified, Ezekiel 37; but, before we do, I want to show you something from the Book of Genesis. You have it in your notes, Genesis 2:7.

"[7]And the Lord God formed man *of* the dust of the ground,"—

Was man alive at that point?

FROM THE AUDIENCE: Negative.

BROTHER PIPPENGER: Okay. Not alive.

—"[7]And the LORD God formed man *of* the dust of the ground,"—*FIRST STEP*—"and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7.

There is a two-step process. If you have discernment and enough Biblical information, you can recognize this two-step process is nothing more than prefiguring the First and Second Angels' Messages. Okay? This is Ezekiel 37, and we are going to read Ezekiel 37 and there are two messages in Ezekiel 37, and the first message is going to bring the body together but it is not alive; and, the second message, He is going to breathe into them life. This is the creation of Adam, and the creation of Adam is a two-step process. It is Elijah and Elisha. It is bringing the body together and then bringing the body to life.

EZEKIEL 37 AND THE BREATH OF GOD

If you will, turn with me now to Ezekiel 37. What we are saying here is that Ezekiel 37 is representing the Millerite History, the First and Second Angels' Messages, but primarily it is representing our history at the end of the world where the Millerite History is repeated to the very letter.

We have already discussed some in this series that when a prophet becomes part of the prophecy himself, he represents God's people at the end of the world.

When John in Revelation 10 is told to go take the Little Book out of the hand of the Angel and eat it, and, "It is going to be sweet in your mouth and bitter in your stomach," John is representing the Millerites, as well as the 144,000.

When Zechariah in chapter 4 is awakened, he is awakened at the Midnight Cry and he is shown the Seven-Branch Candlestick in the Holy Place of the Sanctuary, and he does not know what it is, just as the Millerites were awakened at the Midnight Cry and did not understand what the Sanctuary was.

And Zechariah there is pointing forward to when God's people are awakened at the end of the world when the Millerite History is repeated and they are going to realize that Seven-Branch Candlestick—they understand that it is a piece of furniture in the Holy Place, but they do not understand that it also represents the outpouring of the Holy Spirit, because God's people at the end of the world, that is the issue they do not understand, is the Latter Rain.

So, Zechariah is representing both the Millerites and us, just as John the Baptist was representing the Millerites and us. When a prophet becomes a part of the prophecy, he is representing God's people at the end of the world. And, this is the case with Ezekiel, also.

In verse 1 of Ezekiel 37, it says,

"[1]The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,"—

We are going to read a passage where Sister White is going to say, in my words, "These bones are the Seventh-day Adventist Church at the end of the world. Ezekiel is taking the Seventh-day Adventist Church at the end of the world.

> —"[2]And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. [3]And he said unto me, Son of man, can these bones live? And I answered, O LORD GOD, thou knowest."—

He is taking the Adventist Church and he surveys the Adventist Church. Who else surveyed the Adventist Church? Nehemiah surveyed the Adventist Church for three nights, but that is another story.

But, Ezekiel does not know whether they can be brought back to life or not. This is overwhelming. He looked at Adventism today with the Spiritual Formations, the Celebration, the false teachings, and he says, "Man, I do not know if they can live.

Verse 4,

> —"[4]Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. [5]Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: [6]And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD."—

Now Ezekiel is commanded. He says, "You are going to prophesy to Adventism and tell them that there is a point in time when the Latter Rain arrives. There is a point in time when He brings Adventism back to life." And, this pretty much in the flow of events in Ezekiel 37 is the promise. Adventism has been promised that they will be those, if they are faithful, to participate in the outpouring of the Holy Spirit in the Latter Rain. So, the promise is put in the record here for Adventism.

Now, in verse 7, Ezekiel is going to illustrate this two-step work. It says,

> —"[7]So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking,"—

What is that noise? What is that noise?

The Lord willing, we will take the time to show that in all of these histories, in this Darkness, one of the symbols of this Darkness is this is the wilderness.

Okay. The Darkness of the Papacy in Revelation, chapter 12, the woman fled into the wilderness.

In the time of Christ, John the Baptist was a voice crying in the wilderness.

Out of the wilderness there comes a voice. Where did Moses come from? From the wilderness.

The noise is the voice crying in the wilderness. It is the message that comes out of the Darkness that is going to impact these sleeping people—and "sleeping" is kind.

Verse 7,

—"[7]So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking "—

This message that comes into these histories is going to cause a shaking.

—"and the bones came together, bone to his bone. [8]And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them."—

So, this First Message, the First Angel's Message, it brings a body of believers together. Okay? It brings a body of believers together; but, they are not a mighty army yet. They are not alive yet. They are not receiving the outpouring of the Spirit.

So, in verse 9—this is Adam being formed from the dust in the ground, but he is not alive yet. In verse 9 Adam is going to be brought to life.

—"[9]Then said he unto me, Prophesy unto the wind,"—

What is the wind a symbol of? The Holy Spirit.

—"[9]Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the"—

How many winds? The Four Winds.

Do all the prophets agree with one another?

Do we have a reference of the Four Winds that is familiar ground for most Adventists? Yes, it is Revelation 7 where four angels are holding the Four Winds of strife.

This prophecy evidently is a prophecy about the Spirit and about the restraining of the Four Winds.

—"Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. [10]So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. [11]Then he said unto me, Son of man, these bones are the whole house of Israel:"—

Who is the House of Israel at the end of the world?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: The Seventh-day Adventist Church.

—"behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts. [12]Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. [13]And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, [14]And shall put my spirit in you, and ye shall live, and I

shall place you in your own land: then shall ye know that I the LORD have spoken *it,* and performed *it,* saith the LORD." Ezekiel 37:1-14 (KJV).

THE BREATH OF PENTECOST

We are going to go through this prophesy now very quickly, but hopefully very clearly. We have already read in the past *Spirit of Prophecy,* volume 3, page 243. It says,

> "The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost." *Spirit of Prophecy*, volume 3, 243.

So, when Christ breathes upon us, what is it? It is the delivering the outpouring of the Spirit. Okay?

So, this second message in Ezekiel that brings the bones to life is an outpouring of the Spirit upon them.

REVIVAL

Sister White says in referencing Ezekiel 37 in *Bible Training School,* December 1, 1903,

> "The dry bones need to be"—

And who are the dry bones according to Ezekiel? It is the whole House of Israel; but, at the end of the world they are dead in their Laodicean sins and trespasses.

> —"The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead**." *Bible Training School*, December 1, 1903.

They need to be revived; they need to be resurrected.

And in *Selected Messages,* book 1, page 121, she says,

> "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work." *Selected Messages*, book 1, 121.

What she is saying is, we are a bunch of dead, dry bones and we need to be brought to life.

And then in *Testimonies to Ministers,* page 113, it says,

> "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience." *Testimonies to Ministers*, 112–114.

What brings the dead, dry bones of Adventism to life is a message from Daniel and Revelation that is breathed upon them by Christ, and they need it.

Notice *The Great Controversy,* page 341:

> "To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He**"—*' E,' JOHN, THE BOOK OF REVELATION*—"**records the closing messages**"—*JOHN RECORDS THE CLOSING MESSAGES*—"**which are to ripen the harvest of the earth**,"—

What ripens the harvest? The Latter Rain.

What are John's messages in the Book of Revelation? They are the Latter Rain.

> —"**He records the closing messages which are to ripen the harvest of the earth either as sheaves for the heavenly garner or as fagots for the fires of destruction**. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth." *The Great Controversy*, 341.

The Latter Rain Message either produces sheaves or fagots. Okay? It is a prophetic testing message that produces two classes of worshippers. It comes from Daniel and Revelation. It brings the dry bones back to life. Daniel, Ezekiel, and Revelation are all the same message; but, what brings us to life is a two-step message, a message that first brings a body of believers together in the midst of a shaking from the message that comes from the wilderness and then brings that body of believers into a mighty army.

A MESSAGE

Manuscript Releases, volume 12, page 205:

> "What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! **A lifegiving message was needed to give life to the dry bones**." *Manuscript Releases*, volume 12, 205.

When Ezekiel is commanded to prophesy to the bones, what is it? It is a life-giving message. Not magic; it is a message.

And what message is it? It is the Message of Christ's Righteousness.

I want to throw something in here: This message arrives here [at the waymark of the First Angel's Message] in both of these histories. This is the voice that causes the shaking and brings the body together in these two histories. This is the Book of Daniel; this is Daniel 8:14 [referring to the period of time between 1798 and 1840 of the Millerite History] and this is Daniel 11:40 [referring to the period of time between 1989 and September 11, 2001, of the history of the 144,000].

Daniel 8:14 is announcing the opening of Judgment, "The hour of judgment has come!"

Daniel 11:45 is announcing the close of Judgment. It is the events that lead to the close of probation.

This same message is the beginning and the end.

This causes a body of believers in the history of the Millerites and this causes a body of believers in this history of the 144,000; and, then, the Spirit is to be poured out among them with a second message.

So, if you were to take these lines and lay them over the history of Christ, the history of Christ has several illustrations of this truth, not just one. And in one of those illustrations, the Triumphal Entry, which is the illustration of the Midnight Cry, Jesus told a couple of His disciples to go get an ass that He could ride on as He entered into Jerusalem; and, it is worth noting that this Message of Christ's Righteousness, the message of the Triumphal Entry, there were people throwing off the garments of their self-righteousness at His feet because He was going to place the garments of righteousness upon them. And those people, according to Sister White, were the people that He had healed of blindness and deafness and raised from the dead. Okay? That was the people that were there. That was the Message of Christ's Righteousness, which is a life-giving message that the dry bones need to have to come to life.

But, what was carrying Christ? What message was carrying Christ? It was the message of the ass.

Okay. In both of these histories we have the restraints of Islam, of Islam. It is the wild Arabian ass in Bible prophecy and it is the message that carries the message of Christ's righteousness.

ADVENTISM

> "I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live." *General Conference Bulletin*, February 4, 1893.
>
> *Review and Herald,* November 18, 1902,
>
> **"A straight testimony** must be borne to our churches and institutions, to arouse the sleeping ones.'"—

There is a sister that just recently started watching this material. I mean "this material," when people ask us where to begin with this message, we say, "Go to the 2004 Prophecy School." I mean, the message started well before 2004, but the 2004 Prophecy School was purposefully put together. After years of this message, it was the first time that Future for America said, "Okay. We are going to hold our own meeting." Before that it was just invitations to come and speak.

But, the reason we held that meeting was so that we could record the message to that point. So there the foundational parts of this message are found; so, we will tell people, "You start there."

And, there is a sister in Alaska that within the past less than a week, she spoke to my wife and she has been watching all these things—and she is probably right. I'm not defending myself. She says, I'm watching the material from the past," like 2004, but she says, "but I am also watching the new stuff." And she says, "You need to tell Jeff that he is getting harsher."

Okay. So, my wife, she made a little bit of a defense for me, but she did pass that counsel for me.

But, Brothers and Sisters, I do not know that it is harshness. It says,

—"'**A straight testimony** must be borne to our churches and institutions, to"—*WHAT?*—"'to arouse the sleeping ones.'"—

Sister White says we have a more pointed message than John the Baptist, and John the Baptist looked the Pharisees in the eye and said, "Who has warned you to flee from the wrath to come, you snakes and vipers?"

Do we have a more pointed message than John the Baptist?

—"'**A straight testimony** must be borne to our churches and institutions, to arouse the sleeping ones.'

"When the word of the Lord is believed and obeyed, steady advancement will be made. Let us now see our great need. **The Lord cannot use us until he breathes life into the dry bones.** I heard the words spoken: 'Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter.'" *Review and Herald*, November 18, 1902.

In *Review and Herald,* January 17, 1893, it says,

"But not only does this simile of the dry bones apply to the world, but also to **those who have been blessed with great light**;"—

Here Sister White is specifically talking about Adventism.

—"for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. **The breath of life must vivify the bodies** that they may stand upright, and spring into activity. **These bones represent the house of Israel, the church of God**, and the hope of the church is the vivifying influence of the Holy Spirit. **The Lord must breathe upon the dry bones**, that they may live.

"The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God**, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have 'a name that thou livest, and art dead.'

"Unless there is genuine conversion of the soul to God; unless **the vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after

their own ideas, have not God working in them to will and to do of His good pleasure.

"**This class is well represented by the valley of dry bones Ezekiel saw in vision**." *Review and Herald*, January 17, 1893.

So, I hope you see that it is not I who is applying these two messages in Ezekiel here at the end of the world.

Ezekiel 37, at one level, is typifying the First and Second Angels' Messages. Ezekiel 37 is identifying the First Message as the message that brings a body of believers together, and the Second Message is where there is a manifestation of the Spirit of God and an army is raised up to finish the work for that history. And that is just what happened in the Millerite History.

But, in the Millerite History, when we look at the First and Second Angels' Messages, we realize that a power came in, no less the personage of Jesus Christ came in, at the restraint of Islam.

And the line upon line message of this Hour is telling us this history is going to be paralleled in this history of the 144,000.

So, we are saying there is a parallel message in our history and that the Second Message arrives on the scene once again when Islam is restrained, and that these Two Messages are the subject of Ezekiel 37; because, this is where the First and Second Angels' Messages are typified, one of the places in the Bible.

What does this have to do with the Two Tables [pointing to the 1843 and 1850 Charts]? It has to do this with the Two Tables: Ezekiel 37 is going to be in another place where we are going to recognize that the role of Islam in Bible prophecy is specifically marked at the right point in time, and it is marked right here in the foundational work. And in order to identify the role of Islam in Bible prophecy, you have to return to the Foundations; you have to return to Habakkuk's Two Tables.

So, it is in this sense that as Ezekiel 37 typifies the First and Second Angels' Messages, that is this connection to these two Charts, the Old Paths. They are typified; they are addressed in Bible prophecy.

MANUSCRIPT RELEASES, VOLUME 20, 216-217

Notice this in *Manuscript Releases,* volume 20, beginning at page 216.

And by now in our studies, we have spent 15 presentations, and I have never figured out how to do one of them in less than an hour; so, we have at least 20-something hours into this. And in these 20-something hours we have dealt with several issues that are going to be addressed in these three paragraphs.

"Just as long as those who profess the truth are serving Satan,"—

That just tells you something right there. There are people that are Seventh-day Adventists, they are serving Satan.

And someone might hear me say that and say, "This brother is being harsh." But, the reality of it is, and we are informed, that you are either decidedly on the side of Christ or you are decidedly on the side of Satan. There is no middle ground. There are two classes, and there are only two leaders.

—"Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12–14: 'And I answered again, and said unto him,"—

Here is Zechariah representing God's people at the end of the world.

—"'And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?"—

Now, we have spent enough time, we know in this group what the olive branches are, have we not? It is the two phases of the Word of God, where in Zechariah it was the Law and the Prophets; for the Millerites it was the Old and New Testaments; for us today it is the Bible and the Spirit of Prophecy. But, what those two witnesses bring to us is a message; and these people that are serving Satan and professing to be Seventh-day Adventists, they cannot see these messages. They cannot understand this truth, that the holy oil that comes down through those two pipes are messages that are designed to awaken, purify, and empower. They cannot understand it.

—"'And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.'

"The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. **Angels are holding the four winds**,"—[to be continued]

Where are the angels holding the Four Winds? In Revelation, chapter 7.

"[1]And after these things I saw four angels standing on the four corners of the earth, holding **the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree.

"[2]And **I saw another angel ascending from the east,** having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3]Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:1-3 (KJV).

And what are the angels holding the Four Winds, for what purpose? So, the 144,000 can be sealed in their foreheads.

[Continuing with *Manuscript Releases,* volume 20, 216 – 217.]

> —"**Angels are holding the four winds**,"—*AND NOW SHE IS GOING TO DEFINE THE FOUR WINDS FOR US*—"**Angels are holding the four winds represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path**."—

She has just defined the four winds that are being held by the four angels as an angry horse that is going to bring death. All right? She defined that.

But, what does this have to do with Ezekiel 37? I have already inferred that when Ezekiel is told to prophesy into the wind, prophesy to the four winds there in Ezekiel 37, that his reference to the four winds is connecting with Revelation 7. I have made that inference, but does Sister White connect Ezekiel 37 with Revelation 7?

Notice the next paragraph.

> —"Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? **Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live.** We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit." *Manuscript Releases,* volume 20, 216-217.

Sister White here just tied the Second Message of Ezekiel 37 in with the Message of the Four Winds of Revelation 7. She just said the Second Message of Ezekiel 37 is the sealing message of the 144,000; and, in so doing, she told us that those Four Winds are an angry horse.

THE ANCIENT PEOPLE

In Isaiah 44:6-8, we want to find out who the angry horse of Bible prophecy is.

Isaiah 44:6-8 deals with a principle that we have been emphasizing repeatedly in these studies.

Verse 6 of Isaiah 44 says,

> "[6]Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God."—

It is Jesus that sets forth the history of the beginning of Ancient Israel in order to illustrate the history of the end of Ancient Israel. He is the First and the Last. He is the Beginning and the End. He is the Alpha and the Omega. It is His signature to illustrate the end with the beginning.

Verse 7,

> —"[7]And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them shew unto them. [8]Fear ye not, neither be afraid: have not I told thee

> from that time, and have declare *it?* Ye *are* even my witnesses. Is there a God beside me? Yea, *there is* no God; I know not *any.*" Isaiah 44:6-8 (KJV).

"Ye are my witnesses." You are a witness of what? Well, in these verses you are to witness the fact that Jesus is the First and the Last. He is the God that illustrates the end with the beginning, and you are supposed to mark that in His work of illustrating the end from the beginning that He appointed ancient people to do so.

If you are going to understand spiritual Babylon in the Book of Revelation at the end of the world, then you are going to have to understand Babylon at the beginning of the world; because, Jesus illustrates Babylon at the end with Babylon at the beginning.

If you are going to understand spiritual Israel that are being sealed in Revelation 7, you are going to have to understand Israel, the descendants of Jacob; because, Jesus uses the beginning to illustrate the end.

If you are going to understand who Egypt is in Revelation 11, verse 8, with atheistic France, then you are going to have to understand that in Ezekiel 29:2, Ezekiel tells us that Egypt is the dragon; because, it is the beginning story of Egypt that tells us the ending story of Egypt.

Jesus illustrates the end from the beginning and, in doing so, He has appointed the ancient people as the symbols to tell this story.

ISHMAEL'S PROPHECY

And we are going to look at the angry horse of Bible prophecy that was appointed in the beginning to illustrate the end. If you would, go to Genesis 16:12.

The angry horse of Bible prophecy, Brothers and Sisters, you go into Islam and you see the symbols that Islam identifies for itself, the Arabian horse. You go into Islam and you read their myths about who they are and supposedly the Angel Gabriel delivered his messages to Mohammad, riding upon these horses. The Arabian horse is not only a symbol of Islam in the culture of mankind, it is the symbol that Islam chooses for itself. Any way you look at Islam, they come from the horse family.

And if you ask someone in Islam who their father is, they will tell you one of two people. They might say Abraham, but more likely than not they are going to tell you that it was Abraham's son. His name is Ishmael.

And in verse 12, Ishmael is introduced into the Scriptures as the father of Islam. And it says,

> "[12]And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Genesis 16:12 (KJV).

The very first reference here of Ishmael and Islam is that he would be a wild man.

THE WILD ARABIAN ASS

And this world *wild,* you will see in your notes, means:

> **Wild:** sense of *running* wild; the *onager:*— wild (ass).

And the *onager* is a word that means the wild Arabian ass.

It says that Ishmael will be a wild man, and it means that Ishmael will be the wild Arabian ass.

And notice what it says his role in Bible prophecy is to be. His hand is going to be against every man, and his activity is going to bring every man's hand in the world together against him.

Have you seen the whole world coming together to deal with radical Islam? That is right there in Genesis 16:12.

And, it says that his spirit is going to be in all his brethren. This spirit of being against every man but Islam, that is a very fundamental doctrine of the *Koran:* "Either convert to our spirit or die." His spirit is in all his brethren.

You will notice that this word *wild* is also found in other places in the Bible, but I want you to see Jeremiah 2:24, which is in your notes.

> "[24]A **wild ass** used to the wilderness,"—

This term *wild ass* is translated as "wild man" in Genesis 16:12, the wild Arabian ass.

> —"A **wild ass** used to the wilderness, *that* **snuffeth up the wind** at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her." Jeremiah 2:24 (KJV).

When you look at the wild ass in Bible prophecy, you will notice that one of the characteristics associated with him is his breathing, breathing in the wind. Okay. This connects with Ezekiel 37, "Breath into them the Spirit," the wind, the Four Winds that are restrained.

And why is it that the Arabians will take the wild ass along with the camels as they go across the desert? Because, the wild Arabian ass has the ability to smell water through the sand. If you are going to get in the middle of nowhere and you need water and you do not know where it is, you want the wild Arabian ass because he has such good nostrils that he can smell that water better than anyone else.

So, one of the characteristics of the wild Arabian ass, who was Ishmael in Bible prophecy, is this breathing, this wind, which is a part of Ezekiel 37.

THE FIRST AND LAST

The first mention of Islam in Bible prophecy is in Genesis; the last mentioned is in Revelation, and it is that these references on these 1843 and 1850 Charts come from Revelation, chapter 9. And notice some snippets in your notes from Revelation 9 concerning Islam. It says,

> "[7]And the shapes of the locusts"—*THIS IS ISLAM*—"*were* like unto **horses prepared unto battle**. . . . [9]the sound of chariots of **many horses** running to **battle**. . . . [16]And the number of the army of the **horsemen** *were* two hundred thousand thousand: and I heard the number of them. [17]And thus **I saw the horses** in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and **the heads of the horses** *were* as the heads of lions; . . . " Revelation 9:7, 9, 16, 17 (KJV).

So, what am I saying here? I am saying, from the first reference of Islam in the Bible in Genesis 16:12 Ishmael is the wild Arabian ass, the horse family, to the last reference in the Bible it is the horse family.

ISLAM IS THE ANGRY HORSE

The symbol of Islam, from the beginning unto the end, from Genesis to Revelation, is the horse. And Sister White says, "Angels are holding the four winds, **represented as an angry horse** seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path."

What does an angry horse symbolize in Bible prophecy?

Okay. In our time period, going back to the First and Second Angels' Messages are going to be paralleled in our history, we are saying the First Message is here [between 1798 and 1840; 1989 and September 11, 2001]. This is where a body of believers is brought together; but, they are brought in to be a mighty army when the breath of the Lord is breathed upon them.

And do you remember the story—we put it in the record—do you remember the story in John, chapter 2, that Mary sees Christ right after He is resurrected and He says, "Don't touch me. I have to ascend."

And then immediately thereafter where does He show up, where does Christ show up? In the midst of His Disciples.

So, we see that Christ descended. And what did He do? He breathed upon them the Holy Spirit.

So, in this history, no less than the personage of Jesus Christ descends and puts His foot upon the land and His foot upon the sea, with a Little Book opened in His hand, and He breathes upon them the Holy Spirit.

And what causes Him to come down? The restraint of Islam, in both histories, this is where the breathing begins.

THE OLD PATHS

And in order to prove this, we are going to have to do a foundational work. We are going to have to return to the Old Paths.

Notice Isaiah 58:12:

> "[12]And *they that shall be* of thee shall build the old waste places: thou shalt raise up **the foundations of many generations**;"— and thou shalt be called, The repairer of the breach, **The restorer of paths** to dwell in." Isaiah 58:12 (KJV).

We are premising this argument that we are making here on understanding the foundational work in each of these generations in these Reform Movements. We are 'raising up the foundations of many generations' in order to emphasize this foundational work here in our history.

> "[12]And *they that shall be* of thee shall build the old waste places: thou shalt raise up **the foundations of many generations**; and thou shalt be called, The repairer of the breach, **The restorer of paths** to dwell in." Isaiah 58:12 (KJV).

When you raise up the foundations of many generations, you are restoring what? The paths to dwell in.

And what are the paths to dwell in? Jeremiah 6:16,

"[16]Thus saith the Lord, Stand ye in the ways, and see,"—

What are the *ways* there? Where are you supposed to stand? You are supposed to stand in Adventism, "Stand you in Adventism and look around. Stand you in Adventism."

Have you ever seen a prophet doing that?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Ezekiel did. Ezekiel was taken to Adventism. He was taken to a valley of dead, dry bones; and, the Lord said, "Look around. What do you see? Can these bones be brought back to life?"

Jeremiah is agreeing with Him: Stand in Adventism and see.

> —"and **ask for the old paths**, where *is* the good way, and walk therein, and **ye shall find rest** for your souls. But they said, **We will not walk *therein*."** Jeremiah 6:16 (KJV).

It is when we stand in the Old Paths [indicating the 1843 and 1850 Charts on the board] that we accomplish the foundational work.

Why do we have to stand in the Old Paths? Because, Brothers and Sisters, we have got to defend the restraint of Islam being a waymark in Advent history, in both the beginning and the end, in order that the dead, dry bones of Adventism have the possibility to awaken and to become part of the army that carries the final warning message to the world. We have to defend this restraint of Islam.

And what does Sister White say? Angels are holding the Four Winds, and the Four Winds are held while the 144,000 are being sealed; but, Sister White says that the Four Winds is the angry horse of Bible prophecy, and the angry horse of Bible prophecy was restrained on August 11, 1840, and a restraint was put upon it on September 11, 2001. The sealing of the 144,000 began.

The message from the Four Winds of Ezekiel is being breathed upon His people and they are being raised up as a mighty army, even if you are not seeing what is happening in Adventism today. It is happening.

DIRECTED BY THE HAND OF THE LORD
DESIGNED FOR GOD'S PEOPLE

Now, you have two references here about the Old Paths. We have already read these more than once. One is Sister White's endorsement of this 1843 Chart, 'directed by the hand of the Lord and should not be altered'; and, the other reference is that she saw a prophecy of the 1850 Chart in the Bible and that God was in the publishment of this Chart. We have already read them; they are in your notes.

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74–75.

> "I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." *Manuscript Releases*, volume 13, 359.

DESTRUCTION AND DEATH

Why do I have those [the Charts] up there? Because, these Charts are the Old Paths. This is where we have to return to if we are going to identify who the angry horse is.

The angry horse of Bible prophecy, right there, Brothers and Sisters [pointing to the 1850 Chart].

And what is he doing in the quote? Sister White says he is seeking to break loose. He is restrained. He is **seeking** to break loose. The Four Winds are restrained; he is seeking to break loose while the 144,000 are in the sealing process.

She says, "Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the"—United States, is that what she says?

FROM THE AUDIENCE: She says "the whole earth."

BROTHER PIPPENGER: The whole earth.

I remember, early on, early on after 9/11, the last time we were in Korea—and this was some time ago—we were presenting this message to the Koreans, and very few of the Koreans spoke English and I do not speak—*gamsamnida* is my entire vocabulary in Korean. So, I did not speak Korean, so I did not have a whole lot of interaction there; but, I could tell—and it is hard to talk to Koreans. It is hard to read their body language, any language. We would go into meetings, and it was not always the case. Sometimes it was just a typical Adventist church. But, there were some places where we had meetings where they had rented buildings and it was just wood floors, and the Koreans would just come in and they would sit down on the wood floors, flat on the wood floors, period.

Virtually everyone that came in to those meetings, they would pray and then they would sit on those wood floors. And if you went for two hours, they would sit there without moving, they and their children, dead silence, with virtually no facial expression. So, it is really hard to read them.

But, I could tell, **I could tell**—this was early on—that they were having a hard time seeing Islam in Bible prophecy. Maybe they still do.

But, do you know what the Lord did? Maybe you do not remember this, and I only remember this because it connected with what we were doing. That is probably the only reason I remember it. Early on after George Bush went into Iraq to put a restraint upon Islam—remember he did that immediately after 9/11?—there was a point in time where they, in Iraq, where the Muslims caught a couple of Korean reporters. And if I recall what they did is they murdered them and hung them up on an overpass for everyone to see, and it was a big deal. That happened the very week that we were presenting this message in Korea.

So, where it says, "Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path," you could look at the Koreans right then and there and say, "This isn't just about Islam and the United States. This is even touching Korea. This is the whole world. The whole world is being confronted by Islam, like it or not."

And what are they bringing, according to Sister White, these Four Winds? Death and destruction.

REVELATION 9/11

And in your notes, in Revelation 9, verse 11—9/11—Revelation 9:11, it says,

> "[11]And they had a king over them,"—*ISLAM DID*—"*which is* the angel of the bottomless pit, whose **name** in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon." Revelation **9:11** (KJV).

And,

> *Abaddon:* a destroying angel; *Apollyon:* a destroyer

Abaddon is a destroying angel, and *Apollyon* is a destroyer. Sister White says angels are holding the Four Winds represented as an angry horse, seeking to bring death and destruction. The characteristics, **the character** in Bible prophecy is the name. The king that represents Islam, his character, his name is Death and Destruction.

So, not only does Sister White identify the restraint of the Four Winds as the restraint of Islam, she says the characteristics are the same characteristics that are found in Revelation 9:11.

SUMMARY

So, what we are saying here is that the history of the Millerites is the history of Two Messages, Elijah and Elisha, John the Baptist and Jesus, the First and Second Angels' Messages; and, this history is to run parallel with our history.

And the Second Message is where the breath of life is breathed into the body that has been brought together by the First Message.

And in the Millerite History, the breath came into the body when Islam was restrained; and, in our history the breath comes into the body when Islam is restrained.

But, in order to prove this, you have to return to the Old Paths. You have to do the foundational work in our history that has been represented by all these foundations of these generations after generation. And in order to do the foundational work, you have to return to Habakkuk's Two tables. These Two Tables are typified in Bible prophecy.

Shall we pray?

Benediction: Heavenly Father, we give you permission to do what it takes in our individual experience that we might place ourselves in a position to where you can breathe the Holy Spirit upon us and raise us up as one of the army that carries this final warning message to Planet Earth, that we might go home and be with you for eternity. We understand that as Seventh-day Adventists we are sleeping virgins, we are Laodiceans, we are a valley of dead, dry bones and our greatest need is to seek for this revival, this resurrection that is illustrated in Ezekiel 37. We understand that we have a work to do as students of prophecy, to first eat that Little Book and make this message our own, receive it; and, then we have the responsibility to not only receive the golden oil but to pass it on to others. But as dead, dry bones we have a difficulty even seeing any of this as reality. Please shake us, awaken us to recognize our responsibility of being that of

seeking for a revival as our first work. We pray a blessing upon these studies that we have carried out these three weeks. We ask that you would bring us back together this Sunday at 7:00 a.m., Arkansas time, that we might our consideration of Habakkuk's Two Tables. In Jesus's name, amen.

Habakkuk's Two Tables #16

Part Two: LINE UPON LINE

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask you to be with us here this morning as we take up this worship, this study. We want the presence of your Holy Spirit in our hearts, in our minds. We ask that you grant us that presence, that you would forgive our sins that we might be fully alert to what you have for us, what you say to us; and, as for myself, that you would overrule any of my human thinking and that the thoughts and words I convey would be ones that would glorify and honor you. I ask that you take a coal from off your altar and touch my lips that the Word spoken be empowered with purity that comes from a coal touching the lips. We want the Latter Rain. We ask that you would send the golden oil down through the pipes into our vessels that we might have an abundance supply to share with those whom we come in contact. We ask that you bless this study now in Jesus's name. Amen.

BROTHER PIPPENGER: We are in the second section of our study of Habakkuk's Two Tables. We will probably be here for a few more weeks. We are now in the second section looking at the Tables and the truth on the Tables as typified in the Scriptures. And there are several places that have been recognized in the Scriptures where these Two Tables from the Millerite History have been typified.

We are going to do one here in the near future, probably Tuesday, which to me is fairly important. I was going to do it this morning, and then I realized it would be better understood if we put a couple of other studies in place beforehand.

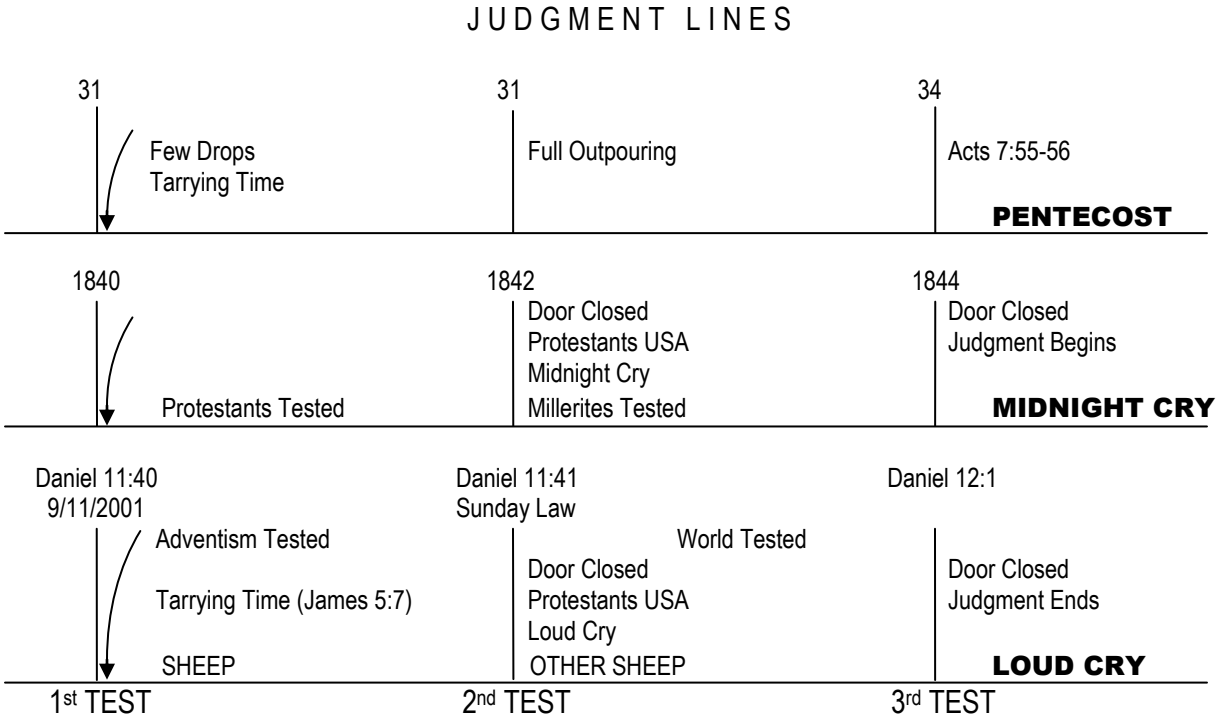


Figure No. 33.

So, what we are going to look at today is what I am calling the Judgment Lines. There may be a better way to express it.

This [1840 to 1844] is the beginning of the Judgment; [9/11/2001 to Daniel 12:1] the end of Judgment. And the Judgment message is the prophetic testing message for both of these histories.

Whereas, in the time of Cyrus, the prophetic testing message that was the Everlasting Gospel was to come out of Babylon and build the City and the temple, and the streets and the wall.

The prophetic testing message in the time of Christ was that Christ the Messiah was here to confirm the covenant for one week.

Each of these reform lines has its own distinct prophetic message.

And for Adventism, the beginning [1840 to 1844 (see Figure No. 33 above)] and end [9/11/2001 to Daniel 12:1] of Adventism, our prophetic testing message is derived from the fact that the Millerites announced the opening of Judgment, and we at the end announce the close of Judgment.

And one of the most difficult passages to come to grips with, from my personal experience is Revelation 18:1-4; and, one of the reasons it is difficult to come to grips with, difficult to teach, is because in order to do it correctly, I believe you have to place Revelation 18 in the context of a judgment line, that this is the end of the Judgment. You look at Revelation 18 from that perspective; but, then at a secondary level you have to look at Revelation 18 as identifying the two temple cleansings, and that is what we will do tomorrow.

What do I mean by that? Here is what I mean by that: The First Angel's Message was empowered in 1840 and began the testing process in the time of the Millerites; and, the Second Angel's Message arrives in 1842; and, in 1844 you have the door close and Judgment begins.

So, at the end of the world, this history [of the Millerites] is repeated at that level.

When the Angel of Revelation 18 comes down, the testing message is empowered. As the Protestants closed their doors in the Millerite History, marking the second waymark in that history, the Protestants in the United States pass a Sunday Law, marking the second waymark in this history.

On the third waymark in the history of the Millerites, Judgment begins; on the third waymark in the history of the 144,000, Judgment closes.

Okay. So, those are the lines that we are dealing with, the Judgment.

But, in terms of the two temple cleansings, everyone is tested by a three-step process; and, on 9/11 the first test for Adventism begins, the first temple cleansing begins. And at The Sunday Law you are at the third test for Adventism. Between 9/11 and The Sunday Law you have these three tests, the first, second, and third. And then the testing process goes to those outside of Adventism and they have a first, second, and third test.

So, when you are dealing with Revelation 18, you have to identify that there are two truths, two primary truths, with the prophetic lines that are going on there or you can get kind of confused. So, we are going to take up the Judgment Lines here this morning, and then tomorrow take up the two temple cleansings so that we can see both of those things. And the reason that we want to do that is on Tuesday we are going to look at the beginning and the ending of the testing process for Ancient Israel and compare it with us today.

You have on your notes three of William Miller's Rules. You have Rule Nos. VI, VIII, and X.

Rule VI says,

> **RULE VI**- God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.

So, he is talking about figures, visions, and parables.

Then in Rule VIII, it says,

> **RULE VIII** - Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts meaning kingdoms. Waters, meaning people. Lamp, meaning Word of God. Day, meaning year.

Then in Rule X, it says—and this is the one that I want you to see,

> **RULE X**- Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

You know, a day is a day; a day is a year; a day is a thousand years, in the Bible.

So, what we are saying here is, these Judgment Lines, these are figures; and, we want to put in place right from the outset that based upon William Miller's Rules, which Sister White says that those that proclaim the Third Angels' Messages will be using William Miller's Rules, that is acceptable prophetically to take a figure, these lines, and derive two understandings from them and it is not a contradiction. So, we are putting that in place right at the start.

And in Millerite History, when we talk about these Two Tables [the 1843 and 1850 Charts], we generally go to Habakkuk, chapter 2; but, if you read carefully the Pioneers or Sister White, the other passage of the Scripture that was connected with the development and understanding of these Charts was Ezekiel, chapter 12. And Habakkuk, chapter 2, can be shown to be fulfilled in the Millerite History and it is fulfilled again at the end of the world; and, Ezekiel 12 was fulfilled in the Millerite History and it will be fulfilled again primarily at the end of the world. So, I want to take a passage out of Ezekiel 12 to add to this understanding that we are putting in place by William Miller's Rules.

And in Ezekiel 12—this is not the entire passage that the Millerites understood to be connected to this 1843 Chart, just a few verses—in Ezekiel 12:21-23, it says,

> "[21]And the word of the LORD came unto me, saying, [22]Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?**"—

And they are saying that today. You may not understand it, you may not have investigated it; but, the Seventh-day Adventist Church, just the dynamics of history, it has placed a department in the General Conference that has become the voice of correct doctrine. And that is how Ted Wilson has identified it since he has become the General Conference president. It is paralleling a department in the Catholic Church. They have a department in the Catholic Church that is the "Corrector of True and False Doctrine," too; and, of course, we were never suppose to do that in

Adventism. But we have it there and you can show that the brethren in the Biblical Research Institute have said that they no longer believe in the Trumpets as the Pioneers did. So, these parts of the Charts have officially been rejected.

They do not believe in the 2520.

Of course, they do not believe in the Daily, AD508. And if you do not believe in the Daily, then you do not believe in the two time prophecies that begin in AD508, the 1290 and the 1335. And, it can be shown; even though Laodicean Adventists are unwilling to fulfill their responsibilities as Bereans and students of prophecy, but it can be shown that if you throw out AD508 and the Daily that you destroy the 2300-year prophecy with William Miller's argument. William Miller identified this fact in his time period.

And the current General Conference president's father, Neal C. Wilson, representing the Seventh-day Adventist Church in the 1980s, I believe, maybe the '70s, in a court of law as the General Conference president of the Seventh-day Adventist Church, when questioned about Adventist understanding of the antichrist of Bible prophecy being the Pope of Rome, Neal said that the understanding that the Papacy as the antichrist of Bible prophecy 'has been assigned to the historical trash heap.' That is a legal document.

So, my point is, even what we understand about Rome here [on the 1843 and 1850 Charts] has been officially and legally rejected at the highest levels of the Adventist Church.

So, my point is—and I am really not trying to be critical. I am trying to make a case about Ezekiel 12 here. We are in a time where Israel is saying,

> —"The days are prolonged, and **every vision faileth?**"—

"These visions, they are all bad. This 1843 Chart is just full of errors." That is where we are at.

> —"[23]Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision**." Ezekiel 12:21–23 (KJV).

So, we are living in a time where all the visions in the Bible are going to be fulfilled. Okay? So, when you understand that, then you see the logic, the justification for taking Revelation 18 and seeing how that is a vision that is identifying the end of the Judgment; but, it is also identifying the two temple cleansings. Every vision is going to be fulfilled in our time period, because all the prophets are speaking more about the end of the world than of the days in which they lived.

1840 - 1844

Okay. What I have tried to say is, I have forewarned you, today and tomorrow we are going to derive two lessons from Revelation 18.

In *The Great Controversy,* page 611, it says.

> "**The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory**."—

Which Angel is that? That is the Revelation 18 Angel. Does everyone believe that [raising his hand]?

They are unwilling to bite on that (laughing).

Okay. The Angel of Revelation 18 is the Angel that lightens the whole Earth with his glory; but, we will correct that as we go through.

> —"A work of world-wide extent and unwonted power is here foretold. **The advent movement of 1840–44 was a glorious manifestation of the power of God**; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel."—

Sister White here is comparing the history of Revelation 18. That is this line [pointing to the third line of Figure No. 33 (history of the Loud Cry)] with this history [pointing to the second line of Figure No. 33 (history of the Midnight Cry)], 1840 -1844.

And then in the next paragraph, she says,

> —"**The work will be similar to that of the Day of Pentecost**."—

This is the history of Pentecost [pointing to the first line of Figure No. 33].

And if you are wondering why I have AD31 and AD31, I have it because this [the first waymark] is where Christ comes and breathes upon the Disciples, just days before Pentecost, but it is all in AD31. And I have this Judgment Line extended out to the stoning of Stephen in AD34.

> —"As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, saith God, I will pour out of My Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Acts 2:17, 21.
>
> "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20." *The Great Controversy*, 611.

So, we are going to look at these three histories because Sister White has tied these three histories together, and she does it in several places.

You may not have recognized it, but in our studies already, we read from *Early Writings,* page 259, we read the second and third paragraphs of that chapter. And if we were to include the first paragraph of that chapter, the first paragraph of that chapter is talking about our day and age, Revelation 18. The second paragraph is talking about the time of Christ, and the third paragraph is talking about the Millerite History.

There are several places where Sister White ties these three histories together, and these three histories, they are all a fulfillment of Joel. Joel is a triple application of prophecy.

And in Acts, when Peter was defending the manifestation of the Holy Spirit at Pentecost, he let the Jews know that this was a fulfillment of Joel. And in the Millerite History, the falling of the stars in 1833 was a fulfillment of Joel. And Joel is primarily speaking about this time period, the Latter Rain. So, these three histories Sister White often ties together the three fulfillments of the Book of Joel.

THE DIVINE SYMBOL DESCENDS

So, we want to take some waymarks from all these histories, which should be familiar to us at this point in our studies, and put them together and then derive some understanding from them.

PENTECOST—JOHN 20:19-21; JOHN 20:17-18

We will begin with Pentecost. Turn with me, if you would, to John.

And we have already gone over this. I am aware of that. This is already in the record of this series, but we are making a different point, so some of these things are going to be a bit redundant.

John, chapter 20, and this is 19, onward to verse 21. It says,

> "[19]Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. [20]And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. [21]Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you." John 20:19-21 (KJV).

Okay. So, Jesus appears to the Disciples. But, if you back up now to verses 17 and 18, we will be able to see something about Jesus appearing to the Disciples. In verse 17, it says,

> "[17]Jesus saith unto her,"—

Who is "her"? It is Mary Magdalene.

Where is she at? She is at the tomb of His resurrection.

> —"[17]Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your

> Father; and to my God, and your God. [18]Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her."
>
> "[19]Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, ..." John 20:17-19 (KJV).

So, here, [first waymark of line 1 of Figure No. 33] when Jesus stands in the midst, He had just come down out of Heaven; because, He was with Mary and He said, "Don't touch me because I have to ascend to my Father."

And when He comes to the Disciples there, He is going to let them visually see Him, handle Him. He is going to eat for them. Okay? He was not opposed to being touched at that point because He had already ascended; and, therefore, that same day He had returned. He came down out of Heaven.

Do you follow the logic there?

So, there are three waymarks there. Did you catch them?

I mean, there is the obvious one. We are seeing that right here at the first waymark Jesus comes down; because, when Jesus comes down it is marking the empowerment of a message. All right? That is the obvious one.

But, what are the three waymarks that are not so obvious? Did you catch them?

When Jesus comes down, He is going to give them a visual test; when He comes down, there are doors that are closed; and, when He comes down, He is going to eat, **He is going to eat**. These are the waymarks that come into so many of these other histories, but we will not go there.

So, in this history, here [the first waymark of the second Judgment Line of Figure No. 33]—and we have read this one, too, *The Seventh-day Adventist Bible Commentary,* volume 7, page 971, it says,

> "The mighty angel who instructed John was **no less a personage than Jesus Christ**. Setting His right foot on the sea, and His left upon the dry land, shows **the part which He is acting in the closing scenes of the great controversy with Satan**." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Jesus comes down here at the beginning of this history [referring to the first waymark of the history of Pentecost in Figure No. 33] that Sister White says parallels this history [referring to the second Judgment Line of the Millerite History in Figure No. 33], which Sister White says parallels this history [referring to the third Judgment Line of the history of the 144,000 in Figure No. 33]. Jesus comes down here [at the first waymark of the history of Pentecost], and the Angel of Revelation 10 that came down on August 11, 1840, is no less a personage than Jesus Christ.

In your notes, the next paragraph is from *Early Writings,* page 245.

And if you think I am misrepresenting this passage, you need to go in and read the paragraphs before and after this paragraph; because, it does not specifically say in this paragraph but it is absolutely airtight, crystal clear in this paragraph Sister White is talking about the First Angel of Revelation 14. There is no question mark, because she is talking about the history of the Millerites and she goes through in the following paragraph and talks about the Second Angel and the Midnight Cry.

This paragraph here is describing the First Angel. So, notice what she says—this Angel here [indicating 1840 on the board (see Figure No. 33)]. We have already put that in the record. The First Angel arrived in 1798. It is a Pioneer understanding. We put this in the record earlier on, and it is the same Angel that comes down on August 11, 1840, to mark the empowerment of the message. They are the same Angel. Okay?

This is *Early Writings,* page 245:

> "Jesus commissioned **a mighty angel to descend** and warn the inhabitants of the earth to prepare for His second appearing."—

That is this Angel, on August 11, 1840, the First Angel.

> —"As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was **to lighten the earth with his glory** and warn man of the coming wrath of God. Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another." *Early Writings*, 245.

This Angel of August 11, 1840, has the identical characteristics as this Angel of September 11, 2001. This Angel of August 11, 1840, is no less the personage of Jesus Christ.

Here, AD31, Jesus Christ comes down.

Who is the Angel of Revelation 18? No less the personage than Jesus Christ.

> "[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Revelation 18:1 (KJV).

Of course, you have to look closely prophetically at the angels. Angels are a symbol for the work that God's people do, they are symbols of Christ—and know that Christ does not leave the Most Holy Place and comes down on September 11th. This is prophetic symbolism.

But, nevertheless, all three of these histories begin with a Divine Symbol coming down and they all represent Jesus Christ.

TWO STEPS

THE LAST WORK

In these histories we have two steps; so, we are going to put the two steps in place.

In *Review and Herald,* December 6, 1892—and we will deal with this particular quote several times today and tomorrow—it says,

> "So in the last work for the warning of the world, **two distinct calls are made to the churches**."—

That is this history [of the Loud Cry]. She is saying there are two distinct calls made to the churches.

> —"The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her, my people**.'" *Review and Herald*, December 6, 1892.

Now, how many calls did she say there were?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two.

And what does she say the second call is? "Come out of her, my people, ..."

But, she is saying in the last work of warning for the world, this [September 11, 2001] is Revelation 18, right here. Okay. This is the last work of warning for the world; she says there are two calls.

So, let us read Revelation 18, verses 1 through 4, and see that Sister White is doing nothing more than commenting in agreement with Revelation 18, which is the last work of warning for the world.

Verse 1 says,

> "[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And **he cried mightily with a strong voice**, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3]For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
>
> "[4]And **I heard another voice** from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:1–4 (KJV).

There are two voices, two calls, two messages. That is what Sister White says: in the last work of warning for the world there are two distinct calls, and the first distinct call is Revelation 18:1-3, and the next call is, "Come out of her, my people, . . . ," which arrives at The Sunday Law; but, we will show that to you. But, in this history, Revelation 18, two messages.

And, I am not trying to deny the fact that in each of these histories where we will see a two-step message that they lead to a closed door, which is the Third Message; but, the histories are based upon these two messages and those two histories end with a closing of a door, which is the Third Message.

PENTECOST—JOHN 20:19-21; JOHN 20:17-18; LUKE 24:42-49

Okay. In Pentecost, we have already from John 20, when Christ came down He breathed upon them; but, a parallel passage in Luke 24—let us go to Luke 24, because we want to see the

two-step process in the history of Pentecost that parallels the two-step process in the history of Revelation 18—in Luke 24, beginning in verse 42, it says,

> "[42]And they gave him a piece of a broiled fish, and of an honeycomb. [43]And he took *it,* and did eat before them."—

Notice that right here Jesus eats [first waymark in the history of Pentecost].

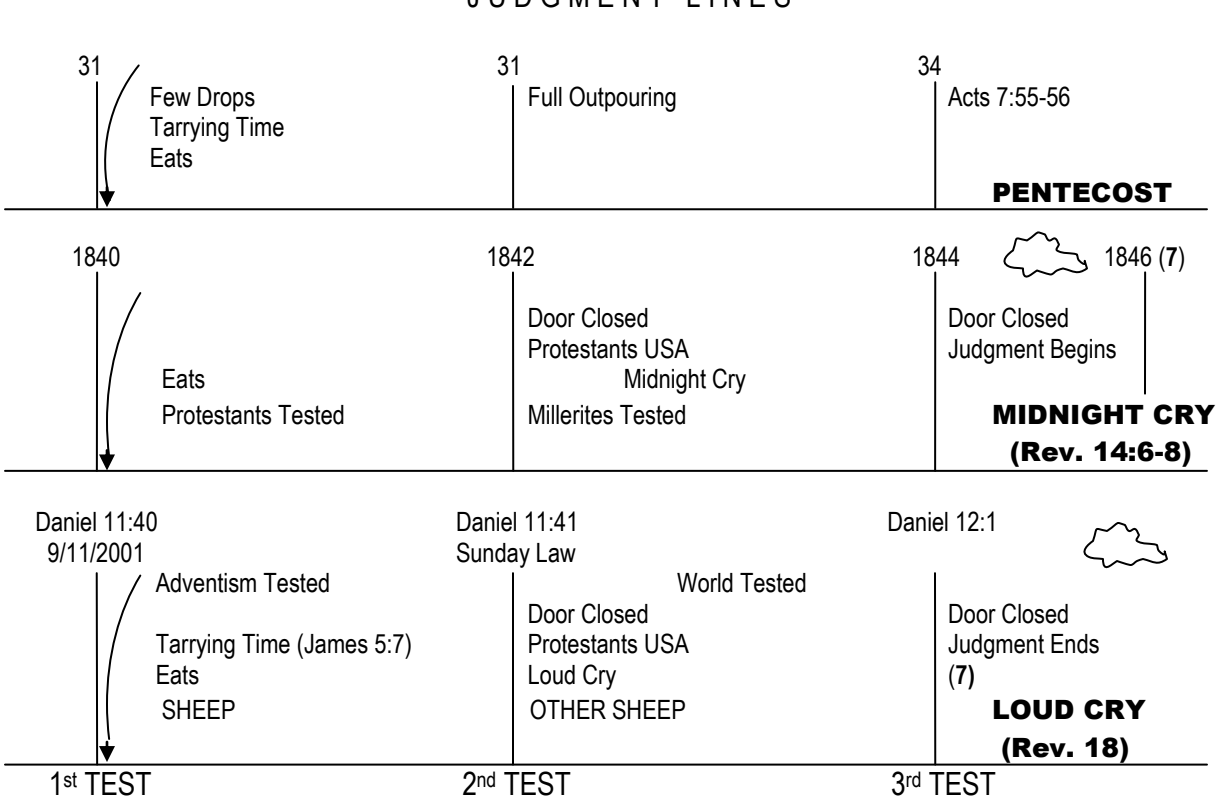


Figure No. 34A.

Okay. Right here when the Angel came down out of Heaven on August 11, 1840, what was John told to do? "Go take the Little Book and eat it."

And based upon the testimony of two, when the same Angel of Revelation 18 comes down, what are God's people supposed to do with the Little Book of Daniel opened in His hand? They are to eat it.

And, of course, when we line this history of the Loud Cry up with Christ's three tests in the wilderness, what is His first test? About eating; but, we are not there yet.

And in Luke 43, it says,

> —"[43]And he took *it,* and did eat before them, [44]And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me."—

What is He defining His digestion to be? The words that He gave them. All right. You are going to eat the Little Book.

Verse 45,

> —"[45]Then opened he their understanding, that they might understand the scriptures, [46]And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: [47]And that repentance and remission of sins should be preached in his name among all nations, beginning t Jerusalem. [48]And ye are witnesses of these things.
>
> "[49]And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:42-49 (KJV).

There is a Tarrying Time right here [referring to the first waymark in the history of Pentecost] when Jesus comes down out of Heaven. He emphasizes His eating the Little Book. He defines what He is eating, the fish and the honey as the words that He has given them. A Tarrying Time is marked and He breathes upon them—we have already established this in our studies—the Holy Spirit which is a few drops.

Sister White says in *Spirit of Prophecy,* volume 3, page 243,

> "The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost." *Spirit of Prophecy*, volume 3, 243.

So, here we are seeing illustrated two steps: a few drops in this history, a full outpouring at Pentecost.

Revelation 18, two distinct calls are to the churches.

And, of course, the history of the Millerites is the history of the First and Second Angels' Messages.

1840 - 1844

Notice your next quote. We have read this before, and we will read it one more time. *1888 Materials,* beginning at page 803:

> "God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. The first and second angels' messages are still truth for this time,"—

Here is the empowerment of the First Angel's Message [1840]; here is the arrival of the Second Angel's Message [1842]. This history is still truth for this time.

> —"The first and second angel's messages are still truth for this time, and are to run **parallel with this which follows**."—

And what follows?

She is going to tell us.

> —"The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials*, 803–804.

So, here Sister White is saying the Millerite History is the history of the First and Second Angels' Messages, and she says this history here will be paralleled in the history of Revelation 18. And in the history of Revelation 18, she says two distinct calls are made to these churches; and in Revelation 18, verses 1 through 3, we have one voice; and, verse 4, we have another voice; and, she says that this history of the First and Second Angels' Messages parallels Pentecost; and, at Pentecost when Christ comes down, He breathes upon them a few drops prior to the full outpouring at Pentecost. These are airtight parallels.

A TESTING PROCESS

1840 - 1844—THE THREE ANGELS' TESTING MESSAGES

Now, what we need to put in place next, to my understanding, is that these are tests. So, we are going to read something to show that these are tests. Please note in this passage that Sister White is going to tie the Millerite History with Revelation 18 and the parable of the Ten Virgins all together.

Manuscript Releases, volume 16, pages 269-270:

> "**Many who heard the first and second angels' messages** thought they would live to see Christ coming in the clouds of heaven."—

Did they? Yes, they did; but, they did not see Christ coming in the clouds of Heaven like we expect Christ to come in the clouds of Heaven.

What did they see? They saw Daniel 7:13. Go to Daniel 7:13; it is not in your notes. I had not intended to put this in, but we might as well put it in.

Beginning at Daniel 7:13, it says,

> "[13]I saw in the night visions, and, behold, *one* like the son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. [14]And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed." Daniel 7:13-14 (KJV).

In 1844 when Christ came to the Most Holy Place to receive a kingdom, He came with clouds [see Figure No. 34A].

And here in this history of Revelation 18 He is going to come in clouds again; but, this is the Second Coming.

Continuing with *Manuscript Releases,* volume 16, pages 269-270:

—"**Many who heard the first and second angels'** messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. **This proclamation was to be made**. Many who went forth to meet the Bridegroom **under the messages of the first and second angels,** refused the third angel's message, **the last testing message to be given to the world**."—

Many people of this history of the Millerites refused the Third Angel's Message. And what was the Third Angel's Message in this history? It was the Sabbath.

When did the Sabbath arrive? 1846 is when it was recognized and accepted by James and Ellen White [marks the event on the board (see Figure No. 34A)].

Who was rejecting the Sabbath in that history? Miller; because, as we went through the reform lines we see after these third waymarks there is always the number 7.

What is the number 7 here in our history? The Seven Last Plagues, in this history.

So, what I want you to see in all this, if they rejected the Third testing message, it means the First and Second were testing messages. These Messages are testing messages. That last statement of that paragraph says,

—Many who went forth to meet the Bridegroom **under the messages of the first and second angels,** refused the third angel's message, **the last testing message to be given to the world**."—

Notice here that she is tying together the First and Second Angels' Messages, which is found in Revelation 14, with the parable of the Ten Virgins, which is found in Matthew 25. She is doing just what Miller says, proof-texting: taking this line from here and taking this line from over there, "here a little and there a little."

And now notice what she says in the next paragraph. She has just referenced Matthew 25 and Revelation 14, and in the next paragraph she says,

—"**A similar work will be accomplished when that other angel**, represented in Revelation 18, gives his message. **The first, second, and third angels' messages will need to be repeated.** The call will be given to the church, [Revelation 18:2–5 quoted]."—

And, Revelation 18:2-5 contains both of these voices. Verse 2 is where He cries mightily; verse 4, He hears another voice, "Come out of her, my people, ..."

So, she is saying that this history here, the history of the First and Second Angels' Messages and the fulfillment of the parable of the Ten Virgins were a testing process, and this will be repeated in Revelation 18.

Then she says, after she quotes verses 2 through 5 of Revelation 18,

"**Take each verse of this chapter**,"—

Of what chapter?

FROM THE AUDIENCE: Revelation 18.
BROTHER PIPPENGER: Revelation 18.

—"**Take each verse of this** chapter, and read it carefully, **especially the last two**: [verse 23, 24 quoted.]"—

For some reason, when it come to her comparing the history of the First and Second Angels' Messages with the history of Revelation 18, she says, "Read Revelation 18 carefully, but really focus in on the last two verses." That is what she says; so, we are going to do that in a moment.

But, we are going to read on. After quoting the last two verses of 23 and 24, she says,

—"The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied."—

Now, how many specifications in the parable of the Ten Virgins are there? Well, there are ten virgins, five are wise and five foolish; there is oil; there are lamps; they slept; the Bridegroom goes away; there is a cry at Midnight Cry. There are lots of specifications in the parable of the Ten Virgins that should be carefully studied; but, which one does she emphasize?

—"The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut**."—*OH, THERE IS THE EMPHASIS!*—"We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise. . . ."—

And then she spends a few paragraphs emphasizing the fruits of our Christian experience in connection with the wise and foolish virgins, and then she says,

—"**This is the test**. Those who are counted among the wise virgins will let their light burn in good works. There are many who will not remain at the feet of Jesus, and learn of Him. They have not a knowledge of His ways. Let none rest in the idea that baptism has saved them, while they give no evidence that they are conformed to the image of Christ, while they cling to their old habits, while they exert their influence on the side of the world, and weave their fabric with the threads of worldly ideas and customs. These have not kept the oil in the vessels with their lamps. They are not ready for the Bridegroom. The oil is the holy grace that is sent from heaven, and there must be an inward adorning with that grace, that they may be enabled to stand when He appeareth." *Manuscript Releases*, volume 16, 269–270.

Okay. We are going to look at that passage a little bit more closely.

ESPECIALLY THE LAST TWO

In your notes we are going to start by looking at the last two verses of Revelation 18, and I am going to start in the last four verses, verses 21 through 24.

This is Revelation 18. The last four verses says,

> "[21]And a mighty angel took up **a stone like a great millstone, and cast *it* into the sea**, saying, Thus with violence shall that great city Babylon be thrown down, and **shall be found no more at all** . [22]And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and **the sound of a millstone** shall be heard no more at all in thee; [23]And **the light of a candle** shall shine no more at all in thee; and **the voice of the bridegroom and of the bride** shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. [24]And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Revelation 18:21–24 (KJV).

In this passage that we just read from the *Spirit of Prophecy,* Sister White says every specification of the parable of the Ten Virgins, should be carefully studied; and, then she points out for her that the time will come when the door will be shut. And in that same passage, she says every verse in Revelation 18 should be studied, especially the last two verses; and, you will find that in the last four verses of Revelation 18 are talking about the close of human probation.

So, consistent with her emphasizing the closing of the door in the parable of the Ten Virgins, she wants us to understand, the Holy Spirit wants us to understand, that Michael stands up in the last four verses of Revelation 18. This is the close of human probation. And in these four verses you can see several Biblical truths to prove this, if you are a proof-texter.

If you are not a proof-texter you cannot; because, Revelation is written in Greek and the Old Testament that we can go to is written in Hebrew, and it is just not legitimate if you are of the historical critical method to expect the Hebrew to be upholding the Greek. But, we are proof-texters. We believe that the entire Word of God has been directed by the Holy Spirit, so we have no problem identifying that in the last four verses of Revelation 18, the Old Testament teaches us that this is the close of human probation.

In Jeremiah 51, Jeremiah is instructed to take a stone and cast it into the midst of the Euphrates. I am not going to read all the verses as it is in your notes. I am going to cut in to verse 63.

> "[61]And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; [62]Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. [63]And it shall be, when thou hast made an end of reading this book, *that* thou shalt **bind a stone to it, and cast it into the midst of Euphrates**: [64]And thou shalt say, **Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary**. Thus far *are* the words of Jeremiah." Jeremiah 51:61–64 (KJV).

In Revelation 18, verse 21, a stone, like a great millstone was cast into the sea. Jeremiah is marking the end of Ancient Babylon by taking a stone and casting it into the Euphrates, noting

Babylon in a local setting; but, here at the end of the world when Babylon the great is encompassing the whole world, John sees the stone cast into the sea in both instances, marking the end of Babylon, Babylon's fall, the close of human probation.

And in Revelation 18, verses 23 and 24, we have the expression that in the Old Testament marked the close of probation. Notice Jeremiah 25:10-11. It says,

> "[10]Moreover I will take from them **the voice of mirth**, and **the voice of gladness**, **the voice of the bridegroom**, and **the voice of the bride**, the **sound of the millstones**, and **the light of the candle**. [11]And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years." Jeremiah 25:10–11 (KJV).

What is this passage talking about? That Jerusalem has just been destroyed, the close of their probation. They have been carried to probation.

And what is the symbol of the close of their probation? Well, no more bridegroom and bride's voice, no more sound of a millstone, no light of a candle; and, those are the terms that John are using here in Revelation 18 to show that this is a close of probation for spiritual Babylon at the end of the world.

And you have another reference. There is more than one, but I put one more in here from Jeremiah 7:34.

> "[34]Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, **the voice of mirth**, and **the voice of gladness**, the **voice of the bridegroom**, and the **voice of the bride**: for the land shall be desolate." Jeremiah 7:34 (KJV).

These are terms that are describing the close of probation.

So, when Sister White says every verse in Revelation 18 should be carefully studied, but especially the last two, she is saying that you as a student of prophecy need to understand that it is in these final verses of Revelation 18 when Michael stands up when human probation closes, which is Daniel 12:1, which is in your notes.

> "[1]And **at that time shall Michael stand up**, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1 (KJV).

So, this being the line of Revelation 18, I hope you understand when I say "Loud Cry," I am referring to Revelation 18.

This line, the Midnight Cry, is Revelation 14:6-8.

What Sister White wants us to understand is that right here, at the end of Revelation 18, Daniel 12:1, human probation closes.

The reason that we want to put that in place is because in Revelation 18 two distinct calls are made to the churches: Revelation 18:1-3 is the first call [indicating His SHEEP at the first waymark]; and, Revelation 18:4 and onward is the second call [indicating His OTHER SHEEP

at the second waymark]. And verse 4, the second call, is "Come out of her, my people, ..." So, from Revelation 18, verses 4 through verse 20, you have the final ingathering for mankind; and, then in verse 21 a stone is thrown into the sea saying that this is where the door closes [indicating the third waymark]. So, we have a closing of a door in Revelation 18, beginning in verses 21 through 24.

But, before you get there, you have one voice beginning when the Mighty Angel comes down, and another voice at the second waymark, "Come out of her, my people, ..."

Now, here, Daniel 12:1 when Michael stands up, the close of this door, that is paralleling up here [at the third waymark of the history of Pentecost) the close of this door because in Acts 7:55-56 this is the end of the 490 years for Israel.

> "[55]But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and **Jesus standing on the right hand of God**, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:55–56 (KJV).

Their probation is up and they are stoning Stephen. And what does Stephen do in verses 55 and 56? He looks up into Heaven and he sees Jesus standing, marking the close of probation here in the history of Pentecost and prefiguring this here at the third waymark in the history of Revelation 18; because, these are parallel histories.

Of course, Jesus had to stand up here in 1844 when He moves from the Holy to the Most Holy Place, and we have already read Daniel 7:13, He comes before the Ancient of Days, He comes before the Father. He is standing.

Jesus is standing in all three of those places, just like it is Jesus who comes down in all these places; but, some 'people do not ever hear anything about Christ in these prophecies.' From the beginning to the end it is about Jesus, but they do not hear anything about Jesus.

THE SECOND CALL (VOICE)

We have already read this; but, *Review and Herald,* December 6, 1892.

> "So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message **a voice is heard from heaven saying**, '**Come out of her, my people**.'" *Review and Herald*, December 6, 1892.

The second voice is the one that says, "Come out of her, my people, . . . ," back here at the second waymark of the history of Revelation 18.

The first voice is here, at the first waymark, "Babylon is fallen, is fallen, ..."

Maranatha, page 173, says,

> "Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6–12, the church will have fully reached the

condition foretold by the second angel, and **the people of God still in Babylon will be called upon to separate from her communion**."—

The people of God that are still in Babylon are not Seventh-day Adventists. Okay? They are not. They are a secondary group, because there are two calls. All right?

—"and **the people of God still in Babylon will be called upon to separate from her** communion. This message is the last that will ever be given to the world; and it will accomplish its work."—

Now, always watch the *whens* and *thens* in the writings of Sister White; because, she often says, 'when this, this, and this happens, then this will happen.' And this has one of her *whens* and *thens* in it.

—"**When** those that 'believed not the truth, but had pleasure in unrighteousness' 2 Thessalonians 2:12, shall be left to receive strong delusion and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all **the children of the Lord that remain in Babylon** will heed the call: '**Come out of her, my people**.' Revelation 18:4. *Maranatha*, 173.

What call are they heeding? The second call, **the second call**.

But, who is it that believes a lie and receives the strong delusion? Well, that is Seventh-day Adventists.

When you come to the conclusion of Christ's Everlasting Gospel in Adventism, if you are alive as a Seventh-day Adventist, you are receiving the outpouring of one or another Spirit. If you are a foolish virgin, you are receiving the outpouring of the strong delusion of Satan's spirit. If you are a wise virgin, you are receiving the outpouring of the Holy Spirit.

"When those that 'believed not the truth, but had pleasure in unrighteousness' 2 Thessalonians 2:12, shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: 'Come out of her, my people."

TWO DISTINCT CALLS

Two distinct calls are made to the churches.

"So in the last work for the warning of the world, **two distinct calls are made to the churches**." *Review and Herald*, December 6, 1892.

FIRST CALL

In John 10:27,

"[27]My sheep"—

Who is His sheep? That is Adventism. We will show you in a minute.

—"[27]My sheep hear my voice, and I know them, and they follow me." John 10:27 (KJV).

His sheep follow Him "withersoever He goeth." This is His sheep here [reflecting at the first waymark of the history of Revelation 18]. They are going to hear His voice.

SECOND CALL

But then in chapter 10 of John, verse 16, it says,

"[16]And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd." John 10:16.

Here is where the other sheep are called out of Babylon [reflected at the second waymark of the history of Revelation 18].

And, Sister White says in Revelation 18 two distinct calls are made to the churches. Whose calls are they? Us and them: He is calling Adventism and those in Babylon, but He says they hear His voice.

It is Jesus coming down here [at the first waymark] and these messages are the voice of Jesus, and it is Jesus standing up here.

You do not see Jesus in the prophetic message? How blind can you be!

They will hear His voice, **His voice**. This is the work of Christ. This is a common subject in the Scriptures.

Notice Isaiah 56:8.

"[8]The Lord GOD which **gathereth the outcasts of Israel**"—

Who are the outcasts of Israel? It is God's people that something happens to them that they get labeled as the outcasts.

—"[8]The Lord GOD saith, **Yet will I gather *others* to him, beside those** that are gathered unto him." Isaiah 56:8 (KJV).

He gathers Adventism here [at the first waymark], the outcasts of Adventism; but, He is going to gather other sheep here [at the second waymark]. This is the New Testament, the Old Testament, the Spirit of Prophecy teaching. He does so by two distinct calls that is being made to the churches.

So, who are the outcasts of Israel?

Psalm 147:2-3 says,

"[2]**The Lord doth build up Jerusalem**:"—

We will not go into it right here, but right now the Lord is building up Jerusalem. He is building it again, just like He was building it in the Millerite History, just like He built it when they came out of Babylon, just like He built it in the time of Moses—I guess He did not build it in the time of Moses; He built the sanctuary that was my point.

I do not want any emails on that one. I have corrected it (laughter).

> —"**The Lord doth build up** Jerusalem: he **gathereth** together **the outcasts of Israel**. [3]He healeth the broken in heart, and bindeth up their wounds. Psalm 1 47:2–3.

Well, whoever the outcasts of Israel are, they are wounded and have some broken hearts about the experience they go through.

And we have already looked at this subject earlier in this series; but, once again, Isaiah 11, verse 12, says,

> "[12]And he shall set up an **ensign** for **the nations**,"—

And when we looked at it, what draws the nations—that is the other sheep—what He brings is that there is an ensign lifted up.

> —"[12]And he shall set up an ensign for **the nations**, and shall assemble **the outcasts of Israel**, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:12 (KJV).

The ensign gets lifted up at The Sunday Law. It is the wise virgins of Adventism; and, by the experience that they are living, proclaiming, dealing with, the other sheep are going to see Christ in their experience and come and stand with them. That ensign is the outcasts of Israel.

Now, remember, He has this flock of sheep [referring to the first waymark] and another flock of sheep [at the second waymark], and the ensign is lifted up to bring the other sheep from the world in. And in Zechariah 9:16, it says,

> [16]And the LORD their God shall save them in that day as **the flock of his people**:"—[the sheep at the first waymark]—"for they *shall be as* the stones of a crown, **lifted up as an ensign** upon his land." Zechariah 9:16 (KJV).

Okay. This flock is lifted up as an ensign on the land to bring these other sheep in.

Two distinct calls are made to the churches.

Ezekiel 20:33-38 says this,

> "[33]*As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: [34]And I will bring you out from the people, and **will gather you out of the countries wherein ye are scattered**, with a mighty hand, and with a stretched out arm, and with fury poured out. [35]And I will bring you into the wilderness of the people, and there will I plead with you face to face. [36]Like as I pleaded with your fathers in the wilderness of the land of Egypt,"—

Ezekiel is referring to past history to make this illustration about us at the end of the world, comparing it with Egypt.

—"[36]Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. [37]And I will cause you to pass under the rod,"—

What does it mean to pass under the rod? To be judged. That is a term for judgment.

—"I will cause you to pass under the rod, and I will bring you into **the bond of the covenant**:"—

When He is building Jerusalem with the outcasts of Israel, He is entering into covenant with them.

—"I will cause you to pass under the rod,"—

In the time of the Judgment of the Living.

—"and I will bring you into the bond of the covenant.—

"I am going to enter into covenant with the outcasts of Israel in the time of the Judgment of the Living, and lift the outcasts up as an ensign."

—"[38]And **I will purge out from among you the rebels**,"—

Ohh, in this time period where He is building Jerusalem and enters into covenant with His sheep, with His flock, with the outcasts of Israel, He is also going to kick out the rebels of Adventism.

—"[38]And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD." Ezekiel 20:33–38 (KJV).

So, what we are saying here is that in Revelation 18, two distinct calls are made to the churches. These two messages, these two calls, have been prefigured by the First and Second Angels' Messages. They have been prefigured in the history of Pentecost by the few drops and the full outpouring.

This first call, this first message, gathers together the outcasts of Israel, which is a flock, His sheep; and, these sheep are lifted up as an ensign to gather the other sheep up in Babylon out. And at this same point in time, the rebels of Adventism are purged from the camp.

CROWNS TAKEN

Review and Herald, June 15, 1897, says,

"When **those who have had abundance of light**—

That is Seventh-day Adventists.

—"When **those who have had abundance of light** throw off the restraint which the Word of God imposes, and make void his law, **others will come in to fill their place**, and take their crown." *Review and Herald*, June 15, 1897.

Right here, The Sunday Law. This is The Sunday Law; this is Daniel 11:41

September 11, 2001, is Daniel 11:40. Daniel 11:40 identifies the collapse of the Soviet Union in 1989, but the history of verse 40, it goes all the way to verse 41 and verse 41 is The Sunday Law.

September 11th is Daniel 11:40, this first waymark; this second waymark is Daniel 11:41; and, this third waymark is Daniel 12:1. It is Revelation 18, but these are two parallel lines.

It is not an accident that Daniel 11:40 is lining up with 1840; but, we will not go there but they are the same history.

And I will not go there, either. I will not show you the 40 in the history of Pentecost, but at some other time. Okay?

THE LINE IS DRAWN

Signs of the Times, November 8, 1899:

"None are condemned until they have had the light and have seen the obligation of the fourth commandment."—

Do we have to see the light to be condemned?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: No, we do not.

My Brother just said, "Yes," because that is what the sentence says and now he is saying, "Why am I contradicting Inspiration?"

If I have had opportunity to see the light and not taken advantage of the opportunity, then I am going to be held accountable as if I had actually seen the light. So, it is a little bit broader and Sister White agrees with this.

—"None are condemned until they have had the light and have seen the obligation of the fourth commandment."—

Are Seventh-day Adventists going to be held accountable to the light of the Sabbath? Oh, yes.

—"But **when the decree**"—*THE SUNDAY LAW DECREE*—"**shall go forth enforcing the counterfeit sabbath**, and **the loud cry of 'the third angel'** shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true."—

The false and true who?

Right here, right here [referring to the second waymark at The Sunday Law]: This is the false and the true virgins. There is going to be a line drawn.

Here [between to the first waymark and second waymark] are the sheep that are going to be lifted up as the ensign, and you are going to see that they genuinely keep the Sabbath; but, these other guys are going to be purged. They are the rebels.

And now these people [the other sheep], who have not up to this point been held accountable for the light of the Sabbath, they are going to make their choice.

> —"Then those who still continue in transgression will receive the mark of the beast." *Signs of the Times*, November 8, 1899.

After you have seen this light [of the Sabbath between the second and third waymarks, and reject that], you are going to receive the mark of the beast, too.

But Adventists, when The Sunday Law comes, they do not have any probationary time. They are already held accountable to the light of the Sabbath, and it is a peace and safety message from Satan that says otherwise. Even if the majority of Adventist pastors teach that, it is the Devil's teaching.

THE TIME OF THEIR VISITATION

Testimonies, volume 9, page 97:

> "Oh, that the people might know the time of their visitation!"—

What is the time of their visitation? Okay. It is the time when Christ came and visited the Jews.

And how long did He visit the Jews for? Seven years: first, in person for three and a half years, and then three and a half years in the presence of His Disciples. 'He came to confirm the covenant with many for one week.'

When was the time of visitation? It is right here in this history of the Pentecost. It ends right here at AD34. This is the time of their visitation in this history.

1840 to 1844 was the time of visitation in the Millerite History.

We are now in the time of visitation.

When the Angel descends, the time of visitation is underway.

> —"Oh, that the people might know the time of their visitation?"—

"Oh, what these guys are teaching about 9/11, man, this is a bunch of darkness. This is a bunch of hooey. These guys are fanatics; they are in a delusion."

Oh, that the people of God might know the time of their visitation! Brothers and Sisters who are making those foolish claims, you had better shake off your Laodicean lethargy and investigate and see if this is not so; because, the time of your visitation is almost up! The door is about to close!

> —"There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. **The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth**."—

This is the other sheep. The time of God's destructive judgment Sister White defines, in connection with this statement. She makes a definition of it. She says this [beginning at the third waymark] is the destructive judgments that take place in the Seven Last Plagues when there is no probation.

She says this [between the second waymark and the third waymark] is the judgments of God while probation is still open, and those judgments begin at The Sunday Law; because, national apostasy is followed by national ruin.

And, Brothers and Sisters, if you cannot see the economy of the world is hanging by a thread, that it is propped up by a bunch of—by nothing!—and The Sunday Law comes and national apostasy is followed by national ruin in the United States—if the United States sneezes, the world gets a cold. When the United States goes down, the whole world goes down.

The time of God's destructive judgments is right here, when The Sunday Law arrives in the United States, until Michael stands up. It is a time of mercy for those who have had no opportunity to learn what the truth is. It is a time of mercy for the other sheep.

It is NOT a time of mercy for Adventism. The time of their visitation ends right here at The Sunday Law.

> —"**The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth.** Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter**." *Testimonies*, volume 9, 97.

See, there was a closing door here at this second waymark of 1842 by the Protestants in the United States. There was a closed door in the parable of the Ten Virgins in the Holy Place, here in 1844 at the third waymark.

There is a closed door when Michael stands up at the third waymark of Revelation 18.

And there is a closed door here at The Sunday Law in the United States.

Who is it closed upon? Seventh-day Adventists. This is where the rebels get purged. This is where the outcasts are lifted up as an ensign to bring the other sheep in, in the time of God's destructive judgments.

If you do not understand this sequence of events, you need to get your nose into the Bible and Spirit of Prophecy; because, The Sunday Law is almost here. Probation is almost over. The door of Probation is about to close.

TWO SHUT DOORS

1842

Passing over 1842 and 1844 because we have already referenced it. For 1842, in the history of Revelation 18, *Testimonies,* volume 1, page 21, says,

> "**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches** against Mr. Miller." *Testimonies*, volume 1, 21.

1844

In the next quote from *The Great Controversy,* page 427, I cut off because we have already read it in our series, the whole quote, and I cut and pasted here to make a point. But when I did I left the last sentence off in your notes.

"The proclamation, 'Behold, the Bridegroom cometh,' in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom."—

In *The Great Controversy,* page 427, in your notes, the next statement is that from the parable of the Ten Virgins, they came and the door was closed.

—"They that were ready went in with Him to the marriage: and the door was shut." *The Great Controversy*, 427.

So here we have a door closed, and in 1842 we have a door closed, and here at The Sunday Law we have a door closed, and at the third waymark of Revelation 18 Judgment Line we have a door closed.

We have doors closed in the history of Pentecost.

A TIME WILL COME WHEN THE DOOR WILL BE SHUT

And we have read the next series of quotes. We will go through them one more time, to make an emphasis.

"Trials"—

What is a trial? A test.

—"Trials are to come upon God's people and **the tares are to be separated from the wheat.**" *Review and Herald*, March 19, 1895.

What separates the tares from the wheat? A testing process, trials.

And who are the wheat and the tares? The wise and foolish virgins.

Where are the wheat and the tares? They are in the church.

"Let both tares and wheat grow together until the harvest. Then it is **the angels that do the work of separation**." *Selected Messages*, book 2, 69.

What angels? The Three Angels, the testing process represented by the Three Angels' Messages. This is what we will be dealing with tomorrow.

In this history of Revelation 18, there is a three-step testing process from 9/11 to The Sunday Law. The Sunday Law is the third test for Adventism. One, two, three [counting three tests beginning at 9/11 and ending at The Sunday Law]. These testing messages represented by the Three Angels are what separate the wheat from the tares.

"I then saw **the third angel**. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat **from** the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" *Early Writings*, 119.

Then, in *Christ's Object Lessons,* page 123,

> "Again, these parables teach that there is to be **no probation after the judgment**."—

The Third Message is the Judgment.

> —"When the work of the gospel is completed, there immediately follows **the separation between the good and the evil**, and the destiny of each class is forever fixed." *Christ's Object Lessons*, 123.

Right here [at The Sunday Law], when the wheat and tares of Adventism are separated, probation closes; the door closes.

Okay. Now, if you still are fighting this concept, we will try it one more time.

WHEN THE DECREE GOES FORTH

Testimonies, volume 5, page 216, says,

> "What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity**." *Testimonies*, volume 5, 216.

At The Sunday Law in the United States, Seventh-day Adventists in the United States are going to receive the Seal of God, here. They have to receive it. They have to be lifted up as an ensign first. And do not think that this is not a truth attacked by teachers in Adventism, because it is. They fight. What we are teaching right here they fight.

Here, when the decree goes forth [enacting The Sunday Law], you receive the Seal of God and your character remains pure and spotless for eternity.

"Oh, but, Brother Jeff, I teach that everyone receives the Seal of God at the same time down here when Michael stands up [at the third waymark]."

Well, Brother, you are dead wrong. You are teaching a peace and safety satanic message when you teach that.

Notice the next quote, from *Bible Training School,* December 1, 1903.

> "The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned**"—

That is these people here [between the second and third waymarks]. The world, the other sheep, can only be warned,

—"by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**."—

The only way the world can be warned is by seeing people keeping the Law of God in The Sunday Law crisis, and those people will have the Seal of God upon them already.

—"The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903.

In order for the world to be warned, they have to see men and women with the Seal of God standing for the Law of God in The Sunday Law crisis. There is no way everyone receives the Seal of God at the same time. That is satanic teaching. You receive the Seal when the decree goes forth. You are lifted up as an ensign; the outcasts of Israel are lifted up as an ensign. They bring other sheep to them.

If you think I am putting too much emphasis on the closing of the doors in this history, you are wrong. If someone says they have the Present Truth Message in Adventism today and it is not about the closing door, then you can know for sure that they do not have the right message; because, all the prophets are speaking about the end of the world.

A SHUT DOOR MESSAGE

And look at the summary as we close off the history of the Millerites and the history of the Bible that are all pointing forward to us.

This is *Selected Messages,* book 1, beginning at page 62.

"For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. **This position was taken before my first vision was given me. It was the light given me of God that corrected our error, and enabled us to see the true position**."—

Some people claim that this makes Sister White a false prophet because she believed incorrectly about a closed door before her first vision.

Before her first vision, what did she think about the Day of Rest?

Would she have a problem eating a piece of ham before her first vision?

Okay. So, this is just a twisted argument by those people that want to reject the Spirit of Prophecy.

When her first vision came, the shut-door theory was put in place. Okay?

—"**It was the light given me of God that corrected our error, and enabled us to see the true position.**

"I am still a believer in the shut-door theory, but not in the sense in which we at first employed the term or in which it is employed by my opponents."—

There was a shut-door controversy in this history here [after the third waymark], after 1844 in here.

There is a shut-door controversy in Adventism right here [after the first waymark] after 9/11 in here; because, most in Adventism do not want to believe that there is a shut door at The Sunday Law and their pastors and elders confirm them in that deadly error.

But, notice what Sister White says,

—"There was **a shut door in Noah's day**. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave **the shut-door message** to Noah:"—

What was the shut-door message to Noah? That probation is about to close and, during this time period, the Holy Spirit is being withdrawn from one class of worshippers that will not receive the shut-door message. And, it was a message.

—"God Himself gave the shut-door message to Noah: 'My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years' (Genesis 6:3)."—

Noah's message was, "If you are going to receive the outpouring of the Holy Spirit, you better understand the shut-door message."

The next paragraph:

—"There was **a shut door in the days of Abraham**. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven."—

And, of course, Sister White says that Lot is a symbol of those people that escape, that come out of Babylon. And when the two angels went to Sodom, how many times did they shut the door? Twice! Read the story. There are two shut doors in these histories, because there are two distinct calls to the churches.

The next paragraph:

—"There was **a shut door in Christ's day**. The Son of God declared to the unbelieving Jews of that generation, 'Your house is left unto you desolate' (Matthew 23:38).

"Looking down the stream of time to the last days, the same infinite power proclaimed through John: 'These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth' (Revelation 3:7).

> "I was shown in vision, and I still believe, that there was **a shut door in 1844**. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and **who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them**.
>
> "Those who did not see the light, had not the guilt of its rejection."—

That is these people [the other sheep].

> —"Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach."—

What is the light from Heaven that this whole passage is telling us about? The shut-door message. You have got to have a shut-door message if you are going to receive the outpouring of the Holy Spirit.

> —"And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, **having received it, afterward renounced their faith**. These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan."—

There is your strong delusion at the end of the world.

> —"These two classes are brought to view in the vision—**those who declared the light which they had followed a delusion**, and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection." *Selected Messages*, book 1, 62–63.

There is a shut-door message right here [indicating the period between the first and second waymarks of the history of Revelation 18], and there is a class that is going to be held accountable to that light, whether they want to take the time to study it out or not. That is in this history here [of 1842 to 1844]; but, this history of Revelation 10 is illustrating this history here of Revelation 18, and this history of Pentecost is illustrating this history of Revelation 10. All these histories are illustrating our history.

And in Malachi 3:6, it says,

> "[6]For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6 (KJV).

And for a second testimony, Hebrews 13:8,

> "[8]Jesus Christ the same yesterday, and today, and forever." Hebrews 13:8 (KJV).

Tomorrow we will look at these histories in terms of two temple cleansings.
Shall we pray?

Benediction: Heavenly Father, we want to be among those that receive the light of the shut door, receive the outpouring of the Holy Spirit; but, we know that our intellectual understanding is not sufficient. We need to have this light. Change us from the inside out that we might be transformed into your image. But, we know that part of this transformation takes place as we pass the oil along to those around us, so we pray that this day you would bring us with contact with men and women that are desiring to receive a little bit of the truth, and we ask that you give us discernment to recognize these divine appointments and then the courage to act upon them that we might present the oil to those who we are coming in contact with in order to receive more of the oil, that through this process that you might perfect our characters, perfect our experience, that though we become the outcasts of Israel we might have the exalted privilege of being among that number that is lifted up as an ensign in the near future. We thank you for your prophetic Word. We thank you that when rightly perceived we can see Jesus from the beginning, through the middle, and all the way to the end in your prophetic Word. And we ask that you continue to guide us up this narrow path to the Earth made new. In Jesus's name, amen.

Habakkuk's Two Tables #17

Part Two: LINE UPON LINE

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us to this morning's worship, for a good night's rest, for opportunity to study your Word at the beginning of the day, and another day that we might serve you. As we take up our study, we ask that you grant us the presence and the direction of your Holy Spirit, that you forgive our sins that we might understand your voice as you speak to us, and that you would allow me to be hid behind your cross that the message conveyed would be one from your Throne Room on high. We want the Latter Rain poured out upon us. We ask that you would prepare our vessels to receive the truths that come down through those pipes and that we might have the golden oil to share with those whom we come in contact with. We thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are in a second section of our consideration of Habakkuk's Two Tables. The first section was Sister White's endorsement of the truths on these Tables [the 1843 and 1850 Charts]; then, we went on to consider the typology of these Charts, and we have been spending a great deal of time on this. We have much more to cover before we go into our third section, which will be to actually look at the documents on the Charts from the Work of God; and, then our fourth section, to look at the controversy in Adventism through the years over these doctrines and these Charts.

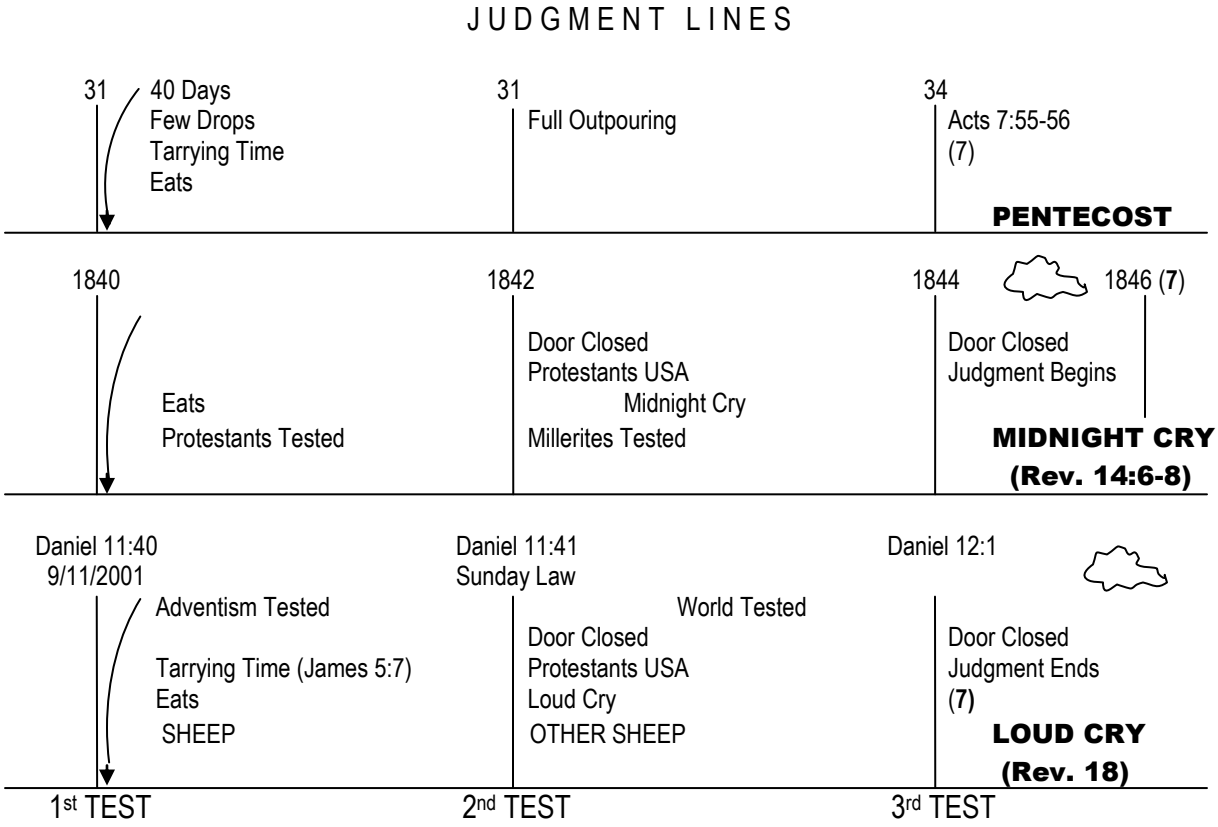


Figure No. 34B.

Yesterday we began to put an understanding in place of one of the most difficult passages, at least for myself, to illustrate in Revelation 18. I say it is difficult because what we looked at yesterday was that Sister White often ties these three histories together, the history of Pentecost, the history of the Millerites, and the history of the Latter Rain; and, the parallels are just perfect.

But, these same three histories teach a secondary lesson of the cleansing of the temple; and, if you do not recognize that the cleansing of the temple has specifications unto itself, then you can sometimes struggle over illustrating Revelation 18; because, in Revelation 18 it begins at 9/11 (Revelation 18:1), when we are looking at the Judgment Lines.

The beginning of the Judgment in the Millerites; the end of the Judgment in our history: we can see the empowerment of the First Message here is 9/11. The Angels both come down.

Then we can see the Second Message [second waymark] in the Millerite History is accomplished by an activity of the Protestants of the United States, prefiguring a second waymark in our history when the Protestants in the United States pass The Sunday Law.

Then we can see the third waymark in the Millerite History marking when Judgment begins and pointing forward to the third waymark in our history when Judgment ends and Michael stands up.

And, this is all valid.

But, when you consider that Christ twice cleanses the temple, cleanses the temple for Adventism and then cleanses the temple of the Protestants; and, in the Millerite History cleanses the temple of the Protestants first and then the Millerites here [at the third waymark], the cleansing process is still the Three Angels' Messages. So, you will see a first waymark, a second waymark, and a third waymark in here [from 9/11 to The Sunday Law]; and, then a first waymark, a second waymark, and a third waymark in here [from The Sunday Law to the third waymark], when you are looking at from the perspective of the cleansing of the temple.

So, you have to make a distinction with these lines in order to see them. If you do not understand the distinction you will struggle.

That is what we are dealing with.

And, we are using William Miller's Rules as a point of reference.

Rule X from Miller's Rules says,

RULE X- Figures sometimes have two or more different significations,"—

We are using this truth saying that these lines here have more than one signification.

—as day is used in a figurative sense to represent three different periods of time.

Miller's proof of this Rule.

And we have been focusing in on Ezekiel 12, which Sister White identifies as a secondary passage in the Scriptures that is connected with the history of this 1843 Chart. And verse 21 of Ezekiel 12 says,

> "[21]And the word of the LORD came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?** Tell them therefore, Thus saith the Lord GOD; I will make

> this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision**. Ezekiel 12:21–23.

Now, this had a fulfillment in the Millerite History, but it is primarily going to be fulfilled in our history.

And, we have spent a little bit of time in the reform lines prior to looking at this as carefully as we are, and we have shown that one of the characteristics of the Mystery of Iniquity—because, the Mystery of Iniquity is a waymark in every one of these histories—and one of the characteristics that Paul identifies of the Mystery of Iniquity is that "it doth already work." The Mystery of Iniquity is a work that Satan begins before the actual Reform Movement arrives in history.

Before Noah begins to construct the ark, the sons of God have been marrying the daughters of men. The mixing of the holy and the unholy seed is a symbol of the Mystery of Iniquity.

With this mixing of the two seeds prior to the message of Noah, when Noah comes on the scene of history, he has a population that are considering his message that have already lost their connection with the God of Heaven, because there is no middle ground. You are either decidedly on the side of Satan or decidedly on the side of Christ. And when you mix with the unholy seed, you are decidedly on the side of Satan.

In the time of the deliverance from Egypt, it was the Egyptian mystery of iniquity, the philosophy, the customs, the traditions that the Jews had learned in Egypt for those hundreds of years that prevented them from understanding clearly the message of Moses and ultimately led them to die in the wilderness.

In the time of Christ, it was the Greek educational system that had prepared the Jews to reject the message of their hour.

In the time of the Millerites, judgment begins with the House of God, and the House of God in the time of the Millerites were the Protestants. They were coming out of the Dark Ages. And, what prevent the Protestants from receiving the messages of the First, Second, and Third Angels' Messages are the customs and traditions that they were holding onto from Roman Catholicism. The classic example of one is, of course, Sunday sacredness.

So, when we get to our history, there is going to be a Mystery of Iniquity that comes into Adventism before the Reform Movement of Adventism begins. The final Reform Movement of Adventism begins in 1989. And 70 years before 1989 places us at the 1919 Bible Conference, which is the starting point for the introduction of the Protestant and Catholic interpretation of the Bible. We are moving now into accepting unholy techniques for investigating God's Word and replacing *proof-texting* with the *historical critical method,* a technique that only those that have an expertise in Biblical history and an expertise in Biblical languages can "rightly divide" the Word of God. We allow human beings to establish the authority of the Word of God, as opposed to using the technique called *proof-texting,* which allows the Lord to establish the authority of the Word of God.

So, when you see these two techniques, these two opposing approaches to the study of the Word of God and you understand that one of them is the Mystery of Iniquity that "doth already work" before the final Reform Movement of the 144,000 comes on the scene; and, you also understand that all the prophets are speaking about the end of the world primarily, and you understand that the Millerite History is repeated to the very letter in our history, and you

understand that Ezekiel 12:21-23 was identified a passage that was specific to the Millerite History, then you know that this passage will be specific to our history. And, then you can see two classes of worshippers in these verses that we just read.

One class of worshippers is saying, "All these visions have failed," and another class of worshippers are saying, "No. This is the time period where the effect of every vision takes place."

I will show you the effect of every vision, because I am going to bring every vision line upon line before your eyes and you can see the effect of every vision.

So, in this verse, rightly approached, you are seeing the controversy in Adventism between the Mystery of Iniquity and Miller's Rules of Biblical Interpretation.

Okay. We have more to say about that in following studies, but I wanted to put it in place here.

So, we are going to switch gears here now. What we are doing here is taking up a difficult passage, Revelation 18. And yesterday we showed you how when we approach Revelation 18, the Latter Rain time period, as the Judgment Line, the line that identifies the opening of the Judgment is opening the line that identifies the close of the Judgment—and we are using Pentecost as the third witness to these things—as we put those in place, then we are going to switch gears and go to the temple cleansings.

Yesterday, I told you that there were the number 40 up here [in the history of Pentecost]—and I do not mean to go into this.

What do I not mean to go into? I do not mean to go into the fact that you can take Daniel 11:40 on through Daniel 12:1 and you can line it up perfectly with the Millerite History. And if you start the Millerite History when you are lining it up in 1840, well, you have 1840, Daniel 11:40; 1842, Daniel 11:42; on through. That is a study all in itself. That is a study that makes people nervous, because that does not seem like it is at all possible. So, we mentioned just a little bit of that yesterday, and I am not going to spend a lot of time here.

The history of 9/11 takes place in the history of Daniel 11:40. Daniel 11:40 is identifying the collapse of the Soviet Union in 1989; but, verse 40 continues all the way into verse 41 and verse 41 is The Sunday Law in the United States. So, September 11, 2001, it comes after 1989, but it comes before The Sunday Law.

So, this history here [our history at 9/11] is still Daniel 11:40; and, this is where the Angel comes down, and it was in 1840 where the Angel came down.

And, yesterday, when we were comparing these two histories with the history of Pentecost, we showed that Christ came down but, first, He meets Mary Magdalene in the garden and says, "Don't touch me. I haven't ascended to my Father."

And then the same day He comes and appears before His Disciples, He comes down out of Heaven; because, He allows them to touch Him. He says, "Go ahead. Touch me. Feel me."

So, He comes down here.

And you have a quote here. And, I did not know the quote off the top of my head yesterday, so I was not willing to put it in place, but I will put it in place here. This is from *Acts of the Apostles,* beginning at page 26.

> "For forty days Christ remained on the earth, preparing the disciples for the work before them and explaining that which heretofore they had been unable to comprehend."—

What is He doing when He comes down? He is opening the Scriptures to them and He is explaining their work.

And what is the work?

Well, in the Millerite History, John is going to give us the same illustration because John is told to go and take the Little Book out of the Angel's hands and eat it; and, when we look at Ezekiel and Jeremiah eating the Little Book, we find out that their work is to carry a message to the House of Israel.

So, here [in Pentecost history] when Jesus comes down for these 40 days, He is explaining the same thing that John symbolically represents in Revelation 10.

> —"For forty days Christ remained on the earth, preparing the disciples for the work before them and explaining that which heretofore they had been unable to comprehend."—

When Sister White comments on John eating the Little Book, does anyone remember what she defines the eating if the Little Book is?

FROM THE AUDIENCE: That glad reception of the message.

BROTHER PIPPENGER: The comprehension of truth, and the glad reception of the message. {1MR 100.1 (*Manuscript Releases,* vol. 1 [No. 19-96]; Ms59-1900 (September 20, 1899) paragraph 25.}

> —"explaining that which heretofore they had been unable to comprehend. He spoke of the prophecies concerning His advent, His rejection by the Jews, and His death, showing that every specification of these prophecies had been fulfilled. He told them that they were to regard this fulfillment of prophecy as an assurance of the power that would attend them in their future labors. 'Then opened He their understanding,' we read, 'that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.' And He added, 'Ye are witnesses of these things.' Luke 24:45-48.
>
> "During these days that Christ spent with His disciples, they gained a new experience. As they heard their beloved Master explaining the Scriptures in the light of all that had happened, their faith in Him was fully established. They reached the place where they could say, 'I know whom I have believed.' 2 Timothy 1:12."—

Now, perhaps this is a stretch for some of you, but this is a sealing that is taking place here. It is representing a sealing. Okay, they have reached the place where they were fully settled into the truth; and, Sister White reach out—and there is no way she could have known this, and some people will argue about this—but, they reached the place to where they would rather die than sin; because,

> —"They reached the place where they could say, 'I know whom I have believed.' 2 Timothy 1:12."—

Okay. That is a Bible Scripture.

What was the last thing that Ellen White said before she died?

FROM THE AUDIENCE: "I know in whom I have believed."

BROTHER PIPPENGER: "I know in whom I have believed."

So, these people were settled into the truth. That is what is being illustrated here, to the point that they would rather die than sin, based upon this message.

And that is what we are saying here [gesturing to the three histories upon the board]. There is a settling into the truth. It is the sealing process that is being illustrated.

—"They began to realize the nature and extent of their work, to see that they were to proclaim to the world the truths entrusted to them. The events of Christ's life, His death and resurrection, the prophecies pointing to these events, the mysteries of the plan of salvation, the power of Jesus for the remission of sins—to all these things they had been witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour." *Acts of the Apostles*, 26–27.

Okay. So, we are finishing off yesterday: Daniel 11:40; 1840. And, the 40 Days begin here, just putting that parallel in place. Here is the preparation for the work by opening their understanding.

Here in the history of the Latter Rain at the third waymark we have the Seven Last Plagues marked.

Here at the third waymark we have the understanding of the number 7, the Sabbath, in this history of the Millerites.

Of course, up here in AD34 in the history of Pentecost, Jerusalem was to be destroyed; but, Sister White comments on this in *The Great Controversy,* and because of God's longsuffering and mercy he prolonged the suffering of Jerusalem that prophetically could have taken place in AD34 there at the stoning of Stephen. So, right here at AD34 you can understand the destruction of Jerusalem. And, also in *The Great Controversy,* Sister White says that the destruction of Jerusalem is the symbol of the Seven Last Plagues.

So, you can see the waymarks, and you could go on and on with the waymarks.

THE FIRST TEMPLE CLEANSING

THE MESSIAH TARRIES

But, now we are going to switch this out and change the focus of our study. We are going to go from the Judgment Lines to the Two Temple Cleansings; and, we will move through them slowly so that we do not lose you, I hope.

Okay. How many times did Christ cleanse the temple? He cleansed it twice, at the beginning of His ministry and at the end of His ministry.

We have a quote for you to back that up as we proceed.

[Speaking to the revision to the first of the three histories on the board,] this is no longer *Pentecost.* This is the *Temple Cleansing;* and, I am putting it in the singular because, how does Jesus convey truth?

Well, in many ways; but, what is the primary characteristic of Jesus conveying truth? He illustrates the end from the beginning. So, when you have Him cleansing the temple at the beginning of His ministry and cleansing the temple at the end of His ministry, then these two temple cleansings are the same. He is going to illustrate the same thing with both.

So, we are just going to deal with the temple being cleansed here with this line, and we may put some other lines up here but we are modifying a little bit.

TWO TEMPLE CLEANSINGS

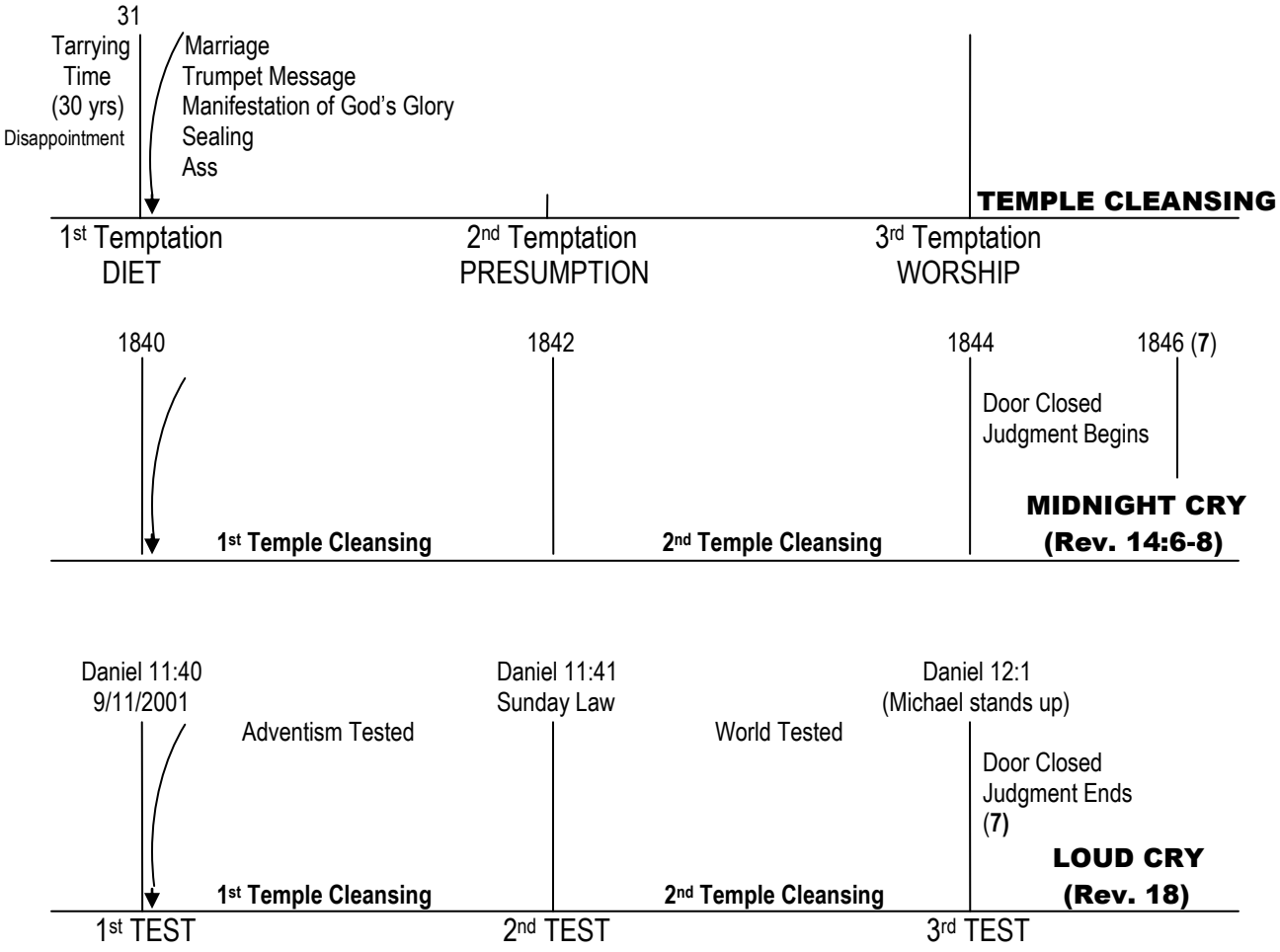


Figure No. 35A.

The Spirit of Prophecy, volume 2, page 102, it says,

> "The future life of Christ was mapped out before him. His divine power had been hidden, and **he had waited in obscurity and humiliation for thirty years**, and was in no haste **to act until the proper time** should arrive. *The Spirit of Prophecy*, volume 2, 102.

There is a Tarrying Time that is marked right here in the history of Christ. He tarried for 30 years in this history. Right?

Is that a stretch? No, it is not a stretch.

He tarried prior to what? To His baptism.

HOLY SPIRIT DESCENDS

And in Matthew 3—or other places but it is in your notes—verses 13 through 17, at the baptism the Holy Spirit comes down in the form of a dove. Is this not correct?

> "[13]Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. [14]But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? [15]And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him." Matthew 3:13-17 (KJV).

So, here when the Divine Symbol comes down, we know many things. We know the message is empowered, the testing process begins; but, this is preceded by a Tarrying Time and then the Divine Symbol comes down at His baptism. Amen?

FROM THE AUDIENCE: Amen.

DEATH AND RESURRECTION

BROTHER PIPPENGER: Let us look at Romans 6:3-5. We want to put this understanding of the baptism in place.

In previous studies we have already identified that Moses typified Christ; and, when Moses's message was being empowered it was in the test of circumcision, and circumcision is typifying baptism.

But, in Romans 6, beginning at verse 3, it says,

> "[3]Know ye not, that so many of us as were baptized into Jesus Christ were baptized into"—*WHAT?*

FROM THE AUDIENCE: His death.

> BROTHER PIPPENGER: —"his death? [4]Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. [5]For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: . . ." Romans 6:3-5 (KJV).

So, what does His baptism represent? Death and resurrection, correct?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, we have His baptism here, and we understand that represents death and resurrection. Keep that in your mind.

THREE TESTS

Matthew 4:1-11—Diet, Presumption, False Worship

"[1]Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. [2]And when he had fasted forty days and forty nights, he was afterward an hungred. [3]And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. [4]But he answered and said, It is written, MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD. [5]Then the devil taketh him up into the holy city, and sitteth him on a pinnacle of the temple, [6]And saith unto him, If thou be the Son of God, cast thyself down: for it is written, HE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE: and *IN THEIR* HANDS THEY SHALL BEAR THEE UP, LEST AT ANY TIME, THOU DASH THY FOOT AGAINST A STONE. [7]Jesus said unto him, It is written again, THOU SHALT NOT TEMPT THE LORD THY GOD. [8]Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; [9]And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. [10]Then saith Jesus unto him, Get thee hence, Satan: for it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE. [11]Then the devil leaveth him, and, behold, angels came and ministered unto him." Matthew 4:1-11 (KJV).

After His baptism, Matthew 4:1-11, He goes into the wilderness to be tempted of the Devil.

And how many temptations are there?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: There are three: Appetite—and I am going to put *diet,* because it is a shorter word to write up here.

What is the second temptation? It is in your notes. It is Presumption.

And what is the third temptation? Worship.

You can use other words to express these same truths, but we want to put those in place, and we want to focus on *Presumption,* the second test.

Why? Why do we want to do this? Because, Jesus is our example in all things.

Selected Messages, book 1, beginning at page 281 says,

"He again demanded of Christ,"—*AND THIS IS THE SECOND TEST*—"if He was indeed the Son of God, to give him evidence by casting Himself from the dizzy height upon which he had placed Him. He urged Christ to show His confidence in the preserving care of His Father by casting Himself down from the Temple. In Satan's first temptation upon the point of appetite, he had tried to insinuate doubts in regard to God's love and care for Christ as His Son, by presenting His surroundings and His hunger as evidence that He was not in favor with God, He was unsuccessful in this. He next tried to take advantage of the faith and perfect trust Christ had shown in His heavenly Father to urge Him to **presumption**. 'If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone' (Matthew 4:6). Jesus promptly answered, 'It is written again, Thou shalt not tempt the Lord thy God' (Matthew 4:7). . . .

"He would not put the faithfulness and love of His Father to a needless trial, although He was in the hands of the enemy, and placed in a position of

> extreme difficulty and peril. He would not, at Satan's suggestion, tempt God by presumptuously experimenting on His providence. Satan had brought in scripture which seemed appropriate for the occasion, hoping to accomplish his designs by making the application to our Saviour at this special time." *Selected Messages*, book 1, 281–282.

The second test is *Presumption. Presumption* is placing your word above God's Word. And those people that introduce the test of presumption, they do it by introducing Scripture and put it in the wrong light.

KING SAUL'S PRESUMPTION

The second test is about placing your word above God's Word, and that is just what Eve did. That is what King Saul did.

Notice the next quote.

> "But Saul **presumed upon his exaltation**,"—

Saul had been exalted. He had become king. He had a victory, and now he was going to get presumptuous and his presumption comes from his exaltation.

> —"But Saul"—*THIS IS KING SAUL*—"But Saul presumed upon his exaltation, and dishonored God by unbelief and disobedience. Though when first called to the throne he was humble and self-distrustful, success made him self-confident."—

Remember when he was first called the throne? What did he do? He was hiding among the luggage. He did not want to be brought up front.

> —"The very first victory of his reign had kindled that pride of heart which was his greatest danger. The valor and military skill displayed in the deliverance of Jabesh-gilead had roused the enthusiasm of the whole nation. The people honored their king, forgetting that he was but the agent by whom God had wrought; and though at first Saul ascribed the glory to God, he afterward took honor to himself. He lost sight of his dependence upon God, and in heart departed from the Lord. Thus the way was prepared for his **sin of presumption** and sacrilege at Gilgal. **The same blind selfconfidence led him to reject Samuel's reproof**."—

What is this "same blind selfconfidence" lead him to do; what did it lead him to do? Reject the Spirit of Prophecy. Okay. This is the rejection of the Spirit of Prophecy.

> —"Saul acknowledged Samuel to be a prophet sent from God; hence he should have accepted the reproof, though he could not himself see that he had sinned. Had he been willing to see and confess his error, this bitter experience would have proved a safeguard for the future." *Patriarchs and Prophets*, 633.

So, presumption was the second test for Christ, and presumption here is where Saul is exalting himself, placing his word above the Spirit of Prophecy, if we are going to bring it down to the end of the world, which we are supposed to do.

Prophets and Kings, page 178, says,

> "The prevailing spirit of our time is one of infidelity and apostasy—a spirit of **avowed illumination because of a knowledge of truth**, but in reality of **the blindest presumption**. **Human theories are exalted and placed where God and His law should be**."—

So, presumption has to do with people that have a knowledge of the truth that place human theories and exalt them above the Word of God.

> —"Satan tempts men and women to disobey, with the promise that in disobedience they will find liberty and freedom that will make them as gods."—

So, this takes us right back to the Garden of Eden, "Ye shall be as gods."

> —"There is seen a spirit of opposition to **the plain word of God**, of **idolatrous exaltation of human wisdom above divine revelation**." *Prophets and Kings*, 178.

Of course, this is a very nice explanation of the Biblical technique of interpretation that came in beginning in 1919, this *historical critical grammatical* method of interpreting the Bible by man, instead of allowing the Bible to interpret itself.

So, we have put that in place. We understand a little bit about what *presumption* is, which is Christ's second test.

What are we saying? We are saying, as we are looking at the temple being cleansed, that it begins with a Tarrying Time. Christ tarried for 30 years before He arrived on the scene of history; and, then His baptism marks the empowerment and testing of the message. His baptism was a representation of death and resurrection; and, He immediately sets in place a threefold test, and the first is appetite [diet], the second is presumption, and the third is worship.

THE MARRIAGE

He is on His way to cleanse the temple at this point, and before He gets there He performs His first miracle. You can see this in John 2:1-10. It is in your notes.

> "[1]And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: [2]And both Jesus was called, and his disciples, to the marriage. [3]And when they wanted wine, the mother of Jesus saith unto him, They have no wine. [4]Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. [5]His mother saith unto the servants, Whatsoever he saith unto you, do *it.* [6]And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. [7]Jesus saith unto them, Fill the waterpots with water, And they filled them up to the brim. [8]And he saith unto them, Draw out now, and bear unto the governor of the feast. And they

bare *it.* [9]When the ruler of the feast had tasted the water that was made win, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, [10]And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good win until now. [11]This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." John 2:1-11 (KJV).

The Desire of Ages, pages 148-149:

"The gift of Christ to the marriage feast was a symbol."—

Here, marked in this history as a waymark is the marriage; because, this history is prefiguring the history of the Millerites and our history, and our history is the parable of the Ten Virgins. It is about the marriage.

—"The gift of Christ to the marriage feast was a symbol. The water represented baptism into His death; the wine, the shedding of His blood for the sins of the world. The water to fill the jars was brought by human hands, but the word of Christ alone could impart to it life-giving virtue. So with the rites which point to the Saviour's death. It is only by the power of Christ, working through faith, that they have efficacy to nourish the soul.

"The word of Christ supplied ample provision for the feast. So abundant is the provision of His grace to blot out the iniquities of men, and to renew and sustain the soul.

"At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At **the last supper He gave it again**,"—

I want you to see that, if you would. He marks the water, the wine, the cup here [at the first waymark], and just before the cross He does it again: the beginning and the end. His work is being symbolized.

—"At the last supper He gave it again in the institution of that sacred rite by which His death was to be shown forth 'till He come.' 1 Corinthians 11:26. And the sorrow of the disciples at parting from their Lord was comforted with the promise of reunion, as He said, 'I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.' Matthew 26:29." *The Desire of Ages*, 148–149.

So, here I want you to see the Marriage is marked in this history leading up to the first temple cleansing.

FIRST TEMPLE CLEANSING

Now, here is the where we can put in place that there are two temple cleansings in that history.

But, notice as we read this next quote that Sister White is also going to tie this history, the history of Christ, into the history of the Millerites because this is the history where the Second Angel's Message is fulfilled, and in our history.

Selected Messages, book 2, page 118:

> "The prophet says, 'I saw another angel come down from heaven,"—*THAT IS OUR HISTORY*—"'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). **This is the same message that was given by the second angel**."—

This is the message that was given in 1840. Sister White just tied the Millerite and our histories together.

> —"Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9).
>
> "When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches**."—

Now, we spent our time on this particular quote yesterday but put no emphasis on it being the two temple cleansings.

> —"The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her**, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 118.

Now, yesterday we pointed out from a variety of angles that there will be two distinct calls to the churches: Revelation 18:1-3, a call to His sheep; Revelation 18:4, onward, is where He calls His other sheep. Two distinct calls.

What Sister White has just told us here is that these two calls, that represents the first temple cleansing and the second temple cleansing.

And if this is the first temple cleansing, and it is in our history, and this is the second temple cleansing, then up here in the history of the Millerites that parallels our history, this is the first temple cleansing, and this is the second temple cleansing.

You know, I have worked with some brothers that are into producing DVDs and they study the techniques of Hollywood, not in a negative sense. They study the techniques on how to record something correctly and with the best effect. And there are certain rules—I forget what it is—but, when you are doing video you are only supposed to look at one scene for so many seconds, like 12 seconds, and then you are supposed to switch another way because they have discovered, they have tested, they know, that your audience gets bored with looking at the same thing after so much time. So, they are purposely switching back and forth. There are certain rules.

And, one of the rules I just broke. I went up there and I am doing something without any dialogue, and you are not supposed to do that. You are supposed to keep the message flowing, but that was purposeful.

It needs to settle in here at this point that the two temple cleansings in Christ's history are illustrating the two temple cleansings in these other two histories. You need to think about it. You need to let it settle in.

Because, this temple cleansing in our history is going to have a threefold test in it, because Christ's temple cleansing had a threefold test in it; and, this second temple cleansing in our history is going to have a threefold test; and, this first temple cleansing in the Millerite History, a threefold test; and this second temple cleansing in the Millerite History, a threefold test. You have to see the distinction between this threefold test of the temple cleansings and the threefold test of the Judgment Line. So, you need to take the time to think about these truths.

DIVINITY FLASHES THROUGH HUMANITY

Back to Christ's first temple cleansing and second temple cleansing.

How did He cleanse the temple?

Desire of Ages, page 590:

> "Again the piercing look of Jesus swept over the desecrated court of the temple. All eyes were turned toward Him. Priest and ruler, Pharisee and Gentile, looked with astonishment and awe upon Him who stood before them with the majesty of heaven's King. **Divinity flashed through humanity, investing Christ with a dignity and glory He had never manifested before**. Those standing nearest Him drew as far away as the crowd would permit."—

Sister White says 1840 to 1844 was a glorious manifestation of the power of God.

Here at the marriage He manifested a glory that had never been demonstrated before. It is the glorious manifestation of the power of God.

> —"**Except for a few of His disciples, the Saviour stood alone**. Every sound was hushed. The deep silence seemed unbearable. Christ spoke with a power that swayed the people like a mighty tempest: 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.' **His voice sounded like a trumpet through the temple**. The displeasure of His countenance seemed like consuming fire. With authority He commanded, 'Take these things hence.' John 2:16." *The Desire of Ages*, 590.

His voice sounded like what?

FROM THE AUDIENCE: A trumpet.

BROTHER PIPPENGER: What is a voice prophetically? What is the voice crying out in the wilderness? It is a message.

PASSOVER

Manuscript Releases, volume 18, page 91:

> "The morning before the Passover supper was to be eaten, Jesus mingled with the throng that filled the outer courts of the temple. His righteous indignation was aroused when He found that within the enclosure, voices of praise and prayer were mingled with voices engaged in the contention of traffic.
>
> "With a voice of authority, Christ commanded: 'Take these things hence; make not My Father's house an house of merchandise.' He overthrew the tables of the moneychangers, and cleansed the temple-courts from unholy traffic." *Manuscript Releases*, volume 18, 91.

When did He do this? When did He do it?

FROM THE AUDIENCE: AD27.

BROTHER PIPPENGER: AD27, but the passage says that He did it the morning before the Passover.

And what was the Passover? The Passover is the cross, is it not? That is when the door closes.

So, in this temple cleansing—and we left some out, we left some waymarks out; but, we have put enough in. This temple cleansing, the first one, begins with the Tarrying Time—does it not?—with the Divine Symbol coming down marking the testing process is underway and the empowerment of the message. Is that not correct?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: The testing in the wilderness tells us that this history is a threefold testing process. And, at the third test, what happens?

FROM THE AUDIENCE: Judgment.

BROTHER PIPPENGER: Judgment, and what else?

FROM THE AUDIENCE: The door closes.

BROTHER PIPPENGER: The door closes. Okay. The door closes.

At Passover, what were they to do? Put the blood upon the lintel and the post.

Were they going to leave the door open so the Angel of Death could come inside?

The Passover is the closing of the door, the third test, judgment of the cross.

Then, Christ marks the marriage because this is the story of the marriage; and, then with a trumpet message He cleanses the temple, marking the beginning of a manifestation of the power of God's glory. Do you see that?

Yes, no?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

THE SECOND TEMPLE CLEANSING

A TARRYING TIME—LAZARUS

Let us go to the second temple cleansing; because, He cleansed the temple at the beginning and the end of His ministry.

Now, why are we looking at the temple cleansings? Because, we have just read; so, in the last warning for the world, two distinct calls are made to the churches, and Sister White has referenced these two distinct calls as two temple cleansings.

Okay. There is a Tarrying Time in the second temple cleansing. All right?

Notice from *The Desire of Ages,* pages 526 and 529:

> "Anxiously they waited for a word from Jesus."—

Who is waiting? Mary and Martha. They are waiting for a word from Jesus because their brother, Lazarus, he is dying and they want Jesus to come and heal them. They know if Jesus is there, He is not going to let Him die.

But, Jesus does not come. What does He do?

FROM THE AUDIENCE: He tarries.

BROTHER PIPPENGER: He tarries.

> —"Anxiously they waited for a word from Jesus. As long as the spark of life was yet alive in their brother, they prayed and watched for Jesus to come. But the messenger returned without Him. Yet he brought the message, 'This sickness is not unto death,' and they clung to the hope that Lazarus would live. Tenderly they tried to speak words of hope and encouragement to the almost unconscious sufferer. When Lazarus died, **they were**"—*WHAT?*

FROM THE AUDIENCE: Bitterly disappointed.

BROTHER PIPPENGER: Bitterly disappointed.

Here we have a disappointment with the Tarrying Time.

Do we have any other Tarrying Times that are associated with a disappointment? Yes, we have the disappointment of Esther when she found out that her people were going to be killed. She and Mordecai were greatly disappointed.

And, did she go tell the king? No.

FROM THE AUDIENCE: She tarried.

BROTHER PIPPENGER: She tarried.

> —"When Lazarus died, **they were bitterly disappointed**; but they felt the sustaining grace of Christ, and this kept them from reflecting any blame on the Saviour. . . .
>
> "In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him. **He tarried**, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed '**the resurrection, and the life**.'"—

What is the resurrection and the life? Baptism

We have the baptism right here [the first waymark of the first line of Figure No. 35A], and the death and resurrection of Lazarus at the same point in time, do we not?

—"He was loath to give up all hope of the people, the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His delay in going to Bethany."—

And what is *Bethany? Beth* is a house. What is *any?*

FROM THE AUDIENCE: Figs.

BROTHER PIPPENGER: You said *figs.* That is *Bethphage.*

Where did Christ go? He left Heaven, he left the riches, and came to Earth to poverty. He went to Bethany, the House of the Poor. He went to the poor house.

—"This was the reason of His delay in going to Bethany. This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity." *The Desire of Ages*, 526, 529.

Here is the sealing process [adding to Figure No. 35A] marked in the temple cleansing, if you can see it.

TRIUMPHAL ENTRY

And, where is He going to? He is going to the Triumphal Entry.

And, of course, we have read this earlier; but, in *Spirit of Prophecy,* volume 4, pages 250 - 251, Sister White is going to compare the Triumphal Entry of Christ here—because this is where He is going in the second temple cleansing—she is going to compare the Triumphal Entry to the Midnight Cry.

"The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, 'Blessed is he that cometh in the name of the Lord!' [Matthew 21:9.] In like manner did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the message, 'Behold, the Bridegroom cometh!'" *Spirit of Prophecy*, volume 4, 250–251.

So, He is on His way to the second temple cleaning here. There was a Tarrying Time once again in this temple cleansing story. There is a baptism once again, representing Lazarus's death. There is a disappointment associated with this Tarrying Time, a sealing process is noted, and the Triumphal Entry is a part of this story.

And when the Triumphal Entry is accomplished, it is a fulfillment. Typically we go to Zachariah 9:9; but, the point of proof reference to this story is found in Genesis 49:10-12. It says,

"[10]The sceptre shall not depart from Judah, nor a lawgiver from between his feet,"—

Now, we intend to deal with this prophetic truth here in our next couple of presentations; but, this is a prediction of Shiloh, and Shiloh is going to come into prophecy at a particular point in time. The prophecy predicting Shiloh is here in Genesis.

—"[10]The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until **Shiloh** come; and unto him *shall* the gathering of the people *be*."—

What is connected with Shiloh?

—"[11]Binding his foal unto the vine, and **his ass's colt unto the choice vine**;"—

Who is the choice vine?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ. And, He is bound with the ass.

Okay. Now, when you are talking about Shiloh, the very first mention of Shiloh—and we will have to come to understand who Shiloh is, He is the Son of God. He is Christ—the very first mention of this particular prophecy of Christ, He is bound with the prophecy of the ass.

—"he washed his garments in wine, and his clothes in the blood of grapes: His eyes *shall be* red with wine, and his teeth white with milk." Genesis 49:10–12 (KJV).

And when is it that Shiloh washes His garments in wine and the blood of grapes? At the cross.

So, when Shiloh comes, it is evidently going to be in the time period of the cross—and this is so—and it is connected with the message of the ass.

Okay. Notice, here is the typical point of reference in the Scriptures for the Triumphal Entry; but, rightly understood, this is just Zachariah commenting on Moses's comments in Genesis 49.

Zachariah 9:9 says,

"[9]Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King"—

Who is the King? It is Shiloh.

—"behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and"—*WHAT?*

FROM THE AUDIENCE: Riding upon an ass.

BROTHER PIPPENGER: The vine is connected to the ass.

—"and **riding upon an ass,** and upon a colt **the foal of an ass**. Zechariah 9:9 (KJV).

So, if you go to Matthew 21 now, Matthew 21, verses 1 through 12,

"[1]And when they drew nigh unto Jerusalem, and were come to Bethphage,"—*THAT IS THE HOUSE OF FIGS*—"unto the mount of Olives, then sent Jesus two disciples, [2]Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them,* and bring them unto me."—

Bring them unto the vine. Bring the ass unto the vine.

And why? Because, He is going to wash His garments in the blood of the cross.

—"[3]And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. [4]All this was done, that it might be fulfilled which was spoken by the prophet, saying, [5]TELL YE THE DAUGHTER OF SION, BEHOLD, THY KING COMETH INTO THEE, MEEK, AND SITTING UPON AN ASS, AND A COLT THE FOAL OF AN ASS. [6]And the disciples went, and did as Jesus commanded them. [7]And brought the ass, and the cost, and put on them their cloths, and they set *him* thereon. [8]And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way. [9]And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: BLESSED *IS* HE THAT COMETH IN THE NAME OF THE LORD; Hosanna in the highest.

"[10]And when he was come into Jerusalem, all the city was moved, saying, Who is this? [11]And the multitude said, This is"—*THE VINE, THIS IS SHILOH*—"This is Jesus, the prophet of Nazareth of Galilee.

"[12]And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, ..."

So, in this first temple cleansing, as He is heading to the second temple cleansing, He is riding on the message of the ass.

Do you see it?

WISE MEN FROM THE EAST—MATTHEW 2:1-20

When it comes to the message of the ass, it is a big message. It is the message that Adventism refuses to see.

Because, who is on the ass?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ is on the ass. Christ, the King, is on the ass. Shiloh is on the ass. Christ's Righteousness is on the ass. And the message that carries the Message of Christ's Righteousness is not recognized. And if you do not recognize that message, you do not recognize the righteousness of Christ.

And, it is not a little theme in Bible prophecy; it is a big theme. So, here when God's people at the end of the world are being told, "Hey, Islam returned back in history on

September 11th, 2001," and God's people say, "Ah, we do not believe that. We do not want to hear it," they do not know the large volume of prophetic evidence that supports this position; and, the reason they do not know it is they do not want to know it. It challenges them to set aside their sinful life practices, so they refuse to see it.

But, notice in the birth of Christ. From the beginning to the end the birth of Jesus is marked by Islam; the death of Jesus is marked by Islam, the ass of Bible prophecy.

Go to Matthew 2, verses 1 through 20.

> "[1]Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, [2]Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. [3]When Herod the king had heard *these things,* he was troubled, and all Jerusalem with him. [4]And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. [5]And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, [6]AND THOU BETHLEHEM, IN THE LAND OF JUDA, ART NOT THE LEAST AMONG THE PRINCES OF JUDA: FOR OUT OF THEE SHALL COME A GOVERNOR, THAT SHALL RULE MY PEOPLE ISRAEL. [7]Then Herod, when he had privily called the wise men, enquired of them diligently what *time* the star appeared. [8]And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him,* bring me word again, that I may come and worship him also. [9]When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. [10]When they saw the star, they rejoiced with exceeding great joy.
>
> "[11]And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasured, they presented unto him gifts; gold, and frankincense, and myrrh. [12]And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
>
> "[13]And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. [14]When he arose, he took the young child and his mother by night, and departed into Egypt: [15]And was there until the death of Herod: that it might be fulfilled which was spoken of the lord by the prophet, saying, OUT OF EGYPT HAVE I CALLED MY SON.
>
> "[16]Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. [17]Then was fulfilled that which was spoken by Jeremy the prophet, saying, [18]IN RAMA WAS THERE A VOICE HEARD, LAMENTATION, AND WEEPING, AND GREAT MOURNING, RACHEL WEEPING *FOR* HER CHILDREN, AND WOULD NOT BE COMFORTED, BECAUSE THEY ARE NOT.
>
> "[19]But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, [20]Saying, Arise, and take the young child and his

mother, and go into the land of Israel: for they are dead which sought the young child's life." Matthew 2:1-20 (KJV).

Jesus is born in verse 1, and there are wise men that come from the East. This is the children from the East. These are the descendants of Ishmael. This is the symbol of Islam.

And, why are the wise men from the East coming to His birth? They have a purpose, but what led them there?

FROM THE AUDIENCE: They saw a star.

BROTHER PIPPENGER: They had seen a star, but so what? Can you not go out every night and see a star?

They understood that this star was a fulfillment of what?

FROM THE AUDIENCE: Of prophecy.

BROTHER PIPPENGER: What prophecy?

FROM THE AUDIENCE: Of Balaam.

BROTHER PIPPENGER: Of Balaam.

And who is Balaam associated with? The children of the East. The prophecy in the Bible that is set forth by Islam, by Balaam, is the one that brings the wise men from the East, a symbol of Islam, to the birth of Jesus.

And what was Balaam?

FROM THE AUDIENCE: A false prophet.

BROTHER PIPPENGER: He was a false prophet.

Is Mohammad a false prophet?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes, he is. There is a whole field of investigation there in this story; but, they come and they give Jesus gifts.

What is the purpose of those gifts?

FROM THE AUDIENCE: Because of Herod.

BROTHER PIPPENGER: Because of Herod, a representative of whom, of Greece?

FROM THE AUDIENCE: (Inaudible.)

BROTHER PIPPENGER: Herod is a representative of whom?

FROM THE AUDIENCE: Of Rome.

BROTHER PIPPENGER: Of Pagan Rome. Herod is a representative of Pagan Rome.

What is one of the symbols of Pagan Rome? The number 10. Herod is a symbol of the dragon, the number 10.

What is he going to do? He is going to do the same thing to Jesus that Pharaoh tried to do to Moses. He is going to kill all the babies in the land to try to destroy the Deliverer. That is what Herod is going to do, the symbol of Rome.

So, what does Joseph have to do? He has to flee into Egypt; but, Joseph, he is a man from Bethany, so to speak. He is not from Bethany but he is a poor man. He does not have the finances to flee into Egypt; so, who gives him the finances to flee into Egypt?

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: Islam, the wise men from the East.

GENESIS 37:27-28

Okay. Where do we see that story? We see that story in the story of Joseph.

> "[27]Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content. [28]Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt." Genesis 37:27-28 (KJV).

How many of his brothers sold him to the Ishmaelite traders?

FROM THE AUDIENCE: Eleven.

BROTHER PIPPENGER: Eleven? No, ten. Benjamin was at home.

So, once again we have got the number 10 persecuting Joseph; but, it is the Ishmaelite traders of Islam that carries Joseph to safety. To where?

FROM THE AUDIENCE: Egypt.

BROTHER PIPPENGER: Into Egypt; because, Jesus is going to be the one who comes out of Egypt, just like Israel came out of Egypt.

But, to think that you can separate the role of Islam from these Bible passages is a thought that only comes from the fallen apostates, Protestantism interpretation of Biblical study. When you bring line upon line in proof-texting, the role of Islam is throughout the Scriptures.

So, what am I saying? I am saying that at the beginning of Christ's time here on Earth and leading to the cross, Islam is associated with Christ; it is tied to the Vine. And when He is coming into the Triumphal Entry, He is coming into that history which is paralleling the Midnight Cry, leading to the temple cleansing; He is carried on the ass.

The message that carries the message of the coming King, what is that message of the coming King in the history of the Millerites? "Behold! The Bridegroom cometh"; the Midnight Cry. It is carried, it is empowered, by the Message of Islam.

Was that the case in the Millerite History? Yes! "Behold! The Bridegroom cometh" was the ability to actually identify October 22, 1844.

But, why was there any validity to that? Because, the year-day principle had already been confirmed on August 11, 1840, with the restraint of Islam, in fulfillment of Bible prophecy. The year-day principle had been confirmed in a message of Islam, and it was that confirmation that carried the muscle with the message of the Midnight Cry, "Behold! The Bridegroom cometh." It is the ass that carries Christ into the Triumphal Entry, the message of the ass.

SECOND TEMPLE CLEANSING

> "At the beginning of His ministry, Christ had driven from the temple those who defiled it by their unholy traffic; and His stern and godlike demeanor had struck terror to the hearts of the scheming traders. At the close of His mission He came again to the temple, and found it still desecrated as before. The condition of things was even worse than before." *The Desire of* Ages, 589.

Special Testimonies for Ministers and Workers, number 7, 1897:

> "We are not to drift into worldly channels. **Consider the cleansing of the temple** at the beginning of Christ's ministry, and at the close of his life, his

personal labors in the guise of humanity. Whom did he find intent on gain? The Jews had made the courts of the temple a scene of sacrilegious traffic. They had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deep, turning the once sacred service instituted by Christ himself, into a worship of mammon. But Christ came **suddenly** into the temple courts; **divinity flashed through humanity**, and, raising a whip of small cords in his hands, with a voice that they will hear again in the execution of the judgment, he said, 'Take these things hence.' 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.' These priests and rulers saw as it were an avenging angel with a flaming sword, such as guarded the way to the tree of life.

"**Today** this sacrilegious work is being more than repeated. There will be **messages** borne; and those who have **rejected the messages** God has sent, will hear most startling declarations. **The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who have heard the pleadings of infinite love, and have not responded to the offers of pardon and forgiveness**. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the last scene of the cleansing of the temple, **so will it be in the work for these last days**. The **woes** that will be pronounced upon those that have had light from heaven, and yet did not heed it, they will feel, but will have no power to act. **This is represented in the parable of the wise and foolish virgins**."—

She has just tied the temple cleansing in our day with the parable of the Ten Virgins.

—"They cannot obtain a character from the wise virgins, and they have **no oil of grace to discern the clear light or to accept it**. They cannot light their lamps and join the procession that goes in to the marriage supper of the Lamb." *Special Testimonies for Ministers and Workers*, number 7, 1897.

I want you to see here that what cleanses the temple was a message. Divinity flashes through humanity in a message.

What message? Well, the trumpet message.

Was August 11, 1840, the trumpet message? Oh, yes. That was the time prophecy of the Sixth Trumpet.

How about September 11, 2001? Is that a trumpet message? Yes, that is the Third Woe, the Seventh Trumpet.

What does that trumpet message do? It cleanses the temple: Divinity flashes through humanity.

The Desire of Ages, page 161:

"In cleansing the temple from the world's buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from

the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **Malachi 3:1–3 quoted**." *The Desire of Ages*, 161.

When it comes to the cleansing of the temple, Sister White brings in Malachi 3.

What we have done here this morning, **what we have done here this morning**, if you are not following this logic, is we have taken both temple cleansings in the time of Christ and laid them over each other, line upon line. We did this because Sister White informs us that there are two temple cleansings in each of these histories. We want to see what the characteristics of prophetic waymarks of the temple cleansings are and then bring them into the history of the Millerites and into our history.

And, before we do that, we want to be able to tie in the passage in Malachi 3, because this is the point of reference for the cleansing of the temple, both in the time of Christ and at the end of the world, and also in the Millerite History.

This is what we will take up tomorrow. We are ending here.

TWO TEMPLE CLEANSINGS

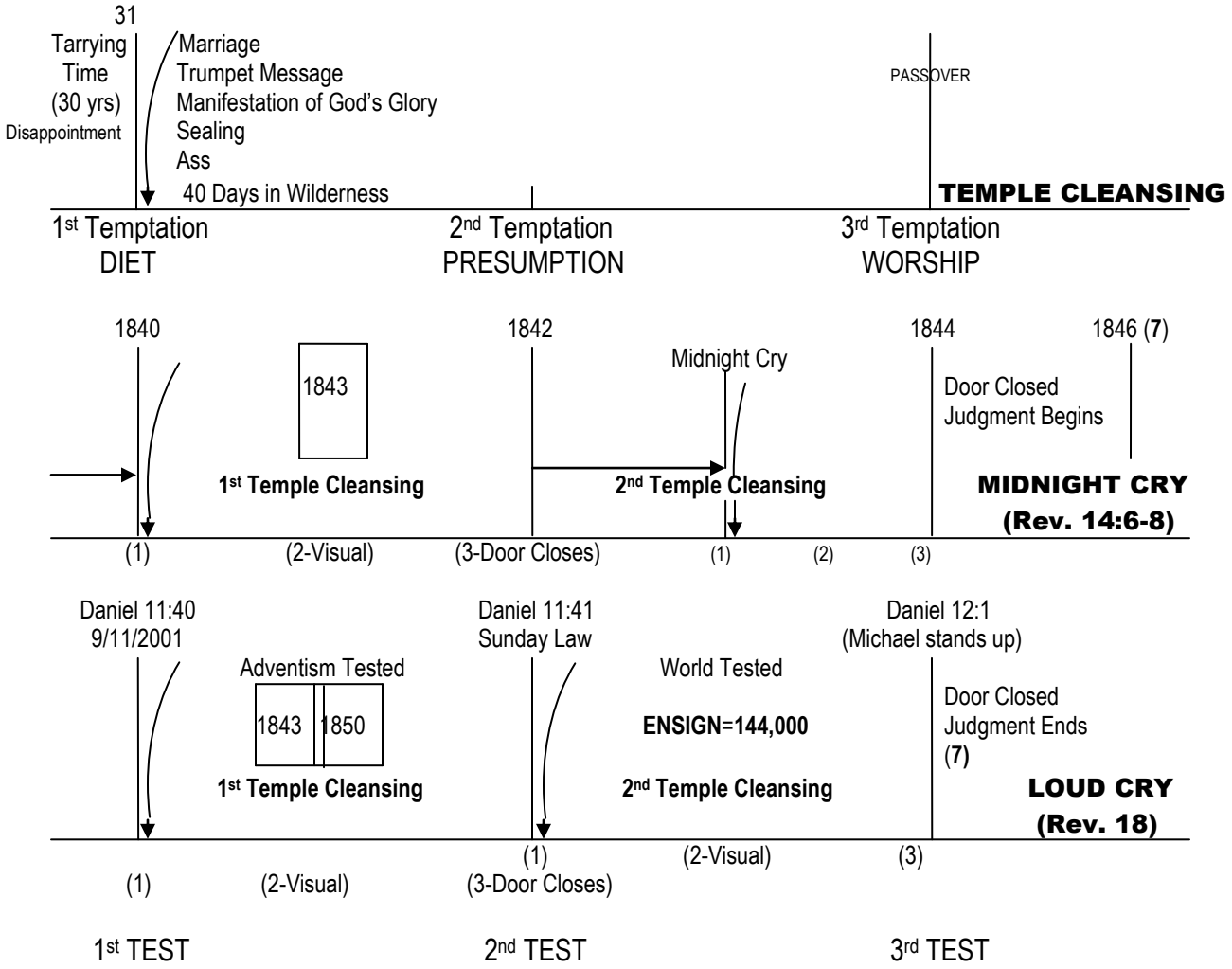


Figure No. 35B.

But, we want to summarize this [the first Judgment Line in Figure No. 35B].

The cleansing of the temple first begins with a Tarrying Time. Upon the testimony of two, Christ tarried for 30 years; He tarried while Lazarus was being put to sleep. This was a disappointment for Martha and Mary associated with this Tarrying Time.

And, then the Divine Symbol comes down at His baptism, and the Divine Symbol is representing death and resurrection, which also Lazarus accomplished in this same history, a secondary waymark in this same truth.

The resurrection of Lazarus represents the sealing. This was Christ's crowning miracle. This was the Seal on His work. This was the sealing time.

When He is going to cleanse the temple, it is a threefold testing process, as represented by His time in the wilderness.

And how long was He in the wilderness? Forty days.

And in yesterday's study, how long was He instructing the Disciples after He came down?

FROM THE AUDIENCE: Forty days.

BROTHER PIPPENGER: Forty days. A parallel history, but yesterday was not the cleansing of the temple.

The marriage is marked in this history, because this is going to be prefiguring the parable of the Ten Virgins, which is the parable of the marriage.

The message of Christ's Triumphal Entry, the message announcing, "Behold! The Bridegroom cometh," is carried by the message of the ass. Christ rides into Jerusalem on the ass.

And when He speaks this message in the temple it is a manifestation of the power of God's Glory.

And it leads to Passover; it leads to the cross; it leads to the third waymark; it leads to the third test of worship.

Tomorrow we will take these characteristics of the temple cleansings in Christ's history and put them into the history of the Millerites and into our history. We will show that in each of these histories there is a message and that the message is empowered to test this generation.

The message that is empowered here at August 11, 1840, is the message of the First Angel, this being the first test for Protestants; the second test is a visual test for the Protestants [the 1843 Chart]; and, the third test for the Protestants is where the door closes.

And in this period of the Millerite History is going to be the message of 1844. It gets changed from 1843 to 1844. And just as the First Angel's Message is empowered, this message is empowered at the message of the Midnight Cry; the Triumphal Entry is repeated; and, the door closes here into the Holy Place, just as the Protestants closed the door here [1842].

In our history, the Third Angel's Message is empowered when Islam is restrained, just like Islam is restrained in 1840 in the Millerite History.

There is a visual test for Adventism that takes place, and leads to the closing of the door for Adventism at The Sunday Law. The message for the world is not the message for Adventism. The visual test for Adventism is the return to the Old Paths, represented in these two symbols [the 1843 and 1850 Charts].

But, Adventism is not going to the Protestants outside of Adventism at The Sunday Law and say, "Now I need to teach you about Millerite History and how that history got covered up over 150 years." Adventism is going to present to the world The Sunday Law, and The Sunday

Law message begins right here (Sabbath vs. Sunday); it is empowered with the full outpouring of the Holy Spirit. This is Protestants' first test. Their second test is a visual test. They are going to look up and see an ensign and decide if they are going to respond to that ensign, which is the 144,000. And their third test, their final test, is where the door closes when Michael stands up.

The door closes on Adventism here at The Sunday Law.

That is what we will show tomorrow, the Lord willing.

Shall we pray?

Benediction: Heavenly Father, we want to be among those that are lifted up as an ensign; but, we know that those who participate in that glorious work will be perfectly reflecting your character. They will have reached a point to where they would rather die than sin, and we still have things that need to be accomplished in our own experience if we are going to be among that number. We give your Holy Spirit permission to do what it takes in your providential working to bring each of us into places where we recognize those areas that need to be set aside and overcome; and, then we would ask that you would give us the power and the willingness through your Holy Spirit to enter into that work where we can be among that number. We pray for a blessing upon the work that we are doing through LiveStreaming and recording. We pray for a blessing upon those that are watching these things. And we set this day before you and would ask that you make us effective in our service for you through the rest of this day. In Jesus's name, amen.

Habakkuk's Two Tables #18

Part Two: LINE UPON LINE (Cont'd)

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's sleep, awaking us with a refreshed mind. As we take up the study of your Word this morning, we ask that you would grant us your Holy Spirit to guide and direct our studies, that you would forgive us of our sins, that you would prepare our hearts and minds for the Latter Rain wish that you would pour into our vessels. We want to understand the implications of two temple cleansings in our history and in the history of the Millerites and in the time of Christ, and we ask that your Holy Spirit would anoint our eyes that we might see and understand this truth in such a way that it would change us more fully into your image and prepare us to have the winning message for those we come in contact with. We thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are dealing with Habakkuk's Tables as typified in the Scriptures; and, in some of the areas where it is typified requires—at least how I understand the logic—it requires a little bit of preparation before you get to certain passages in the Bible that deal directly with the 1843 and 1850 Charts as a waymark in our history.

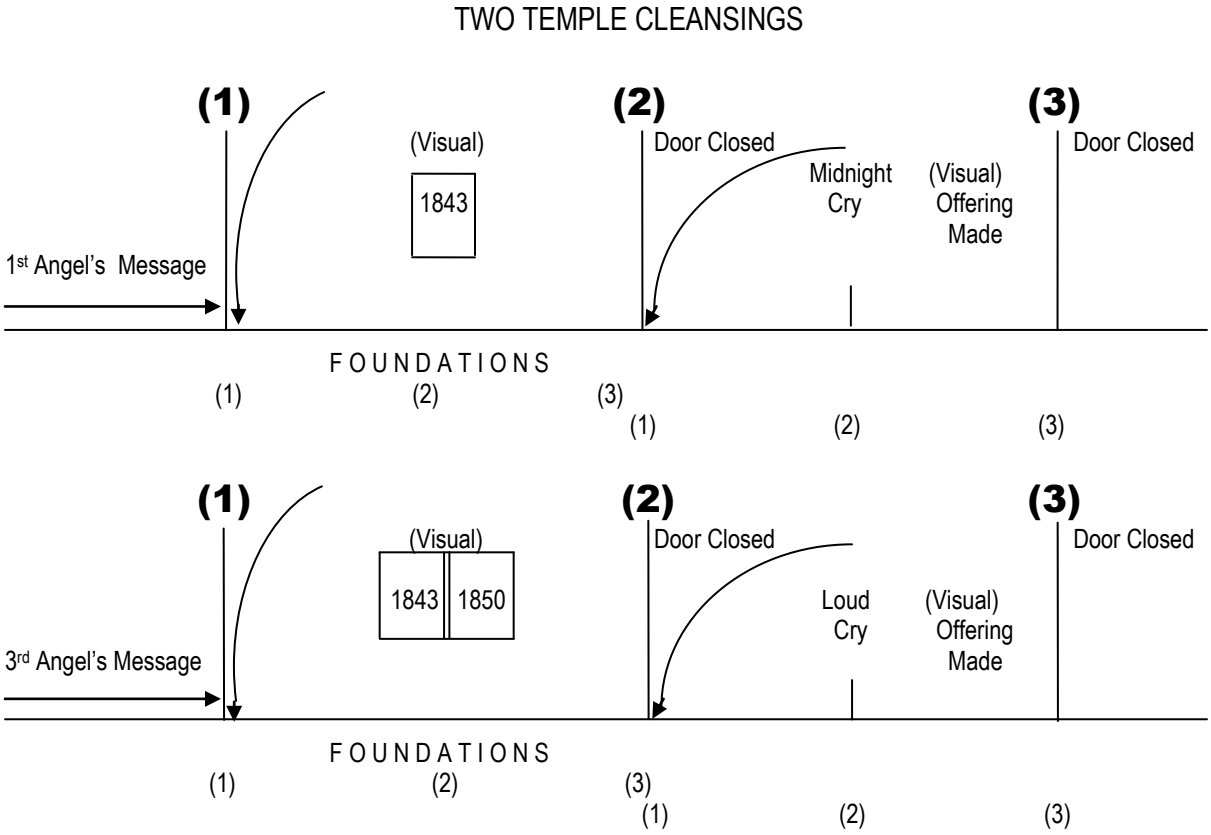


Figure No. 36A.

So, we have been looking at lines upon lines, in agreement with Isaiah 28; and, we have put in place two days ago, on Sunday, that this being the Millerite History is illustrating the sequence of events, the waymarks of judgment.

These Three Messages lead to 1844 when Judgment begins, and this history of the Millerite period is illustrating when Judgment closes in our history.

And there are three waymarks in our history that lead to the Close of Probation.

The first waymark in the Millerite History, when Islam is restrained on August 11, 1840, is paralleling the restraint of Islam on September 11, 2011.

The second waymark in the Judgment Line of Millerite History is the Protestants of the United States closing their doors.

The second waymark in the close of the Judgment Line is the Protestants closing their doors at The Sunday Law in the United States.

The third waymark in the Millerite History of the Judgment Line is the beginning of Judgment when the door is closed into the Holy Place, prefiguring the end of Judgment when the door is closed and Michael stands up.

So, when you are dealing with Revelation 18, you acknowledge this line upon line; but, what we are going to look at is that in the Millerite History and in our history there are two temple cleansings, and each temple cleansing possesses its own first, second, and third tests. So, there are two testing processes in the Millerite History of (1), (2), (3); (1), (2), (3). Therefore, there are two testing processes in our history of (1), (2), (3); (1), (2), (3).

We are identifying that this is acceptable.

We are emphasizing William Miller's X Rule, where it says figures sometimes two or more significations; and, we are building on Ezekiel 12, which was a passage in the Scripture that established the waymarks of this 1843 Chart of Habakkuk 2.

And, we are saying the prophets speak more about our day and age than they do the time when the prophecies were proclaimed.

We are going to deal more with Ezekiel 12 as we proceed from a different perspective; so, do not think that this is the only aspect that we are going to touch on. But, the last king of Israel, Zedekiah, this was a message specifically for Zedekiah in his time period; and, Zedekiah, of course, is there when Jerusalem is destroyed. He is the final waymark in the destruction of Jerusalem which prefigured the destruction of Jerusalem in AD70, which prefigures the end of the world.

So, with the history of Zedekiah and the destruction of Jerusalem, you find that this passage in Ezekiel 12 has an application for Zedekiah in the time period of Christ and for our history. We will deal with that later.

What we are dealing with now are the Two Temple Cleansings. In *The Desire of Ages,* page 161, it says,

> "In cleansing the temple from the world's buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **Malachi 3:1–3 quoted**." *The Desire of Ages*, 161.

Then she quotes Malachi 3:1-3. And what I am wanting you to see here is that Sister White is associating the two temple cleansings of Christ as a fulfillment of Malachi, chapter 3; and, it is

not very difficult to see that Malachi 3 was fulfilled in the time of Christ because the first verse is introducing to us John the Baptist. But, sometimes we may miss that this passage is emphasizing the two temple cleansings in the time of Christ, and we want to put that in place by reading Malachi 3, verses 1 through 4.

And there are about five things in here that we want to take note of.

Is everyone there, Malachi 3, verses 1 through 4?

"[1]Behold, I will send my messenger,"—

And we want to identify that the messenger, of course, of John the Baptist in the time of Christ.

—"[1]Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."—

There are two comings there marked, and Sister White applies these to the two temple cleansings. So, these two comings here in this passage are prophetic inference to the fact that He suddenly comes to His temple twice, at the beginning and at the end of His ministry.

THE MESSENGER OF THE COVENANT

And, Christ is the messenger of the covenant. In the histories where Malachi is fulfilled, the Lord is entering into a covenant with His people. We will see that this was fulfilled in the time of Christ when He was entering into covenant with the Christian Church; it was fulfilled in the history of the Millerites when He is entering into covenant with Adventism; and, it is fulfilled once again at the end of the world when He is entering into covenant with the 144,000. And I say that in a generic sense. I know there are characteristics that are specific about the 144,000 that I am not identifying at this time.

—"[1]Behold, I will send my messenger,"—*JOHN THE BAPTIST*—"and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [2]But who may abide the day of his coming? And who shall stand when he appeareth? For he *is* like a refiner's fire,"—

The cleansing of the temple is a reference of the purification process that takes place in the periods that it is fulfilled.

One way to recognize is, is this is the climax of the Everlasting Gospel, the Everlasting Gospel being the work of Christ in producing two classes of worshippers based upon the introduction of the prophetic testing message.

And you will find, if you go to John, chapter 2, that immediately after Christ cleansed the temple it says that the Disciples then remembered that it is written that the zeal of His house had eaten Him up. The cleansing of the temple is the fulfillment of a prophecy. There is a prophetic message always associated with the cleansing of the temple, and that message is empowered in the cleansing of the temple because it is the Everlasting Gospel. It is a prophetic message that produces two classes of worshippers.

—"[2]But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope: [3]And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi,"—

All the prophets are speaking more about the end of the world than the days in which they live. And, as Seventh-day Adventists, we know that the 144,000 in Revelation 7 consists of seven spiritual tribes of Jacob.

But here, this purification process in Malachi is being associated with the sons of Levi. This is purposeful by the Holy Spirit and it is teaching us that at the end of the world when this reaches its perfect fulfillment, the purification process is going to be the purification process that is associated with the sons of Levi, which is a symbol of those that stood on the right side of the issue when Aaron set up the golden calf which is typifying the image of the beast at the end of the world. It is typifying The Sunday Law. The purification process of Malachi primarily is pointing to the purification process that raises up the 144,000, just in advance of The Sunday Law crisis. And, of course, at The Sunday Law, they will be lifted up as an ensign.

Back to the reading,

—"[2]But who may abide the day of his coming? And who shall stand when he appeareth? For he *is* like a refiner's fire, and like fullers' sope: [3]And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. [4]**Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years."** Malachi 3:1-4 (KJV).

And we want to take note that after, at the conclusion of the purification process, there is a righteous offering that has been put in place. He has a righteous people that can make a righteous offering, and this is at the conclusion of the purification process and this is one of the waymarks of these verses that we want to take note of.

Now, notice that He is going to purge them as gold and silver. And it is not a fact that is argued about in Adventism that here in Malachi 3, verse 1, when it says, "Behold, I will send my messenger," that this is John the Baptist. That is what they call a "no-brainer."

And when John the Baptist is introducing Christ in Matthew, chapter 3, verses 11 and 12, he says this,

"[11]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I,"—*JOHN COMES FIRST AND THEN COMES CHRIST*—"whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire; [12]**Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner**; but he will burn up the chaff with unquenchable fire." Matthew 3:11-12 (KJV).

What is "his floor"? Well, it is the floor of the barn where the wheat and tares are mixed and He is going to separate the wheat and tares. He is thoroughly going to purge it, but He is going to separate the wheat and tares.

And He is going to do it with what? A fan.

And a fan is very similar to a—

INTERRUPTION FROM THE AUDIENCE: (Inaudible.)

BROTHER PIPPENGER: What, a weapon?

FROM THE AUDIENCE: A cord whip.

BROTHER PIPPENGER: A cord whip? No. I would say it is very similar to a dirt brush.

But, we do not want to get off track here about Jesus being the Dirt Brush Man. He is also the refiner and purifier that will purge his floor, or separate the wheat and tares. This is one of the characteristics that John associates with Christ.

Now, we want to make sure we understand that this illustration of the refiner and the purifier is talking about a purification process.

In *Testimonies to Ministers,* beginning at page 372, it says,

> "Just how soon this **refining process** will begin I cannot say, but it will not be long deferred. **He whose fan is in His hand will cleanse His temple of its moral defilement.** He will thoroughly purge His floor." *Testimonies to Ministers*, 372–373.

So, I want you to see here that Sister White is saying that this refining process is going to happen in the near future, when she wrote this; but, she just tied John the Baptist's prophecy about Christ, about He will purge His floor with His fan, in with the temple cleansing.

She says, "He whose fan is in His hand"—that is John the Baptist's identification of Christ—"He whose fan is in His hand will cleanse His temple of its moral defilement." So, we see in this passage that the cleansing process is a refining process and that it is accomplished by the Man with a fan in His hand as He cleanses the temple.

1844

Now, this was fulfilled in the time of Christ but it was fulfilled in 1844. Sister White says in *The Great Controversy,* page 427,

> "**The coming** of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in **Daniel 8:14**; **the coming of the Son of man** to the Ancient of Days, as presented in **Daniel 7:13;** and **the coming of the Lord to His temple, foretold by Malachi**, are descriptions of **the same event**;"—

The coming of the Lord to His temple, foretold by Malachi is the same event as the coming of Christ as our High Priest to the Most Holy Place on October 22, 1844. They are the same event.

> —"and this is also represented by **the coming of the bridegroom to the marriage**, described by Christ in the parable of the ten virgins, of **Matthew 25**." *The Great Controversy*, 427.

You will notice in this state in The Great Controversy, there are four comings noted, and she expresses it that way every time. He comes to the Most Holy Place for the cleansing of the

sanctuary, He comes to the Ancient of Days to receive a kingdom, He comes suddenly to the temple in fulfillment of Malachi, and the Bridegroom comes to the marriage.

And, as Laodicean Adventists we read this, if we read it at all, and we do not see a distinction being made between all four of these prophecies; but, these are four different prophecies that were fulfilled at the same point in time and they are teaching four different lessons, four different truths. And the only way you can understand the importance of them is you take the line of Daniel 7:13 and put it on the line of Daniel 8:14, and put it on the line of Matthew 25, and you put it on the line of Malachi 3, which is just what we have been doing.

There is more to be said about that quote; but, what I want you to see that in 1844 Sister White says that Malachi 3 was fulfilled on October 22, 1844. The Messenger of the Covenant came suddenly to His temple.

SUDDEN: UNEXPECTED (9/11?)

What does *sudden* mean?
Southern Watchman, January 24, 1905, says,

> "This coming is foretold also by the prophet Malachi: 'The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.' The coming of the Lord to his temple was **sudden,**"—

It says He would suddenly come to His temple. Now she is going to define what *sudden* means.

> —"The coming of the Lord to his temple was **sudden, unexpected, to his people**."—

So, the word *sudden* in there that Malachi uses means *unexpected.* It is unexpected that Jesus was going to walk into the temple and cleanse it, both times. It was unexpected that Christ was going to begin the Investigative Judgment on October 22, 1844. For those people who were understanding the prophecies that were identifying that date were certainly not expecting Him to begin that work. They thought He was coming to cleanse the Earth with fire.

> —"They were not looking for him there. They expected him to come to the earth, 'in flaming fire, taking vengeance on them that know not God, and that obey not the gospel.'" *Southern Watchman*, January 24, 1905.

> And, just to put it into the record, September 11th was unexpected.

TODAY

Sister White says that Malachi 3 was not only fulfilled in 1844 but also in *The Great Controversy,* just a couple of paragraphs before the one we just read from *The Great Controversy* previous about the four comings of Christ, she tells us that Malachi 3 is going to be fulfilled here at the end of the world.

Malachi 3 was fulfilled in the time of Christ, in the time of the Millerites, and in our day and age. These are the same three histories that we dealt with awhile back in *The Great*

Controversy, page 611, where Sister White compares the work of the Revelation 18 Angel with the history of 1843 to 1844 and with Pentecost, the same three histories.

These are the same three histories that she deals with in *Early Writings,* page 259, the first paragraph being our history emphasizing the controversy over the foundational truths; then followed by Christ's history where she says those who reject the message of John cannot be benefitted by the teachings of Jesus; followed by Millerite history: those that rejected the First Angel's Message cannot be benefitted by the Second Angel's Message. These three histories are often referred to by Sister White.

And we have also referenced these three histories in a quote of hers concerning the cleansing of the temple.

So, it was fulfilled that the cleansing of the temple in the time of Christ, he came twice. It was fulfilled in the Millerite History: we have just seen her comment on that.

And now, she says in *The Great Controversy,* page 427,

> "Says the prophet: 'Who may abide the day of His coming? and who shall stand when He appeareth? for **He is like a refiner's fire, and like fullers' soap**: and He shall sit as **a refiner and purifier of silver**: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort"—*THROUGH THE GRACE OF GOD AND THEIR OWN DILIGENT EFFORT*—"they must be conquerors in the battle with evil. **While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.**
>
> "**When** this work shall have been accomplished, the followers of Christ will be ready for His appearing."—

And now she is going to quote verse 4 of Malachi 3:

> —"'**Then**'"—*WHEN <u>THEN</u>? MALACHI SAYS,* "'Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' Malachi 3:4."

'Then it will," she precedes it by; she says, "When this work."

What work? The work of purification that is represented in verses 2 and 3 of Malachi 3, the work of the refiner and purifier separating the sons of Levi from the tares, from the dross.

And this work is more clearly presented, she says, in the messages of Revelation 14; and, the messages of Revelation 14 describe how many messages? Three.

So, this work of purification that is represented in Malachi 2 and 3 is based upon a three-step testing process as represented in Revelation 14. And when the purification process is finished, then the Lord will have an offering of righteousness; because, the offering will be

brought by people that are righteous. Of course, this is the First Angel's Message: "Fear God. Give Him Glory." When you are giving Him glory, you are giving Him an offering of righteousness and it concludes with the Judgment: "Fear God, and give glory to him; for the hour of his judgment is come: . . . ."

> —"'**Then** the church which our Lord at His coming is to receive to Himself will be a 'glorious church, not having spot, or wrinkle, or any such thing.' Ephesians 5:27. Then she will look 'forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' Song of Solomon 6:10." *The Great Controversy*, 427.

So, Malachi 3 was fulfilled in the time of Christ with the two temple cleansings; it was fulfilled in the Millerite History; and, it is fulfilled in our history.

THE DAYS OF OLD AND AS IN FORMER YEARS

And when the purification process is finished, they will have an offering as in the days of old.

In *Review and Herald,* April 10, 1894, she quotes Malachi, chapter 3, verses 1 through 4, and then she says,

> "Malachi 3:1–4 quoted.
>
> "**A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work**. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord **an offering in righteousness**."—*THAT IS VERSE 4*—"God's work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God." *Review and Herald*, April 10, 1894.

At the end of the purification process there is an offering of righteousness.

THE MIDNIGHT CRY

And Malachi says this offering of righteousness is "as in days of old and as in former years."

And in *The Great Controversy,* page 400, speaking of the Midnight Cry, right here in the Millerite History, it says,

> "Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed,"—

And what did they do? What did the believers do? They saw.

—"Believers saw their doubt and perplexity removed, hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God."—

Now, notice this next part, speaking of the Midnight Cry.

—"**It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants.** It bore **the characteristics that mark the work of God in every age**. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400.

So, the Midnight Cry was an offering in righteous and it was similar to the days of old, to the former years, since God's dealing with men are ever the same.

And when the purification process is finished, the Lord will have an offering of righteousness, and it will be an offering of righteousness that parallels the Midnight Cry, which parallels the Triumphal Entry, which parallels the plagues of Egypt, which parallels the animals getting on the ark, all these manifestations of the power of God that are represented in the ancient, sacred reform lines.

So, that is in place.

A TWO-EDGED SWORD

Now we want to consider what the prophetic message is that purifies the Church, because it is a prophetic message that does so.

But, Malachi's purification process is simply another illustration, another line of the Everlasting Gospel, how the Lord accomplishes a production of two classes of worshippers and then demonstrates them.

It goes without saying, if you think it through, that when the purification process is finished, the Lord will have an offering in righteousness; but, what will He have also? He will have an offering of unrighteousness. The wheat are the offering in righteousness, and the tares will be an offering in unrighteousness because He is going to manifest two classes of worshippers.

How does He do this?

Review and Herald, December 1, 1896:

"The words of the Lord in **Malachi 3:1–3** lay down the work essential to be done in **the church of God**: Malachi 3:1–3 quoted."—

So, verses 1, 2, and 3 of Malachi 3 are the work that is essential to be done—in the world?—in the Church of God!

Then she quotes Malachi 3:1-3, and then she says,

—"**A message which is as a two-edged sword must be given to the people, to clear away the evils that are seen among them. A living testimony that will awaken the paralyzed conscience is to be borne**." *Review and Herald*, December 1, 1896.

So, what is the work to be done? A message, a prophetic message.

And how many edges does this sword have? Two edges. You can cut going this way [gesturing to his left] and you can cut going back this way [gesturing to his right]. Two edges, a two-edged sword.

And is it going to be a message that comes from the Bible and the Spirit of Prophecy? Oh, yeah, it does. It is going to come from there.

But, who is going to give it? Are angels going to give it? A living testimony: this message that is a two-edged sword is going to be delivered by living human beings. It is a living testimony. It is a living testimony that fulfills the purification process of Malachi 3:1-3. And Malachi 3:1-3 says that the Lord is going to raise up John the Baptist to prepare the way for Christ, the Messenger of the Covenant, to come and enter into covenant with the people. And then in verses 2 and 3 there is a purification process, which is the Everlasting Gospel, that produces the group of people that the Messenger of the Covenant is going to enter into covenant with, and then He has an offering of righteousness. But, the way that He accomplishes that is with a two-edged sword.

So, what does *two* represent in the Scriptures?

Maybe you are not familiar with it. What does the number 2 represent in the Scriptures, Austen.

BROTHER AUSTEN: (Inaudible response).

BROTHER PIPPENGER: Candace?

SISTER CANDACE: (Inaudible response).

BROTHER TRACY: First and Second Angels' Messages.

BROTHER PIPPENGER: Okay. There is a guess, the First and Second Angels.

The number 2 in the Scriptures represent the Word of God, does it not? Upon the testimony of two a thing will be established.

The two Anointed Ones are what?

FROM THE AUDIENCE: The Old and New Testaments.

BROTHER PIPPENGER: The Old and New Testaments.

In our day and age it is the Bible and the Spirit of Prophecy.

You cannot establish history without these two witnesses. The number 2 is the Word of God; so, this message is based upon the Word of God, which is a two-edged sword.

Is the Bible the sword? Yes, the Bible and the Spirit of Prophecy, the two-edged sword. One edge is the Bible; the other edge, the Spirit of Prophecy.

In the time of the Millerites, one edge was the Old Testament, and the other edge was the New Testament.

In the time of Zechariah, one edge was the Law and the other was the Prophets.

God's Word is always a two-edged sword.

Now, notice, when it comes to Brother Tracy's answer, a two-edged sword, it is the First and Second Angels' Messages.

We have already read this earlier in these series. This is from *Early Writings,* page 259.

> "I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. **Those who rejected the testimony of John were not benefited by the teachings of Jesus.** Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. **In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary**." *Early Writings*, 259.

In the time of Christ there were two messages that led to the closed door, the message of John the Baptist, followed by the message of Jesus. And if you rejected the message of John, you could not be benefitted by the teachings of Jesus and, ultimately then, you could not see your way into the Heavenly Sanctuary. You close the door of probation against yourself. There is the two-edged sword that accomplishes the purification process in the time of Christ when Malachi 3 was first fulfilled; and in that history John the Baptist was that very messenger of Malachi 3:1.

Notice what John's message was. *Selected Messages,* book 2, page 148:

> "The **voice of John was lifted up like a trumpet**. His commission was, 'Shew my people their transgression, and the house of Jacob their sins' (Isaiah 58:1). He had obtained no human scholarship. God and nature had been his teachers. But one was needed to **prepare the way before Christ** who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance." *Selected Messages*, book 2, 148.

So, one of the things about this First Message is that it is a trumpet message. John was Elijah. Elijah is a trumpet message.

The Second Message is Christ. The Second Message is Elisha.

It is important to note that Elijah is followed by Elisha. This is a subject of Bible prophecy. You do not separate Elijah and Elisha.

Who called Elisha into ministry?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Elijah.

Who anointed Elisha?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Elijah. He anointed him.

Who anointed Christ?

FROM THE AUDIENCE: John the Baptist.

BROTHER PIPPENGER: John the Baptist anointed Christ at the baptism.

Elijah and Elisha are prefiguring John and Jesus. But, did you ever ask yourself how many people were Elijah commanded to anoint?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three.

You have got to pay attention to that one; because, he anointed Elisha, a good guy, but the other two guys he anointed, bad guys.

Bad guys? Jehu, much too zealous to be a character that represented Christ. Jehu was anointed at the command of the Lord.

What about Hazael? Hazael, he was a scourge to God's people. He was a Syrian.

Really? Really?! God actually anointed people that were going to cause problems? He anointed bad things?

Do you mean that the Lord even takes credit and control error?

Hmm. Remember that. We are going to deal with that as we proceed, for these people that claim if you marry a prophet it makes you inspired. James White was not inspired; he was just married to the prophetess.

There are actually men that are claiming that James White was inspired when he rejected the foundational truths in 1863; because, the prophetess would have corrected him. Oh, really?

The Lord does not ever anoint and allow testing issues to come in, to purify His people? Well, if He does not do that, then I wonder what Sister White means when she says, 'If other means fail, the Lord will allow heresies to come in among us in order that we might begin to study.' That is a paraphrase, but that is what she says.

> "God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear." *Testimonies for the Church,* vol. 5, p. 707.3.

The Lord allows heresies to come in among us? Hmm. Well, He anointed Hazael and Jehu, along with Elisha.

And Elijah was followed by Elisha, and Elijah anointed Elisha; John the Baptist was followed by Christ (Elijah), and John the Baptist anointed Christ (Elijah). They are the double-edged sword. They are the two messages that led Ancient Israel to the closed door of the Judgment. You cannot go into the Holy Place because you did not accept the message of John the Baptist and Christ. The First and Second Messages lead to Judgment.

In *Early Writings,* page 260, the next paragraph after the one we read about John the Baptist and Christ, it says,

> "Those who rejected **the first message** could not be benefited by **the second**; neither were they benefited by the midnight cry, which was to prepare them **to enter with Jesus by faith into the most holy place of the heavenly sanctuary**." *Early Writings*, 260.

The same story in the time of Christ: it is once again a fulfillment of Malachi 3, and it is a double-edged sword. You have two messages, two edges that you have to accept, the First Angel's Message, followed by the Second Angel's Message.

And the First Angel's Message was brought by William Miller, and the First Angel's Message is typified by John the Baptist; the First Angel's Message is typified by Elijah. And, Sister White called William Miller "John the Baptist" and "Elijah." He is the first edge of the sword. He is the First Angel's Message.

And William Miller's message gets empowered when the Second Message is brought in, and the Second Message is brought in when a Mighty Angel comes down out of Heaven and puts His foot upon the land His foot upon the sea, and that Angel is no less the personage than Jesus Christ. William Miller was followed by the Second Angel's Message, associated with Jesus Christ: a two-edged sword.

We have already read this before, speaking of our day and age. *Review and Herald,* December 6, 1892, says,

> "So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her, my people**.'" *Review and Herald*, December 6, 1892.

That is the First and Second Angels' Messages of the Millerite History. That is John the Baptist and Jesus. That is Elijah and Elisha. That is the two-edged sword that is the message that accomplishes the purification process represented by Malachi 3, verses 2 and 3.

ADAM

That is also the typifications that we find in Adam; because in Genesis 2:7, it says,

> "[7]And the LORD God formed man *of* the dust of the ground,"—

There is the first edge of the sword of the First Message.

> —"and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7 (KJV).

There is the Second Message. He breathed into the body.

EZEKIEL THIRTY-SEVEN

And, of course, this prefigures Ezekiel 37, which we have already dealt with, that Ezekiel was given two prophetic messages to give to the valley of dead, dry bones. The first one created an image, created Adam from the dust from the ground. It brought the bodies together, bone to bone, sinew to sinew, muscle to muscle; but, they were not alive until the Second Message, when the breath came into the body and they stood upon their feet as a mighty army, a living soul.

Ezekiel 37, the creation of Adam, a two-step process, a two-step message prefiguring Elijah and Elisha, prefiguring John the Baptist and Jesus, prefiguring the First and Second

Angels' Messages, prefiguring the fact that they are the double-edged sword that produces a purification process when the Messenger of the Covenant sets as a refiner and purifier of the sons of Levi at the end of the world, a two-step testing process that leads to Judgment where the door is closed.

Manuscript Releases, volume 12, page 205:

> "What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! **A life-giving message was needed to give life to the dry bones**." *Manuscript Releases*, volume 12, 205.

There is a message, two messages.

JUDGMENT MESSENGERS OF GOD'S APPOINTMENT

Prophets and Kings, beginning at page 715, and this one some people have a hard time with to where we are going now. We are changing gears a little bit.

We are saying in the Millerite History, the Millerite History up here [Figure No. 36A], is a history of two messages: the First Message, the Second Message, and concludes with Judgment.

In terms of the Judgment Line in our history: the First Message, the Second Message, Closed Door.

But, when we deal with the cleansing of the temple, then we have (1), (2), (3); (1), (2), (3).

But we want to know what these First and Second Messages are. We know that the message that purifies God's people in fulfillment of Malachi, chapter 3, verses 2 and 3, is a double-edged sword; so, what are the characteristics of each side of the blade?

Prophets and Kings, beginning at page 715:

> "In Malachi's day the mocking inquiry of the impenitent, '**Where is the God of judgment**?'"—

"Where is the God of judgment?" There is the subject in that the first sentence of that paragraph. It is about the God of judgment.

> —"met with the solemn response: 'The Lord . . . shall suddenly come to His temple, even the Messenger of the covenant. . . . But who may abide the day of His coming?"—

And she quotes Malachi.

> —"and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' Malachi 2:17; 3:1–4."—

The point being is, the question that was raised in a mocking way is, "Where is the God of judgment?" And the answer given: Malachi 3 is the God of judgment.

Because the purification process takes place in the time of judgment, then in the next paragraph she says this,

> —"When the promised Messiah was about to appear, the message of the forerunner of Christ was: Repent, publicans and sinners; repent, Pharisees and Sadducees; 'for the kingdom of heaven is at hand.' Matthew 3:2.
>
> "**Today**, in the spirit and power of Elias and of John the Baptist, **messengers of God's appointment**"—

Now, she just compared, 'Today, the messengers that have been appointed by God today,' that she just compared with Elijah and John the Baptist in the context of answering the question of "Where is the God of judgment?" and taking us to Malachi, to explain it, she says,

> —"Today, in the spirit and power of Elias and of John the Baptist, **messengers of God's appointment** are **calling the attention of a judgment-bound world**"—

Is that connecting with the whole question that was raised two paragraphs ago? The mocking inquiry of, "Where is the God of judgment?" Well, there are messengers of God's appointment that are raised up at the end of the world that are going to fulfill the cleansing of the Sanctuary. They are going to participate in Christ's work of fulfilling that—He is the refiner and purifier of fire—and they are going to call the world to account, that they are heading to judgment.

> —"**messengers of God's appointment** are **calling the attention of a judgment-bound** world"—

And what is this summary of what they are calling the world to?

> —"[They] are **calling the attention of a judgment-bound** world to **the solemn events soon to take place in connection with the closing hours of probation** and the appearance of Christ Jesus as King of kings and Lord of lords. Soon every man is to be judged for the deeds done in the body. **The hour of God's judgment** has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind." *Prophets and Kings*, 715–716.

Now, Brothers and Sisters, the message that accomplishes the purification of the cleansing of the temple is a double-edged sword. It is the First and Second Angels' Messages, and God is going to raise up men of His appointment at the end of the world that are going to identify the Judgment has arrived and they are going to do so by identifying the events connected with the close of probation.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

If you claim to be a messenger in Adventism and you do not understand the last six verses of Daniel 11 or the events connected with the close of probation, you are not a messenger of God's appointment, period! The message, the first edge of the sword, involves the events connected with the close of probation; and, the events connected with the close of probation are the last six verses of Daniel 11.

Notice what Sister White says, *The Great Controversy,* beginning at page 594.

> "The **events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented**. But multitudes"—*IN ADVENTISM*—"have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation,"—

These events connected with the close of probation are salvational!

> —"Satan watches to catch away ever impression that would make them wise unto salvation, and the time of trouble will find them unready.
>
> "When God sends to men warnings so important that they are **represented as proclaimed by holy angels flying in the midst of heaven**,"—

And then you find men like Eugene Pruitt saying, "Well, see right there, she just defined the events connected with the close of probation as Revelation 14, and what these men are saying about the last six verses of Daniel 11, they are wresting this statement!"

Well, that is just your weak understanding f God's Word, my brother. The events connected with the close of probation are identified in the last six verses of Daniel 11; and, Revelation 14 is identifying messages.

Where do you see *EVENTS* in Revelation 14? You see messages.

> —"When God sends to men warnings so important that they are **represented as proclaimed by holy angels flying in the midst of heaven**, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people"—*IN ADVENTISM*—"But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: 'The time will come when they will not endure sound doctrine.' 2 Timothy 4:3. **That time has fully come.** The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.
>
> "But God will have a people upon the earth to maintain **the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms.** The **opinions of learned men**, the **deductions of science**, the **creeds or decisions of**

ecclesiastical councils, as numerous and discordant as are the churches which they represent, **the voice of the majority**—"—

You know, sometimes you can just take little snippets of God's Word and focus in on it and learn a great deal. I mean, if you wanted to.

If you wanted to take the message that we are sharing here—okay?—if you wanted to take that message—and it can be identified in a lot of ways—if you want to call it the "2520," fine; if you want to call it "the last six verses of Daniel 11" or "Daniel 11," fine, any way you want to express that message. Then do a web search on it, and you will find that the voice of the majority is opposing this message, and you will find that the learned men in Adventism are in the majority, and you will find that the ecclesiastical councils are disfellowshipping the minority over this message. Hmm.

> —"But God will have a people upon the earth to maintain **the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms.** The **opinions of learned** men, the **deductions of** science, the **creeds or decisions of ecclesiastical councils**, as numerous and discordant as are the churches which they represent, **the voice of the majority**—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain '**Thus saith the Lord'** in its support.
>
> "Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to **bishops**, to **pastors**, to **professors of theology**, as their guides, **instead of searching the Scriptures** to learn their duty for themselves. Then, **by controlling the minds of these leaders, he can influence the multitudes according to his will.**" *The Great Controversy*, 594–595.

Now, who are the multitudes in the context of this passage? The first paragraph, she says, "The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths," because they have been following the theologians, and the pastors, and the bishops that do not want to take the time to investigate the Message of Judgment, which is the first edge of the double-edged sword that the Lord brings to His people to purify the sons of Levi, in fulfillment of Malachi 3. One class is in the majority, following the theologians and the pastors; and, one class is the minority that is giving a living testimony to the validity of this message.

MILLER & JOHN

Early Writings, beginning at page 229, says,

> "With trembling, **William Miller** began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As **John the Baptist** heralded the first advent of Jesus and prepared the way for

> His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God." *Early Writings*, 229–230.

And Miller is typified by John the Baptist.

THE OPENING OF THE JUDGMENT

So, what did Miller present?
The Great Controversy, page 310:

> "It was needful that men should be awakened to their danger; that they should be roused to prepare for **the solemn events connected with the close of probation**. *The Great Controversy*, 310.

Miller, the first edge of the sword in his history, the First Angel's Message in his history, the Elijah, the John the Baptist, he presented the events connected with the close of probation, just as men will do at the end in the events connected with the close of probation or the events that lead to Daniel 12:1 where Michael stands up and human probation closes. It is the last six verses of Daniel 11.

THE JUDGMENT OF AD70

But, Miller was a type of John the Baptist. What did John the Baptist teach?
Matthew 3:7:

> "[7]But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, **who hath warned you to flee from the wrath to come**?" Matthew 3:7 (KJV).

John the Baptist's message was, 'Who hath warned you to flee from AD70 and the destruction of Jerusalem'?

And who warned them? The Book of Daniel warned them. Daniel, chapter 9, was the warning message that Jerusalem was going to be destroyed when it was divorced of God at the end of the 490 years.

John the Baptist's message was acquainting the Jews of his day and age with the events connected with the close of probation based upon Daniel 9; and, William Miller's message was presenting the events connected with the close of probation based upon Daniel 8:14, which is established in Daniel 9. They were preaching the same message.

Is it not curious that when this third history here at the end of the world is fulfilled that one of the edges of the two-edged sword that accomplishes the purification of the temple is the message that acquaints men and women with the events connected with the close of probation?

THE JUDGMENT MESSAGE OF DANIEL

The Great Controversy, page 353, we are familiar with it. I am pretty sure this is already in the books as far as this series. This is where Sister White ties together the messages of William Miller and John the Baptist.

> "Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, 'The time is fulfilled, and the kingdom of God is at hand,' **based on the prophecy of Daniel 9**, while **they failed to perceive** that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on **Daniel 8:14 and Revelation 14:7**, and **failed to see** that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to **the kingdom to be set up** at the end of the seventy weeks, so Adventists were mistaken **in regard to the event** to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment." *The Great Controversy*, 353.

Miller and John the Baptist presented the First Message, which was the events connected with the close of probation, and men of God's appointment are going to be raised up in the last days that identify the events that connect with the close of probation to a judgment-bound world and they will be fulfilling—walking in the footsteps of John and Miller.

PROPHETIC ANGELS

REVELATION FOURTEEN

Okay. We are going to switch gears now here and identify and put in the record what the angels are of Revelation 14 and Revelation 18.

Now, we have already identified more than once that the Angel of Revelation 10 is Christ. Sister White says it is 'no less the personage of Jesus Christ.'

But, what is Rule X of Miller that we have been working on for these past few presentations? Figures have multiple meanings.

So, in *Life Sketches,* page 429, it says,

> "I have had precious opportunities to obtain an experience. I have had an experience in **the first, second, and third angels'** messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are **a symbol to represent the people of God** who **are working** in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order." *Life Sketches*, 429.

The three angels of Revelation 14 symbolize the work of the people of God.

REVELATION EIGHTEEN

Notice *The 1888 Materials,* page 926:

> "John saw 'Another angel come down from heaven,"—*THIS IS THE REVELATION ANGEL*—"having great power; and the whole earth was lightened with his glory.' Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world**." *The 1888 Materials*, 926.

So, these angels symbolize the work that God's people are doing. Okay?

CONNECTED

Now, some of these concepts here I am just going to point us to because we have already read these quotes, but I want to remind us of these things.

Selected Messages, book 2, page 104: We are dealing with the Three Angels' Messages which are representing a threefold work that God's people do. The First and Second Angels' Messages lead to the Third and the Third is where the door closes. Okay? This is the work of the Holy Spirit to convict of sin, the First Angel's Message; righteousness is the Second Angel's Message; and judgment to come is the Third Angel's Message. This is the message of the Sanctuary: the Courtyard, sin; Holy Place, righteousness; Most Holy Place, judgment. Wherever you look it is the three-step process that is the Everlasting Gospel.

Selected Messages, book 2, page 104, it says,

> "The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but **all three of the messages are still to be proclaimed**. . . . **There cannot be a third without the first and second."—**

Never forget that. If you see a Third Angel's Message marked in history, it tells you, even if it does not address it specifically, that the first Two Messages have preceded, had led to it. They are there; they do not have to be marked every time. If you see the Third Message, you know that it has been preceded by a First and Second.

And, you know if you see a Second Message that it has been preceded by the First and it is going to be followed by the Third.

> **—"**These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages*, book 2, 104.

LINKED

In *Selected Messages,* book 2, page 118, it says,

> "The first, second, and third angels' messages **are all linked together**." *Selected Messages*, book 2, 118.

There cannot be a Third without a First and Second because they are linked together.

COMBINED

The Seventh-day Adventist Bible Commentary, volume 7, page 950:

"The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them."—

Ooh, religion bodies that have been given light are about to be rejected.

—"The great message,"—*NOW NOTICE*—"combining the first, second, and third angels' messages, is to be given to the world. This is to be the burden of our work." *The Seventh-day Adventist Bible Commentary*, volume 7, 950.

These messages are connected, they are combined, and they are linked.

TESTS

Evangelism, page 613, tells us that these messages are testing messages.

"And many are doing the same thing today, in 1897, because they have not had experience in **the testing messages comprehended in the first, second, and third angel's messages**." *Evangelism*, 613.

They are testing messages.

REPEATED

These messages are to be repeated.
Review and Herald, October 31, 1899:

"The first, second, and third angels' messages are to be repeated." *Review and Herald,* October 31, 1899.

They were fulfilled in the Millerite History but not perfectly, and they will be fulfilled again at the end of the world.

Why do I say "not perfectly"? Because, if you have a First, it is going to be followed by a Second and a Third. If you have a Third, it is going to be preceded by a First and a Second. If you have a Second, it is going to be preceded by a First and followed by a Third. They are connected; and it was fulfilled in the Millerite History.

PERFECT FULFILLMENT, YET FUTURE

And notice was it says about the Millerite History in *The Great Controversy,* page 389.

"The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11. Not until this condition shall be reached,"—

Not until Adventism is receiving the strong delusion because they have rejected the love of the truth.

—"Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one, and the**"—

What?

FROM THE AUDIENCE: The perfect fulfillment . . .

BROTHER PIPPINGER: —"**the perfect fulfillment of Revelation 14:8**"—*THE SECOND ANGEL'S MESSAGE*—"**is yet future**." *The Great Controversy*, 389.

It was an imperfect fulfillment of the Second Angel's Message in Millerite History; therefore, it was an imperfect fulfillment of the First Angel's Message; and, therefore, it was an imperfect fulfillment of the Third Angel's Message in that history, because they are connected. You cannot separate them.

And the perfect fulfillment of the Three Angels' Messages is at the end of the world.

PARALLEL

The next one, we have read before, from *The 1888 Materials,* page 804.

"God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and **are to run parallel with this which follows**."—

The history of the Millerites is the history of the First and Second Angels' Messages; but, the history of Revelation 18 is a parallel of that history [indicating the history of the Third angel's Message]. That is what we have been doing here.

—"The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, **the light of all the three messages is combined**." *The 1888 Materials*, 804.

OUR EXAMPLE IN ALL THINGS

Christ is our example in all things. *Signs of the Times,* June 2, 1898, says this nicely. It says,

"The only evidence the world can have that God's people believe His Word is to see them practicing that Word and following Christ's example in all things." *Signs of the Times*, June 2, 1898.

THREE TESTS

Appetite, Presumption and Worship

And Christ's example is that when He went into the wilderness, He had three tests as here, here, and here [indicating the Three Angels' Messages in the history of the Millerites]. He is setting forth the example of the testing process when He is in the wilderness. That is the example.

We have already looked at this.

We have also looked at Peter. *Christ's Object Lessons,* page 152:

> "For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter." *Christ's Object Lessons,* 152.

And when the apostle, Peter, is representing the Pharisee, how many tests did he have? Three

When he was representing the publican, how many tests? Three

How many tests did Christ have? Three

How many tests are you and I going to have, if Christ is our example?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three.

SUMMARY

Okay. We are at the point now that we can go to the board and bring this to a conclusion.

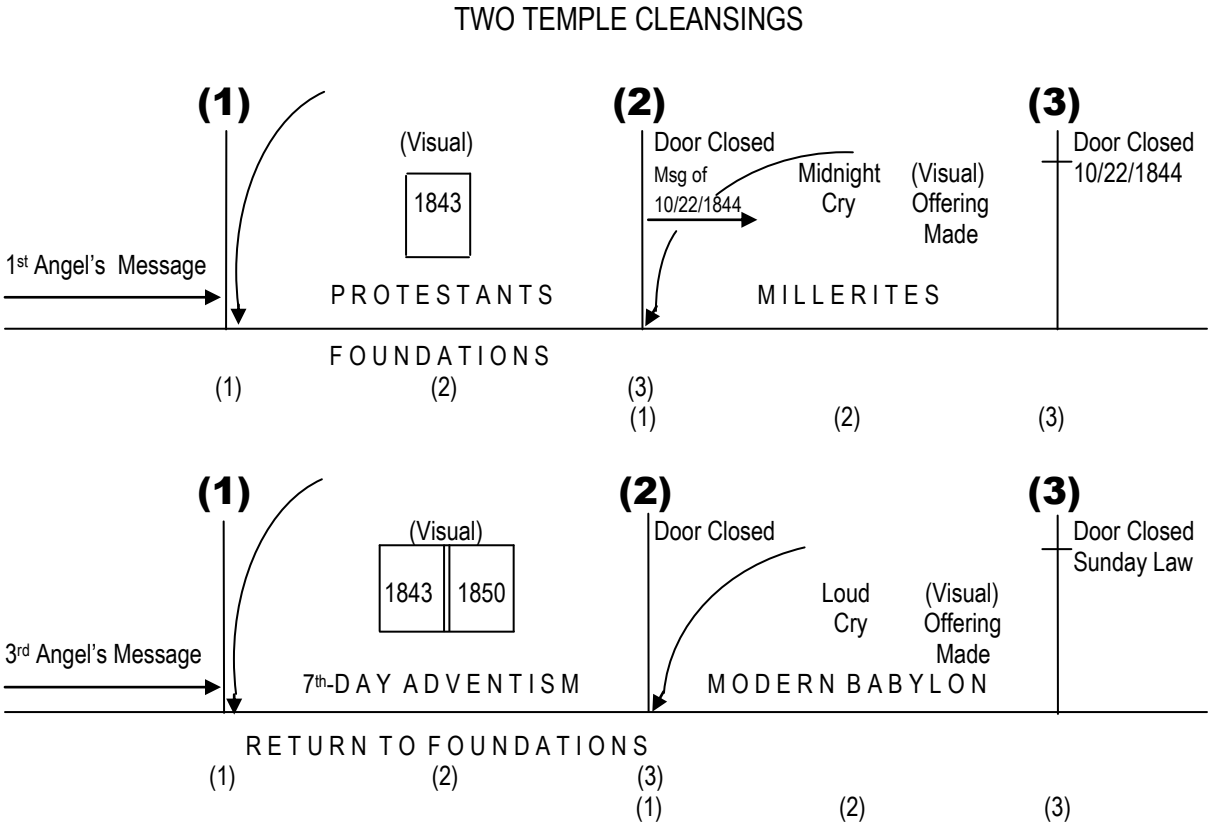


Figure No. 36B.

Here is what we are saying.

This [referring to Figure No. 36B, as depicted on the whiteboard] is the two temple cleansings.

Yesterday we dealt with the fact that there were two temple cleansings in the time of Christ, and Sister White says that this will be repeated at the end of the world.

And, we brought the line of the first temple cleansings upon the line of the second temple cleansings, to identify the prophetic waymarks, the prophetic characteristics of the temple cleansings.

And, we are saying that in the Millerite History, in agreement with this teaching, that there were two temple cleansings. So, the first temple cleansing begins when a Message, Miller's message, is empowered. Now it is going to test this generation, and right here is Test No. (1) for the Millerites.

Okay. Who gets tested first in this history? This is the Protestants.

Why? Why do the Protestants get tested first? Because, the Bible says judgment begins at the House of God; and, in that history the Protestants were the House of God.

The Millerites were not the House of God. The Millerites were a group of people that were going to be taken out of the Protestant Movement and made modern Israel.

Now, the first testing process for the Protestants begins when the year-day principle is confirmed, when Islam is restrained [at the first waymark].

Then the Protestants have a visual. You will see that a visual is one of the characteristics of the Test No. (2).

And Test No. (3) is where the door closes, and an easy illustration of this is Noah. The third test for Noah is where the door closed on the ark, and the test that preceded the door closing was the animals getting on the ark. And for the antediluvians, that was their last test. To see those animals getting on the ark, that was telling them, if they were willing to see, that the door was about to be shut.

The second test is a visual test. Okay? And there are at least over ten places where Ellen White says that Daniel, chapter 3, is the story of The Sunday Law. In Daniel, chapter 3, The Sunday Law is when Nebuchadnezzar commands everyone to bow down and worship that golden image. But, before The Sunday Law, before they are commanded to worship, before they are commanded to bow down, the Hebrews in the Plain of Dura they spent time building that statue. They spent time practicing the music that was going to be played when the command was given. They had a visual warning that the door was about to close.

And in the Millerite History, this Message, the First Angel's Message, is empowered; it begins to test the Protestants [Test No. (1)]; and, into this history comes the 1843 Chart, a visual test [Test No. (2)]. And, we have already read in this series how William Miller describes that once he removed the *IF* from his presentation to be in agreement with the 1843 Chart that the Protestant doors began to close. Their door closed right here at Test No. (3) [at the second waymark].

Now, in the history of the Millerites, there is also a Message after the first door closed [at the second waymark]; and, of course, we have already referenced the statement where the Protestants closed their doors right there. The first temple cleansing is complete.

Now, the second temple cleansing is going to begin. It possesses the same dynamics. It begins at the first disappointment. They [the Millerites] thought the Lord was returning in 1843; but, they were wrong—the first disappointment. The Lord removed His hand from this 1843

Chart and then they saw that the same evidence that had led them to predict 1843 for the conclusion of the 2520 and the 2300 was then seen, my Brother, it was then seen to be identifying 1844. So, they had a Message, but the zeal of their Movement had been removed.

Not until the Message is empowered is this testing process going to be repeated, and it is empowered at the Midnight Cry.

Now, there is some time in this history here [of the second test]—I know that. I am not trying to be dishonest. I am just trying to show the dynamics. There is now a Message here.

This first Message was the First Angel's Message, and this Message of the Second Angel is the message of 1844. They now see 1844; but, this Message is empowered by the Midnight Cry that allows them to identify October 22nd.

Then, Brothers and Sisters, the testing process—this is the first test now for the Millerites.

Notice, there was a Message empowered that begins the first test for Protestants. Then there is a visual, a visual that marks this second test; and, then a door closes.

Now there is a Message [the second waymark]. This message when it is empowered is the message of 1844.

And, what has the Lord done with this? He has fulfilled Malachi's cleansings. He has produced an offering, "Then there will be an offering as in days of old." The Midnight Cry Movement is the offering; it is the visual manifestation. The people have been purified. They make an offering to the Lord that leads to the closed door of October 22, 1844.

This history [of the Protestants] is prefiguring this history [of the first temple cleansing in our history],

We have read a quote in here. In fact, a friend, she had a problem with this teaching early on and I sent her back emails to justify why I said it, but I never heard back from her—So, I assume if you are watching, you get it.

She had said, "I think you are mistaken when you are saying that the Two Wave Loaves offerings, that the grain was representing Christ, that the bread was representing Christ; because, those were meat offerings.

So, I sent her quotes where, you now, that Christ is the grain, He is the seed, and He has to fall into the ground and die in order to produce fruit.

Of course, she was not seeing the death connected with the wave loaf.

So, I sent her some emails along this principle: All the offerings point to Christ and His offering.

What was His offering? It was the cross. This is the offering that is made in the Millerite History. This is the Midnight Cry. This is Malachi 3:4. This is the offering in righteousness, and it has been prefigured by the cross.

And what do we know about the cross? "If I be lifted up, I will draw all men to myself." This is the visual. This is the visual; this is the second test right here [from the Midnight Cry to the third waymark].

This is the first test [the second waymark]—because of the history this might cause you a little bit of a problem with the structure I have made here—this is the second test for this history: it begins with the Midnight Cry and it leads to the closed door [the third test, at the third waymark]

In our history we have the Third Message coming through history, and it is empowered right where this [the First Angel's Message in the Millerite History] is empowered, when Islam is restrained.

And when Islam is restrained in the Millerite History, it is confirming the Rules of prophetic study that the Millerites were using, Rules that have been under attack since the early part of the Twentieth Century. It confirms the year-day principle.

When Islam was restrained in our history, it confirms the Rule of this history; and, the Rule of this history is that the Millerite History is repeated to the very letter at the end of the world. And this is the evidence [the first waymark], that Islam was restrained again. And this fact, the restraint of Islam here in our history and the restraint of Islam here in the Millerite History, marking when the Angel comes down, identifies the empowerment of this Message. It identifies the beginning of the testing process not for the Protestants, because judgment begins with the House of God. This is the testing process for Seventh-day Adventism.

But, they are going to have a visual test for their second test. This is a return to the Foundations. This [indicating the 1843 and 1850 Charts] is the visual test. These are the two tables that have been prefigured by the two tables of the Ten Commandments. And Bible prophecy says that it is the spirit of antichrist that seeks to change anything on these tables.

The testing process, the second test here, it concludes with The Sunday Law, once again activity of the Protestants as in the Millerite History. Here is the third test for Adventism; the door closes for Adventism at The Sunday Law. And in so doing, what does it do? It separates the wheat from the tares.

Okay. This [the testing of Adventism] is the purification of the temple here. Christ is cleansing the temple here. At the conclusion of the cleansing of the temple, what takes place? There is an offering lifted up.

Who gets lifted up here at The Sunday Law? An ensign.

But, there is a Message here. What is the message here?

Is it the message of the Charts of Millerite History? No. It is the message of Sabbath and Sunday that now is empowered by what? A visual test: an offering, an ensign that is lifted up, a second test, a manifestation of an offering: second test.

Now, you have got to remember, when you get to The Sunday Law, all three of these Messages are combined. They happen very quickly, almost simultaneously. The message of The Sunday Law is empowered with the full outpouring of the Holy Spirit. It is the Loud Cry, prefigured by the Midnight Cry. There is an offering lifted up, a righteous offering that has been developed from this temple cleansing, and it becomes the visual test for modern Babylon.

And now Christ, the Refiner, the Purifier, the Messenger of the Covenant, He is purifying the second temple in this history, and it concludes when the door closes.

So, when it comes to these lines in Revelation 18, they teach more than one might think. They teach the line of Judgment at a broad stroke at the beginning of Judgment [the Millerite History] and the end of Judgment [our history]; and, they simultaneously teach two temple cleansings in both of these histories, and judgment always begins with the House of God: Protestants and Millerites; Seventh-day Adventists and modern Babylon (God's sheep and His other sheep).

But, it is always a threefold testing process. It always begins when a message is empowered, followed by a visual test that leads to a closed door. And you must see this in order to follow up on some truths that we are going to lead into now that, once again, typify these Charts in sacred history.

Shall we pray?

Benediction: Heavenly Father, we are amazed that we can see that you are now doing your work among your people of producing two classes of worshippers. We see that you do it with a twofold message, a message of the events connected with the close of probation, followed by a message where you breathe your Spirit into the dead, dry bones. We want to be among those that receive of this Spirit, the dead dry bones; and, we want to be among those that are the appointed messengers that carry this truth first to your people and then to the world. We ask that you allow this to happen in each of our lives and that you reveal the things in our lives that must be set aside and changed in order for this to be accomplished. We continue to pray for the work that we are doing in recording these DVDs and LiveStreaming these presentations and ask that you would place your blessing upon those works. We thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #19

Part Two: LINE UPON LINE

Presented by Jeff Pippenger

> "[21]And the word of the LORD came unto me, saying, [22]Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?** [23]Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision**." Ezekiel 12:21–23 (KJV).

Invocation by Brother Jeff Pippenger: Heavenly Father, once again we invite your presence as we begin this morning worship. We thank you for the night's rest and we thank you for the opportunity of another day of life that we might serve you. We are wishing to understand these truths that are the Latter Rain Message, so we would ask that you would pour out your Latter Rain upon us and that you prepare our vessels to receive the light that is contained in this Message. We wish to be free from any restrictions. We ask that you forgive our sins, clean us, and allow us to be open that you might fill us, Heavenly Father, with your Spirit, with the message that will allow us to effectively share with others. We pray a blessing upon the LiveStreaming procedure and the recording that we are doing. We thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: This is No. 19 of Habakkuk's Two Tables. We are still in Section B. Section A was going through and showing that Ellen White endorsed the truths on these 1843 and 1850 Charts. When it came to the Daily, she said that the teaching that the Daily represented Christ's Sanctuary ministry came from angels that were expelled from Heaven. And opposed to that, she said that those who gave the Judgment Hour Cry, the Millerites, who believed the Daily was Paganism, had the correct view of the Daily.

She placed her endorsement upon the Pioneer understanding of the Trumpets, here and here [on the 1843 Chart] and here [on the 1850 Chart]; and, the Biblical Institute of the Seventh-day Adventist Church rejects that understanding today.

She said when the Lord removed His hand from the 1843 Chart, then the Millerites experienced the first disappointment: The Tarrying Time of the prophecy began. And, they, thereafter, recognized that the same evidence that they had used to prove that the 2520 and the 2300 ended in 1843 was then recognized to prove that those two time prophecies ended in 1844.

So, she placed her seal of approval not only on the 2300 days but on the 2520.

In the time period when they were producing this 1850 Chart, which was produced by Otis Nichols, when she and her husband were staying with Otis Nichols and she had the vision concerning the production of this Chart, in that timeframe they had a meeting where a Brother Hewett from Dead River was expressing errors to which they informed him were errors; and, she specifically said to Hewett that the 1335 was in the past. So, she was standing upon the Pioneer understanding that the 1335 ended in 1843.

She placed her seal of approval not only on the truths of these Charts but upon William Miller's Rules of Prophetic Interpretation. In Part A of this study that is what we went through.

Part B, we began to look upon the truth that the Latter Rain Message, as identified in Isaiah 28, is taught by bringing prophetic line upon prophetic line, from here in the Bible and there in the Bible; and, when this is accomplished, you are in agreement where Sister White says that all the reform lines parallel one another. And when this is accomplished, you are establishing an illustration of the history of the Latter Rain at the end of the world, a history that we are required to understand, according to Inspiration. We can only understand this if we use the technique of line upon line.

So, we spent some time upon that technique, putting it in place, for the purpose of demonstrating that these two tables of Habakkuk are waymarks in the history not only of the Millerites but of us here at the end of the world; and, we have been told that we have to guard the waymarks and that they would come under attack. And these two tables of Habakkuk are under attack in Adventism today. The teaching is out there. The man that pops into my mind that is one of many that teaches this is Dwayne Lemon. Dwayne Lemon gives the Holy-Roman-Church argument. He uses the logic that says that when the Church meets together that their decisions are inspired. Well, that is Catholicism; that is placing the position of the thought of the Roman Catholic Church, that the church is inspired. Therefore, he says when they accepted the 1863 Chart that that was Inspiration's endorsement of that chart, in spite of the fact that Ellen White never puts her endorsement on that chart as a fulfillment of Habakkuk 2, as she does with both of these 1843 and 1850 Charts.

The issue here is broad and deep. It has to do with the Mystery of Iniquity, with an educational system that was introduced in the early part of the Twentieth Century that has trained almost all of us and trained us with incorrect techniques. Part of returning to the Old Paths on these 1843 and 1850 Charts is returning to Miller's Rules of Prophetic Interpretation; but, we know that when we do so there will be those among us that refuse to walk in the Old Paths and they are going to invent these illogical and unspiritual and unscriptural arguments to fight this truth.

So, we have looked at Sister White's endorsement of these 1843 and 1850 Charts, and William Miller's Rules. We have looked at the technique of teaching the Latter Rain line upon line; and, then we placed in the record the fact that in the history of Moses, when the Lord entered into covenant with Ancient Israel, that He gave them two tables of the Ten Commandments, and those two tables are prefiguring the time when the Lord entered into covenant with spiritual Israel and He gave them these two tables of Habakkuk [the 1843 and 1850 Charts].

We looked at the fact that the Ten Commandments being given to the children of Israel, in that time period of Moses, were to be commemorated at Pentecost. We looked at the pentecostal offering, the Two Wave Loaves, and made an application of the Two Wave Loaves at the end of the world as typifying Christ, who is the Bread of Heaven; and, because they are a wave loaf they are to be lifted up at the end of the world. The 144,000 will be lifted up as an ensign and they will perfectly reflect the character of Christ, the Bread of Heaven.

So, we found in the history of Moses with the receiving of the Two Tables, in the history of Pentecost in the history of the Christian Church, and in the history of spiritual modern Israel we have these two tables paralleling the two loaves of the showbread, paralleling the two tables of the Ten Commandments.

Upon the testimony of two or three, to change these 1843 and 1850 Charts is to do the same work that the Catholic Church does as it attempts to change the two tables of the Ten Commandments. That is the kind of serious information that this study derives, and you do not

see the seriousness of this study unless you see these Charts as waymarks in the prophetic history.

So, we are still working upon the line upon line. Over the past few days we have been zeroing in on the history of 1840 to 1844 paralleling the history of Christ, prefiguring the history of Revelation 18. We show that it has two applications: it illustrates the opening and closing of Judgment in the Millerite History and in our history; but, it also provides a point of reference to see that in the Millerite History and in our history there are two temple cleansings.

So, we noted yesterday that in each temple cleansing there is a message that is empowered, and then a visual manifestation that marks the second test, and then a door that closes.

THE YEAR / DAY PRINCIPLE

In this particular study, which will be two parts, this morning and tomorrow, we are going to look at the beginning and the end of Ancient Israel.

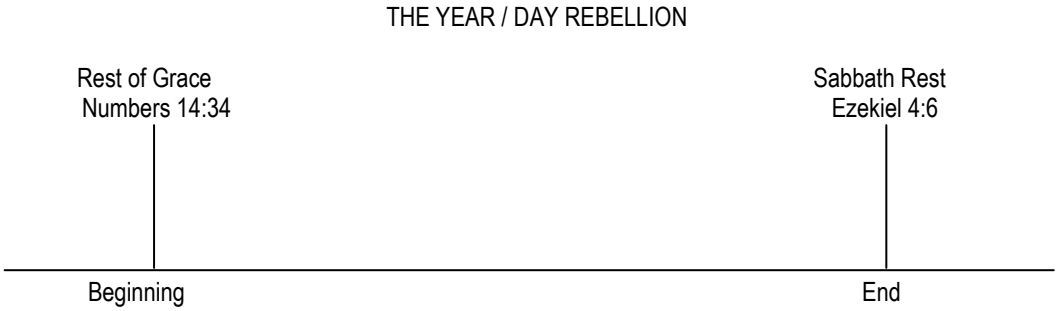


Figure No. 37A.

This being the beginning, and we will explain what we are defining as beginning; and, this being the end.

All right. Why am I calling Ezekiel 4:6 the end? Because, Ezekiel 4:6 is leading us to the time of Zedekiah, and the time of Zedekiah is the total destruction of Jerusalem.

And Jerusalem is a symbol of the end of the world; and, the destruction of Jerusalem at the time of Zedekiah was pointing to the destruction of Jerusalem by the Romans in AD70. The destruction of Jerusalem is a symbol of the conclusion of Ancient Israel. Sister White informs us that Jerusalem could have been destroyed in AD34, had it not been for the longsuffering and mercy of God. He gave an extra extended probationary time for the Jews, and the destruction that could have arrived in AD34 with the stoning of Stephen took place in AD70; therefore, we see that in AD34 the 490 years of probationary time for Ancient Israel had concluded, and there is marked prophetically the destruction of Jerusalem, the end of prophetic time for Ancient Israel.

The end of prophetic time for modern Israel is The Sunday Law.

The end of prophetic time for Zedekiah was the destruction of Jerusalem by Nebuchadnezzar, and we will show you that this took place also at the end of 490 years.

So, it is from this prophetic analysis that we are marking the destruction of Jerusalem by Nebuchadnezzar as typifying the end of Ancient Israel, even though I know they continue on in history until AD70.

We are marking the beginning as the episode where the 12 spies went in to spy out the Promised Land.

And, in the beginning we are going to see that it is in these two histories, the beginning and the end, where the year-day principle is marked. When we teach non-Adventists the truth about Adventism, when we begin to explain to them about the time prophecies, we invariably have to go to the year-day principle; and, the two points of references for the year-day principle that we use are Numbers 14:34 and Ezekiel 4:6. But, not very often if ever do we recognize that in the history of Numbers 14:34 what is being portrayed is the rebellion of Ancient Israel against a rest, a type of rest, not only at the beginning but at the end.

The reference for the year-day principle in Ezekiel 4:6 is also identifying a history when God's people were in rebellion towards a rest. In this history of Ezekiel 4:6 they were in rebellion to the Sabbath Rest; in the history of Number 14:34 they were in rebellion to the Rest of Grace.

So, if you boil down William Miller's work—I know that Sister White tells us that Daniel 8:14 is the foundation and central pillar of the Advent Movement; but, the pillars are on the 1850 Chart. The 1843 Chart is the Foundation; and the 1850 Chart has all the foundations, but over here [indicating the lower left-hand corner of the Chart], it has the pillars: the Sanctuary, the Third Angel's Message, the Law of God.

Daniel 8:14 is the central pillar of Adventism, but the foundational truths on the 1843 Chart that William Miller was led to put in place, you are going to boil it down to the lowest common denominator. You might say that the most important thing for William Miller to arrive at was his Rules of Prophetic Interpretation; but, if it is not that, it is the year-day principle. If William Miller does not come to understand the year-day principle, all these time prophecies are meaningless. So, when you boil down the foundational truths to the very foundation of what they represent, they represent the year-day principle. Remove the year-day principle from that history and you have no Millerite History, you have no beginning of spiritual Israel.

So, it is of interest, at least to me, that when it comes to the year-day principle that we teach, that the two points of references in the Bible that we use to establish the year-day principle are identifying histories when Ancient Israel was in rebellion against a rest; and, both of those histories, one represents the beginning of Ancient Israel and the other represents the end. I do not think there are any accidents in that.

So, we are going to look at this and try to put it in place to what it means to us at the end of the world.

Let us go to Numbers 14:11. You will see it in your notes.

NUMBERS 14:34

Numbers 14:11, 20-23

What does it mean *to prove, to test?*
Verse 11 of Numbers 14 says,

> "[11]And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? , , ,"—

And what were the signs that he "shewed among them"? It is important to put that in place.

What were the signs that he "shewed among them" as He was leading them? It was the deliverance from Egypt. It was their foundational history. It was the beginning of their confidence.

Now, jump ahead to verse 20.

> —"[20]And the LORD said, I have pardoned according to thy word: [21]But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD."—

When is all the Earth going to be filled with the glory of the Lord?

Was it filled with the glory of the Lord back here just before they went into the Promised Land, deducting the 40 years wandering in the wilderness?

Now, this is a specific reference to the Latter Rain; verse 20.

> —"[20]And the LORD said, I have pardoned according to thy word: [21]But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD. [22]Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times and have not hearkened to my voice, [23]Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: . . . ." Numbers 14:11, 20-23 (KJV)."

So, when they get to the borders of the Promised Land, the Lord has proved them. He has tested them.

How do you know that? Well, they tempted Him ten times.

And what does the number 10 represent? A test—okay?—a testing process.

What did Daniel say to Melzar? "Give me ten days and then test us to see if our health has gone bad or has gone good?"

What does it say about the Church of Smyrna in the Book of Revelation? That they would be tried for—how many days?

FROM THE AUDIENCE: Ten days.

BROTHER PIPPENGER: Ten days.

Okay. So, the number 10 is a testing time; and, the Lord has tested Ancient Israel and He has brought them to the borders of the Promised Land.

And when they go into the Promised Land 40 years later, what do they take down? What does the Lord bring down when they come into the Promised Land? Jericho.

And what brings down Jericho? The seventh trumpet. You see, they are entering into the Promised Land and they are bringing down Jericho under the sounding of the seventh trumpet is the illustration of the time period when the whole Earth is going to be filled with the glory of the Lord. They were on the verge of putting that typifications in the Biblical record, and the Lord sent 12 spies in to give them confidence to go in and they said, "No. We would rather die in the wilderness than to be partaking in an illustration of when the whole Earth would be glorified by the presence of the Lord."

So, this rebellion led to Numbers 14:34. Verse 34 says—as He is placing the punishment upon them that because they were in the land for 40 days, that they would be in the wilderness for 40 years—verse 34 says,

—"[34]After the number of days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise." Numbers 14:34 (KJV).

If you have an Ellen White Study Bible, I saw this, this morning. It is interesting. It is from *Manuscript 13,* 1906. It says,

> "God gave positive evidence that He rules in the heavens, and rebellion was punished with death. Only two of those who as adults left Egypt, saw the promised land. The wanderings of the people were extended until the rest were buried in the wilderness.
>
> "Today Satan is using the same devising to introduce the same evils, and his efforts are followed by the same results that in the days of Israel laid so many in their graves (MS 13, 1906)."

So, that history is the history of today.

HEBREWS 3:7 – 4:11

THE REST OF GRACE

So, that refusal to enter into the Promised Land is a refusal to enter into God's rest. Okay?

And, this is explained to us in Hebrews. This is where we are going to go. Paul explains this to us in Hebrews.

And I want to forewarn you that in Hebrews this is a classic passage where we identify this rest for non-Adventists as representing the seventh-day Sabbath; and, that is okay if you need to use that to teach the Sabbath to a non-Adventist. But, this rest is primarily something other than the seventh-day Sabbath, and this means something for us to pay attention to.

So, in verse 7 of Hebrews 3, it says,

> "[7]Wherefore (as the Holy Ghost saith, TO DAY IF YE WILL HEAR HIS VOICE, [8]HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION, IN THE DAY OF TEMPTATION IN THE WILDERNESS:"—

See, the Lord had brought two spies back out of the Promised Land who said, "We can go in." And they could have had soft hearts and said, "Let's follow Joshua and Caleb into the Promised Land, into the rest, into the path of rest," into the path where they would have found rest and refreshing; but, they determined not to.

Today is the same message in Jeremiah 6:16, ". . . Stand in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will [die in the wilderness]. We will not walk *therein.*"

Verse 8.

> —"[8]HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION, IN THE DAY OF TEMPTATION IN THE WILDERNESS: [9]WHEN YOUR FATHERS TEMPTED ME, PROVED ME, AND SAW MY WORKS FORTY YEARS. [10]WHEREFORE I WAS GRIEVED WITH THAT GENERATION, AND SAID, THEY DO ALWAYS ERR IN *THEIR* HEART; AND THEY HAVE NOT KNOWN MY WAYS."—

They have not known His what?

FROM THE AUDIENCE: His ways.

BROTHER PIPPENGER: His ways? "Stand you in the ways, and see, ..." They had not known His old paths. They had forgotten the miracles of their deliverance from Egypt. They had forgotten their foundational truths. **They had forgotten their foundational truths**.

And it is very amazing to me how smart we think we are after 6,000 years of sin. We think we are smarter than the Hebrews of old, even though we know and teach that the world has been degenerating for these 6,000 years. We know that we are physically and mentally and spiritually less in tune than were the Hebrews; yet, the Hebrews came out of Egypt and within days they were worshipping the golden calf. Shortly thereafter they refused to go into the Promised Land, after all those miracles. And we will argue that it is just not reasonable that in 1863 James White would change his position on the 2520 unless he was correct. We have no reason to think that someone of that stature, paralleling maybe the stature of Aaron, could make a mistake 15 years or so after the fact; but, we can see that the Hebrews, they could make a similar parallel mistake within days. But, we are so enlightened, "This can't be the case."

But, this is not what we are talking about here. Where did I leave off?

Verse 10.

> —"[10]WHEREFORE I WAS GRIEVED WITH THAT GENERATION, AND SAID, THEY DO ALWAYS ERR IN *THEIR* HEART; AND THEY HAVE NOT KNOWN MY WAYS. [11]SO I SWARE IN MY WRATH, THEY SHALL NOT ENTER INTO MY REST.) [12]Take heed, brethren,"—

All the prophets are speaking more about the end of the world than the days in which they were written, including Paul.

> —"[12]Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. [13]But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. [14]For we are made partakers of Christ, if we"—*WHAT?*

Underline this over and over again,

> —"if we hold the beginning of our confidence stedfast unto the end;"—

What was the beginning of Ancient Israel's confidence? It was the miracles that He did in the fields of Zoan. It was the deliverance from Egypt. It was the deliverance from Egypt that was a perfect parallel to the history of the Millerite Movement, point by point. The beginning of Ancient Israel's confidence was the foundation of Ancient Israel, and the beginning of our confidence is the foundation of modern Israel.

Verse 15:

> —"[15]White it is said, TO DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION."—

What is the day of provocation? When they refused to enter into His rest.

How many times have they provoked Him?

FROM THE AUDIENCE: Ten times.

BROTHER PIPPENGER: Ten times, **ten times**.

—" [16]For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. [17]But with whom was he grieved forty years? *Was it* not with them that had sinned, whose carcasses fell in the wilderness? [18]And to whom sware he that they should not enter into his rest, but to them that believed not? [19]So we see that they could not enter in because of unbelief."

"chapter 4:[1]Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. [2]For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it.*"—***NOT BEING MIXED WITH FAITH.***

What is *faith?* Well, there is only one true faith, is there not? We are all of the same faith. It has got to be the faith of Jesus.

But, in your notes, if you have been following this series, we have already put into the record that the faith of Paul was based upon the prophecies, and the faith of Daniel was based upon the prophecies, and we have a passage that we referred to way back when from *Spirit of Prophecy,* volume 3, page 211, where Sister White says the greatest proof of Christ's divinity was not the miracles but was comparing the prophecies of the Old Testament with the history of the New.

Christ's faith, the faith of Jesus, is the faith based upon His prophetic Word. You better fear that your faith is based on something else other than the prophetic word; because, if it is, you are going to die in the wilderness.

—"[2]For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with [the prophetic] faith in them that heard *it.*[3]For we which have believed do enter into rest, as he said, AS I HAVE SWORN IN MY WRATH, IF THEY SHALL ENTER INTO MY REST: although the works were finished from the foundation of the world. [4]For he spake in a certain place of the seventh *day* on this wise, AND GOD DID REST THE SEVENTH DAY FROM ALL HIS WORKS. [5]And in this *place* again, IF THEY SHALL ENTER INTO MY REST. [6]Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: [7]Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, TO DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS. [8]For if Jesus"—*JOSHUA*—"had given them rest, then would he not afterward have spoken of another day. [9]There remaineth therefore a rest to the people of God. [10]For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his."—*NOW NOTICE THIS QUOTE*—"[11]Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Hebrews 3:7 – 4:11 (KJV).

Now, it is here where we begin to think that this is about the Sabbath; but, what Paul is doing is he is using the seventh-day Sabbath as an example of the rest that they rejected when they refused to go into the Promised Land.

So, notice what Sister White says in *Pacific Union Recorder,* November 7, 1901:

> "Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. 'There remaineth therefore a rest to the people of God. . . . Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief.' **The rest here spoken of is the rest of grace**, obtained by following the prescription. 'Labor diligently.'" *Pacific Union Recorder*, November 7, 1901.

This is not the seventh-day Sabbath that the Hebrews rejected; it was the rest of faith, of grace, that would have allowed them to go right into the Promised Land and place in the Scriptural record an illustration of the time period at the end of the world when the Earth is filled with the glory of the Lord.

LET US LABOR

So, I want you to see something here. In Numbers 14:34, where we derived the year-day principle from to teach the central pillar of Adventism, the 2300 days, it is coming from a Biblical history where there is a rebellion of God's people going on against the Rest of Grace; and, this Rest of Grace is not the seventh-day Sabbath. It is the confidence that one has in God's prophetic Word that He will, based upon His prophetic Word, lead you into the Earth made new.

We want to understand what it means to labor; because, we have been told now by Paul and by Sister White that we are to labor to enter into this Rest.

Review and Herald, October 21, 1890, says,

> "But **through their own course of rebellion** the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, 'But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.'"—

And notice, when they are rejecting this Rest, they are rejecting the Holy Spirit. When you reject the Old Paths, you are rejecting the Rest and the Rest is the Holy Spirit.

> —"**May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time**."—

There is a warning for you.

> —"For if they do as did the children of Israel in the face of warnings and admonitions, **the same result will follow** in these last days as came upon the children of Israel. The apostle admonishes, 'Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err

in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.' Now comes the warning of the apostle, sounding down along the lines to our time:"—*HERE IS THE WARNING*—"'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, **if**" —***IF, AND ONLY IF***— "**we hold the beginning of our confidence steadfast unto the end**.'" *Review and Herald*, October 21, 1890.

The rebellion, the rejection of the Rest, where we get the year-day principle from in this history was because they forgot the beginning of their confidence, the wonders and signs that had been done in the beginning of their history when their Lord brought them out of Egypt.

THE BEGINNING OF OUR CONFIDENCE

Testimonies, volume 8, page 115:

"'These things . . . are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. The warning comes sounding down along the line to our time:"—

Sister White quotes the same passage,

—"'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, **if we hold the beginning of our confidence steadfast unto the end**; while it is said,

Today if ye will hear His voice,
Harden not your hearts, as in the provocation.

'For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.' Hebrews 3:12–16.

"Cannot we who are living in the time of the end realize the importance of the apostle's words: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God'? Verse 12.

"Upon us is shining the accumulated light of past ages."—

There you go: line upon line, proof-texting, "Upon us is shining accumulated light of past ages."

—"**The record of Israel's forgetfulness has been preserved for our enlightenment.** In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt."—

She is being very specific, **very specific**, that this is a parallel history.

> —"In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people." *Testimonies*, volume 8, 115.

Did all unitedly receive and carry the Third Angel's Message after 1844? No, they did not.

What were they repeating? They were repeating the rejection of the message of Joshua and Caleb. If all had been united in the message of the Third Angel, the Lord would have finished this work. Do you believe that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. You believe that.

She says it. She says it more than once.

But, because they did not do that, what happened to them? What happened to the Millerites?

FROM THE AUDIENCE: They died in the wilderness.

BROTHER PIPPENGER: Well, they died in the wilderness.

But, what happened to the Millerites at that point in time? They stepped out of one Church and moved into another Church.

What church did they step out of?

FROM THE AUDIENCE: The Protestants.

BROTHER PIPPENGER: The Protestants? Well, they were taken out of the Protestant churches; but, what Church prophetically? They were Philadelphians; and, when they refused to accept the message of the Third Angel and take it to the world, what Church did they step into?

FROM THE AUDIENCE: Laodicea.

BROTHER PIPPENGER: Laodicea.

And what is a Laodicean?

FROM THE AUDIENCE: Someone that is in the Judgment.

BROTHER PIPPENGER: Someone that is in the Judgment.

And when did Judgment begin? 1844. *Laodicea* means *a people judged*.

But, that is not my question about what is a Laodicean. He is someone that thinks that Christ is in him; but, Christ is not in him, is he? And, he does not know that because he is blind, naked, poor, and miserable. Yet, in 1863 we want to claim that the Seventh-day Adventist Church, as the Laodicean Church, was being led by Inspiration to reject the two tables of Habakkuk [indicating the 1843 and 1850 Charts].

Whoa! What kind of blindness is that?!

THE BEGINNING

Testimonies, volume 8, beginning on page 296, what is the beginning of our confidence?

"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days."—

When are we going to stand? When the Spirit is breathed into us, when the Second Message arrives. The Second Message arrives when the Divine Symbol comes down.

But, there is a work that has to be done before that. What is that? That is the First Message, bringing the body together.

You know, I was told yesterday in regard to this, as we mentioned this two-step process yesterday, Adam is formed as a being from the dust of the ground—the First Message. That is what we were teaching yesterday—and then the breath of life is breathed into him and he becomes a living soul.

And in that illustration you see the two messages of Ezekiel 37: bones and flesh come together. There is Adam. And then the message that breaths the spirit into Adam's body; and, they stand upon their feet a mighty army. That is the First and Second Angels' Messages.

That is the message of Elijah and Elisha. That is the message of John the Baptist and Christ. It is the message of William Miller and Christ. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, you know, there is another illustration but you have to look to the temple to see it. You have to look to the temple. And what is the number of the temple? The number of the temple is 46: Moses is 46 days receiving instruction for building the temple; Herod's 46 days with the remodeling that ended in AD27; the Millerite temple is from AD1798 to 1844 in 46 years.

But, when the Lord makes a human being, how many chromosomes are there? Forty-Six.

But, does a human being breathe before it comes out of its mother's womb?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. It is formed, **it is formed**, it is there; but, it is not until it is brought out from the womb—and I do not know if they always do this—and slapped, until the baby takes that first breath. A two-step process in that temple as well.

Back to our notes.

—"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people."—

Brothers and Sisters, the Message of Islam as found in the Book of Revelation, and the light that Christ brought to John, is the Book of Revelation. That is where we have the light of Islam.

That is where we have the light of the Seven Thunders.

That is where we have the light of Christ's work as the Lion of the Tribe of Judah unsealing His message at the time of the end.

That is where we have the light of the rise of the Papacy.

That is where we have the light concerning the mark of the beast.

—"They estimate as nothing the light that Christ came from heaven to give to John for His people."—

What light do they want to present [today]? The Celebration Movement, Spiritual Formations; is that light?

> —"They teach that the scenes just before us are not of sufficient importance to receive special attention."—

WOW! Sister White says that 'no human pen can describe the magnitude of the ordeal that is ahead of us.'

> —"They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science."—

A false science that is based upon two false scientific techniques: history and language: "You have to be an expert in the Biblical languages to really understand the Word of God, and you have to be an expert in Biblical history to really understand the Word of God." That is false science! **You have to have the presence of the Holy Spirit in your mind to understand the Word of God, period!**

FROM THE AUDIENCE: Amen!

> —"They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science.
>
> "'Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**,"—

That is the 'past experience' she is defining, 'the old paths.'

> —"where is the good way, and walk therein.' Jeremiah 6:16.
>
> "Let none seek to tear away the foundations of our faith—**the foundations that were laid at the beginning of our work**"—

These foundations [indicating the 1843 Chart] were laid at the beginning of our work, "Let none seek to tear them away" by saying the 1863 Chart overrules God's endorsement on these two Charts [the 1843 and 1850 Charts].

> —"Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work"—

And according to this, grammatically, these foundations are Jeremiah's Old Paths.

> —"by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been

> laid. But this is a great deception. Other foundation can no man lay than that which has been laid.
>
> "In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand?"—

Okay. If you are stepping off the foundation, you are going to build a different building.

There are two buildings in Adventism. One is getting built on a Rock and one is getting built upon sand. And, this is a subject of prophecy that is supposed to be paid attention to.

What is it that builds the building on the sand? It is the Mystery of Iniquity. It is the Mystery of Iniquity that raises that building.

> —"But how long did their building stand? It soon fell, for it was not founded upon the Rock.
>
> "Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: 'Other foundation can no man lay than that is laid'? 1 Corinthians 3:11.
>
> "So we are to hold"—*WHAT?*—"**the beginning of our confidence steadfast unto the end**. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire,"—

Boy, that is a bold claim. Does not Sister White know that William Miller made all kinds of mistakes, that he was just a poor, dumb farmer? Does she not know that? She is here implying that when Isaiah, in Isaiah 6, has a coal from off the altar and hears the question, "Whom can I send?" he stand up and says, "Send me," and his lips are purified with coals form off the altar, she is implying that William Miller was purified when he gave his message.

> —"With lips touché with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed." *Testimonies*, volume 8, 296–297.

These truths [indicating the 1843 Chart], this is the Foundation. This is Jeremiah's Old Paths; but, this is the beginning of our confidence that we are to hold steadfast to the end. And if we reject that, we are demonstrating the same rebellion and identical rebellion that Ancient Israel did when they rejected this Rest of Grace that they were to labor to enter into; and, in that history we find the year-day principle marked in Numbers 14:34.

> *Battle Creek Letters,* page 82:
>
> "I am instructed to say that those who would tear away the foundation that God has laid are not to be accepted as the teachers and leaders of His people. We are to hold **the beginning of our confidence steadfast unto the end**. Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, into the clear light of present truth."—

And you will notice why I have that in there because it is almost the identical statement in *Testimonies,* volume 8, except here she tells us that people who do not stand on this Foundation should not be leaders and teachers.

> —"With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed." *Battle Creek Letters*, 82.

Testimonies, volume 1, beginning on 608, says,

> "In concluding this narrative, I would say that we are living in a most solemn time. In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved."—

In *Testimonies,* volume 1, I wonder how many Adventists there were. There would probably be less than 20,000.

How many million Adventists do we have today?

FROM THE AUDIENCE: Sixteen million.

BROTHER PIPPENGER: Sixteen million?

> —"but a small portion of those who now profess the truth will be sanctified by it and be saved. Many will get above the simplicity of the work. They will conform to the world, cherish idols, and become spiritually dead. The humble, self-sacrificing followers of Jesus will pass on to perfection, leaving behind the indifferent and lovers of the world.
>
> "I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan."—

And why did they enter the land of Canaan? Because, they held the beginning of their confidence. Joshua and Caleb knew that God had brought them out of Egypt and He could do anything to those enemies that were in the Promised Land that He wanted to, just like He did with Pharaoh. They held the beginning of their confidence steadfast unto the end.

> —"But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbathkeepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them.
>
> "A blessing or a curse is now before the people of God—a blessing if they come out from the world and are separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the

high claims of heaven. **The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they**. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.'" *Testimonies*, volume 1, 608–609.

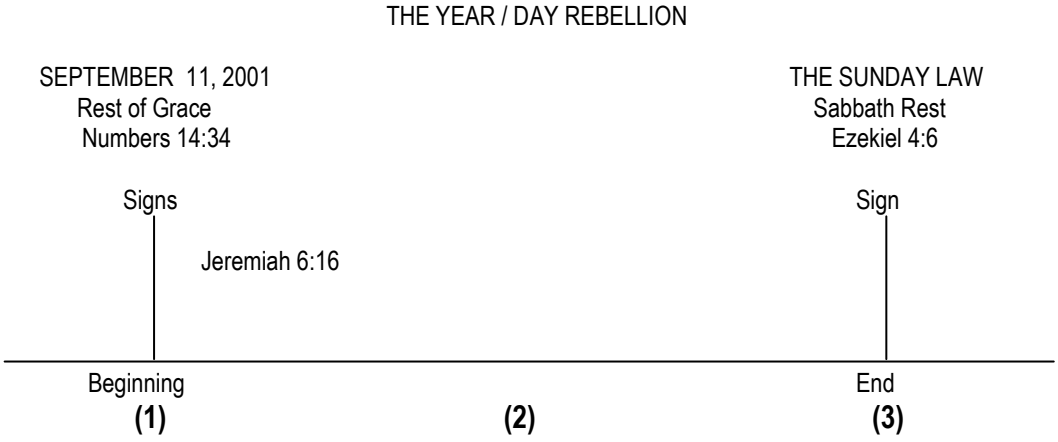


Figure No. 37B.

What I am saying is, that this Rest of Grace here, this experience, it is repeated when the Lord leads His people back to the Old Paths of Jeremiah 6:16; because, Jeremiah 6:16 says that if you walk in the Old Paths, you are going to find Rest for your soul. They are rejecting the Rest of Grace when they reject this [Jeremiah 6:16].

And when does this test begin? September 11, 2001, when the Lord descends.

SIGNS, REBELLION & THE SABBATH

EZEKIEL 4:1-6; JEREMIAH 17:21-27

But where does this testing process end?

Well, at the end of Ancient Israel, the other reference to the year-day principle in Bible prophecy, we have Ezekiel dealing with the destruction of Jerusalem. And what was the rebellion in that history that caused the destruction of Jerusalem?

Go to Ezekiel 4:1.

Now, notice in this history [Rest or Grace], Ancient Israel, it was rejecting the signs that took place in Egypt; because, they are going to reject a sign right here [Sabbath Rest], also.

Verse 1:

> "[1]Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem: [2]And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about. [3]Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of

> Israel. [4]Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. [5]For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shall thou bear the iniquity of the house of Israel. [6]And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Ezekiel 4:1-6 (KJV).

Here is the second reference to the year-day principle in these Scriptures, and it has to do with the rebellion of Judah.

Once again it is the history of God's people, and once again they are rebelling against a specific Rest.

Here was the Rest of Grace, refusing to enter in, refusing to labor to enter in because they had forgotten the beginning of their confidence.

Here, the Rest [the Sabbath Rest] is something different.

Go to Jeremiah 17. And you have in your notes verses 21 to 27, but I am just going to take verse 27.

> "[21]Thus saith the LORD; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring *it* in by the gates of Jerusalem. [22]Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. [23]But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. [24]And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; [25]Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. [26]And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD."—

Jeremiah is speaking about the same situation, the destruction of Judah by Nebuchadnezzar. Verse 27 says,

> — **[27]But if ye will not hearken unto me to hallow the Sabbath day,**"—

Is the Sabbath day a rest?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: A different rest, but it is the point of reference here.

> —"**and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall**

devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah 17:21-27 (KJV).

Because, these verses here are about their rebellion against the seventh-day Sabbath.

Go up to verse 25 now. Here is a promise if they would keep the seventh-day Sabbath, and it says, including the promise, in verse 25: "[25]Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain"—what?

FROM THE AUDIENCE: Forever.

BROTHER PIPPENGER: —"for ever."

The reason that Jerusalem was destroyed was they rejected the Sabbath Rest.

Notice what Sister White says about this passage in Jeremiah.

> "On one occasion, by command of the Lord, the prophet took his position at one of the principal entrances to the city and there urged the importance of keeping holy the Sabbath day. The inhabitants of Jerusalem were in danger of losing sight of the sanctity of the Sabbath, and they were solemnly warned against following their secular pursuits on that day. A blessing was promised on condition of obedience. '**If ye diligently hearken unto Me,' the Lord declared, and 'hallow the Sabbath day**, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and **this city shall remain forever**.' Jeremiah 17:24, 25.
>
> "This promise of prosperity as the reward of allegiance was accompanied by a prophecy of the terrible judgments that would befall the city should its inhabitants prove disloyal to God and His law. **If the admonitions to obey the Lord God of their fathers and to hallow His Sabbath day were not heeded**, the city and its palaces would be **utterly destroyed by fire**." *Prophets and Kings*, 411–412.

So, at the beginning of Ancient Israel, when they are about to enter the Promised Land, and at the end of Ancient Israel when Jerusalem is being destroyed, we see God's people rebelling against the Rest at the beginning and at the end. The Rest here at the beginning Sister White calls the Rest of Grace.

The Rest here at the end is the Sabbath Rest. This is The Sunday Law.

Now, we went over the cleansing of the temple yesterday and noted that when Christ cleanses the temple of Adventism, it begins here on September 11, 2001, and the third waymark ends as The Sunday Law.

In the history of Ancient Israel, we have the beginning test and the end test. And does it not just blow your mind that it is from these two histories that we have our proof-text for the year-day principle? It is the very foundation of the Foundation of Adventism. If William Miller does not have this year-day principle from God's Word, he does not do any of this [indicating the 1843 Chart]. So, the Lord is now telling us, "Here is some new information about the year-day principle. The year-day principle is actually a sign of the rebellion of God's people."

Now, we are putting this all into the record for tomorrow, of course.

ENTERING INTO THE REST

Notice, *Testimonies,* volume 5, page 160:

> "Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. **We are repeating the history of that people**."—

The history of what people? Of Ancient Israel, who rebelled at the beginning and who rebelled at the end. They rebelled at the Rests at the beginning and at the end.

> —"Lightness, vanity, love of ease and pleasure, selfishness, and impurity are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober." *Testimonies*, volume 5, 160.

Tomorrow we will show you that on this 1843 Chart, the truth that is based upon the Rest being of the land is the 2520. The 2520 is a type of Rest. It was the first prophecy that William Miller discovered, and it was the first truth that was set aside by modern Israel, and it is the symbol of the argument going on about returning to the Old Paths. We are going to see that when we are refusing the 2520 and we are refusing to enter into the Old Paths, we are identifying the identical rebellion of Ancient Israel in rejecting a Rest, the Resting of the Land at the beginning.

And this rebellion here [at the beginning of Ancient Israel], the refusal to walk therein, will lead us to the ultimate conclusion of rejecting the Rest of the Sabbath when The Sunday Law arrives. That is where we are heading with all of this.

THE SABBATH

> "In the days of Samuel, Israel thought that the presence of the ark containing the commandments of God would gain them the victory over the Philistines, whether or not they repented of their wicked works. Just so, in Jeremiah's time,"—

And that is what we are dealing with down here in Jeremiah's time [the end of Ancient Israel].

> —"the Jews believed that the strict observance of the divinely appointed services of the temple would preserve them from the just punishment of their evil course.
>
> "**The same danger exists today** among the people who profess to be the depositaries of God's law."—

In the days of Samuel they thought, "The ark." All they needed was the ark. In the days of Jeremiah, "All we need to do are these temple services."

> —"**The same danger exists today** among the people who profess to be the depositaries of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice."—

I have a bumper sticker on my car that says, "Keep the Ten Commandments. Keep the Sabbath Day. I have the Ten Commandments poster on my wall. I go to church on Sabbath. My neighbors know I go to church on Sabbath, I think. That is going to save me." It is very clear in the Bible that that is not what saves you.

> —"They refuse to be reproved for evil, and charge God's servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep His law to depart from all iniquity. Neglect to repent and obey His word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. **The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity**
>
> "When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry and declared that he should die."—

What was his message?

What was his message down here when they were rebelling against the Sabbath? Because, when he gave that message, that is when they said, "We are going to put you to death."

And, Sister White just said this history is illustrating our history. So, this message of Jeremiah is going to be repeated in our history and, when it is repeated, they are going to put us to death. They are going to put us out of the synagogues. They are going to run our reputation, our characters through the mud.

> —"When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry and declared that he should die. They were boisterous in their denunciations of him, crying: 'Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh,"—

She just now starts talking with Samuel and Jeremiah, and now she just tied Jeremiah's history in with Samuel's at Shiloh, in the context that this is our message today; and, when we give this message, it is going to cause a shaking. All right?

> —"'Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.' Thus was the message of God despised and the servant with whom He entrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophesy deceit." *Testimonies*, volume 4, 166–167.

The message is the message of Shiloh. It is the message of Jerusalem.

Now, Brothers and Sisters, I am going to close off here. I have one more thing to read, but I am going to close off here with something, and it is just going to be a brief illustration.

I am telling you that the people that are understanding this message to be valid, I am giving you a clue. This particular line of study that I am going to put on the board here, you can tell it is full of treasure. There are all kinds of jewels and gold and silver that have not been discovered with this particular line that we are going to put up there.

But for those people that are fighting this message, they are not going to see anything.

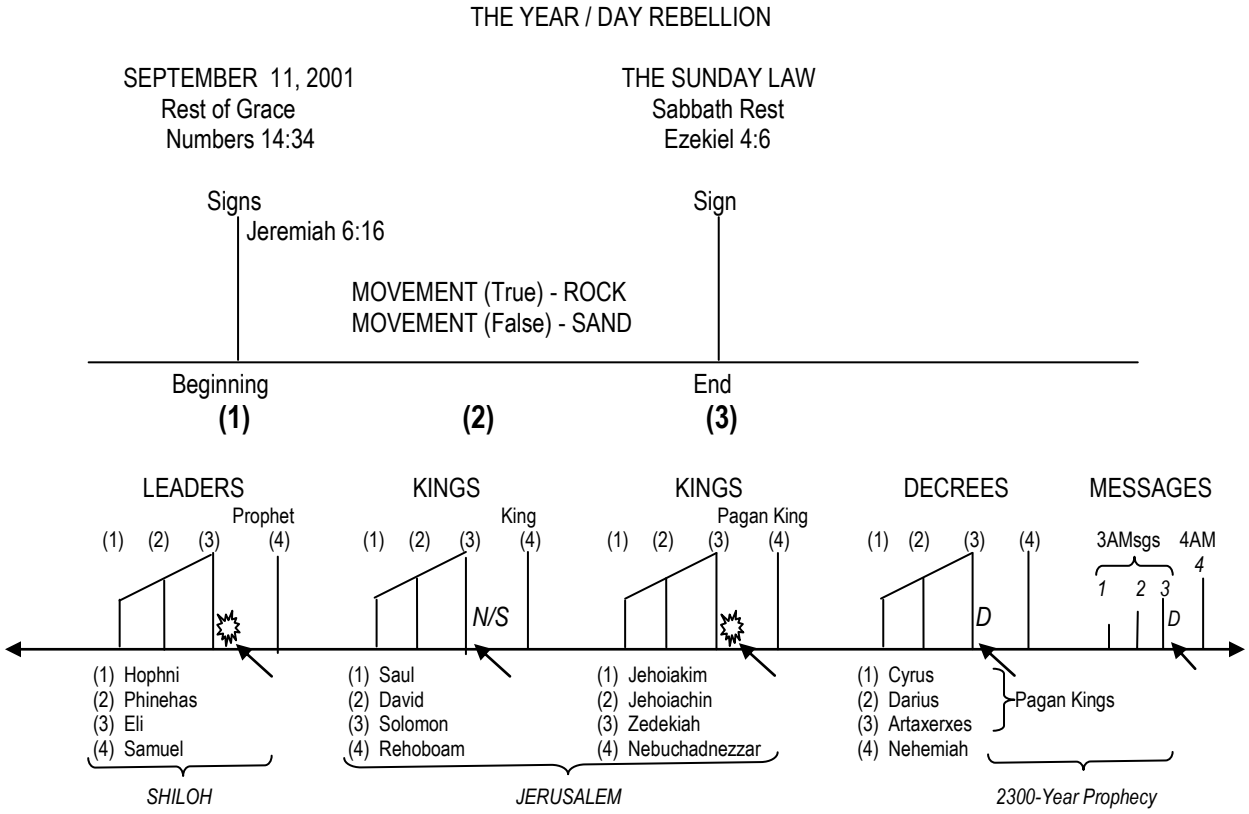


Figure No. 37C.

But, we are dealing with this history, this history of Jeremiah.

In the history of Jeremiah is the history of three kings. (1) Jehoiakim, (2) Jehoiachin, and (3) Zedekiah were all confronted with (4) Nebuchadnezzar; and, Zedekiah is the last of those three kings. And Jerusalem is destroyed, and there is a disappointment because they are carried into Babylon.

And there is another king there who is Nebuchadnezzar.

So this is kings. Here, it is three of God's kings and one Babylonian king; but, Sister White just connected this history with the history of Shiloh.

Now, these are not kings that I am going to put up here in Shiloh, but they are leaders. You have (1) Hophni, (2) Phinehas, and (3) Eli; and, the disappointment is the capturing of the ark. That is typifying The Sunday Law, just like this [the kings] are typifying The Sunday Law, when Babylon conquers Jerusalem, when it takes the Law of God.

And the leaders—these are leaders—these leaders, they are about to be removed. They are about to die.

When? When the Law of God is taken at The Sunday Law. The leadership is about to be removed.

And there is a fourth leader. Who is the fourth leader? (4) Samuel is being raised up.

The Jews did not want to hear this; they did not want to hear what happened in Shiloh was to be repeated.

But, here in Shiloh, what happens? When they came out of Egypt, they placed the tent sanctuary in Shiloh. That is where the tent sanctuary stays until this history.

And after the history of Shiloh, where does the Lord put the tent sanctuary? He puts it in Jerusalem; and, when He does so, he has some leaders.

Who are the leaders? (1) Saul, (2) David, and (3) Solomon; and, Solomon builds the sanctuary. The sanctuary is moving from here in Shiloh to Jerusalem.

What is the disappointment that follows Solomon? The kingdom is divided into North and South. Ten tribes separate: Jeroboam doubles up on Aaron's sin by making two golden calves.

Here, there is another leader. This is (4) Rehoboam. Rehoboam now, the Lord has chosen Jerusalem and Rehoboam is leading in Jerusalem. So, here we have kings; we went from leaders to kings.

And from here, we have three kings, followed by a fourth king. But, what happens here, they go in captivity for 70 years? For 70 years they go into captivity.

And when they come out of captivity, what do you have? You have three Pagan kings: Cyrus, Darius, and Artaxerxes.

The disappointment we have already dealt with in this study. That is Ezra seeing how few people came out of Babylon to do the work; and, then Nehemiah, he gets the Fourth Decree.

Here these Pagan kings are emphasizing decrees than kings; but, this starts what? The 2300-year prophecy.

And these decrees, at the end of the world they end up to be three messages, a disappointment on October 23, 1844.

Before here [the beginning of Ancient Israel], it goes all the way back to Adam and Eve, and it goes forward all the way to the end of the world.

So, when Jeremiah, in this history at the end of Ancient Israel, is rebuking them for rejecting the Sabbath Rest and telling them that the history that prefigures this is the history of Shiloh, he is telling Seventh-day Adventists that at The Sunday Law, when they reject this Sabbath Rest, the leadership of the Seventh-day Adventist Church is going to be set aside.

Why is the leadership of the Seventh-day Adventist Church going to be swept away? Because, in the history of Ancient Israel there are two Movements, a True Movement and a False Movement. This False Movement, this is the fruition of the Mystery of Iniquity. We are not dealing with that here; we are going to close here.

THE OMEGA APOSTASY

I want you to see something. The rejection of the Rest of Grace, here, for Adventism, this is the Old Paths. This is Jeremiah 6:16; and, in regard to this, the Rest, the specific doctrinal Rest that is being rejected is the 2520, which is the doctrine of the Resting of the Land every seventh year.

When you get to the end of Adventism when the Lord is cleansing the temple of Adventism and you come to The Sunday Law, those Adventists that have rejected the Old Paths

are going to receive the mark of the beast. This is the story of Shiloh. This is the story of Zedekiah.

But, in this history there are two Movements. The True Movement is building on the Rock. The False Movement is building on the Sand.

Sister White says the truths on the 1843 Chart are the Rock of Ages, with a capital "R."

Notice this final quote, *Selected Messages,* book 1, beginning at page 204:

> "In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time."—

What sentiments is she talking about? Pantheism.

Where are they coming from? They are coming for Kellogg, leader of the health work.

Why has Kellogg gotten turned sideways to the message? What made Kellogg get out of the way for Adventism? What was it that just really irritated him and sent him in the wrong direction? It was that Sister White says that the Third Angel's Message is to be connected with the health work and that the pastors who were preaching the Gospel should be preaching the health message the same way, and Kellogg knew it and he knew that the pastors were not doing it. He was frustrated beyond end over that situation. It was over the health message; that is what turned Kellogg sideways.

When did the health message arrive? 1863, the same year that they introduced the Chart that they think is the true chart. (We will deal with that later.)

> —"I was shown a platform, braced by solid timbers—the truths of the Word of God."—

The platform is the truths of God's Word.

> —"Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this **platform**. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This **foundation**"—*THIS FOUNDATION [INDICATING THE 1843 CHART]*—"was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present **doctrines that deny**"—*WHAT?*

The beginning of our confidence!

> —"**that deny the past experience of the people of God**? The time has come to take decided action.'
>
> "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as **the pillars** of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded."—*HAVE BEEN DISCARDED!*—"Our religion would be changed."—

If you are going to be an ordained pastor in the Adventist Church now, you need to take the techniques of Jesuitism, Spiritual Formation, "Our religion would be changed."

> —"The fundamental principles that have sustained the work for the last fifty years would be accounted as error."—

Type my name in, type other messengers' of this message names in on the website, and you will get taken to websites where very famous men in Adventism are saying that what we are teaching is error.

> —"A new organization would be established. Books of a new order would be written."—

Beginning in 1919 with W. W. Prescott's *The Doctrine of Christ.*

> —"A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work."—

That is the plan now of the General Conference. They are entering into—what?—50 or 60 cities, is it? They are going to take the health message and the Gospel into these cities by 2015. This work is underway, Brothers and Sisters.

> —"The founders of this system would go into the cities, and do a wonderful work. **The Sabbath of course**,"—

"The Sabbath of course," would do what? Is that not the rebellion at the end? It is the Sabbath rebellion. This False Movement, it leads to the Sabbath rebellion at The Sunday Law. It leads to the rejection of the Sabbath Rest.

> —"**The Sabbath of course would be lightly regarded**, as also the God who created it. Nothing would be allowed to stand in the way of the new movement."—

"Nothing would be allowed to stand in the way of the new movement." Much could be said about that.

> —"The leaders would teach that virtue is better than vice, but God being removed,"—

'You need to be a good person; you need to be a good person, on your own strength; because, God is removed.

> —"but God being removed, they would place their dependence on human power, which, without God, is worthless. **Their foundation would be built on the sand, and storm and tempest would sweep away the structure**."—

What is the storm and tempest of Bible prophecy? It is The Sunday Law.

And this Movement, this Movement that has been prefigured by Shiloh and Zedekiah gets swept away by the storm of The Sunday Law.

> —"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" *Selected Messages*, book 1, 204–205.

Shall we pray?

Benediction: Heavenly Father, we want to build the foundation, the building upon the Rock. We do not want to be swept away when this storm arrives. We see it from the beginning and the end of Ancient Israel that you were looking forward to our time, to give us fair warning that our rebellion would parallel the rebellion of Ancient Israel and it has to do with our unwillingness to walk in the Old Paths and receive the Rests, in our unwillingness to allow the sanctification process that is symbolized by genuine Sabbath observance to take place in our lives. We ask that you would bless these presentations, that in some way they can be used to further your work on Planet Earth, that they can be used to pull some out of the fire before it is too late and that they can be used to better prepare those people that are believing these things to have a clear and concise witness as they interact with the lost House of Israel as it approaches the storm that is about to sweep away this false structure that has been erected. We ask a blessing upon the rest of this day, a blessing upon the work that we are doing here with the DVDs and with the LiveStreaming. We thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #20

Part Two: LINE UPON LINE

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning to consider your Word. We want the presence of your Holy Spirit in our hearts and in our minds and we ask that you grant that presence, that you would fill this room with holy angels that we might have the atmosphere of Heaven here among us. We want to understand the parallel between the beginning and the ending rebellion of Ancient Israel and the time period that we are living in now with modern Israel. We ask that you would give us the discernment to recognize this message in a way that brings conviction to our hearts and gives us the ability to share these things as we come in contact with those around us. We ask forgiveness of our sins as we start this day with you, and we ask that you prepare our hearts and minds to receive this message and that you would hide me behind your cross and let the words spoken be from your throne room and not from a human being. Please pour down the Latter Rain through the golden pipes into our vessels now, we ask in Jesus's name. Amen.

BROTHER PIPPENGER: Yesterday we spent time looking at the fact that the year-day principle that we use when we are sharing the Advent message with non-Adventists, when we introduce to them the time prophecies, the year-day principle is found two places in the Scriptures that we refer to, Numbers 14:34 and Ezekiel 4:6.

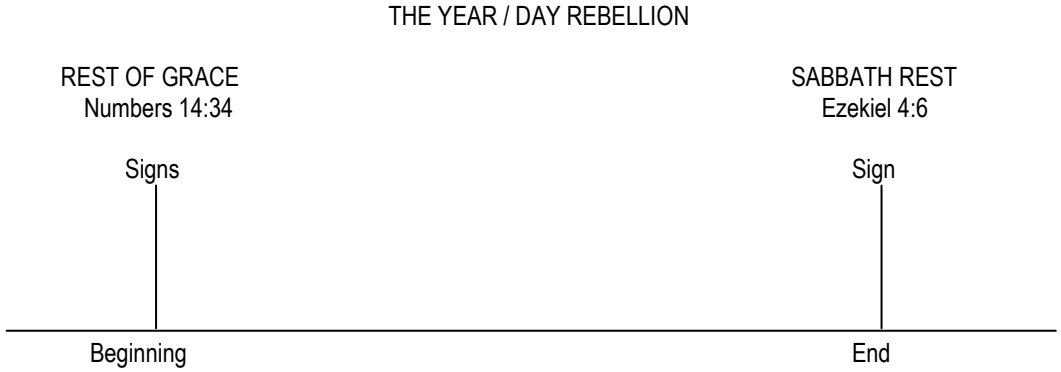


Figure No. 38A.

In both of those histories where the year-day principle is recorded, it is a history of a rebellion of Ancient Israel. In both of those histories they are rejecting signs or a sign.

Here at the beginning of Ancient Israel they are rejecting the signs that were done in Egypt as they were leaving Egypt.

Here at the end of Ancient Israel they are rejecting the sign of the parables, the prophecies of Ezekiel. So, they are rejecting a sign.

But, they are also rejecting types of Rests. Here at the beginning, they were rejecting entering into the Promised Land, which Sister White defines for us nicely as the Rest of Grace

which Paul deals with in Hebrews 3 and 4. And at the end of Ancient Israel, in the time period of Zedekiah, they were rejecting the Sabbath Rest.

So, at the beginning of Ancient Israel, rejecting a Rest, a sign; and, in this rebellion we see the year-day principle. At the end of Ancient Israel, rejecting a Rest, a sign; the rebellion of Ancient Israel; and they are carried into captivity by Nebuchadnezzar.

SABBATHS ARE SYMBOLIC

We want to now focus on our history and remind ourselves that we did a lot of advance work for this. We know that all the reform lines parallel one another; and, there is always a message that comes when the Time of the End arrives; and a prophetic message is unsealed. The prophetic message relates to the generation that it is unsealed in.

And as the message goes through history, it comes to a point in time when it is empowered, and the empowerment of that message, the empowerment of the prophetic message that will be the Everlasting Gospel for that generation that produces two classes of worshippers. The empowerment is marked when a Divine Symbol descends.

With the Lord confronting Moses on circumcision in that Reform Movement, it was Michael the Archangel confronting Cyrus and Satan in that Reform Movement. In the Millerite Reform Movement, it was the Mighty Angel of Revelation 10, which is no less a personage than Jesus Christ; and, in the Reform Movement of John the Baptist and Christ, it was at Christ's baptism when the Holy Spirit comes down in the shape of a dove.

Once that history starts, the empowerment of the message, we see a three-step process which is the accomplishment of the Everlasting Gospel: three tests, that if you do not pass the first test, you are not involved with the second; if you do not pass the second, then you are not there for the third. And it is at the third test in each of these histories where the door closes, where probation closes.

So, we have looked enough at these things and at our history to know that the third test for Seventh-day Adventists, when the Lord cleanses the temple of Adventism, is The Sunday Law in the United States; activity of the Protestants in the United States is the third test.

And, the first test is the empowerment of the Third Angel's Message that begins on September 11, 2001, with the restraint of Islam, just as the First Angel's Message was empowered at the time of the Millerites with the restraint of Islam.

When we see the empowerment of the message in each of these histories, then we see a foundational work. This is where the foundations are laid, and this is a truth that the Bible is very specific that we need to be studying; because, in Isaiah 58:12 it says, "And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; . . . ." And the way that those foundations are raised up is they are raised up to the understanding of God's people so that they will be able to recognize that at this point in their history there is a foundational work. And, of course, we have spent a great deal of time so far showing that the Foundations of Adventism are the truths represented on this 1843 Chart, which Sister White calls the Rock of Ages.

So, in our history here at the end of the world, we are suggesting that the foundational work that will be accomplished is the foundational work found in Jeremiah 6, verses 16 and 17. We will read this as we begin, Jeremiah 6:16, 17.

And more than once we have read a passage from the Spirit of Prophecy where Sister White plainly teaches that the Old Paths here in verse 16 of Jeremiah 6 are the Foundations that

were laid at the beginning of our work, these Foundations [indicating the 1843 Chart.] These are the Old Paths.

Verse 16 of Jeremiah 6 says,

> "[16]Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls."—

So we are saying these Old Paths is where we find rest; but, we are saying that Ancient Israel has told us that the rebellion of God's people is a rebellion against a Rest. Here is the Rest of Grace and there is the Sabbath Rest; and, the Old Paths are a type of rest, which we have already defined as the Latter Rain.

> —"and ye shall find rest for your souls. But they said, We will not walk therein."—

There is a class in Adventism that will not walk in the Old Paths. They will reject the Latter Rain.

And then in verse 17 it says,

> —"[17]Also I set watchmen over you,"—

When? When the Lord returns His people to the Old Paths, He will establish watchmen in Adventism.

> —"[17]Also I set watchmen over you, *saying,* Hearken to the sound of the trumpet.—

And the trumpet at the end of the world in the time of the Latter Rain is the Seventh Trumpet, the Third Woe.

> —"Hearken to the sound of the trumpet. But they said, We will not hearken." Jeremiah 6:16-17 (KJV).

"We will not hearken to the message," that on September 11, 2001, Islam was restrained in the Third Woe.

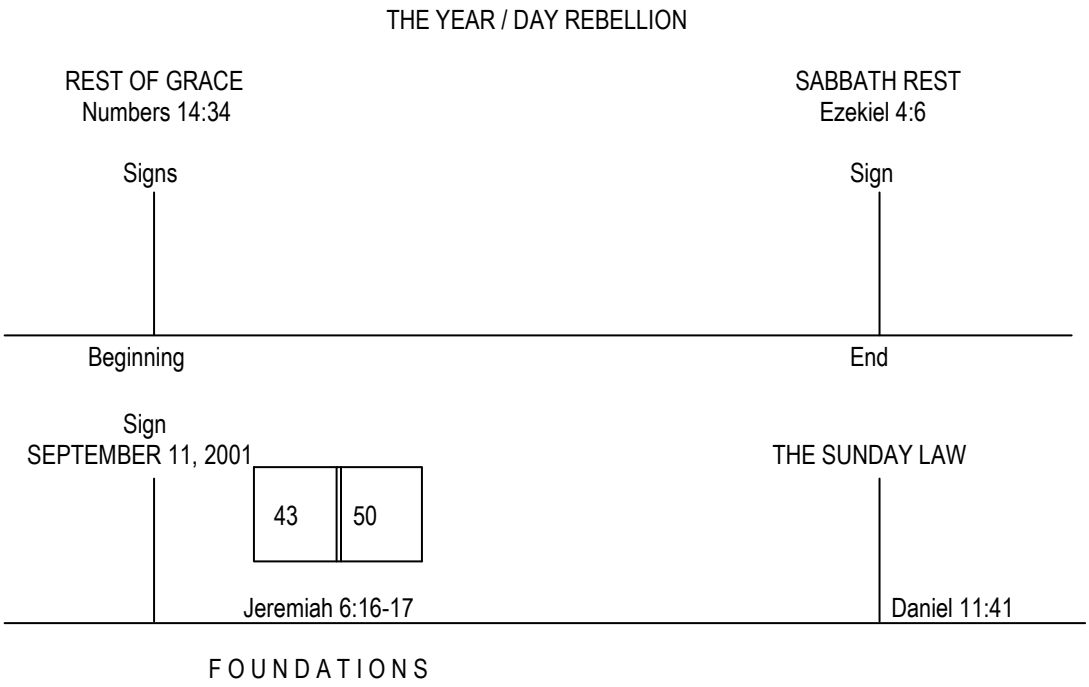


Figure No. 38B.

That trumpet message arrived in this history. Just like on August 11, 1840, Islam was restrained; and, the sounding of the Sixth Trumpet in that history prepared the way for the ushering in of the Day of Atonement.

So, this is the foundational work: it is a return to these truths [as reflected on the 1843 Chart], these tables [as reflected on both the 1843 and 1850 Charts]; the understanding of Islam. There is a special Rest that is going to be rejected in this history, and this is what we want to look at today.

In your notes:

EXODUS 31:13; EXODUS 20:10-11

Exodus 31:13 is your first Biblical reference in your notes. Exodus 31:13 says,

> "[13]Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that *ye* may know that I *am* the LORD that doeth sanctify you." Exodus 31:13 (KJV).

And, in Exodus 20:10-11, it says,

> "[10]But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, you, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: [11]For *in* six days the LORD made heaven and earth, the sea, and all that in them *is,* and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." Exodus 20:10-11 (KJV).

So, what I want you to see is that in Exodus 31:13 it says the sabbaths are a sign, in the plural. The seventh-day Sabbath is a sign; but, there is more than the seventh-day Sabbath in the Scriptures, and any sabbath in the Scriptures is a sign and we want to mark that because we are going to look at a Sabbath Rest this morning that is not the seventh-day Sabbath and we want to mark it as a sign; because, whatever it is as a sign, it is paralleling the rejection of the signs here at the beginning of Ancient Israel, and the sign here with the prophetic illustration with Ezekiel.

The prophetic illustration is a sign, and the miracles that were done as the children of Israel were brought out of Egypt were signs.

And in this, our history, we are going to deal with the fact that sabbaths in the plural are a sign.

In your notes you will see the definition of *Sign,* and under that the definition of *Symbol and Symbolically; Sign* and *Symbol,* interchangeable.

> **SIGN—H226**: (in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag*, *beacon*, *monument*, *omen*, *prodigy*, *evidence*, etc.:—mark, miracle, (en-) sign, token.
> **SYMBOL**, n. [L. symbolum; Gr. with, and to throw; to compare.] 1. The sign or representation of any moral thing by the images or properties of natural things. *Webster's 1828 Dictionary*.
> **SYMBOLICALLY**, adv. By representation or resemblance of properties; **by signs**; typically. *Webster's 1828 Dictionary*.

The sabbaths are symbols; they are signs.

A DAY FOR A YEAR

THE SEVENTH YEAR

Okay. We have just read Exodus 20; but, in Exodus 23, verses 10 through 12, we will see a different type of sabbath than the seventh-day Sabbath. Exodus 23:10-12 says,

> "[10]And six years thou shalt sow thy land, and shalt gather in the fruits thereof: [11]But the **seventh *year*** thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* thy oliveyard. [12]Six days thou shalt do thy work, and on the **seventh day** thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." Exodus 23:10-12 (KJV).

Here in these couple of verses you see Moses, you see the Holy Spirit paralleling a rest of the seventh year with a rest of the seventh day; and, this is an illustration of the year-day principle. That seventh-day rest is represented in the seventh-year rest: a day for a year.

The first place that we see this principle of the year-day principle is in Genesis 29:27-28, speaking of Jacob.

> "[27]Fulfil her **week**, and we will give thee this also for the service which thou shalt serve with me yet **seven other years**. [28]And Jacob did so, and fulfilled her **week**: and he gave him Rachel his daughter to wife also." Genesis 29:27-28 (KJV).

So, what is this story about? It is about Jacob being deceived by Laban in terms that he thought he was going to be allowed to marry Rachel, but he was tricked into marrying Leah.

He had served for seven years for Leah to start off and then another seven years for Rachel, but what is the seven years expressed as here in this passage?

FROM THE AUDIENCE: A week.

BROTHER PIPPENGER: A week. This is the year-day principle.

And it is worth noting for those of you that might not have looked at the 2520 that when it comes to the 2520 against Ancient Israel, there was a 2520 time prophecy levied against the Northern kingdom of Israel and a 2520 judgment that was leveled against the Southern kingdom of Judah. But, Judah and Israel are the descendants of Jacob; so, right from the beginning of Jacob you have in his marriage to Leah and Rachel the fact that he served, he was in servitude, for 2520 days in order to obtain Rachel and 2520 days in order to obtain Leah. So, you have both 2520s for both lineages of Jacob represented right there in the beginning story.

THE SABBATH OF THE LORD

Now, I am certain that William Shea, a theologian of Adventism, is not in agreement with the message we teach because he is dead wrong on what he teaches on the Daily; and, if you are dead wrong on the Daily it virtually makes it impossible for you to understand the truths that the Lion of the Tribe of Judah now [is giving His people] because the Daily is one of the foundational truths, right here [referencing the 1843 Chart]. If you have accepted the method of Biblical interpretation that William Shea employs, you have closed your door of understanding in terms of being able to recognize the truth that comes out of the Bible when you are using William Miller's Rules of proof-texting.

But, nevertheless, William Shea has put in the record that where the year-day principle is first marked in the Bible—and I am not so sure that he emphasizes that strongly that it is in the first place of the Bible, but he deals with it—is in Leviticus 25. And his logic is based upon comparing Exodus 20, the seventh-day Sabbath commandment with Leviticus 25. And I am using him just as a point of reference, because someone that is opposed to this message has identified for those of us that are understanding this message that Leviticus 25 is introducing for the first place in the Scriptures before Numbers, before Ezekiel, the year-day principle of Bible prophecy. And Leviticus 25 is introducing the 2520 of Bible prophecy.

So, as we read through Exodus 20:8-11 in your notes, I have the word *seventh* that we are going to read in here, I have the *Strong's* numbering of it in there for us.

And, William Shea is careful to go through this to show that the words that Moses uses in the Sabbath commandment here and the words that Moses uses in Leviticus 25 with the sabbath resting of the land are the same words. You see *seventh,* it is the same word *seventh;* but, it is also the same structure. So, we want to put this in place.

Exodus 20:8-11 says,

> "[8]Remember the sabbath day, to keep it holy. [9]Six days shalt thou labour, and do all thy work: [10]But the seventh"—*STRONG'S CONCORDANCE* **H7637**—"day *is* **the sabbath of the LORD** thy God: *in it* thou shalt not do any work, thou, nor thy son,

nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: [11]For *in* six days the Lord made heaven and earth, the sea, and all that in them *is,* and **rested the** seventh"—*IBID* **H7637—day**: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:8–11 (KJV).

Structurally, this lines up with the statute of letting the land rest every seventh year that is noted in Leviticus 25:1-7.

THE SABBATH OF THE LAND

Leviticus 25:1-7 says,

"[1]And the LORD spake unto Moses in mount Sinai, saying, [2]Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. [3]Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; [4]But in the **seventh**"—*IBID* **H7637—**"**year** shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. [5]That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is **a year of rest** unto the land. [6]And the **sabbath of the land** shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, [7]And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat." Leviticus 25:1–7 (KJV).

So, you can see the parallel counsel of the land resting with the seventh-day Sabbath.

And I am only highlighting the word *seventh;* but, all the words that parallel each other in the Sabbath commandment and the land resting statute are the same words.

So, when you place these two together as William Shea does, you are seeing that Leviticus 25 is setting forth the year, and the Sabbath commandment setting forth the day; therefore, Leviticus 25 is the first place where the year-day principle is marked in the Scriptures, although we have read from Genesis where we can see it before that, and in Exodus where we can see it. This is where Shea makes his case, and we agree with him on this.

A SABBATH YEAR

Is it okay to call a year a Sabbath? Of course it is, and Sister White says in *Manuscript Releases,* volume 6, page 394,

"Special laws were given to the Israelites in regard to the tilling of the soil. [Leviticus 25:1–7, quoted.]

"These laws seem peculiar to those who have not known God's statutes; but the Lord knew better than man what arrangements to make with His people. These laws were written down, and **the seventh year** after they settled in Canaan was to be **a Sabbath year**." *Manuscript Releases*, volume 6, 394.

A DAY FOR A YEAR

So, it is a Sabbath day, a Sabbath year: day-year principle.

What we need to do in order to make our case is show a connection now between the Sabbath year and the 2520. If the 2520 is based upon or premised upon the Sabbath year, then the 2520 time prophecy is based upon the year-day principle; and, if it is a valid time prophecy, and it is, then to be rejecting the 2520 is to be rejecting a rest, not a seventh-day Sabbath Rest, but a rest, nevertheless.

You can see there,

> The Sabbath Commandment—"rested the **seventh**[H7637] day"
> The Year of Rest Statute—"the **seventh** [H7637] **year"**

And you can see there the Sabbath Commandment and the Year of Rest statute are the same words for *seventh.*

Now, I am certainly not a grammatical scholar. I didn't [really deal with grammar at this level] until I started to wrap my mind around Leviticus 25 and 26. I had no idea that there were even ordinal and cardinal numbers; and, we are going to deal with ordinal and cardinal numbers and my expertise on these numbers is no doubt limited. There may be many types of numbers, but the two types of numbers that we want to address here is an ordinal number and a cardinal number. And an *ordinal number* is a number that is used to show position in a sequence of numbers: 1, 2, 3, 4, 5, 6, 7, all those numbers are ordinal numbers because they are in order. The number 2 precedes the number 3 and follows the number 1. The number 4 precedes 5 and follows the number 3. There is an order. They are ordinal numbers.

Whereas, a cardinal number is a number that may show its place in the order but it is emphasizing quantity. When you see it, it is representing a quantity.

Why do we need to understand this? We need to understand this because we are going to consider now the word that is translated as *seventh-day* and *seventh year* in the Sabbath Commandment and in the land resting statute in Leviticus 25. We want to know what this seventh-day and this seventh year is. Is it simply an ordinal number showing that it is the seventh year that precedes the eighth year and follows the sixth year, or is it a cardinal number? Because, if it is a cardinal number, then it is symbolic because that is what a cardinal number is. A cardinal number represents a quantity. It is a symbol.

Therefore, if it is a cardinal number, it is a sign; and, as a sign it is a symbol. As a symbol then when you address a cardinal number, as a student of prophecy you need to determine what it represents based upon the context. It is like any other symbol in prophecy.

So, if you go to *Strong's Concordance,* this number if H7637, and it says,

> **SEVENTH: H7637—Ordinal** from **H7657**; *seventh:* - seventh (time).

Now, Brothers and Sisters, there are lots of us in Adventism that have not taken the time to buy a concordance; so, we are not familiar with concordances. But, Sister White endorsed William Miller's method of studying the Bible, and what was it that William Miller used to study the Bible? A Bible and a concordance. And she says that the people that give the Third Angel's Message will be operating upon the same plan adopted by Father Miller. So, we should become familiar with concordances.

In fact, someone went to visit William Miler's home shortly, I think, after he was dead—it was after that timeframe—and they were wanting to go in his study and see his library; so, his

daughter let them in to see William Miller's study to show them his library. And the person looked around and there in the northeast corner of the room was a Bible and a concordance, and the person said, "Well, where is this library?"

And she said, "That is his library."

So, if you are going to follow those—

FROM THE AUDIENCE: You said in the northeast corner?

BROTHER PIPPENGER: Yes, it was in the northeast corner; but, I was not going to comment on that, but that is the fact.

If you are going to follow Miller's Rules of study, then you have to have a concordance. And when you go to your typical concordance and you look up the number, it will say, "This word is this number," and then oftentimes it will say, "from," and it is telling you it is derived from an original word.

My wife's name is Katherine. A lot of people call her Kathy; but, sometimes I call her Kath, and other things (laughter).

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, from the word *Katherine,* that is the original one. But if you looked up *Kath* in a concordance, which you would not find, it would say, you know, "From *Kathy."* And when you looked up *Kathy,* it would say, "from Katherine."

> **SEVENTH: H7637—Ordinal** from **H7657**; *seventh:* - seventh (time).
> **H7657: Multiple of H7651**; *seventy:*—seventy, threescore and ten (+ -teen).

So, when you look up H7637 for the word that is translated seventh day and seventh year in the Commandments and in the statutes, it says, from H7657. So, you have got to go to H7657 to see where this begins.

And in H7657 it says, a multiple of H7651; so, you go to H7651. And a *multiple,* what they mean by a *multiple* is we are dealing with the word *seven.* So, when it comes to *seven,* there will be multiples of *seven;* i.e., seventieth, seven hundred, seven thousand. So, this *seventh* is a multiple from H7651.

So, you have got to go to H7651 to step back down further in your understanding, and it says,

> **H7651: From H7650**; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:— (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

So, the word translated as seventh day and seventh year, it is an ordinal number; but, it comes from a cardinal number. It comes from a symbolic number, which means when you get down into the level of understanding that you need to as a student of prophecy, you need to understand that this word *seven* in both the Sabbath Commandment and the statute of the land resting, it is to be related to as a symbolic number.

So, H7651 comes from H7650. H7650 says,

> **H7650:** A primitive root; properly to *be complete*, but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a

declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

A DENOMINATIVE

There is another thing that you have to look up, a *denominative.* What is a *denominative* word?

Well, on the bottom of your notes, it says

> Denominative: **1.** (Linguistics) giving or **constituting a name**; naming **2.** (Linguistics / Grammar) a. (of a word other than a noun) formed from or having the same form as a noun **b.** (as noun) the verb "to mushroom"' is a denominative *Collins English Dictionary—Complete and Unabridged* © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003.

Okay. So, you put a name on it; **you put a name on it**.

Let me put a name on it, and I hope this is valid, with my lack of understanding with numbers: a *baker's do e n.* What is a *baker's do en?* Thirteen. See, it is a name that symbolizes an amount of numbers.

And I use *baker's do en* to recognize that it is different than a *dozen.* What is a *dozen?* Twelve.

A *baker's do e n* is thirteen.

So, we have put a name on *baker's do en*. It is a denominative; but, it is a symbol. It is symbolic. When you say *baker's do en,* it does not mean that it is the 13th that precedes the 14th and follows the 12th. It is a symbol of 13.

And that is what we are dealing here with this *seven.* It is a symbol.

So, therefore, when you are going to study out this word that is translated as *seven times* in Leviticus 26 because where you see the punishment of *seven times* listed four times in Leviticus 26, it is the same word as the seventh year the land resting in the statute and the seventh day of being the Sabbath of Rest.

And, we have already seen that the Sabbaths of the Lord are signs, which are symbols. This word *seven* is a symbol. It is not a word that is to be defined by its numerical analysis. It has to be defined prophetically.

A CARDINAL NUMBER

Okay. Notice under "A Cardinal Number." I am sure that I am not very clear on this, and I have presented this more than once but I have no expertise in virtually anything; but, language and numbers, definitely not.

> "Cardinal number: A number (such as *1, 2,* or *3*) used in counting to indicate quantity **but not order**."—

That is a cardinal number, and this number *seven* is a cardinal number.

> —"When using number words, it is important to keep the difference between **cardinal numbers** and **ordinal** numbers in mind. . . .

> "The **ordinal** numbers, on the other hand, are position numbers. They correspond to the cardinal numbers but **indicate position in relation to other numbers**. . . . *About.com.grammar and compostion.*

Back to the second paragraph,

> —"When using number words, it is important to keep the difference between **cardinal numbers** and **ordinal** numbers in mind. Cardinal numbers are counting numbers. **They express absolute number without any implication of position** . . .
>
> "The **ordinal** numbers, on the other hand, are position numbers. They correspond to the cardinal numbers but **indicate position in relation to other numbers**. . . . *About.com.grammar and compostion.*

But what we are dealing with is the word *seven.* It is a multiple of a word that is a cardinal, a primitive cardinal word. It is a symbol.

And you will see that the people that are fighting against these truths, the people in Adventism that are fighting against the 2520, they will tell you that the Hebrew in Leviticus 26 does not justify a symbolic application of 2520 years associated with the word that is translated as *seven times.* And in telling you that, they are hoping that you will not fulfill your responsibility as a student to go test what their claims are making about the Hebrew; because, the Hebrew demands that you relate to this word as a symbolic number, in direct contradiction with what they teach.

SABBATHS, TIMES AND YEARS (A CARDINAL NUMBER)

LEVITICUS 25:8

And thou shalt number seven [H7651] sabbaths of years unto thee,
seven [H7651] times
seven [H7651] years; and the space of the
seven [H7651] sabbaths of years shall be unto thee forty and nine years.

So, we have read Leviticus 25, verses 1 through 7, where the statute is set forth; but, we want to now take it one step further to Leviticus 25:8. The statute is that every seventh year you are to let the land rest; but, it is broader than that because this cycle of every seventh year,

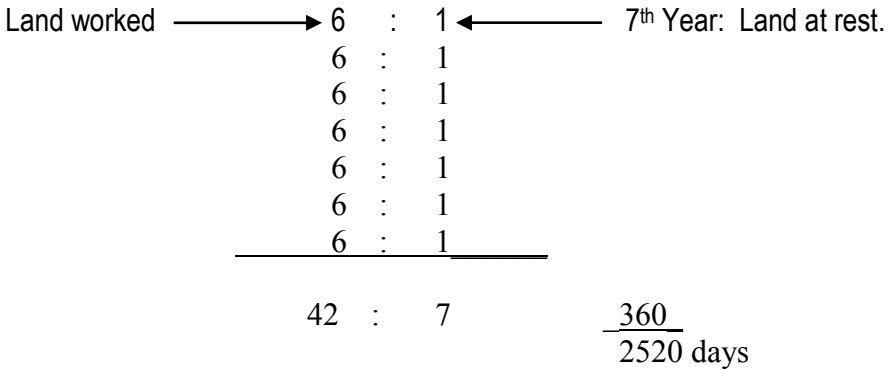


Figure No. 39.

this is the seventh year; and this is the land being worked for six years and it is resting this seventh year, here upon the board [Figure No. 39]. But, this cycle of seven years is to be repeated seven times.

Okay. Notice verse 8:

> "[8]And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." Leviticus 25:8 (KJV).

Now, first off, before we deal with this verse a little bit deeper than where we are at now, I want you to notice the word that is translated as *seven* four times in this verse. It says "seven sabbaths," "seven times," "seven years," and "seven sabbaths." This word that is translated as *seven* is the same word essentially that is translated as *seventh day* in the Sabbath Commandment and as *seventh year* in the land resting in the statute. It is H7651. It is the very same word.

So, when Leviticus 25:1-7 says that in the seventh year you are to let the land rest, we know that this number *seven* is a cardinal number. It is a symbol. But, this very same number, this very same word is what Moses uses in verse 8. And he says, "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years."

And I have this broken down for us up here on the board [see Figure No. 39 above]. This is seven cycles of the statute of letting the land rest the seventh year.

The reason I have it broken down like this is that I want to make a total down here. 7×6, you work the land for six years and you do this seven times, and you work the land for a total of 42 years in this 49-year cycle.

And if you let the land rest every seventh year in this 49-year cycle that is being addressed here in verse 8, then you will have a total of seven years in that cycle where the land was to rest, which would be 7 in total.

And in a Biblical year you would have 360 days. So, if you have 7 years of 360 days, then the amount of days that the land would rest in this 49-year cycle would be 2520 days. Okay? And that is not a coincidence or an accident.

THE 2520—SEVEN TIMES

LEVITICUS 26:18, 21, 24, 28

When you get to Leviticus 26, which is the focus of a controversy in Adventism here, in Leviticus 26 William Miller, right up here [pointing to the upper right-hand corner of the 1843 Chart], he says, "Leviticus 26:28-34." Let us read Leviticus 26:28-34. Verse 28 says,

> "[28]Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins."—

All right. This Hebrew word that is translated as *seven times* here is actually one word. There are not two words. But it is the same word that is translated as *seven*th in the Sabbath Commandment and translated as *seventh* in the statute letting the land rest in the seventh year. It

is the same word that is in Leviticus 25:8: *seven sabbaths, seven times, seven years, seven sabbaths*. The same word.

And when you get to verse 28, that word is translated as "*seven times* for your sins," in agreement with the definition of the word that it is a cardinal number, and it is emphasizing an amount, a quantity, a complete amount, as defined in the *Strong's Concordance.*

Verse 29 says,

> —"[29]And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. [30]And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. [31]And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. [32]And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. [33]And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. [34]Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths." Leviticus 26:28-34 (KJV).

So, these are the verses, Leviticus 26:28-34, that Miller derives the 2520-year time prophecy from. He sees this *seven times* in verse 28 as 7 years with 12 months in each year equals 84 months. And this is what he has here [indicating the upper right-hand corner of the 1843 Chart], 84 months. And there are 30 days in a Biblical month, so, 30 × 84 months is 2520 days. He derives it from this passage.

And this, of course, is what the controversy is on this particular subject here. And the Hebrew scholars in Adventism say it is incorrect for Miller to take this passage and derive a numerical conclusion from it.

But, you know something? It is not incorrect to do so. I can show you a prophet that did so.

Keep your finger in Leviticus 26. Go to 2 Chronicles 36—it is not in your notes—2 Chronicles 36.

You know, there are several places where the 70 years of captivity of Ancient Israel in Ancient Babylon are specifically addressed in the Scriptures: Daniel 9:2 addresses it; Jeremiah addresses it a couple of times; Zechariah addresses it specifically; but, so also does Ezra in 2 Chronicles 36:21. Verse 21 of 2 Chronicles 36; and he is dealing with the end of Ancient Israel in terms of Jehoiakim, Jehoiachin, and Zedekiah. If you read this chapter he mentions all these kings being conquered by Nebuchadnezzar. But then in verse 21 he is going to describe for us why this takes place and deals with the 70 years.

He says,

> "[21]To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." 2 Chronicles 36:21 (KJV).

But, do you notice what Ezra is saying the 70 years represent? It represents how long the land is going to rest in order to make up for the sabbaths that Israel did not allow it to rest.

Okay. Jeremiah says that the land is going to rest 70 years in order to catch up with all the sabbaths that it was desecrated, prior to the 70 years. It is not talking about a seventh-day Sabbath; he is talking about the land resting.

Where is it that Ezra derives this thought about the land resting? Well, that is right where William Miller gets the 2520, and verse 34 of Leviticus 26 says, "and then shall the land enjoy its rest." So, Ezra is tying this together in verse 21 of 2 Chronicles 36; and, what he is saying is that the 70 years' captivity, that the 70 years are meted out because they spent a whole great long period of time desecrating this statute of not letting the land rest every seventh year.

So, these 70 years of sabbaths, if you want to know how they were desecrating this statute before they were carried into Babylon for 70 years, you simply multiply 7 (that is the year that the land would rest) × 70, and you come to 490 years.

See, when Zedekiah was carried away captive to Babylon, it was at the end of 490 years of probationary time and it is prefiguring the 490 years of probationary time that concluded with the stoning of Stephen.

But, my point is not so much that here. It is that Ezra took Leviticus 26:28-34, just like William Miller did, and he derived a mathematical and numerical application. He saw in it the year-day principle of Bible prophecy, and I have more confidence in Ezra's understanding of the Hebrew than I do the modern theologians. Ezra spoke the Hebrew and he was inspired: '. . . holy men . . . spake as they were moved by the Holy Ghost.' (2 Peter 1:21)"

So, for William Miller to derive a numerical application from these passages is in agreement with Ezra the prophet.

Okay. So, what are we saying here?

If you would, go back to your notes, in Leviticus 25:8, this word that we are dealing with, this word that is a symbol, that is a sign, this word that is translated as *seven times, seven sabbaths, seven years,* and *seven sabbaths of years,* is setting forth the statute.

Okay. Leviticus 25 is the statutes of letting the land rest; it is the statutes of the jubilee.

And in chapter 26 of Leviticus, beginning in verse 1, I want to show you something.

Leviticus 25 is setting forth the statutes: "Here are the rules that you need to keep in terms of letting the land rest."

And, thankfully, William Shea has put it in the record for us that this statute of the land resting here in chapter 25 is nothing more or less the first place that you will find the year-day principle placed in the Bible, when you compare it with the Sabbath Commandment. So, Leviticus 25 is the year-day principle of Bible prophecy. Leviticus 25 is the year-day principle, and when we see the year-day principle set forth in Numbers 14:34 and in Ezekiel 4:6, we see that it is brought to light in a rebellion of God's people against a rest, **against a rest**.

Okay. The 2520, in connection with the land resting, is a rest. To rebel against the 2520 . . . hmm.

So, when you get to chapter 26 of Leviticus, the statute has been set forth and now Moses is going to tell God's people, "If you keep this statute, you are going to be blessed; but, if you break this statute you are going to be cursed." Notice verse 1, here is where the conclusion of the statutes is made, concluding in verse 1.

> "[1]Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God. [2]Ye shall keep my sabbaths,"—*IN THE PLURAL*—"and reverence my sanctuary: I *am* the LORD.

> "[3]If ye walk in my statutes, and keep my commandments, and do them; [4]Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. [5]And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safety. [6]And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. [7]And ye shall chase your enemies, and they shall fall before you by the sword. [8]And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. [9]For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. [10]And ye shall eat old store, and bring forth the old because of the new. [11]And I will set my tabernacle among you: and my soul shall not abhor you. [12]And I will walk among you, and will be your God, and ye shall be my people. [13]I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.
>
> "[14]But . . . ."—

"There is a blessing if you keep these statutes of letting the land rest every seventh year; But," in verse 14,

> —"[14]But if ye will not hearken unto me, and will not do all these commandments; [15]And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant: . . . ." Leviticus 26:1-14 (KJV).

And then He begins to set forth the curses.

THE QUARREL OF MY COVENANT

In fact, this whole series of curses if you break the covenant can be summarized in verse 25. At least I like the way it is summarized in chapter 26, verse 25.

> "[25]And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: . . . ." Leviticus 26:25 (KJV).

This is the quarrel of His covenant.

So, now there is going to be in the curses set forth by Moses if they break the statute of letting the land rest, there is going to be four places where this expression *seven times* is listed. You find it in verses 18, 21, 24, and 28.

> "[18]And if ye will not yet for all this hearken unto me, then I will punish you **seven** [H7651] **times** more for your sins. . . .
>
> "[21]And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven** [H7651] **times** more plagues upon you according to your sins. . . .

> "[24]Then will I also walk contrary unto you, and will punish you yet **seven** [H7651] **times** for your sins. . . .
>
> "[28]Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven** [H7651] **times** for your sins." Leviticus 26:18, 21, 24, 28 (KJV).

And in the Millerite History there were people saying—they used this argument, "Well, if you really think this is a time prophecy, it is mentioned four times; so, it would have to be 2520 years × 4 and it is over 10,000 years. There is no time prophecy that is over 10,000 years."

Of course, the Millerites totally blew that out of the water; but, you hear that again at the end of the world from Seventh-day Adventists, "If you want to use this logic, because this *seven times* is listed four times in Leviticus 26 and therefore you have got to add them together."

Then my dear Seventh-day Adventist Brothers and Sisters, I can give you other places to go to, but I will just give you one. In Revelation 12 the dragon is going to come after the woman, isn't he? In verse 6, it says,

> "[6]And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days." Revelation 12:6 (KJV).

The woman is the Church. Satan is persecuting the Church for how long? 1260 years.

Go to verse 14.

> "[14]And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Revelation 12:14 (KJV).

Well, I guess the Dark Ages really were not 1260 years. It had to be 2520 years. It had to be both those 1260s because it is mentioned twice in this chapter. That is a bunch of foolishness, is it not? It is interesting to note, though, that the 1260 time period that the Papacy persecuted God's people from AD538 to 1798 in verse 14 is expressed as "a time, and times and half a time," three and a half times; because those three and a half times are just the second half of the seven times. That is where the time, times, and half a time is derived from. It is from the seven times that William Miller recognized in Leviticus 26, and it is expressed four times in that chapter but it is not cumulative to where it is over 10,000 years. It is just the Lord saying, "If you break this statute, you are going to be scattered for 2520 years for seven times."

It is sometimes the basic, simple logic of these truths is, I guess, not recognized. The people that are fighting this message are looking for something bigger.

But, if you break this statute of letting the land rest, the statute you are breaking says you are supposed to let the land rest for 2520 days in a 49-year cycle. But, the place where this statute is set forth, Leviticus 25, it is the year-day principle, **it is the year-day principle**. So, in the year-day principle, when we see that they have broken the commandment for 2520 days, and then in chapter 26 we see the curse set forth, and Miller is led by Gabriel to understand that this seven times represents 2520 years, it is in absolute context with the passage of a day for a year equals 2520 years. The whole passage, Leviticus 25 and 26 is about the year-day principle. So, to not equate the 2520 days of rebellion with 2520 years of punishment is to miss the truth about

the year-day principle. Miller is led to understand this in the Millerite History. It becomes part of the truths of the Millerites.

And, you know, in *The Great Controversy,* we have dealt with it already, but we will probably come back to it again, where Sister White says the Millerites proclaimed the longest and last time prophecy, where everyone says, "See there. That is the 2300-year prophecy."

Well, in that paragraph she does not say that. That is reading their own understanding into it, but she does not say that. What she says is that the Millerites proclaimed the longest time, period.

In this history of the Millerites, the Millerites proclaimed the 2300 and the 2520. Even if the Millerites were incorrect about the 2520, even if they were, if you go back in that history and you listen to every Millerite presentation and read every Millerite article, do you think there is one time that any Millerite would have claimed that the 2300-year prophecy was the longest prophetic period? No way! Even if they were wrong, they were teaching that the 2520 was the longest prophetic period. And somehow we take our human logic here at the end of the world and make just some ridiculous conclusions. Even if the Millerites were wrong, the only thing they identified as the longest prophetic period was the 2520. So, when Sister White says the Millerites proclaimed that the longest prophetic period was about to take place, she is talking about the 2520. It is the only thing that she could be speaking about. She places her endorsement on the 2520.

Miller places the 2520 on the 1843 Chart; but, Sister White tells us of this Chart, of this table, that there was a mistake in some of the figures until the Lord removed His hand from the figures and then the mistake was explained.

And in one place, in *Early Writings,* page 74, she says, not a figure of this 1843 Chart should be changed, to paraphrase; but, in another place she says not a figure of this 1843 Chart should be changed except by Inspiration.

And then in 1849 she began to get visions telling her that they needed to make a new chart in fulfillment of Habakkuk 2, and they make this 1850 Chart and they correct the error on this 1843 Chart and, sure enough, on this 1850 Chart we still have the 2520.

If you have not looked closely on these Charts, they are teaching things from left to right—you know, Babylon, Medo-Persia—from left to right; but, they are teaching things from top to bottom, too.

This center column is the column of the 2520. It begins in 677BC, and it goes down here to what they believed was AD1843. But, when the Lord removed His hand from this 1843 Chart, He corrected the error for them and then they made this 1850 Chart, which is teaching things from left to right, but it is also teaching things from the top to the bottom. And this middle column here, going from the top to the bottom, this is the 2520 once again, ending in 1844. They corrected the error. She says of this 1850 table that God was in the publishment of this table. It begins in 677BC and ends in AD1844.

And in either Chart, what is the center of the 2520 in either Chart? It is the cross. The cross is the center of this.

So, what are we saying. What we are saying is this, Brothers and Sisters, when it comes to September 11, 2001, the Lord, the Lion of the Tribe of Judah, must lead His people back to the Old Paths; because, now the Angel of Revelation 18 has come down. And when the Divine symbol comes down in any of these histories, there is then going to be a foundational work. And the Foundations of Adventism are these two tables of 1843 and 1850.

But the reason He has to lead them back to these foundational truths is because Islam has once again entered into Bible prophecy, and Islam is the message that carries the righteousness of Christ.

When Jesus was on Earth, the righteousness of Christ was Christ; but, what carried Him as a king into Jerusalem was the ass that had been restrained, that His disciples went and got and He rode upon. Islam is the message that carries the message of Christ's righteousness.

And in the Millerite History, Islam was restrained and marked when the Angel came down. And when Islam was restrained on September 11th, the Angel of Revelation 18 came down. But, here we are at September 11th; as Seventh-day Adventists, we are Laodiceans, we do not know anything. We have not been studying.

But, those of us who wish to study now, the Lord has to lead us back to these truths; because, if you are going to show Islam in Bible prophecy now, if you are going to prove that September 11, 2001, is the arrival of Islam in Bible prophecy, that the Third Woe has come onto the scene of history, then you need to go back to the Millerite logic that defines what the First Woe is and the Second Woe is—Islam, Islam—in order to define what the Third Woe is. You have to come back to this logic [the Millerite logic], the logic that the Biblical Research Institute of the Seventh-day Adventist Church has said is incorrect here at the end of the world, the logic of the Millerites that shows what Islam is in Bible prophecy.

That is why verses 16 and 17 of Jeremiah says, "I have put watchmen over you saying, 'Hearken to the sound of the trumpet. Hearken to the message of the Seventh Trumpet. Hearken to the message of the Third Woe.'"

But here [Jeremiah 6:16-17] when the Lord is going to raise up these messengers, these watchmen, in order to give the message of the trumpet of the Third Woe, you have got to go back to the Foundations of Adventism. And when you go back to the Foundations of Adventism, lo and behold what do you find? You find the 2520.

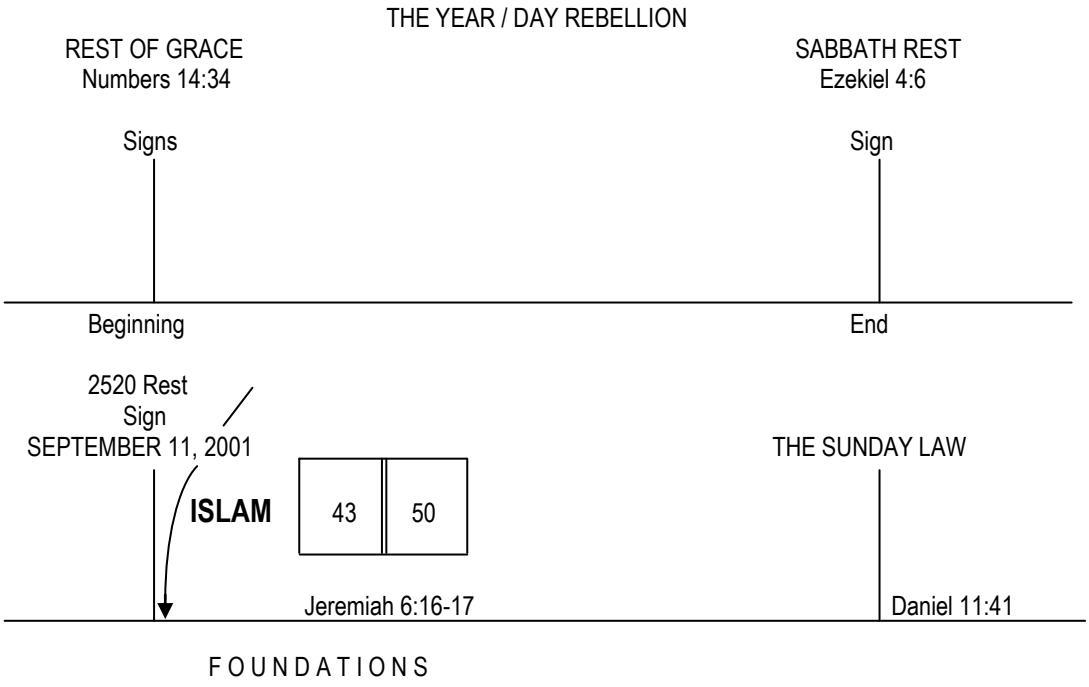


Figure No. 38C [Ref. 38B on p 562].

And what is the 2520? It is a sign. It is a rest. It is about the land resting. And if you do not let the land rest, it is the curse.

The land in this cycle is to rest for 2520 days. If you do not keep that statute, you are going to be scattered for 2520 years.

Here is a rest, **here is a rest right here** [September 11, 2001] that modern Israel is rebelling against, just like Ancient Israel rebelled against. And we have spent time looking at the purification of the temple, the two temple cleansings, the three-step process. And the third step for Adventism is this Sunday Law. This is where the door closes, and that is the rebellion of the Sabbath Rest.

So, when we talk about the 2520 as represented on both these 1843 and 1850 Charts, we want you to understand if you are willing to understand, we want you to see if you are willing to see, and hear if you are willing to hear that the 2520 is a symbol; it is a sign of the rebellion against the Old Paths, when God is leading His people back to the Old Paths in order that they might receive the rest of the Latter Rain.

Therefore, these Charts, just as this level, have been typified, prefigured, illustrated in Bible prophecy.

They were illustrated right here [at the beginning of Ancient Israel], because what Ancient Israel was saying in their rebellion of this rest, this Rest of Grace—what were they saying? "We do not want to go into the Promised Land."

And what is Adventism saying here now that Christ is cleansing His temple, the temple of Adventism? Those people that are refusing to participate in that work, what are they saying? "We do not want to go into the Promised Land. We are happy with what we have here. I am comfortable."

I hope you see that it is typified in the Scriptures. These two tables [the 1843 and 1850 Charts] are typified by the Two Tables of the Ten Commandments.

ISAIAH 7:8—742BC & 65 YEARS

Now, I want to close here. I am not going to try to prove the 2520, but I am going to put some things in place very briefly.

In Isaiah 7:8

> "[8]For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and **within threescore and five years** shall Ephraim be broken, that it be not a people." Isaiah 7:8 (KJV).

Isaiah's prophecy was given in the year 742BC.

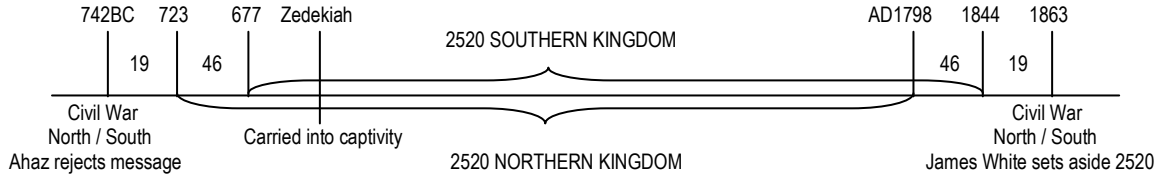


Figure No. 40.

Isaiah 7, correctly understood, follows Isaiah 6; and Isaiah 6:3 tells us that Isaiah 6 is Revelation 18, because verse 3 of Isaiah 6 says "the whole earth is full of his glory." The prophets do not disagree with one another. Isaiah 6 is an illustration of the arrival of the Angel of Revelation 18; and Isaiah, Sister White plainly says more than once in Isaiah 6, is a symbol of you and me as Seventh-day Adventists living in Laodicea in the valley of dead, dry bones at the end of the world.

And there is a message to be proclaimed. Isaiah is representing us, who are Laodiceans. Sister White plainly says that Isaiah has—she does not say this way, but he has been functioning as a prophet through chapter 1, chapter 2, chapter 3, chapter 4, chapter 5. And when she is dealing with Isaiah in chapter 6, she says that when Isaiah sees the glory of the lord in chapter and he is humbled into the dust, he then saw that he was just as full of sin as the people that he had been rebuking as a prophet. In other words, he was a Laodicean, and a certified Laodicean that had seen the glory of the Lord in chapter 6 and was humbled into the dust. And then he hears a voice saying, "Who shall I send?" and he volunteers. And when he volunteers, a coal is taken from off the altar and purifies his lips. He is representing those people at the end of the world that move into the Most Holy Place and are humbled into the dust and changed into the likeness of Christ, their lips are purified and are given a message to carry to the world.

So, when you get to Isaiah 7, the message that Isaiah is going to carry is identified, and Isaiah 7 is where the 2520s, both of them, are introduced; and, the Bible chronologists tell us unitedly that Isaiah 7 takes place in the year 742BC, in the time of a civil war between Judah and Israel, between the North and the South.

And Isaiah comes to the king, Ahaz, and gives him the prophecies of the 2520. And Ahaz—we will not go into depth there—he rejects the signs. Isaiah says to Ahaz, "You know, pick a sign."

And Ahaz says, "No. I don't want to."

And Isaiah says, "It is bad enough that you weary me, but will you weary God, also?" Then Isaiah says, "The Lord will give you a sign," and He gives the sign of the birth of Christ.

But, in this history Ahaz represents the leaders that reject this message, and the message in Isaiah 7 is the message of the 2520; because, in verse 8 it says, "For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people."

In 742BC there is a 65-year prophecy that says the Northern Kingdom would be no more a people; and, sure enough, in 19 years later, after that prophecy was given, the Northern Kingdom was carried into captivity and the 2520 against the Northern Kingdom begins and it ends in AD1798.

At the end of this 65-year prophecy of verse 8, the Southern Kingdom is carried into captivity. That ends in 1844.

So, you have between 1798 and 1844, you have the 46 years that you have between 723BC and 677. Isaiah 7 is the starting points for both 2520.

You also have noted here this 19-year period, if you extend it out here, brings you to 1863. In 1863 the Seventh-day Adventist Church becomes a legal church. Why do they do so?

Well, they do so because there is a civil war going on; and, in order to have legal status for Conscientious Objectors, Seventh-day Adventists had to become a legally registered church so their members would not get drafted into the war that was going on between the North and the South.

And in 1863 the leader of the Seventh-day Adventist Church, *Ahaz* was typifying the leader down here at the end, James White.

Ahaz hears this message from Isaiah about the 2520, and Ahaz sets it aside. In 1863 James White sets aside the 2520.

Now, Brothers and Sisters, those people in Adventism that will not take their time to wrap their mind around the 2520 do not understand how large, deep, and profound this prophecy is. If you think human beings can invent this stuff up, then you do not know who God is!

How do you know who God is? Is that not something we should do if we are Seventh-day Adventist Christians; should we not know who God is?

How do you know who God is? You can tell that is an attribute of God: He tells the end from the beginning.

You know that with my wife, we have been married 38 years, and I can say things to her and I know what she is going to say. I can think, "Oh, I can get her to say that." I can say it and it will happen. I know her. I know what she is going to do.

How do you know God? You know God through His prophetic Word. It is through His prophetic Word that you know God; because, through His prophetic Word He tells you, "I am God. I change not. Jesus Christ is the same yesterday, the same today, and forever." There is no variableness of turning with God.

If you know God in His prophetic Word, then you know that when this happens, this will happen; because, always, His dealings with man are ever the same.

The reason that Seventh-day Adventists do not get this message is because they do not know God. They do not know God. They do not know who He is, how He responds to things, because they have not been studying His prophetic Word; because, His prophetic Word teaches you who He is, teaches you what He will do in this situation, every time, **every time**.

So, if you can look at an argument like this [as illustrated in Figure No. 40] and say, "This is just something that was invented by a farmer back in the 18th, 19th Centuries, had no education. This is just a bunch of foolishness," Brothers and Sisters, then you do not know God. God does not structure His Bible that allow human beings to pull this kind of consistency in the end out of the beginning. He does not do it. You do not know God.

SCATTERED SHEEP—FIRST AND LAST

In Jeremiah 50:17, it says,

> "[17]Israel *is* a scattered sheep;"—

These two 2520s, this is the scattering.

> —"[17]Israel *is* a scattered sheep, the lions"—*IN THE PLURAL*—"have driven *him* away: **first** the king of Assyria hath devoured him;"—

And the king of Assyria took Hoshea into captivity in 723BC; thus began the scattering in the Northern Kingdom.

> —"**first** the king of Assyria hath devoured him, and **last** this Nebuchadrezzar"—

This Nebuchadnezzar took Judah into captivity in 677BC and scattered them.

> —"and **last** this Nebuchadrezzar king of Babylon hath broken his bones." Jeremiah 50:17 (KJV).

Here Jeremiah is saying that there are two scatterings, one against the Northern Kingdom and one against the Southern Kingdom. The first is initiated by the king of Assyria, the second by the king of Babylon. That is Pioneer understanding. That is historical fact. That is God's prophetic Word. And the scattering was for 2520 years.

THE PRIDE OF POWER

> "[19]And **I will break the pride of your power**; and I will make your heaven as iron, and your earth as brass." Leviticus 26:19 (KJV).

The Lord is going to break the pride of their power. And the pride of their power, what was the pride of their power?

Do you remember the story of Samuel and Saul? "Samuel, do as they want. They haven't rejected you. They have rejected me."

What did they reject?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: They wanted a king.

The pride of their power. A power in Bible prophecy is the king, is a kingdom; but, the pride of Israel's power was a king. And here, in 723BC the king of the Northern Tribe, the pride of that power is broken.

And here, in 677BC the king Manasseh, the pride of that power is broken.

HOSHEA—723BC

2 King 17:22-23:

> "[22]For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; [23]Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." 2 Kings 17:22–23 (KJV).

And what are the sins of Jeroboam? **What are the sins of Jeroboam?** The sins of Jeroboam are the two golden calves.

And what is Jeroboam repeating? The golden calf of Aaron.

And who is Aaron? Aaron is the one that builds a golden calf just days after the deliverance from Egypt. The golden calf is a symbol of the image of the beast, the golden calf that is a symbol of Egyptian worship, the golden calf that is sun worshipped just days after their delivery from Egypt. And the foundational truth of the deliverance from Egypt was the Sabbath, which in days the leader, Aaron, has turned on the foundational truth; but, we have a problem thinking that James White could turn on the foundational truths in 1863, just 19 years after 1844, but we have no problem with Aaron doing the same thing as the leader of Israel, just days after the foundations were established in their history.

We think pretty highly of our reasoning powers as Laodiceans.

MANASSEH—677BC

2 Chronicles 33:10-11 is referenced right here by Miller.
And 2 Chronicles 33:10-11 says,

> "[10]And the Lord spake to Manasseh, and to his people: but they would not hearken. [11]Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." 2 Chronicles 33:10–11 (KJV).

"Oh, Brother Jeff, this is where it all falls down in your logic. Manasseh repented. Manasseh repented, so your whole story falls apart because it is not until 606—607BC that king Zedekiah is carried away to Babylon. And you are marking Manasseh."

What I am marking is like what the Millerites were marking. It is the pride of the power that was broken. Royalty was removed by Manasseh, and from that point on Israel is in subjection. And I know people argue against that, but just go read the history of the rebuilding of the temple when they come out of Babylon, when they admit that they went into subjection from Manasseh onward to other kings.

The pride of the power was broken here at 677BC; but, Manasseh is not identifying the end of Israel; he is identifying something else.

AN "EARNEST"

Notice what Sister White says. Sister White totally agrees with the Millerites. In *Prophets and Kings,* page 382, speaking of Manasseh, she does not say Manasseh is the last king and this is where the 2520 starts. That is not what she says. That is not what the Millerites taught.

> "Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an **earnest** of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who 'bound him with fetters, and carried him to Babylon,' their temporary capital." *Prophets ad Kings*, 382.

Right here in 677BC, Manasseh is an earnest; and, you see the definition of *earnest* in the 1828 Webster's Dictionary.

> **Earnest:** 1. **First fruits**; **that which is in advance**, and gives **promise of something to come**. . . . Hence **earnest or earnest-money** is a first payment or deposit giving promise or assurance of full payment. . . . This sense of the word is primary, denoting **that which goes before, or in advance**. *Webster's 1828 Dictionary.*

Manasseh was the down payment.

It was not here until later that Zedekiah is carried into captivity.

So, what Manasseh to Zedekiah is marking is a progressive fall. And the prophecy that begins in 677BC ends in 1844 at the climax of the Second Angel's Message.

And do you know what Sister White says about the Second Angel's Message? She says in that history the Church has suffered a moral fall, but the complete fall of Babylon is yet future. It is a progressive fall of Babylon.

Here [Figure No. 40] you have a progressive fall; and, at the end of the time prophecy, we have a progressive fall noted. It is a progressive fall of the United States.

The Protestant churches in the United States suffered a moral fall.

And in the Ronald Reagan years, in the history of Daniel 11:40, the political side of the United States suffered a moral fall that leads to The Sunday Law, that leads to—what?—that leads to Zedekiah.

So, at the beginning of the prophecy you have a progressive fall from Manasseh to Zedekiah, marking a progressive fall from the Millerite History to our history. That is the Millerite logic that Sister White upholds.

CAUSE AND EFFECT

In Proverbs 26:2, it says,

> "[2]As the bird by wandering, as the swallow by flying, so **the curse causeless** shall not come." Proverbs 26:2 (KJV).

If the 2520 is a curse—and it is in Leviticus 26—we have to ask what the cause is. And the cause of the curse is the breaking of the statute of Leviticus 25, and the statute of Leviticus 25 is the year-day principle and it is a rest and it is a sign. The 2520 is a rest, a sign, and it is the year-day principle. And the reason why it was implemented on Ancient Israel is because they broke that statute, "the curse causeless shall not come."

We are supposed to understand from cause to effect: "We set aside that understanding, that principle when we come to Leviticus 26 because we want to fight this message, and we will deal with Leviticus 26 if we are a modern theologian, but we don't talk about Leviticus 25. We separate it out."

Leviticus 25 is the statute; Leviticus 26 is the cause and effect on blessings or curse if you keep or reject that statute. To deal with Leviticus 26 without dealing with Leviticus 25 is just to reject your responsibility to be a Berean in rightly dividing the word of truth. The 2520 is the curse.

In *1888 Materials,* page 403:

> "We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules"—

We should know it for ourselves, what are the Bible rules.

> —"what are the Bible rules—the rules given us from the highest authority."—

It is not the Bible rules that were introduced from 1919 onward. That is the Mystery of Iniquity. That is the logic that is guiding Adventism into darkness today.

—"We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules"—

Sister White, she did not quite get it, obviously; because, **I do not need to know for myself**. I have watched my elders. I have watched my pastor. They are good men. They treat their family good. **All I have to do is go ask them.**

Is that what she is saying here?

> —"We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules—the rules given us from the highest authority. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. **They do not reason from cause to effect**, their faith has **no genuine foundation**, and in the time of trial they will find that they have **built upon the sand**."—

When you are fighting this 2520 and you refuse to reason from cause to effect, you refuse to say, "Okay. These people are saying as Miller did that the 2520 is a scattering, a punishment," and they refuse to go say, "Well, if it is really a punishment, why were they being punished?" Well, this is just in the preceding chapter, chapter 25; there are the statutes. Break those statutes and you are going to be scattered for the amount of years that you refuse to let the land rest in days because it is the year-day principle. They refuse to reason from cause to effect.

> —"He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with Scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ**. A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints**"—

What is the faith that was delivered to Adventism? It is the faith of Jesus. It is the prophetic faith. It is the faith that is represented on these two tables [the 1843 and 1850 Charts].

> "**A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints—Christ in you the hope of glory**. They think they are defending **the old landmarks**, but they are lukewarm and indifferent. They know not what it is to weave into their experience and to possess the real virtue of love and faith. They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is

> the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness, we must study the Scriptures for a purpose, for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, which grand truths are not clearly comprehended." *The 1888 Materials*, 403.

SUMMARY

So, in concluding this, we are looking at these two tables [the 1843 and 1850 Charts] as typified in Bible prophecy.

We are saying that in parallel to the history of Ancient Israel, the first test for Adventism at the end of the world when the Lord begins to cleans the temple is the foundational work of leading His people back to the Old Paths. The logic of this is that they have to understand Islam, because Islam has arrived in Bible prophecy again.

As they return to the Old Paths, a place they have not been, they discover the 2520. The discovery it is associated with the resting of the land and that it is a sign and this becomes a point of controversy whereas the first test of the temple cleansing of Adventism arrives here at the end of the world it is paralleling the rejection of Ancient Israel of the Rest of Grace, the rest of the Old Paths. That is what it was for Ancient Israel. Joshua and Caleb said, "Here is the path to go into the Promised Land."

This is the path [the foundations truths reflected on the 1843 and 1850 Charts] that goes into the Promised Land. But, they would not receive the message: "We would not receive the message. We will not walk therein."

The 2520 on both of these Charts is typified in this, our history; and, the rejection of the 2520 is the rejection of the message of Joshua and Caleb.

Shall we pray?

Benediction: Heavenly Father, we pray for our brothers and sisters that are following other men or are following their own Laodicean opinions that need to be awakened to the reality of the work that you as the Lion of the Tribe of Judah are doing at this time among your people. They need to be awakened that they might prepare to go into the Promised Land. We know that we are now in a time period when there are two Movements going forward, the Reform Movement that all the other Reform Movements prefigured, the Reform Movement of the Latter Rain; and, the counterfeit Movement of the Omega Apostasy. And we know that nothing will be allowed to stand in the way of the Omega Apostasy. So, we are in a time period where the shaking, where the pressures and stress is only going to escalate as we move down this road; but, Lord, we ask that you would accomplish one of the works of your prophetic Word in us that we can be faithful and firm because we know, we know You, we know that you are dealings with us are always the same as it has been throughout sacred history, and from that confidence we can stand while the whole world is falling down around us. We want that faith. We want that understanding. We want our Brothers and Sisters to be awakened. So, we pray that somehow, some way the things that we are studying will provide us a more winning argument to those we come in contact with. We pray for a blessing upon the DVD production here and the LiveStreaming. We thank you for all these things. In Jesus's name, amen.

Habakkuk's Two Tables #21

Part Three: THE MYSTERY OF INIQUITY

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you that you brought us into another week that we can attempt this work for you. We would ask that you would bless the LiveStreaming, the DVD production. As we take up the study this morning, we ask that you forgive us of our sins, that you would allow us to be in such a relationship with you that we can hear your Voice, that your Holy Spirit can speak to our hearts, that He can have an influence and change us more fully into your image. We want you to pour the Latter Rain out upon us by opening our understanding to your Word. We ask that you do that for us at this time. I ask that you would overrule my humanity, that you would hide me behind your cross, that the ideas and the words spoken would be from the throne room on High, touched with a coal from off the altar and that they be words that will glorify and honor you, and words and thoughts that the Holy Spirit can use to help edify your people. We want to understand the Mystery of Iniquity and to a level that we can recognize what it means for us as Seventh-day Adventists here at the end of the world, and we would ask that you would open our understanding to this thing. In Jesus's name, amen.

BROTHER PIPPENGER: We are in our second section of considering Habakkuk's Two Tables, "second section" being that we are looking at these two tables as typified in the Scriptures. We have developed the first premise to understand this by looking upon the reform lines, line upon line, proof-texting, to show that all of the Reform Movements parallel one another; and, from that platform we have been showing how these two tables of Habakkuk are a waymark in the reform lines, and we have been looking at some of the implications of this fact.

But, we have said earlier on when we began the reform lines that some of the waymarks of the reform lines, before we finished off, we were going to look at them more closely.

And in a reform line we have the Darkness that precedes the Time of the End, and that Darkness represents several things; and, at the Time of the End you have a prophecy that is unsealed, and all of these are waymarks.

When the prophecy is unsealed you have an increase of knowledge, also a waymark.

The message is understood and then empowered when a Divine Symbol comes down, another waymark.

Then you will see the enemies of that history putting up opposition to the message. This is the second waymark. Then you see the empowerment of the second message, the Midnight Cry, the Triumphal Entry, and the Plagues of Egypt. This is a waymark that leads to the third waymark, the primary waymark, the closing of the door, Judgment, followed by Disappointment, followed by a work that is given to the people of God, followed by backsliding by the people of God, and then the fourth waymark.

So, we laid out those waymarks of the Reform Movements.

We took time in the Spirit of Prophecy to show that prophecy is illustrated on a line and that these waymarks are to be understood and defended, that they would come under attack. We noted more than once in the Spirit of Prophecy they have a specific order.

So, we put all those things in place; but, some of those waymarks carry such important light that you really have to step out and look at them more carefully to get the impact of them.

And in the time period that precedes the Time of the End, the Darkness, you have in Revelation 12 that time period identified as the Wilderness. So, it is not only Darkness, it is the Wilderness; and, in each of these histories there is a voice that comes out of the wilderness, so you have to understand what the wilderness is in order to understand what the voice is, the message for that time.

THE MYSTERY OF INIQUITY

But, also in the Darkness is where you have the Mystery of Iniquity and we want to look more carefully at the Mystery of Iniquity, although we have already noted when we developed the lines in our previous presentation when we were dealing with the Mystery of Iniquity, we took a passage from *Manuscript Releases,* volume 18, pages 30 – 36, that has several paragraphs. This is where we are starting today; but, I did not include the several paragraphs. I just want to take a few thoughts out of that passage, that for those of you who are downloading the notes and have the notes, you have the entire passage. Where we begin in this passage, it says,

> **"All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history.** . . ."—

So, that is what we are doing here. We are trying to exercise our human wisdom in connection with God's wisdom in order to understand the Mystery of Iniquity. But, here, Sister White says we have to search it out. If it is not something that is one of those jewels that is on the top of the ground, you have to search it out; and, she says that it figures so largely at the end of the world.

> —"There is no middle path to Paradise restored. The message given to man for these last days is not to become **amalgamated with human devising**. . . ."—

And if you know what amalgams are in your mouth, it is when they take silver and they combine it with mercury to make the fillings in your mouth; and, Sister White plainly tells us that mercury is a slow and insidious poison. So, this word *amalgam,* if you know about dentistry, it seems like a pretty sinister word. You know, it is combining a slow and insidious poison to make a different compound out of those two elements. That is *amalgamation;* and, this is the Mystery of Iniquity. It is combining God's Word with human words.

> —"Those whom God has exalted to high positions of trust may **turn from heaven's light to human wisdom**. . . ."—

That is *amalgamation.*

> —"All who would possess a character that would make them laborers together with God and receive the commendation of God, **must separate themselves from the enemies of God, and maintain the truth which Christ gave to John to give to the world**." *Manuscript Releases*, volume 18, 30–36.

You have the definition of *amalgamate:*

> AMALGAMATE, v.i. To mix or unite in an amalgam; to blend. *Webster's 1828 Dictionary.*

So, the Mystery of Iniquity is the work of Satan, in mixing truth and error. We have noted that early in our studies. Go to Genesis 6:1-7, where it is the classic Biblical example, one of them, of the Mystery of Iniquity. Verse 1 of Genesis 6 says,

> [1]And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, [2] That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."—

This was the mixing of the righteous seed and the unrighteous seed.

It continues on in verse 3. It says,

> —"[3]And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."—

When this amalgamation, this Mystery of Iniquity, takes place here in Genesis and the Lord sees it, that is when He gives them the probationary time. Now the testing process begins.

And then in verse 4 it says,

> —"[4]There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which were of old, men of renown.
> [5] And God saw that the wickedness of man *was* great in the earth,"—

See, what the Mystery of Iniquity produces is wickedness.

> —"and *that* every imagination of the thoughts of his heart *was* only evil continually."—

This wickedness is identifying, it is represented here, by the imagination. Every imagination becomes wicked after the Mystery of Iniquity comes in.

Verse 6:

> —"[6]And it repented the LORD that he had made man on the earth, and it grieved him at his heart. [7] And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Genesis 6:1-7 (KJV).

So, you can see in here that when it comes to the Lord identifying the probationary time that leads to the closed door, the closed door of the ark, to the symbol of all these reform lines. The Time of the End, there is an increase of knowledge that is going to produce two classes of

worshippers. The wise understand the increase of knowledge; the wicked do not understand the increase of knowledge.

This illustration of the Everlasting Gospel, the very first one in the Bible, includes just a few characteristics: the closed door; the probationary time; the wickedness of the men and defining that wickedness as their imagination, what is going on in their minds and in their hearts; and, the Mystery of Iniquity, the Mystery of Iniquity, the combing of the unholy and the holy seed.

NOAH—MINGLING: (LITTLE BY LITTLE)—VAIN IMAGINATIONS

Patriarchs and Prophets is commenting on this passage, and what I am going to do here is we are going to practice William Miller's Rules of Prophetic Interpretation. We are going to practice the line upon line of Isaiah 28. We are going to bring line upon line, and we are going to do proof-texting, and we are going to look at this phenomenon of the Mystery of Iniquity throughout several places in sacred history and we are going to pull out the various characteristics and develop a definition of this, the history of the Mystery of Iniquity.

So, Sister White comments on Genesis. She says,

> "**For some time the two classes remained separate**. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from **their contaminating influence**, withdrew to the mountains, and there made their home. **So long as this separation continued, they maintained the worship of God in its purity**. But in the lapse of time they ventured, **little by little**, **to mingle**"—

And I have "little by little" and "mingle" underlined because these are characteristics of the Mystery of Iniquity that needs to be marked.

After the lapse of time,

> —"they ventured, **little by little, to mingle** with the inhabitants of the valleys. This association was productive of the worst results. 'The sons of God saw the daughters of men that they were fair.' The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them."—

Why? Why did they see that they were fair?

Were the righteous daughters ugly and the unrighteous daughters beautiful? Is that what it was? No. It was that the unrighteous daughters were no longer worried about modesty; and, one of the lessons here is that immodesty in dress can even cause a righteous man to sin.

And the daughters of the Lord in Adventism need to take that to heart; because, that is one of the lessons here, but that is not what we are dealing with here.

> —"'The sons of God saw the daughters of men that they were fair.' The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and

> they lost their peculiar, holy character. **Mingling with the depraved, they became like them** in spirit and in deeds; the restrictions of the seventh commandment were disregarded, 'and they took them wives of all which they chose.' The children of Seth went 'in the way of Cain' (Jude 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord. Men 'did not like to retain God in their knowledge;' they '**became vain in their imaginations, and their foolish heart was darkened**.' Romans 1:21. Therefore 'God gave them over to a mind void of judgment.' Verse 28, margin. Sin spread abroad in the earth like a deadly leprosy." *Patriarchs and Prophets*, 81.

And Paul continues in this passage, what does he call them? He says their foolish hearts were darkened and they became what?

FROM THE AUDIENCE: Reprobate.

BROTHER PIPPENGER: Yes, and one other word: reprobates, fools.

So, these people who get this vain imagination and a foolish heart, they are fools. And the Bible says, "Call no man fool," and I am not trying to call anyone a fool. I am trying to tell you that these are the foolish virgins.

Okay. That is in Genesis, leading to the Flood.

ABRAHAM—INTERMARRIAGE

How about Abraham? *Patriarchs and Prophets,* page 173.

Now, you will notice, and those of you who are listening, unless you have downloaded the notes, you will not be able to follow this part of the lesson. But, after I read about Abraham, then I am going to start putting underneath the quotes the very characteristics that we see in each of these histories where the Mystery of Iniquity is represented.

> "Abraham had marked **the result of the intermarriage of those who feared God and those who feared Him not**, from the days of Cain to his own time. The consequences of his own marriage with Hagar, and of the marriage connections of Ishmael and Lot, were before him. The lack of faith on the part of Abraham and Sarah had resulted in the birth of Ishmael, **the mingling of the righteous seed with the ungodly.** The father's influence upon his son was counteracted by that of the mother's idolatrous kindred and by Ishmael's connection with heathen wives. The jealousy of Hagar, and of the wives whom she chose for Ishmael, surrounded his family with a barrier that Abraham endeavored in vain to overcome." *Patriarchs and Prophets*, 173.

So, these two passages tell us that the characteristics of the Mystery of Iniquity are mingling; it happens little by little; it creates vain imaginations; and, it is accomplished by intermarriage.

MINGLING; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE

MINGLING: IMITATED THEIR CUSTOMS AND MANNERS

Signs of the Times, April 22, 1886:

"But **the descendants of Abraham**"—

Now we are moving further on into history.

> —"departed from the worship of the true God, and transgressed his law. **They mingled with the nations who had no knowledge or fear of God before their eyes, and gradually imitated their customs and manners**, until God's anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts." *Signs of the Times*, April 22, 1886.

So, a little bit further in history, we can add to that list of characteristics of the Mystery of Iniquity that they imitate the customs and manners of these people that they are mingling with, that they are intermarrying.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE

MOSES AND THE MIXED MULTITUDE

Moving forward to the time of Moses, and this is sometimes not recognized about who are the mixed multitude in the story of Moses.

MIXED MULTITUDE

Patriarchs and Prophets, page 375, says,

> "The **mixed multitude** that had accompanied Israel from Egypt were not permitted to occupy the same quarters with the tribes, but were to abide upon **the outskirts of the camp; and their offspring were to be excluded from the community until the third generation**." Deuteronomy 23:7, 8." *Patriarchs and Prophets*, 375.

So, the mixed multitude is a different group than the Hebrews when they come out of Egypt. They cannot even line up with them.

And you can see the passage from Deuteronomy where this statute is put forth. It says,

> "[7]Thou shalt not abhor an **Edomite**; for he *is* thy brother: thou shalt not abhor an **Egyptian**; because thou wast a stranger in his land. [8]The children that are begotten of them shall enter into the congregation of the LORD in their third generation." Deuteronomy 23:7, 8 (KJV).

THE HEBREWS INTERMARRIED WITH THE EGYPTIANS

Okay. So, this was a mixed multitude; but, who is the mixed multitude?

Spirit of Prophecy, volume 1, page 243, says,

> "It was the **mixed multitude** that came from Egypt with the Israelites who were the principal movers in this dreadful departure from God."—*THAT GOLDEN CALF*—"They were called a **mixed multitude**, **because the Hebrews had intermarried with the Egyptians**." *Spirit of Prophecy*, volume 1, 243.

Okay. The mixed multitude is the symbol of the Mystery of Iniquity. It is the intermarriage between the righteous seed and the unrighteous seed. And the mixed multitude is the one that caused all the problems, pretty much.

MOSES—RETURNED TO THE OLD SUPERSTITIONS

Patriarchs and Prophets, page 315.

So, what we have added to the list there—well, we will add it after this next quote—is the category of people that promote the Mystery of Iniquity are the mixed multitude.

> "During this period of waiting,"—

They are going to receive the Law here.

> —"During this period of waiting, there was time for them to meditate upon the law of God which they had heard,"—*WHEN FIRST SPOKEN TO THEM*—"and to prepare their hearts to receive the further revelations that He might make to them. They had none too much time for this work; and had they been thus seeking a clearer understanding of God's requirements, and humbling their hearts before Him, they would have been shielded from temptation. But they did not do this, and they soon became careless, inattentive, and lawless. **Especially was this the case with the mixed multitude**."—

Who is the mixed multitude? Half Hebrew and half Egyptian. Okay?

> —"They were **impatient**"—

Notice that. They were impatient. Okay? That is one of the characteristics of the mixed multitude. They are impatient.

> —"to be on their way to the Land of Promise—the land flowing with milk and honey. It was only on condition of obedience that the goodly land was promised them, but they had lost sight of this. There were some who suggested a return to Egypt, but whether forward to Canaan or backward to Egypt, the masses of the people were determined to wait no longer for Moses.
>
> "Feeling their helplessness in the absence of their leader, **they returned to their old superstitions**."—

There is a characteristic for them. The mixed multitude is going to return to their old superstitions.

And, Brothers and Sisters, where I am going with this, so you will know in advance, is that I believe that all the prophets are speaking about the end of the world, and the Mystery of

Iniquity is an attack upon Seventh-day Adventists at the end of the world because the Mystery of Iniquity is the work of Satan in combining the unholy seed with the holy seed, and the holy seed at the end of the world is Seventh-day Adventism. So, all of these lessons are coming down to Adventism.

So, somewhere along the line, Adventism returns to its old superstitions. I will give you an example: William Miller was the first person in history to recognize and identify that the Daily in the Book of Daniel was Paganism. But, the Protestants at that time, they had variations but the Protestants at that time basically believed the Daily had to do with Christ's Sanctuary ministry. So, in the 1930s when we switched to the Protestant view, we switched to our old superstitions.

Okay. It was always a superstition to teach that the Daily represented Christ's Sanctuary ministry, and the Millerites set that superstition behind them. But, in the 1930s we returned to our old superstitions.

Now, I am not dealing with the Daily here. I am just trying to give you the method with what we are going to do with the conclusion of this study, when it is all said and done, and I want you if you will to be watching for these little indications as we go.

> —"Feeling their helplessness in the absence of their leader, **they returned to their old superstitions**. The '**mixed multitude**' had been the first to indulge **murmuring and impatience**, and **they were the leaders in the apostasy** that followed. Among the objects regarded by the Egyptians as symbols of deity was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped."—

They are going to make an image to the beast.

> —"**The people desired some image to represent God**, and to go before them in the place of Moses. God had given no manner of similitude of Himself, and He had prohibited any material representation for such a purpose. The mighty miracles in Egypt and at the Red Sea were designed to establish faith in Him as the invisible, all-powerful Helper of Israel, the only true God. And the desire for some visible manifestation of His presence had been granted in the pillar of cloud and of fire that guided their hosts, and in the revealing of His glory upon Mount Sinai. But with the cloud of the Presence still before them, they turned back in their hearts to the idolatry of Egypt, and represented the glory of the invisible God by the similitude of an ox!" *Patriarchs and Prophets*, 315.

Okay. So, the characteristics we have pulled out so far from this progressive history, as we are coming down through sacred history, the Mystery of Iniquity is mingling; it is imitating the customs and manners of the heathen; it is returning—once you have made a covenant with the Lord you are returning to those old heathen customers and manners; it happens little by little; it creates vain imaginations in those that fall into it; it is represented by intermarriage; and, those people that participate in it are the mixed multitude and they are impatient, **they are impatient**..

MINGLING; IMITATED THEIR CUSTOMS AND MANNES; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE

MOTIVATION

Okay. What is their motivation?

Patriarchs and Prophets, page 281:

> "And they went out, 'about six hundred thousand on foot that were men, beside children. And **a mixed multitude** went up also with them.' In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired **only to escape from the plagues**,"—

So, the mixed multitude, a big portion of the mixed multitude, they were going because of fear, to escape from the plagues. All right?

> —"desired **only to escape from the plagues**,— or who followed in the wake of the moving multitudes merely from **excitement and curiosity**."—

For those of you that are friends of ours and know where we live and heard that we had fires here on Friday, and if you wondered if we were close to the fires, a professional baseball player could probably hit a ball from where I am standing to our road, and where our road is, to the other side of it, they evacuated our neighbors on Friday night because of the fires. Okay?

But, my point is, is that there were people calling from this area, and people from this area were going out and looking at the television networks and the fire trucks, they were for what? Curiosity.

They had seen the children of Israel going out of Egypt, and they had seen all those plagues, they are going to follow along from curiosity, and then there were some that were following along because the plagues made them scared.

> **This class were ever a hindrance and a snare** to Israel." *Patriarchs and Prophets*, 281.

Okay. So, their motivation, their negative motivation, is fear and curiosity. It is not because they are convicted that the God of Heaven is the God that they should follow. And if you have thought it through, this is the foolish virgins, because this is the same reason that the foolish virgins in the Millerite History came to the Millerite meetings.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; MOTIVATED BY FEAR AND CURIOSITY

THE FOOLISH VIRGINS

The Great Controversy, page 391 and onward, it says,

> "The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going

forth of the virgins. In this parable, as in that of Matthew 24, **two classes are represented**. . . .”—

Who are the two classes? Well, they are illustrated all over the place; you know, Hagar and Abraham, Cain and Able. It is the two classes that Satan brings together to accomplish the Mystery of Iniquity.

Dropping down now where she is going to describe the foolish virgins in this history, she says,

—“ Others ‘took their lamps, and took no oil with them.’ **They had moved from impulse**.”—

They are moving for the same reason the mixed multitude moved.

—“**They had moved from impulse. Their fears had been excited by the solemn message,”—**

Their fears had been excited by the plagues that were poured out.

—“but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward;”—‘Yeah, I will go to the Promised Land’—“**but they were not prepared for delay**”—

What does it mean if you are not prepared for delay? You are impatient. This group, the false and foolish virgins, they are impatient. That is the mixed multitude.

—“**they were not prepared for delay and disappointment. When trials came, their faith failed**,—

When Moses did not come back, their faith failed.

—“**and their lights burned dim.**

“‘While the bridegroom **tarried** they all slumbered and slept.”—

Now, it just so happened, when their faith failed when Moses was gone, what was he doing? How does the Bible explain that? He told his elders, “Tarry here until I return.”

It is the tarrying time of Moses that Sister White is now explaining the Tarrying Time of the Millerite History; but, it is the same story all over again.

—“By **the tarrying of the bridegroom is represented the passing of the time** when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest **of the superficial and halfhearted**”—

This is one of the characteristics, “superficial and halfhearted.”

Can you be halfhearted to the Lord?

FROM THE AUDIENCE: No. You are full-hearted.

BROTHER PIPPENGER: You are full-hearted. And if you are halfhearted, then you are no-hearted. You are either decidedly on the side of Christ or decidedly on the side of Satan.

Halfhearted that is one of the characteristics.

> —"the interest **of the superficial and halfhearted** soon began to waver, and their efforts to relax; but **those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet**, which the waves of disappointment could not wash away. 'They all slumbered and slept;' one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The **halfhearted and superficial** could no longer lean upon the faith of their brethren. Each must stand or fall for himself." *The Great Controversy*, 391–395.

So, the characteristics that we have derived so far is mingling, imitated their customs and manners; returned to the old superstitions. It happened little by little; vain imaginations, intermarriage. The mixed multitude is impatient; they are the foolish virgins who are motivated by fear and curiosity, and they are called halfhearted and superficial.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL

THE SONS OF LEVI

In this crisis at Sinai when they made the golden calf, and we want to put one thought in here, because we deal with this later on in this series about the Sons of Levi:

> "Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin."—

Now, you think this one through. We are saying this all comes to the end of the world. And what they are dealing with here is them worshipping the image of the beast; and, in Revelation 14, the punishment for those who receive the mark of the beast in Revelation 14 in the Third Angel's Message is they are going to drink the wine of the wrath of God that is poured out from His cup, and that is what Moses did. He ground that image of the beast into powder, missed it with water, and made them drink it. Okay? This is an illustration of The Sunday Law crisis.

And the Levites are the ones that are on the right side of the issue; but, if you think through that last sentence, you know, about why God had to punish them, it says,

—"The lawlessness and insubordination into which Aaron had permitted them to fail, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin."—

In Adventism today, you have pastors that are teaching that probation does not close at The Sunday Law; yet, the Third Angel's Message is to go to the world and say, "If you receive the mark of the beast, you are going to receive the wrath of God. You have to come stand upon the Sabbath truth."

So, if God does not close probation for Seventh-day Adventists at The Sunday Law, then when the people that are out there are touting the Third Angel's Message to those people outside of Adventism, "When you are outside Adventism, then you either stand upon the Sabbath, Brother, or you are going to receive the mark of the beast"; while this Adventist over here is saying, "Well, that is not really true because my probation did not close at The Sunday Law and, because of convenience, I am going to go ahead and I am worshipping on the Sunday now so I will still have money to support my family." This Adventist gets punished at The Sunday Law: Probation closes at The Sunday Law.

The Levites come in right then and there and deal with the mixed multitude, or it will cause a crisis beyond what can be imagined.

And I am not saying Seventh-day Adventists die at The Sunday Law. I am talking about the close of their probation.

—"By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, '**Who is on the Lord's side?** let him come unto me.' Those who had not joined in the apostasy were to take their position at the right of Moses; those who were guilty but repentant, at the left. The command was obeyed. It was found that **the tribe of Levi had taken no part in the idolatrous worship**. From among other tribes there were great numbers who, although they had sinned, now signified their repentance. But a large company, **mostly of the mixed multitude** that instigated the making of the calf, stubbornly persisted in their rebellion." *Patriarchs and Prophets*, 324.

Why?

EDUCATION AND TRAINING

Why were the mixed multitude like that? There is one more characteristic to put in the mix.

Patriarchs and Prophets, page 408:

"The **mixed multitude** that came up with the Israelites from Egypt were a source of continual temptation and trouble. They **professed** to have renounced idolatry and to worship the true God; but their **early education and training** had molded their habits and character, and they were more or less corrupted with idolatry and with irreverence for God." *Patriarchs and Prophets*, 408.

Oh, Satan accomplishes the work of the Mystery of Iniquity through education.

THE BREAD OF HEAVEN—PHARISEES

Let us move forward now to "The Bread of Heaven," *Review and Herald,* February 27, 1900.

> "God continued to feed the Hebrew host with the bread rained from Heaven; but they were not satisfied. Their **depraved appetites**"—

And this is one of the characteristics: they have depraved appetites.

> —"Their depraved appetites craved meat, **which God in his wisdom had withheld**, in a great measure, from them."—

Now, Brothers and Sisters, we are going to make an application that at the end of the world the people in Adventism that are on the wrong side of the issue, they have a depraved appetite; and, I am not talking about physical appetite. I am talking about spiritual appetite. They cannot refrain from reaching out to Babylon to receive their spiritual messages. They have a depraved appetite.

But, notice what it says here; because, this counters—this counters one of the arguments about these 1843 and 1850 Charts, about the Daily, about the 2520. It says,

> —"Their depraved appetites craved meat,"—

Here, if you put this into Adventism, they craved some profound and significant passages from the Bible because that is the meat of the Word. The surface truths of the Bible, that is the milk of the Word. But, the mixed multitude in Adventism, they craved, they wanted some deep insight from the Word of God.

But,

> —"**which God in his wisdom had withheld**, in a great measure, from them."—

God withheld the deep stuff from the people, from the mixed multitude with depraved appetites, because He knew it would be a problem if they handled those kinds of sacred truths.

He withheld it? You mean, there is a possibility that God purposefully withheld Ellen White from saying, "James, you are wrong about the 2520."? Does He withhold meat from us? Well, with Ancient Israel He did it.

> —"Their depraved appetites craved meat, **which God in his wisdom had withheld**, in a great measure, from them. 'And **the mixed multitude** that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the

garlic. But now our soul is dried away. There is nothing at all besides this manna before our eyes.'"—

"We don't like the Bread of Heaven. We don't like the message that God gave us. We want a deep spiritual message, but not that one."

—"**They became weary of the food prepared for them by angels**,"—

Which angels? The Three Angels' Messages that came into history from 1798 to 1844, as represented on these 1843 and 1850 Charts. **These angels** brought this Bread from Heaven.

—"**They became weary of the food prepared for them by angels, and sent them from Heaven.** They knew it was just the food God wished them to have, and that it was healthful for them **and their children**. Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery,"—

Look at the growth of the Adventist Church. There was nothing stopping the rise of spiritual Israel after 1844, except spiritual Israel.

—"Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery, will approach God's people where he can have the greatest success. **He has controlled the appetite** in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations **first to the mixed multitude**, the believing Egyptians, and stirred them up to seditious murmurings. **They would not be content with the healthful food which God had provided for them. Their depraved appetites craved a greater variety**,"—*A GREATER VARIETY*—"**especially flesh meats.**

"**In our day** we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. **In every congregation there is a mixed multitude**."—

Whoa! She just said we have half Egyptians, half Adventists in every church.

—"**In every congregation there is a mixed multitude**. Those who claim to be righteous, while they do not those things that God has commanded, are like **the self-righteous Pharisees**." *Review and Herald*, February 27, 1900.

Now she has told us that this mixed multitude is not simply the foolish virgins; it is the Pharisees and they have a depraved appetite.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITES

PERVERTED APPETITE

Can you have a depraved appetite for spiritual things?

Signs of the Times, June 26, 1901:

> "As we receive physical strength from the food we eat, so we are to receive spiritual strength as we study the Word of God. It is as necessary that attention should be paid to the cry of the soul for **spiritual food as that attention should be paid to the cry of a hungry child for temporal food.** A neglect to supply the soul with the bread of life leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig-tree, destitute of fruit." *Signs of the Times*, June 26, 1901.

Yeah, you can have a depraved spiritual appetite and long for the diet that comes from Egypt.

JOSHUA—A NEW GENERATION (A NEW MODEL)

Now we will move to Joshua.

Are you watching us going down through sacred history?

This is an important one. The message of the Mystery of Iniquity in the time of Joshua is very important.

I will tell you out front, Joshua, here, represents Ellen White. Okay? Tell on me on that, if you like.

Review and Herald, September 25, 1900:

> "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. **His voice was no longer heard** in reproof and warning."—

And in 1915 Ellen White's voice was no longer heard in reproof and warning.

> —"**His voice was no longer heard** in reproof and warning. **One by one the faithful sentinels who had crossed the Jordan**"—*ONE BY ONE THE FAITHFUL PIONEERS THAT HAD EXPERIENCED THE DISAPPOINTMENT OF 1844*—"**laid off their armor. A new generation came upon the scene of action.** The people departed from God. Their worship was **mingled** with erroneous principles and ambitious pride." *Review and Herald*, September 25, 1900.

When it comes to the Mystery of Iniquity, one of the characteristics is, is that Satan makes his move once the generation of those that were initially clean with the Lord have been laid to rest.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITES; A NEW GENERATION

SOLOMON

How about Solomon?

Moving forward, this is a very important one; and, Solomon is a very important story. All right?

Bible Echo, *August 29, 1898:*

> "Solomon knew that God had chosen Israel, and made them the depository of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and **only by jealously guarding the ancient landmarks**,"—

What are the "ancient landmarks"? It is the Reform Movement of 1798 to 1844. It is these truths [indicating the 1843 and 1850 Charts].

But, this is Solomon.

> —"and **only by jealously guarding the ancient landmarks, could they preserve their high and distinct character**. Why then did Solomon become such a moral wreck. He did not act on correct principles. **He cultivated alliances with pagan kingdoms**. He procured the gold of Ophir and the silver of Tarshish, but at what a cost!
>
> "**Solomon mingled error with truth, and betrayed sacred trusts.** The insidious **evils of paganism** corrupted his religion. One wrong step taken, led to **step after step** of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God **mingled** in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonouring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, who prayed for the people, that their hearts might be undividedly given to the Lord, was now following a train of circumstances entirely contrary to right. The life which was once wholly dedicated to God, had been given to the enemy.
>
> "**Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity.** But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an

apostate. God was no longer to him the only true and living God, a ruling Providence. He was a religious wreck.

"In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named **the Mount of Offense**, by all the true-hearted in Israel. Solomon little thought that those idol shrines would outlive his reign, even till Shiloh came and looked upon the melancholy sight.

"This case is left on record for all the religious world. **Let those who know the word of the living God, beware of cherishing the errors of the world.** These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. **If these errors are introduced, they will mar the precious landmarks of truth**." *Bible Echo*, August 29, 1898.

Oh, the Mystery of Iniquity attacks the foundations. It attacks the landmarks, the waymarks. Hmm.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITES; A NEW GENERATION; TEAR DOWN THE LANDMARKS

EZRA STUDIED THE CAUSES

Ezra, moving beyond Solomon; now they are rebuilding the temple.
Prophets and Kings, pages 619 – 620:

"Very soon thereafter a few of the chief men of Israel approached Ezra with a serious complaint. Some of 'the people of Israel, and the priests, and the Levites' had so far disregarded the holy commands of Jehovah as to **intermarry** with the surrounding peoples. 'They have taken of their daughters for themselves, and for their sons,' Ezra was told, 'so that **the holy seed have mingled themselves with the people**' of heathen lands; 'yea, the hand of the princes and rulers hath been chief in this trespass.' Ezra 9:1, 2.

"In his"—*EZRA'S*—"study of the causes leading to the Babylonish captivity, Ezra had learned that **Israel's apostasy was largely traceable to their mingling with heathen nations**." *Prophets and Kings*, 619–620.

They went into Babylon because of the Mystery of Iniquity, and it was happening all over again when they came out of Babylon.

NEHEMIAH—LIKE THE MIXED MULTITUDE

Moving forward with Nehemiah, *Signs of the Times,* January 3, 1884:

"Yet the striking evidence that the hand of the Lord was with Nehemiah was not sufficient to restrain discontent, rebellion, and treachery. 'In those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him because he was the son-

> in-law of Shechaniah.' **Here are seen the evil results of intermarriage with idolaters.** In **this union, Satan had gained the victory**. A family of Judah had connected themselves with the enemies of God, and the relation had proved **a snare to the people**. Many others also united in **marriage with the heathen**. **These, like the mixed multitude that came up with Israel from Egypt, were a source of constant trouble**."—

It is not simply me that is saying that this is line upon line here that we are looking at. Ellen White is tying this together for us. The mixed multitude is Tobiah, aggression; Sanballat.

> —"They were **not whole-hearted** in the service of God. When his work demanded a sacrifice, they were ready to violate their own solemn oaths of co-operation and support. All this had tended to weaken and discourage those who sought to build up the cause of God." *Signs of the Times*, January 3, 1884.

THE DAYS OF CHRIST

Now we are in the days of Christ, and we are close to finishing this up.

CHRIST—DECEPTIVE REASONING

Do you see how the Mystery of Iniquity is in each of these histories, and it is a subject of prophecy, and that what it produces is the tragedy of each of those histories?

This is serious stuff. All need wisdom to carefully study out the Mystery of Iniquity, which plays such a large part in the closing scenes of this Earth's history.

Review and Herald, July 3, 1900:

> "Christ gave to the world a lesson that should be engraved on mind and soul. 'This is life eternal,' he said, 'that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' But Satan works on human minds, saying, **Do this or that action, and ye shall be as gods**. By **deceptive reasoning**"—

Now, what is "deceptive reasoning"?

If I accidently mislead you, that is not deceptive reasoning. It is just bad reasoning on my part, and bad reasoning on your part for believing me.

"Deceptive reasoning" is purposefully telling a lie.

> "—By **deceptive reasoning** he led **Adam and Eve to doubt God's word**,"—

Was that a purposeful action on Satan's part? It is deceptive reasoning.

> —"and to supply its place with **a theory** that led to transgression and disobedience. And **his sophistry is doing today what it did in Eden**."—

It is happening again!

—"When Christ came to our world, he selected humble fishermen as the foundation of his church. To these disciples he tried to explain the nature of his kingdom and mission. But their limited comprehension imposed a restraint upon him."—

The Disciples could not get it. These were the chosen ones. These were the ones closest to Christ, and they could not get His message fully.

—"But their limited comprehension imposed a restraint upon him. They had been receiving **the sayings of the scribes and Pharisees**, and therefore much of what they believed was untrue. And though Christ had many things to say to them, they were unable to hear much of what he longed to communicate."—

Now, if you remember, Sister White has already described the Pharisees as the mixed multitude.

Who are the scribes? What is a scribe?

Brothers and Sisters, a scribe is an author. And remember, what impacts us with the Mystery of Iniquity at the end of the world is that there are books of a new order that are written. There are scribes in our day, just like there are Pharisees.

Continuing on:

—"Christ finds **the religionists of this time**"—

That is us. We are the religionists of this time.

—"Christ finds **the religionists of this time** so full of **erroneous sentiments** that there is no room in their minds for the truth."—

And you go share this prophetic message in Adventism, and you are teaching on a regular basis in front of Seventh-day Adventists, you are spending a good portion of your time trying to explain the misconceptions that they hold upon, that they hold onto, that they were taught.

Most people that I ran into, most lay people in Adventism have never on their own, on their own initiative, studied out the Daily; took it on their own personal responsibility and said, "I'm going to understand what this means with my Bible and the Spirit of Prophecy and the Holy Spirit."

When you present the Daily, they are unsure maybe about what they believe, or they may believe this or they may believe that, but it is all based upon what they have been taught by other people.

—"Christ finds **the religionists of this** time so full of **erroneous sentiments** that there is no room in their minds for the truth. With the **education** given,"—*IT IS FROM EDUCATION*—"teachers **mingle** the sentiments of infidel authors."—

Now, here is a new twist: Not just bad education; it is taking books from authors that are infidels.

—"Thus they have sown tares in the minds of the youth. They give utterance to sentiments that should not be presented to young or old, never thinking of what kind of seed they are sowing, or of the harvest they will have to garner as the result." *Review and Herald*, July 3, 1900.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITES; A NEW GENERATION; TEAR DOWN THE LANDMARKS; DECEPTIVE REASONING; SCRIBES

Christ's Object Lessons, page 18, says this:

"In the days of Christ these lessons had been lost sight of. Men had well-nigh ceased to discern God in His works. The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed Him. Men 'worshiped and served the creature more than the Creator.' Thus the heathen 'became **vain in their imaginations, and their foolish heart was darkened**.' Romans 1:25, 21. **So in Israel, man's teaching had been put in the place of God's.** Not only the things of nature, but the sacrificial service and the Scriptures themselves—all given to reveal God—were so perverted that they became the means of concealing Him." *Christ's Object Lessons*, 18.

So, the characteristics so far: There is mingling, imitating the customs and manners of the heathen; returning to the old superstitions. It happens little by little. It creates this vain imagination. It is accomplished by intermarriage, the mixed multitude; they are impatient. They are foolish virgins that are motivated by fear and curiosity. They are halfhearted and superficial; early education and training. They are Pharisees. They get weary of Heaven's Food due to a depraved appetite; and, their work is accomplished until a new generation comes on the scene and begins to tear down the landmarks through deceptive reasoning that is accomplished by scribes that are putting man's teaching in place of God's teaching. These are the kind of characteristics of the Mystery of Iniquity.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITES; A NEW GENERATION; TEAR DOWN THE LANDMARKS; DECEPTIVE REASONING; SCRIBES; MAN'S TEACHING IN PLACE OF GOD'S

LUTHER

What about Luther? What about Martin Luther?
Signs of the Times, July 19, 1893:

"The Reformer continued searching the Scriptures, praying, preaching, and writing. He knew not how soon his work might close, and he be deprived of liberty or even life; but so long as God should will it, he determined to labor for the upbuilding of Christ's kingdom. The knowledge that precious souls were everywhere receiving the truth, filled him with joy.

"It was his work to build in the temple of the Lord."—

It was Luther's work to build the temple of the Lord? That sounds like he is a type of Cyrus or a type of Miller or John the Baptist, or Elijah, or Moses.

—"It was his work to build in the temple of the Lord. There were living stones buried from sight amid the papal rubbish of false doctrines, forms, and ceremonies, and he must search them out, and lay them on the true foundation. The followers of Christ were not then united as a peculiar and holy people separate from the world. They were **mingled** with the sons of Belial, and must be separated by the power of divine truth." *Signs of the Times*, July 19, 1883.

So, Martin Luther, he struggled with the Mystery of Iniquity, also.

VAIN IMAGINATION—BOOKS, AUTHORS AND AUTHORITIES

Counsels to Parents, Teachers and Students, page 424:

"Cold, philosophical speculations and scientific research in which God is not acknowledged are a positive injury. And the evil is aggravated when, as is often the case, **books** placed in the hands of the young, accepted as **authority** and **depended upon in their education**, are from authors avowedly infidel. Through all the thoughts presented by these men their poisonous sentiments are interwoven. The study of such **books** is like handling black coals; a student cannot be undefiled in mind who thinks along the line of skepticism.

"The authors of these **books**, which have sown **the seeds of doubt and infidelity** broadcast over the world, have been **under the training of the great enemy of God** and man, the acknowledged head of principalities and powers, the ruler of the darkness of this world. The word that God has spoken concerning them is, 'They . . . became **vain in their imaginations**, and their foolish heart was darkened. Professing themselves to be wise, they became **fools**;' 'because that, when they knew God, they glorified Him not as God, neither were thankful.' Romans 1:21, 22. **They rejected divine truth in its simplicity and purity for the wisdom of this world.**

"Whenever **books** by these infidel authors are given the precedence, and the word of God is made secondary, there will be sent out of the schools a class of students no better fitted for the service of God than they were before they received their education." *Counsels to Parents, Teachers and Students*, 424.

The Mystery of Iniquity is accomplished through false education and through infidel books and through ascribing undue authority to these infidel authors.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITES; A NEW GENERATION; TEAR DOWN THE LANDMARKS; DECEPTIVE REASONING; SCRIBES; MAN'S TEACHING IN PLACE OF GOD'S; INFIDEL BOOKS

TWO PARTIES IN ADVENTISM

Today, Adventism. *The 1888 Materials*, pages 1432 - 1434:

> "There are but two parties, Satan works with his crooked, deceiving power, and through **strong delusions he catches all who do not abide in the truth**, who have turned away their ears from **the truth**, and have turned unto **fables**."—

How does he catch them? The Mystery of Iniquity. This is the Mystery of Iniquity.

> —"Satan himself abode not in the truth, **he is the mystery of iniquity**. Through his subtlety he gives to his soul-destroying **errors the appearance of truth**. **Herein is their power to deceive**."—

He does not just give us some kind of blatant error that we know is false. He gives us a blatant error that is covered with a little twist here and a little twist there, where in our Laodicean condition we actually think it might be true.

> —"**Herein is their power to deceive**. It is because they are **a counterfeit of the truth** that Spiritualism, Theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the Savior of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.
>
> "We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. **Dissimulation**"—

What in the world is "dissimulation"?

> —"Dissimulation has become a fine art"—

Whatever it is, Satan has perfected it and has taught his followers to make it a fine art.

> —"Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious

world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men: and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil."—

There is a Brother in Virginia that the church family has recently disfellowshipped him over this message, and they made sure that when they had the church business meeting to disfellowship him that they set the time for the meeting at the time of day when those people in the church family that would have provided some support and sympathy for this Brother were at work and could not attend. Those kinds of deceptive practices, that is the Mystery of Iniquity.

—"Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil. **His methods are practiced even among Seventh Day Adventists, who claim to have advanced truth**.

"If men resist the warnings the Lord sends them, they **become even leaders in evil practices**; such men assume to exercise the prerogatives of God—they **presume to do that which God himself will not do in seeking to control the minds of men."—**

Will God use force?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: They will.

You need to put this one in your memory bank. Now, technically what they are doing here, "they presume to do that which God himself will not do." Who are they presuming to do? They are presuming to be God.

But who is Sister White talking about?

FROM THE AUDIENCE: The leadership.

BROTHER PIPPENGER: Leaders in Adventism. So, these, she says, are presuming to be God; and, where are they sitting? In the temple of God.

—**"**in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like **leaven**"—

What is "leaven"? It is little by little; they work like leaven.

—**"**to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness, and equity, and impartial judgment, any devise or precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness.

"God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow-man."—*IN THE SLIGHTEST DEGREE*—"The only hope for fallen man is to look to Jesus, and receive him as the only Savior. As

soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind,"—

Like in the Newport Church, "Not only do you not discuss the 2520 or the Daily or the close of probation in Adventism in the church, do not do it in the privacy of your own home." Whoa.

—"As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul, and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains the vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. **We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this**." *The 1888 Materials*, 1432–1434.

What is *DISSIMULATION?* You have the dictionary definition in your notes.

DISSIMULATION: The act of dissembling; a **hiding under a false appearance**; a feigning; false pretension; hypocrisy. Dissimulation may be simply concealment of the opinions, sentiments or purpose; but it includes also the assuming of a false or counterfeit appearance which conceals the real opinions or purpose.

To *DISSEMBLE* means:

DISSEMBLE: To **hide under a false appearance; to conceal; to disguise; to pretend that not to be which really is**; as, I will not dissemble the truth; I cannot dissemble my real sentiments. [This is the proper sense of this word.]

My point is, is these people who are promoting what we are defining as the Mystery of Iniquity, they become experts in the fine art of dissimulation, which is concealing and hiding things in order to accomplish their purposes. And Isaiah 28 says these scornful men that rule Jerusalem, they cover themselves under falsehood and lies. This is the scornful men which rule the people that are in Jerusalem.

[13]But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. [14]Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. [15]Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: [16]Therefore thus saith the Lord GOD, Behold, I lay in Zion

> for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. [17]Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. [18]And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28: 13-18 (KJV).

So, now I am going to take all these characteristics and turn them into a paragraph as we reach our conclusion.

The mixed multitude is the foolish virgins, the Pharisees and the scribes at the end of the world in Adventism.

The mixed multitude intermarries with the wise virgins and become vain in their imagination and returns to their old superstitions, customs and manners. They join the Adventist Church, but they return.

They are impatient, halfhearted and superficial and are motivated by fear and curiosity and soon become weary of Heaven's food due to a depraved appetite.

Little by little they leaven the truth of the people of God, employing deception based upon human reasoning which they teach in place of God's Word. They counterfeit the truth by dissimulation and promote their counterfeit through false education based upon infidel authorities and books in an attempt to control others minds and tear down the old landmarks. Their work begins in 1919 when a new generation arrives.

It is incredible that all of these characteristics of the Mystery of Iniquity are just a perfect fit for what Sister White describes as the Omega Apostasy, which was premised on the Alpha Apostasy, was it not?

Sister White used the Alpha Apostasy to describe the Omega Apostasy; and, when you take the characteristics of the Mystery of Iniquity line upon line with the proof-text method in the Scriptures, with Sister White's commentary, you see that the characteristics of the Mystery of Iniquity are describing the Omega Apostasy to the very letter.

What does the Mystery of Iniquity mean?

> **MYSTERY:** ***Strong's Concordance*** **G3466—**From a derivative of muo (to *shut* the mouth); a *secret* or "mystery" (through the idea of *silence* imposed by *initiation* into religious rites): - mystery.

That is pretty easy, pretty straightforward.

What about *INIQUITY?*

> **INIQUITY:** ***Strong's Concordance*** **G458—**From **G459**; *illegality*, that is, *violation of law* or (generally) *wickedness:* - iniquity, X transgress (-ion of) the law, unrighteousness.
>
> **G459—**From **G1** (as a negative particle) and **G3551**; *lawless*, that is, (negatively) *not subject to* (the Jewish) *law*; (by implication a *Gentile*), or (positively) *wicked:* - without law, lawless, transgressor, unlawful, wicked.

> **G1**—Of Hebrew origin; the first letter of the alphabet: figuratively only (from its use as a numeral) the *first*. Often used (usually "an", before a vowel) also in composition (as a contraction from G427) in the sense of *privation*; so in many words beginning with this letter; occasionally in the sense of *union* (as a contraction of G260): - Alpha.
>
> **G3551—**From a primary word nemo (to *parcel* out, especially *food* or *grazing* to animals); *law* (through the idea of prescriptive *usage*), generally (*regulation*), specifically (of Moses [including the volume]; also of the Gospel), or figuratively (a *principle*): - law.

To *parcel out?* The Mystery of Iniquity is the Alpha Apostasy, and the Mystery of Iniquity is accomplished by parceling out.

How was it that Satan accomplished the rebellion in Heaven? Did he go and bring all the angels together and say, "Hey, this is what I believe"? No, he parceled out a little thought here and a little thought there, a leavening process. Little by little is the Mystery of Iniquity.

Now, of course, the Mystery of Iniquity, where is the primary reference to the Mystery of Iniquity in God's Word? 2 Thessalonians, chapter 2.

And tomorrow we will look more specifically at 2 Thessalonians, chapter2, the Lord willing; but, I hope, Brothers and Sisters, you see that one of the waymarks in every reform line is this Mystery of Iniquity, and to think that this characteristic that is in every reform line is a design by God to teach us what we are dealing with in Adventism today, is to demonstrate a mind that has become vain in its imagination. This is a present truth serious understanding that we need to understand.

Shall we pray?

Benediction: Heavenly Father, we wish to shake off the darkness that is preventing us from fully being used by you. We ask that you give us the discernment to see the sources of information that we are following, the books that we are reading that should be thrown away and burned, the television that we are watching, the DVDs that we are watching, the websites that we are visiting, any of these places that is providing a mixture of truth and error or just blatant error. We ask that you give us the discernment to see that this is Satan's tool to turn us from a wise virgin to a foolish virgin, to turn us into a Pharisee and a scribe, to secure us as a mixed multitude as we approach The Sunday Law crisis. We wish to be clean. We wish to be pure vessels so that we might receive the golden oil that you are pouring out, but we have a responsibility to understand that Satan is working to destroy us; and, we have a responsibility to understand that you have been clear about the techniques that he uses to do this, this leavening process that he uses to present a little here and a little there from unholy sources. Please give us the discernment and the willingness to turn away from this kind of information that we might be solidly standing upon your Word when this shaking arrives in the near future. In Jesus's name, amen.

Habakkuk's Two Tables #22

Part Three: THE MYSTERY OF INIQUITY

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we take up the second part of considering the Mystery of Iniquity, we ask for your help to understand these things in a way that will be beneficial for us here at the end of the world. We ask that you would forgive us that we might have free access to the Holy Spirit, which we ask that you would give us at this time. And we ask that you would give the guidance to our hearts and minds that would take us throughout another day of service for you, but also that would help to understand these truths. We want the Latter Rain. We ask that you would pour the golden oil down through the golden pipes and fill our vessels that we will have oil to share with those we come in contact with. I ask that you would forgive my sins and hide me behind your cross, take a coal from off your altar and purify my lips that what is spoken will be to your glory and honor and that it will edify your people. We thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: Okay. Yesterday we used proof-texting to show that in every history the way that Satan seduces man is what is called the Mystery of Iniquity. It is through the combination of truth and error, light and darkness; through the marriage of the holy seed with the unholy seed.

And we looked at several histories, all the way from Adam and Eve through Luther; a little bit at Adventism; but, we did not deal with the main reference to the Mystery of Iniquity in the Bible, and that is what we are going to take up today.

And, of course, this 2 Thessalonians, chapter 2, this is foundational for Adventism, whether they understand it or not; because, it is in this passage where William Miller comes to understand that the Daily is Paganism. Today we [Adventism] reject William Miller's conclusions that he was led to understand by the Angel Gabriel; but, nevertheless, the passage in the Scripture where he recognizes that what is taken away in advance of the Papacy is Paganism is the very place where Paul sets forth the primary understanding of the Mystery of Iniquity in the Scriptures.

PAUL

So, we are going to read through 2 Thessalonians 2:1-2 to begin.
2 Thessalonians 2, verse 1, says now,

> "[1]Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."—

If you look up this word *beseech,* it is saying, "We want to talk about the Second Coming."

> —"[2]That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—

It is talking about the Second Coming of Christ.

Verse 3,

> —"[3]Let no man deceive you by any means, for that *day shall not come,* except there come a falling away first,"—

"A falling away first" is a very important waymark. We are going to discuss that, and we are going to ultimately mark it in the history of Adventism.

> —"except there come a falling away first, and that man of sin be revealed,"—

The man of sin, the classic man of sin, of course, is the Papacy; but, the Papacy is nothing more than a representative of Satan. So, in one sense Satan is the man of sin; but, here the man of sin is going to be revealed. He was also called,

> —"the son of perdition; [4]Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. [5]Remember ye not, that, when I was yet with you, I told you these things?"—

Paul already gave this sermon to the Thessalonians when he was in Thessalonica. Now he is writing a letter to them, reminding them of that sermon.

Verse 6,

> —"[6]And now ye know what withholdeth that he might be revealed in his time."—

And what he is saying there is, "You know it is Pagan Rome that restrains the rise of the Papacy." But, instead of saying it that way, he cloaks it; because, to put in a letter that Pagan Rome was going to be removed, taken down, would be seditious; it would be rebellious. And if the Romans found it, they would not only kill Paul, they would kill any Christian that had that letter in their possession. So, he is cloaking this truth.

> —"[6]And now ye know what withholdeth"—

And the modern theologians say *restraineth.* I like that word.

> —"[6]And now ye know what withholdeth [restraineth] that he might be revealed in his time."—

Who is the "he"? Well, he [Paul] has been discussing the man of sin, the son of perdition that sits in the temple of God, showing himself that he is God; so, he is talking about when the man of sin is brought into history.

> ——"[7]For the mystery of iniquity doth work:"—

Now, we know what the Mystery of Iniquity is now, after yesterday, I hope. It is the work of Satan in mixing truth and error to prepare a people for a testing time that they are going to fail at because they have accepted the premise of man's word above God's Word.

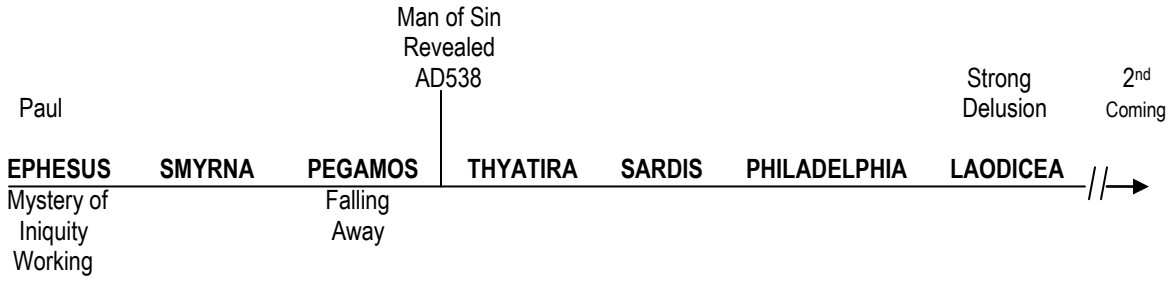


Figure No. 41A.

But, in Paul's time—and you will see this line up here [Figure No. 41A], I know, without explanation (and this may seem a little bit scattered), these are the Seven Churches of Revelation, Ephesus being the first church being the symbol of the history that Paul lived in. That is why I have his name here. And Paul says here, in his time in Ephesus, the Mystery of Iniquity "doth already work."

—"only he who now letteth"—

Pagan Rome, "only he who [restraineth]."

—"*will [continue to] let,*"

". . . 'will continue to restraineth'" is the way that would be better translated.

—"[7]For the mystery of iniquity doth work: only he who now letteth [will continue to restraineth] until he be taken out of the way."—

Of course this is where Miller's revelation comes from. He sees Pagan Rome being taken away, and this is the Daily being taken away in the Book of Daniel.

Verse 8,

—"[8]And then shall that Wicked [margin, Lawless One] be revealed,"—

Here is the Papacy. After Paganism has been taken away, then the Papacy is going to be revealed.

—"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:"—

And you will notice in verse 9, it says, *"Even Him"*; but, "*Even Him"* is in italics, so it is not there. I think the *"Even Him"* being an added word is probably okay, but sometimes may cause a little bit of vagueness for those that are reading it, studying it the first time through.

Verse 8 says,

> —"[8]And then shall that Wicked [margin, Lawless one] be revealed"—*THE PAPACY*—"whom the Lord"—

Now it is talking about Christ.

> —"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: [9]*Even him,*"—

And some people will read this back in the Papacy, but it is not.

> —"whose coming is after the working of Satan with all power and signs and lying wonders,"—

Christ's Second Coming is after the marvelous working of Satan. Okay? So, make sure you understand this *coming* here in verse 9 is still dealing with the Second Coming of Christ, which is the subject of Paul's discussion here, "Do not be confused about the Second Coming of Christ."

Let us start in verse 9 again,

> —"[9]*Even him* whose coming is after the working of Satan with all power and signs and lying wonders, [10]And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. [11]And for this cause God shall send them strong delusion, that they should believe a lie: [12]That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:1-12 (KJV).

Okay. So, this line here [Figure No. 41], do not be scared by it. It is pretty easy. I just want to make a simple point—I think it is simple.

Paul is giving this in 2 Thessalonians, in the history of Ephesus. Ephesus represents the beginning of the Christian Church. This is the Church of the Apostles. This is the Church Triumphant. This is the White Horse. Okay? They are carrying the Gospel to the entire world. They are doing the Lord's work.

And then it is followed by Smyrna, which is the time period of the persecution against the Christians by Pagan Rome; followed by Pergamos, the time of Constantine when the Mystery of Iniquity really, really begins to combine Paganism with Christianity. This is where the falling away takes place, in the time of Constantine. This is where Paganism walks into the Church.

And then in AD538, which is the beginning of the history of Thyatira. Thyatira represents the history of the Papacy from AD538 to 1798. In AD538 the man of sin is revealed.

So, what Paul is saying here in 2 Thessalonians is, "In my day and age the Mystery of Iniquity doth already work."

The Second Coming of Christ is down here, Paul is saying. It is way down at the end of the world, "Don't even be thinking about the Second Coming of Christ." Because, before the Second Coming of Christ, there has to be a falling away, and the Papacy has to be revealed as it was in AD538. That is correct and that is standard Adventist understanding.

But, what sometimes is not noted is that the serious part of 2 Thessalonians is this strong delusion that comes upon people because they do not believe the truth. And the strong delusion, it comes down here in Laodicea.

I want you to see, if you will, that in Paul's counsel, he is talking about the dynamics of this history: the Mystery of Iniquity working, the falling away, and then the Papacy being revealed; and, somehow, some way that is connected to the strong delusion of God's people at the end of the world.

I mean, if you are taking these truths from Paul and you are making them waymarks, as we are doing—we are making them waymarks: this is where the Mystery of Iniquity is working, this is the Falling Away, and this is where the man of sin is revealed.

The strong delusion, at a face value, it does not come in Thyatira or Sardis or Philadelphia. It comes down here in our day and age. So, you need to, you should, mark that in your mind and ask yourself why so.

Okay. In *Acts of the Apostles*, pages 265 – 266, it says,

> "But before the coming of Christ, important developments in the religious world, foretold in prophecy, were to take place. The apostle declared: 'Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for **that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.**'
>
> "Paul's words were not to be misinterpreted. It was not to be taught that he, by special revelation, had warned the Thessalonians of the immediate coming of Christ. Such a position would cause confusion of faith; for disappointment often leads to unbelief. The apostle therefore cautioned the brethren to receive no such message as coming from him, and he proceeded to emphasize the fact that **the papal power, so clearly described by the prophet Daniel**,**"—**

And you really need to underline that. What Paul is saying in 2 Thessalonians is nothing more than him building upon the message of Daniel. This needs to be recognized. It impacts lots of passages of the Scriptures.

> **—"so clearly described by the prophet Daniel, was yet to rise and wage war against God's people. Until this power should have performed its deadly and blasphemous work**, it would be in vain for the church to look for the coming of their Lord. 'Remember ye not,' Paul inquired, 'that, when I was yet with you, I told you these things?'
>
> "Terrible were the trials that were to beset the true church. **Even at the time when the apostle was writing, the 'mystery of iniquity' had already begun to work.** The developments that were to take place in the future were to be 'after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.'"—

And then this last paragraph, this is why I have this passage in here, as much as anything else. Then Sister White says,

> —"**Especially solemn**"—

After all of this history [referring to Figure No. 41].

> —"**Especially solemn is the apostle's statement regarding those who should refuse to receive 'the love of the truth.' 'For this cause,' he declared of all who should deliberately reject the messages of truth, 'God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.'** Men cannot with impunity reject the warnings that God in mercy sends them. From those who persist in turning from these warnings, God withdraws His Spirit, leaving them to the deceptions that they love." *Acts of the Apostles*, 265–266.

You can note in there a truth that when there is a people that are receiving strong delusion, they are having the Holy Spirit withdrawn from them, and the other class is receiving the outpouring of the Spirit.

So, what I wanted you to see there is that Paul's message is based upon the Book of Daniel. We want to look at that for a moment.

SO CLEARLY DESCRIBED BY THE PROPHET DANIEL

Jesus talked about the Book of Daniel. In *The Great Controversy,* beginning on page 25, Sister White says,

> "Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers: 'When ye therefore shall see the abomination of desolation, **spoken of by Daniel the prophet**,"—

Here is Jesus also basing His message upon Daniel, just like Paul was doing.

> —"'When ye therefore shall see the abomination of desolation, **spoken of by Daniel the prophet**, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea **flee into the mountains**.' Matthew 24:15, 16; Luke 21:20, 21. **When the idolatrous standards of the Romans should be set up in the holy ground**, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. **When the warning sign should be seen, those who would escape must make no delay**. . . .
>
> "Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. . . . Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan." *The Great Controversy*, 25, 30.

And the City of Pella is in the mountains. They fled to the mountains, like Lot fled to the mountains.

At the end of the world, in *Testimonies*, volume 5, page 464, Sister White says this, because she is going to use this identical reference of Christ in the history of the abomination of desolation and make an application to the end of the world.

> "It is no time now for God's people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As **the siege of Jerusalem** by the Roman armies was **the signal** for flight to the Judean Christians, **so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us**. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the [City of Pella in the land of Perea, in the] mountains." *Testimonies*, volume 5, 464.

Okay. These are parallel histories, **parallel histories**.

So, what I am wanting you to see now is a connection between the abomination of desolation and the man of sin being revealed that Paul is speaking about in 2 Thessalonians.

Jesus's counsel about the abomination of desolation that was fulfilled in AD66 to 70 with Pagan Rome, and is going to be fulfilled at the end of the world at The Sunday Law, was based upon the Book of Daniel. And the revealing, the identification of the Papacy, as the man of sin, is what Paul is dealing with. And what I want you to see is the identification of the Papacy as the man of sin here is also the abomination of desolation which Jesus spoke about.

Sister White says that Paul was basing his presentation in 2 Thessalonians on the Book of Daniel, and even Protestant commentators—not that that matters—they will tell you that in 2 Thessalonians the passage that Paul is paraphrasing when he talks about the man of sin sitting in the temple of God, showing himself as God, is Daniel 11:36.

And before we go to Daniel 11:36, let us remind ourselves that what we are studying here is the passage in the Scriptures that is emphasizing the strong delusion (that hopefully, when you are going to walk away from here this morning, you are going to understand the strong delusion) is the strong delusion that comes upon Seventh-day Adventists.

Okay. We spent yesterday talking about the Mystery of Iniquity, how it works; now we are taking the primary passage in the Bible that speaks about the Mystery of Iniquity and we are saying the serious part of it is the strong delusion, and the strong delusion is what comes upon Seventh-day Adventists at the end of the world.

And now what I am trying to show you is that the passage from Daniel, where Paul paraphrases, in 2 Thessalonians, Daniel 11:36, this is one of the most convoluted verses in the history of Adventism. This is the verse where Uriah Smith takes a wrong turn and throws out the proof-texting technique of William Miller. In this verse here, instead of sticking to the line of prophecy that is in Daniel 11:30 and onward, that the King of the North is the Papacy, in this verse here Uriah Smith introduces the idea that it is a new king; it is not the Papacy.

So, I want you to see that this controversy has raged in Adventism—not *raged,* but sometimes it raged. When James White was alive it raged because James White opposed it until his dying day; but, it took root in Adventism and caused some serious problems in Adventism.

And even the modern theologians that have so many things wrong, they have all seemed to come around to the idea that Uriah Smith was wrong, that this verse is the Papacy; because, you just cannot uphold it if you are going to be accurate with the Bible.

But, the point is, here is the verse that Paul uses to set up 2 Thessalonians, chapter 2, to warn us of the strong delusion. And sure enough, in Adventism's history this verse Satan attempted to muddle it up—Okay? Get the point?—to prevent us from understanding 2 Thessalonians the way we should, in an attempt to make us receive the strong delusion.

The verse is in your notes, Daniel 11:36.

> "[36]And the king shall do according to his will; and **he shall exalt himself**, and **magnify himself above every god, and shall speak marvellous things against the God of gods**, and shall prosper till the indignation be accomplished: for that that is determined shall be done." Daniel 11:36 (KJV).

AD539—THE ABOMINATION OF DESOLATION

> "[4]Who opposeth and exalteth himself above all that is called God, or that is worshipped; so **that he as God sitteth in the temple of God**, showing himself that he is God." 2 Thessalonians 2:4 (KJV).

Virtually every commentator says that verse is drawn from Daniel 11:36. And I agree; I am sure it is. This is the man of sin who exalts himself, and he prospers until the indignation.

So, when does the man of sin get placed in the temple of God? He is empowered in AD538; but, in order for him to be empowered in AD538, there has to be a falling away first, which this is in the time of Pergamos, and this is accomplished by the Mystery of Iniquity doing the advance preparation for the falling away in order for the man of sin to be revealed in AD538.

But, what I am telling you now, if you are not following me, is I am trying to tie this in with Jesus. I am trying to say that back here in this history of Ephesus, in AD66 when Rome put the standards of their authority into the sacred precincts of the temple that Jesus's prophecy had been fulfilled; and, at this point the Christians were to flee and they fled to the mountains.

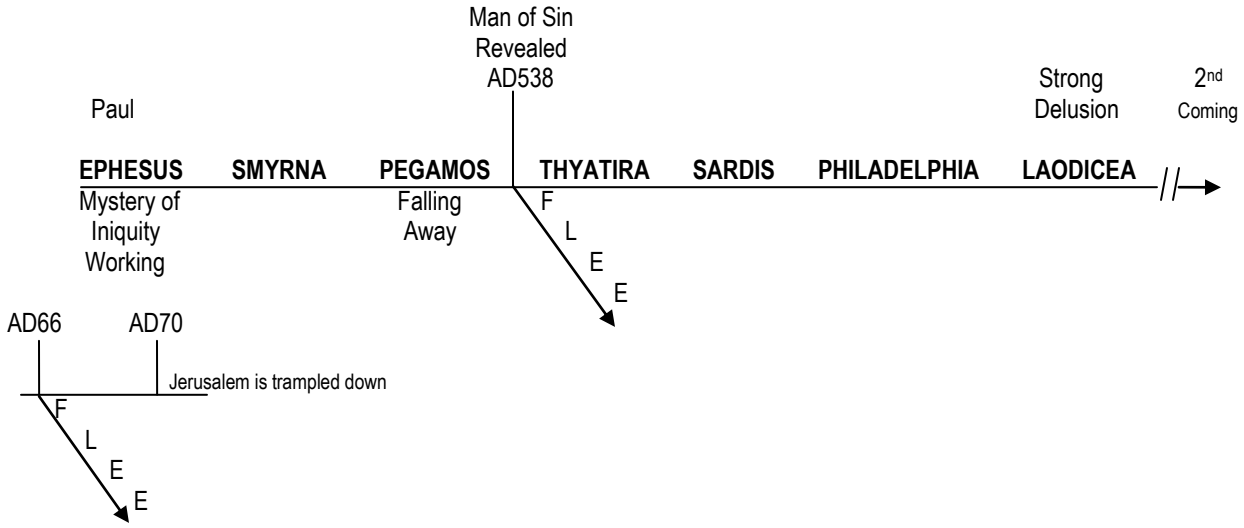


Figure No. 41B.

Ultimately in AD70 Jerusalem is destroyed. Okay?

So, what I am saying is that this history here [the line reflecting the Seven Churches], though it is not specifically marked, it is also a fulfillment of the abomination of desolation.

FLEE TO THE MOUNTAINS

Notice in "Flee to the Mountains" in your notes from Revelation 12:14, "And to the woman," that is the Christian Church, a standard correct Adventist understanding, a Protestant church.

> "[14]And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Revelation 12:14 (KJV).

Here in AD538, the Church flees into the wilderness, paralleling the Christians [in AD66] fleeing into the wilderness.

Why did the Christians flee into the wilderness? Because, they had seen the symbol of Rome's authority in the sacred precincts of the temple.

Why did the Church in AD538 flee into the wilderness? Because, they had seen the man of sin sitting in the temple of God, showing himself that he was God.

But, how did they see it? Through Bible prophecy, through the warning given by Paul in connection with the warning given by Christ, which are both based upon the Book of Daniel.

JERUSALEM TRAMPLED DOWN

Notice Revelation 11:2-3.

> "[2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city"—

What is the "holy city"? That is Jerusalem.

> —"and the holy city shall they tread under foot forty *and* two months. [3]And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth." Revelation 11:2-3 (KJV).

In this history in AD70, Jerusalem is trampled down by Pagan Rome.

In this history in AD538, Jerusalem is trampled down. It is the same history, the abomination of desolation.

WELL IT WOULD BE

In *The Great Controversy,* beginning at page 42, it says this:

> "It required a desperate struggle for those who would be faithful to stand firm against the **deceptions** and **abominations** which were **disguised in sacerdotal garments and introduced into the church**."—

What is that? That is the Mystery of Iniquity. The deceptions and abominations are connected with Christian garments, sacerdotal garments. Okay?

This is this history here [referring to the Church of Smyrna].

Now we are in this history [referring to the Church of Pergamos]. And in this history, Pergamos, when this is coming to fruition, the falling away is taking place, it says,

> —"It required a desperate struggle for those who would be faithful to stand firm against the **deceptions** and **abominations** which were **disguised in sacerdotal garments and introduced into the church**. The **Bible was not accepted as the standard of faith**."—

That is where we are at today. The Bible in Adventism is no longer the standard of faith. The standard of faith is determined by those of us that have been educated in Biblical history and Biblical language. We are the ones that have set ourselves in authority over the Bible since the beginning of the 20th Century.

> —"The **Bible as not accepted as the standard of faith.** The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed."—

In Adventism today it is now beginning that you do not have the right to study in your own home things that church leadership says you should not study. That is called religious freedom. You would not think that in America would get away with that. All right? Because, it is not just simple a part of Adventist heritage, it is part of the heritage of the United States. Okay? It is the very center of the Third Angel's Message.

Next paragraph.

—"After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry."—

Okay. Now, here is a separation. They are getting ready to flee into the wilderness.

— They saw that **separation was an absolute necessity if they would obey the word of God**. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. **If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war**."

"**Well would it be**"—

What is she saying?

—"**Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people.** There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ." *The Great Controversy*, 42–46.

So, what I am saying to you, what I want you to see here, if you will, is part of Paul's testimony in 2 Thessalonians contributes to Christ's testimony in Matthew 24 and other places about the abomination of desolation. As they see the work of the Mystery of Iniquity produce the falling away in the Christian Church and the Papacy seated in the Christian Church empowered and the man of sin revealed, it is time to flee to the mountains of Pella, flee into the wilderness; which they did.

In both those histories, AD66 and 538, are prefiguring the history of The Sunday Law.

EPHESUS, SMYRNA, PERGAMOS AND THYATIRA

Now, you do not really see it. One of my points here in the beginning is that you do not really see it in 2 Thessalonians.

You do not see what? You do not see a connection with Paul talking about the Mystery of Iniquity working in the time of Ephesus and onward, and the falling away in Pergamos, and the man of sin being revealed in Thyatira, with a strong delusion down here at the end of the world. It is kind of a broken thought, so to speak; but, it can be recognized through prophecy.

And rather than spend time on inserting a principle here that is very easy to prove and uphold, I am going to let Stephen Haskell put it in place for us. The next four short paragraphs are from Stephen Haskell; and, what he is going to tell us, and this is sound, is that now we are looking at this line.

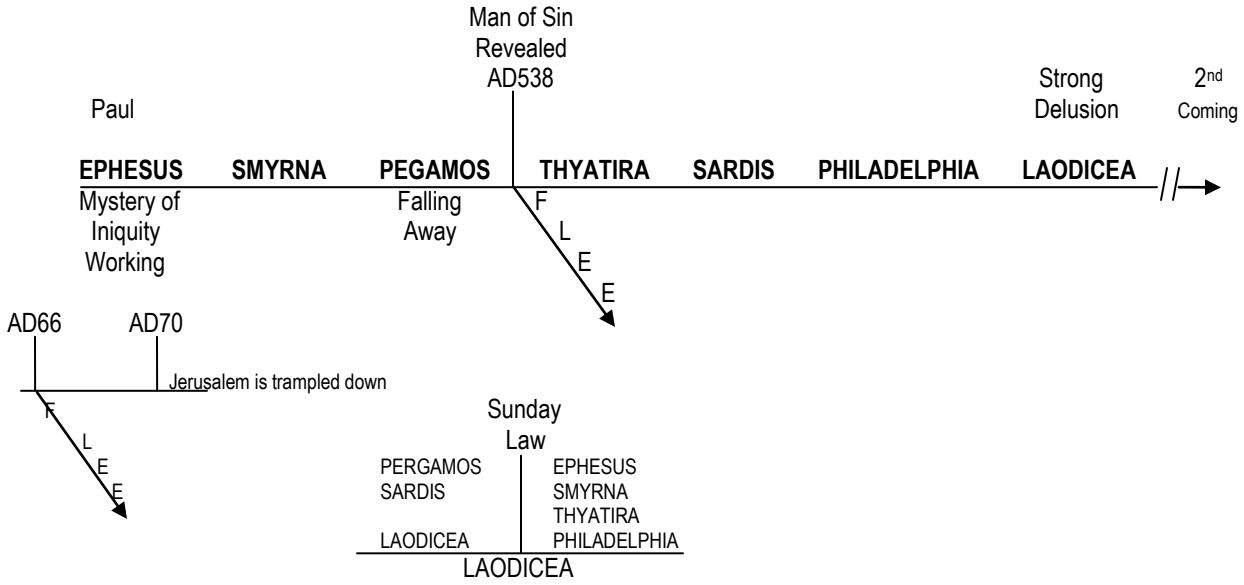


Figure No. 41C.

Now we are looking at this line. This is the history of Laodicea, with The Sunday Law in the middle, our history, today. But, Stephen Haskell is going to say, and you can show it prophetically, is that in the history of Laodicea, the history of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia are all repeated in the history of Laodicea. They are all there.

In order to really nail it down, it takes a couple of studies; but, I am going to just let Brother Haskell speak for this one; because, this is not the focus of our subject.

In the *Story of the Seer of Patmos,* by Haskell, on page 69, he says,

> "It should be remembered that, as the experience of **Ephesus, Smyrna, and Pergamos, will be repeated in the last church** before the second coming of Christ, so the history of **Thyatira** will have its counterpart in the last generation." Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

Okay. So, there he has named four of them. Here is Ephesus at The Sunday Law; because, what happens at The Sunday Law?

Well, one of the things that things that happens is that the Adventist Church is purified, and those people that receive the Seal of God, they are lifted up as an ensign; and, that pure Church Triumphant is represented in Ephesus. Okay?

But, what also happens at that time period? Persecution begins. Here is Smyrna.

But, what prepares the way for the Papacy to return to power? Pergamos, the compromise of the Protestants in the United States; and, do not miss the fact that this is a compromise of the Protestants of the United States, and it has been prefigured by the compromise of Constantine; because, Pagan Rome, Constantine, placed the Papacy on the throne of the Earth and the Protestants of the United States are going to place the Papacy on the throne of the Earth. Pagan Rome prefigures the United States.

But, he also says that Thyatira would be here, and sure enough when the Papacy is returned to power, there is going to be another blood bath that has been represented by the blood bath of Papal persecution that took place for 1260 years that is going to be repeated right there.

EPHESUS AND PHILADELPHIA

On page 75 of the same book, speaking of William Miller, Haskell says this:

> "He applied the test, but all pointed forward to the year 1843 as the time when the world must welcome its Saviour. **The condition of the people at the first advent of Christ was now repeated**." Stephen N. Haskell, *Story of the Seer of Patmos*, 75.

Okay. Ephesus is repeated in Laodicea.

PERGAMOS AND SARDIS

Ibid., on pages 75 and 76, it says,

> "There was a time in the history of **Pergamos**, when Christianity thought Paganism was dead; but in reality, the religion which was apparently vanquished, had conquered. Paganism baptized, stepped into the church. **In the days of Sardis this history was repeated**." Stephen N. Haskell, *Story of the Seer of Patmos*, 75, 76.

When the compromise of Pergamos was going on, Haskell is telling us that this compromise is also accomplished in Sardis.

LAODICEA

Ibid., on page 69, he says,

> "Upon this last church—the remnant,—shine **the accumulated rays of all past ages**." Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

Now, the Millerites directly understood that in their history—I mean, sometimes it is correct to go back to the Millerite History in teaching and say, "That is the history of Philadelphia," because it was. But, the Millerites correctly identified that their history of the Millerite Movement was the history of Sardis, Philadelphia, and Laodicea.

The Millerites understood that those people that had heard the Millerite message and did not respond to it were Laodiceans; and those of them that were giving the message were Philadelphians; and those Christians outside of those two groups, who were still sleeping, that was Sardis.

Okay. So in the history of Philadelphia, in agreement with the pioneer understanding, Sardis, Philadelphia, and Laodicea are all active.

And Ephesus, the Church Triumphant, is also Philadelphia, which is also the Church Triumphant.

So, all these histories are fulfilled down here at the end of the world in The Sunday Law time period in the history of Laodicea.

STRONG DELUSION

The Philadelphians here that are going to receive the Seal of God, they are the wise virgins.

And on this side, in the time period of the strong delusion, we find Laodicea. And for Laodicea, it ends right there.

So, why am I saying that? I am saying that even though in 2 Thessalonians that Paul describes this history here [of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia], and then he jumps all the way down to the end of the world to give us a warning about the strong delusion that, if correctly understood as a student of prophecy, if you know proof-texting, if you bring line upon line, you can show that the history of this line of the first six Churches is repeated down here in Laodicea at the end of the world.

So, this history here of the first six Churches is to be factored down here to the history of our day and age, Laodicea. And the same sequence of events, the Mystery of Iniquity, a Falling Away, and the man of sin being revealed is going to take place in Adventism.

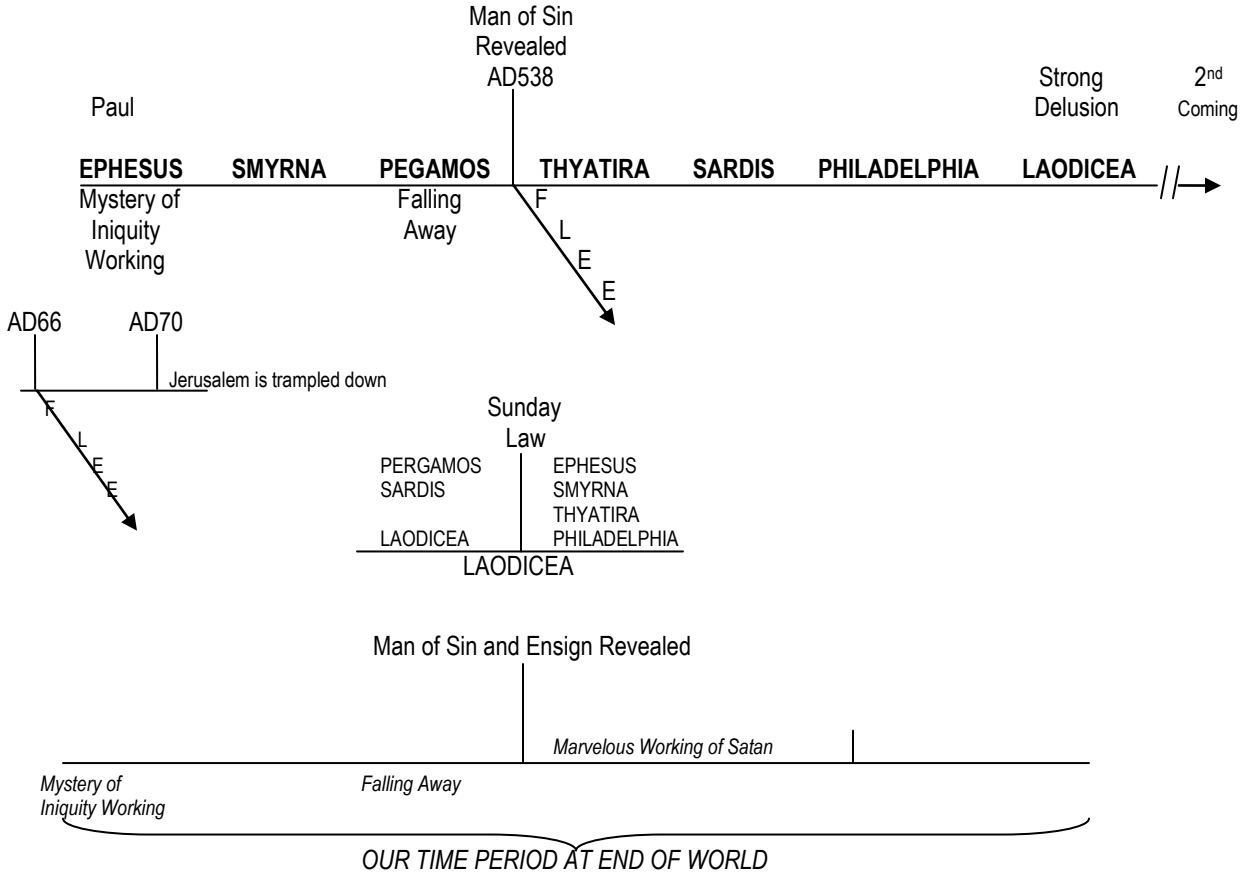


Figure No. 41D.

And, just prior to the man of sin being revealed, this being our time period down here, strong delusion is going to come upon the Laodiceans in Adventism. And at the same time that strong delusion is going to come upon the Laodiceans, the outpouring of the Holy Spirit is going to be coming on the Philadelphians. Okay?

So, we are just going to close out our study here this morning by looking at the strong delusion, to make sure we understand that this is for Adventism and, in so doing, hopefully we will have put together yesterday's study and this study because tomorrow is where we pull the trigger on this thought. All right?

So, let us see if the strong delusion is for Adventists.

The Great Controversy, beginning at page 389—and, I want to be clear, the strong delusion is for all mankind, but the strong delusion is premised upon the rejection of truth. And in the judgment time, there is a testing message that will first be rejected by Adventism and then rejected by those outside of Adventism. It is progressive, and the strong delusion begins with Adventism.

Once Adventism is purified, the strong delusion is going to continue on out through the world. But, how does that concern us as Seventh-day Adventists? It does not. We need to be concerned about the strong delusion here first.

The Great Controversy, beginning at page 389:

> "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But **the message of the second angel did not reach its complete fulfillment in 1844**."

What is the Second Angel? Babylon is fallen.

> —"The churches then **experienced a moral fall**, in consequence of their refusal of the light of the advent message;"—

In consequence of their rejection of the First Angel's Message.

> —"but **that fall was not complete**."—*IT IS PROGRESSIVE*—"As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication.' She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; **and these churches are included in the solemn and terrible denunciation of the second angel**. But the work of apostasy has not yet reached its culmination.
>
> "The Bible declares that **before the coming of the Lord**, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9–11. **Not until this condition** shall be reached,"—

What condition? That they believe a lie.

—"**Not until this condition** shall be reached, **and** the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one**, and the perfect fulfillment of Revelation 14:8 **is yet future**.

"Notwithstanding the spiritual darkness and alienation from God that exist in **the churches which constitute Babylon**, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light."—

This next sentence is really, really a nice sentence. Here, the people that really have an experience with Christ in Babylon, and Sister White is talking about what they are longing to see, notice the next sentence.

—"They look in vain for **the image of Christ in the churches with which they are connected**."—

What they are going to see is the image of Christ in the ensign lifted up.

—"They look in vain for **the image of Christ in the churches with which they are connected.** As these bodies depart further and further from the truth, and ally themselves more closely with the world, **the difference between the two classes will widen**, and **it will finally result in separation**. The time will come when those who love God supremely can no longer remain in connection with such as are 'lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.'

"Revelation 18 points to the time **when**, as the result of rejecting the threefold warning of Revelation 14:6–12, **the church** will have fully reached the condition foretold by the second angel, and **the people of God still in Babylon** will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work."—

Now, here is all this to get to this point.

—"**When** those that 'believed not the truth, but had pleasure in unrighteousness' (**2 Thessalonians 2:12**), shall be left to receive strong delusion and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: 'Come out of her, My people' (Revelation 18:4)." *The Great Controversy*, 389–390.

So, the strong delusion comes before Revelation 18, verse 4, **before** the call to come out. **When** the strong delusion comes, **then** they will respond to the call to come out.

So the strong delusion, obviously, it is not coming on those people that are still in Babylon. It is not until the strong delusion arrives that they get called out of Babylon. The strong delusion by the context of that passage is dealing with Seventh-day Adventists.

In *Early Writings,* page 46:

> "It is a fearful thing to treat lightly the truth which has convinced our understanding and touched our hearts. We cannot with impunity reject the warnings which God in mercy sends us."—

And I hope you see this, is that this dynamic is based upon the rejection of a warning message.

> —"A message was sent from heaven to the world in Noah's day, and the salvation of men depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race,"—

If you are rejecting the warning message for your time, the Spirit of God is being withdrawn from you and you, too, are getting ready to have the unholy spirit poured out upon you, which is the strong delusion, if you are going to use Noah to typify this history.

> —"Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation, 'Your house is left unto you desolate.' **Looking down to the last days**, the same infinite power declares, concerning those who 'received not the love of the truth, that they might be saved,' 'For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' **As they reject the teachings of His Word, God withdraws His Spirit, and leaves them to the deceptions which they love**." *Early Writings*, 46.

So, as you are rejecting the warning message that is the warning message of the Latter Rain, you are rejecting the Holy Spirit and simultaneously receiving the strong delusion.

GREAT LIGHT AND OPPORTUNITIES

This is *Selected Messages,* book 3, page 154:

> "'A new heart will I give you and a new spirit will I put within you.' I believe with all my heart that the Spirit of God is being withdrawn from the world,"—

All right. This is saying there is a people rejecting the warning message and the Spirit of God is being withdrawn from them. That is what the last passage says. And now Sister White is saying that she believes with all her heart that the Spirit of God is being withdrawn from the world.

> —"and **those who have had great light and opportunities and have not improved them, will be the first to be left**."—

The first to be left, the first to have the Holy Spirit removed from them, are the people that have great light and opportunities.

—"They have grieved away the Spirit of God."—

How do you grieve away the Spirit of God? By rejecting the warning message that brings the Spirit of God.

But, the first people to be totally void of the Holy Spirit are those people that have had great light and opportunities.

> —"The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God." *Selected Messages*, book 3, 154.

THE FAITHFUL CITY

Okay. The next quote, we want to define who it is that has great light and opportunities.

> "One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light:** 'They are not afflicted and astonished because of their moral and spiritual condition.' Yea, they have chosen their own ways, and their soul delighteth in their abominations. **I also will choose their delusions**, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.' '**God shall send them strong delusion**,"—

He is going to send strong delusion to those who have had great light,

> —"**that they should believe a lie,' because they received not the love of the truth, that they might be saved,' 'but had pleasure in unrighteousness.' Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.**
>
> "The heavenly Teacher inquired: 'What stronger delusion can beguile the mind than the pretense that **you are building on the right foundation** and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah?"—

The people that are rejecting the Latter Rain warning message, that are receiving strong delusion, they are building on a wrong foundation.

> —"Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth**,"—

Well, these are Seventh-day Adventist men. In their past history they knew the truth.

> —"Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth,** mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.'
>
> "God has not changed toward His faithful servants who are keeping their garments spotless. **But many are crying, 'Peace and safety,' while sudden destruction is coming upon them.** Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks,"—

What is purification? Separation. And I am saying that in terms of these histories, the two classes ultimately in each of these histories get separated.

> —"When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.
>
> "Who can truthfully say: 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? '**How is the faithful city become an harlot!**' My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.'" *Testimonies*, volume 8, 249–250.

And what happens when we make God's House a house of merchandise? He cleanses it.

And why does He do so? Because, those that had great light at one time were the faithful city have become a harlot.

CAPERNAUM

Manuscript Releases, volume 16, beginning at page 106, says,

> "One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth,"—

You resist the message, you are losing any sympathy and love that comes from God.

> —"The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. **I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation?** If ever a people needed

true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, **it is Seventh-day Adventists**. **Those who have had great light, blessed opportunities, who, like Capernaum, have been exalted to heaven in point of privilege**, shall they by non-improvement be left to darkness corresponding to the greatness of the light given?

"I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice **again and again**, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. 'Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' The guilt of self-deception is upon our churches. **The religious life of many is a lie**." *Manuscript Releases*, volume 16, 106–107

So, those people that have had great light and opportunities are the first to be left by the Spirit of God. They are the faithful city that has become a harlot; and, here Sister White is telling us that those with great light and opportunities are the Seventh-day Adventist Church, and she is calling them Capernaum.

What is so special about Capernaum?

HIS OWN CITY

The Desire of Ages, page 252:

"At Capernaum Jesus dwelt in the intervals of His journeys to and fro, and it came to be known as 'His own city.' It was on the shores of the Sea of Galilee, and near the borders of the beautiful plain of Gennesaret, if not actually upon it." *The Desire of Ages*, 252.

Who is Christ's city? The Seventh-day Adventist Church. It is Capernaum.

GREAT LIGHT AND OPPORTUNITY DEFINED

Okay. I am going to read one thing and close. It is a long thing, but Sister White is going to define what "great light and opportunities" are now for us.

So, what I am saying here is, I am going to read this and close. I am saying that Paul's warning in 2 Thessalonians is directly applicable to us at the end of the world, because this history [referring to the line of the Seven Churches] is repeated at the end of the world. We go through the same process of the Mystery of Iniquity, of the Falling Away, the man of sin being revealed. But, in this process there is a separation between the foolish and the wise virgins.

But, when you bring this history down to our history, the foolish virgins, those who have had great light and opportunities, the Seventh-day Adventists that are rejecting the warning message that brings with it the outpouring of the Holy Spirit, they receive strong delusion.

Okay. So, this last fairly long read, we are going to let Sister White explain to us what "great light and opportunities" is.

Review and Herald, August 1, 1893:

"Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says,"—

Now, she is going to quote Christ here, but she is going to put her own commentary into it as she does.

—"Christ says, 'But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, **Capernaum [Seventh-day Adventists, who have had great light]**, which art exalted unto heaven [**in point of privilege**], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.' At that time Jesus answered and said, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.'"—

What did He hide from the Pharisees and reveal to the Disciples about Capernaum, about the Seventh-day Adventist Church? That it is going to be brought down to hell.

The next paragraph, now she is going to quote another passage of Scriptures, Jeremiah.

—"'And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; **therefore will I do unto this house, which is called by my name**,"—*THAT IS THE SEVENTH-DAY ADVENTIST CHURCH*—'**wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh**. And **I will cast you out of my sight**,"—

Who gets cast out of His sight? Laodiceans, foolish virgins.

—"'as I have cast out all your brethren, even the whole seed of Ephraim.'

"The Lord has established among us institutions of great importance, and they are to be managed, not as worldly institutions are managed, but after God's order. They are to be managed with an eye single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels.

"'Here now this, **O foolish people**, and without **understanding**; which have **eyes, and see not**; which have **ears, and hear not**: fear ye not me saith the Lord: **will ye not tremble at my presence**, which have placed the sand for the bound of the sea by a perpetual degree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? but this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. **Your iniquities have turned away these things**, and your sins have withholden good things from you. . . . They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; **shall not my soul be revenged on such a nation as this?**'

"Shall the Lord be compelled to say,"—

This next one is profound!

—"Shall the Lord be compelled to say,"—

And she is talking about Seventh-day Adventists, here, now.

—"Shall the Lord be compelled to say, 'Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee'? 'Therefore the showers have been withholden, and there hath been no latter rain. . . . Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?'

"Will not those to whom have been committed **the treasures of truth**, consider the superior advantages of **light and privilege** that have been purchased for us by the sacrifice of the Son of God on Calvary's cross? **We are to be judged by the light that has been given us, and we can find no excuse by which to extenuate our course**. The Way, the Truth, and the Life has been set before us. Many seek to excuse themselves by saying, 'You must not judge me by some weak trait of character, but consider my character as a whole.' We always feel deep pain at heart when the sinner seeks to apologize for his sin, to smooth it over, and fails to realize the danger of cherishing one un-Christlike attribute of character. We are to place our will on the side of the Lord's will, and firmly determine that by his grace we will be free from sin. Sin is the transgression of the law, and it is not the magnitude of the action in iniquity that stamps it as sin. Adam and Eve were prohibited from eating of the tree of good and evil. **The test was a slight one, but the act of disobedience to God was the transgression of his law**.

"The little sins that men think are of so trivial a character that on their account they will not be brought into condemnation, **are very offensive in the sight of God**. Says one, 'You are too severe, a man must be allowed these little defects of character.' Let us hear the words of Christ. He says, 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' People

> venture to commit sins that are grievous in the sight of God, and think that they are not to be called to task for them, because they say they are due to nervousness, to a peculiar temperament; but this is simply soothing the conscience, and crying, 'Peace, peace, when there is no peace.' **Sin is sin, and it is the delusion of Satan to look upon it in any other light than that it is grievous.**
>
> "We may flatter ourselves that we are free from many things of which others are guilty; but if we have some strong points of character, and but one weak point, there is yet a communion between sin and the soul. The heart is divided in its service, and says, 'Some of self and some of thee.'"—

What is that? That is the Mystery of Iniquity.

> —"The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God.
>
> "One says, 'I am not the least jealous, but then I do get provoked and say mean things, although I am always sorry after giving way to temper.' Another says, 'I have this fault or that, but then I just despise such and such meanness as is manifested by a certain person of my acquaintance.' The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence, and say that they will do but little harm, while others are of greater magnitude and will do much harm. A chain is no stronger than is its weakest link. We might pronounce such a chain good on the whole, but if one link is weak, the chain cannot be depended on. The work of overcoming is to be the study of every soul who enters the kingdom of God. That impatient word quivering on your lips must be left unspoken. That thought that your character is not rightly estimated must be put from you; for it weakens your influence, and works out the sure result, making you of light estimation in the minds of others. You should overcome the idea that you are a martyr, and lay claim to the promise of Christ, who says, 'My grace is sufficient for thee.'" *Review and Herald*, August 1, 1893.
>
> Shall we pray?

Benediction: Heavenly Father, we pray that we will be among those that receive the warning message of the Latter Rain and understand that the Latter Rain message comes in the time of the Judgment of the Living and that we must be serious about the work of removing even the little sins out of our lives if we are to continue to receive the pouring out of this message. And we pray for those of us in Adventism, the faithful city and Capernaum that have had great light and opportunities that for whatever variety of mysterious iniquity has been brought to their table that they are partaking of, that is preventing them from recognizing this message and bringing their life into agreement. We pray for them, that the Holy Spirit can break through that delusion, that darkness, that they can awaken to the reality that the falling away is now taking place in Adventism and The Sunday Law, the man of sin, is about to be revealed and, at that point in time, there is a separation that you accomplish with the power of your Word between the wheat and tares in Adventism. Let us be about our business of preparing ourselves for the Seal of God

and not the mark of the beast. As we break from this worship, we ask that you would continue to bless the production here of the DVDs and the LiveStreaming work that we are doing. And as we go forth to our individual tasks or individual services today, we ask that you would bless us, protect us, and help us remember to reflect your character with those that we come in contact with. In Jesus's name, amen.

Habakkuk's Two Tables #23

Part Three: THE MYSTERY OF INIQUITY

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin our study this morning, we ask that you would forgive us our sins, that you would make us right with you in every regard that we might receive the light that you have for us this morning. We ask for the presence of your Holy Spirit to be with us, the presence of your holy angels that we might have the atmosphere of Heaven here with us. We ask a blessing upon the LiveStreaming and the recordings that we are doing. We ask that you would fill our vessels with the truth of the Latter Rain that you are pouring down through the golden pipes. I ask that you would hide me behind your cross, that the thoughts, the ideas that I share would be from your throne room. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: All right. We are in a series on Habakkuk's Two Tables. The first part of Sister White's endorsement of the truths on the Two Tables.

The second part we have been in for quite some time is dealing with these Two Tables [the 1843 and 1850 Charts] as typified in Bible prophecy.

On Sunday we began to look at the Mystery of Iniquity as illustrated in sacred history. Yesterday we looked at the Mystery of Iniquity as represented in 2 Thessalonians, emphasizing that the strong delusion is the delusion that comes upon Adventism.

And today we are going to put a third study together basically on the Mystery of Iniquity in order to put an argument in place that we might return to considering these Two Tables as typified in Bible prophecy.

This will be a very difficult study for me to share because this is like being really hungry and walking into a smorgasbord with all of your favorite foods and you can only pick a few of them, and there are lots.

So, we are going to begin by a long reading, and I am going to make some claims about this long reading and not try to defend them. In order to defend all these things, it would take a much longer time than we have. And then we will get into the study.

So, let us dive in because we all have other things to do when worship is over.

JUDAS

This is from *The Desire of Ages,* beginning on page 718.

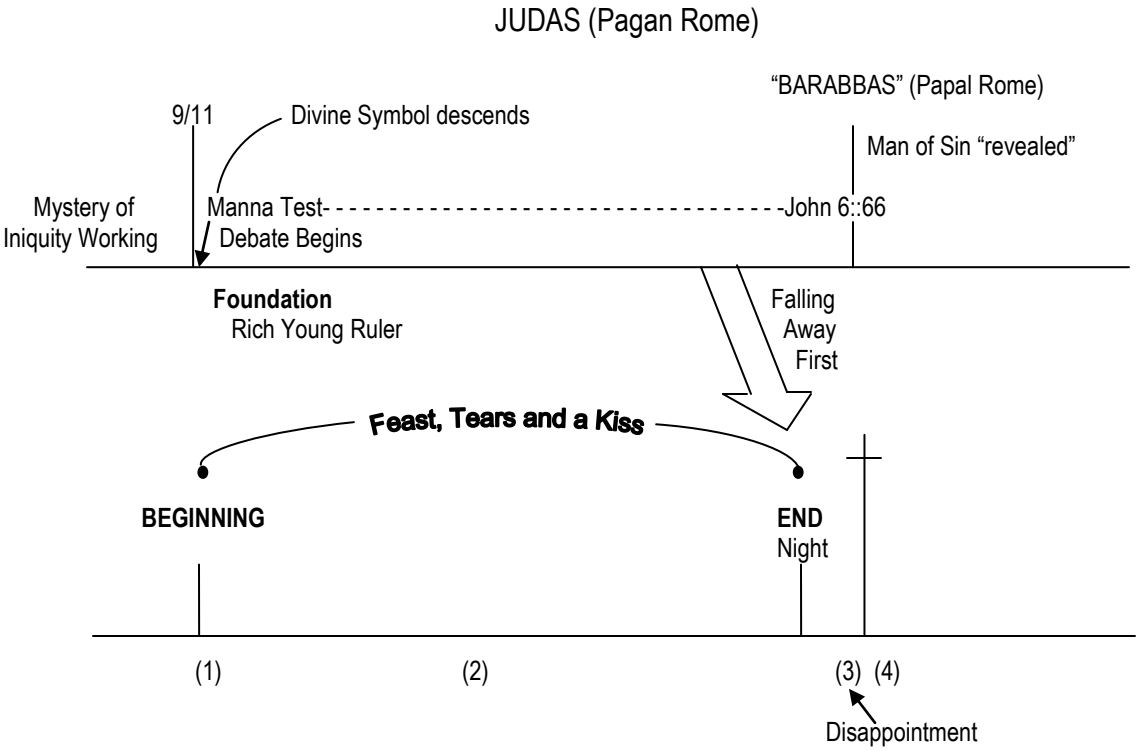


Figure No. 42.

Our subject today is Judas, and we are going to show that Judas fulfilled the Mystery of Iniquity, the Falling Away, and the revealing of 2 Thessalonians. In the history of Christ, Judas fulfilled this and, in so doing, he is illustrating the history of Adventism.

> "Notwithstanding the Saviour's own teaching, **Judas was continually advancing the idea that Christ would reign as king in Jerusalem**."—*AS A LITERAL KING, OKAY?*—"At the feeding of the five thousand he tried to bring this about."—

Now, notice this: ". . . he tried to bring this about." He was the one that instigated this.

> "On this occasion **Judas** assisted in distributing the food to the hungry multitude. He had an opportunity to see the benefit which it was in his power to impart to others. He felt the satisfaction that always comes in service to God. He helped to bring the sick and suffering from among the multitude to Christ. He saw what relief, what joy and gladness, come to human hearts through the healing power of the Restorer. He might have comprehended the methods of Christ. But he was blinded"—*A LAODICEAN*—"by his own selfish desires. **Judas was first to take advantage of the enthusiasm excited by the miracle of the loaves. It was he who set on foot the project to take Christ by force and make Him king. His hopes were high. His disappointment was bitter.**

So, as a Laodicean, he has a wrong conception about the dispensation of Christ, just as Adventists have a wrong conception about the dispensation of the Holy Spirit.

Next paragraph:

> "Christ's discourse in the synagogue concerning the bread of life was **the turning point in the history of Judas**."—

What was? "Christ's discourse in the synagogue concerning the bread of life was the turning point in the history of Judas."

> —"He heard the words, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' **John 6:53.** He saw that Christ was offering spiritual rather than worldly good. He regarded himself as farsighted, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch."

Now, the turning point for Judas is right here, [indicating the Manna Test marked in Figure No. 42], when Jesus says, "You must eat my flesh and drink my blood," and He referred back to the Biblical history of the manna.

And what does *MANNA* mean? What is it?

When Ancient Israel was tested with the manna, they did not understand what it was; and, Judas and most of the people at that sermon did not understand what Jesus was saying when He was saying, "I am the Bread of Life."

And what must you do with the Bread of Life?

FROM THE AUDIENCE: Eat it.

BROTHER PIPPENGER: You must eat it.

And what did Jesus say in that sermon? "This bread came down out of Heaven."

So, in John, chapter 6, Jesus is identifying when the Bread of Heaven comes down out of Heaven. That is when the Divine Symbol descends. And what are you supposed to do? You are supposed to eat it [pointing to the Manna Test in Figure No. 42.]

And by verse 66 of chapter 6 of John, Jesus loses more disciples than at any other time. The thing that separates most of the disciples of Christ is this teaching: the Bread of Heaven comes down, the manna test, repeating the manna test of Ancient Israel. And by John 6:66, He loses His disciples.

So, in this story in John 6, you have the empowerment of the message, the Divine Symbol coming down with a little book opened in His hand, and John is commanded to go eat it.

Or you have the story of Sodom: Jesus says Sodom illustrates the end of the world, and Ellen White uses Lot and his daughters to illustrate those people that come out of Babylon at the end of the world. And in the story of Sodom, Jesus and two angels come to Abraham.

Where does Jesus come from? He came down out of Heaven

And what did Abraham do? He prepared them a feast. They are going to eat.

And what did Sarah do? She rejected the prophetic message, did she not? Jesus said to Abraham, "A year from now you are going to have a baby," and she laughed inside herself.

And Jesus said, "Why did you laugh?"

And she said, "I did not laugh." She lied to the Lord. She rejected the prophetic message at the feast.

When the Divine Symbol comes down, you are to take the Little Book and eat it. That is your test. And by the time you get to 666 (The Sunday Law) the majority of the disciples are separated; but, that is another study. But what I want you to see is, it is right here that was the turning point for Judas. Right here at 9/11.

Now, notice the next paragraph.

> —"From **that time**"—

And Sister White, I have found several places—one of the hardest things about this presentation was to shrink down the quotes, and I know you are going to think when we are done that I have far too many as it is—but, there are several different passages where Sister White describes this very same thing, with different words than this paragraph.

> —"From **that time**"—*THE TEST OF THE BREAD OF HEAVEN*—"From that time he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. **All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness.** He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. **Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed.** His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas."—

Now, the thing is, this is where the debate begins. Okay? Isaiah 27 says, "In the days of the east wind," which is 9/11, "the debate is going to begin." And in Adventism, these identical techniques that she has just expressed that Judas began to use at this time against the disciples are what are used against this message.

I told you that I was not going to take time to defend this first reading. I will take time probably to defend when we start starting it.

Fourth paragraph:

> —"**When** Jesus presented to the rich young ruler the condition of discipleship, Judas was displeased. He thought that a mistake had been made. If such men as this ruler could be connected with the believers, they would help sustain Christ's cause. If Judas were only received as a counselor, he thought, **he could suggest many plans for the advantage of the little church.** His principles

and methods would differ somewhat from Christ's, but in these things he thought himself wiser than Christ."

Now, if you go into Sister White's commentary on the rich young ruler, he thought he was without sin. He thought he had kept the Ten Commandments, and Jesus showed him that he had not kept the Ten Commandments. So, when Sister White comments on this, she says this is the very first test. This is the first thing that you have to do when you come to the Lord. You have to come to the foot of the cross, acknowledge your sins and repent. This is the foundational work, and Judas did not like the foundational work. And in this context, he says, "You know, if you would have kept the rich young ruler around, we could have used his money to build a church." This is the foundational attack in Judas's story. The foundation is attacked, Rich Young Ruler, right where it is supposed to be.

Next paragraph:

—"In all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. Under his influence **the leaven of disaffection**"—

What is "the leaven of disaffection"?

FROM THE AUDIENCE: Sin.

BROTHER PIPPENGER: Yes, it is sin; but, it is the Mystery of Iniquity.

—"Under his influence **the leaven of disaffection** was fast doing its work. The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus opening up a channel through which to influence the other disciples. This, a year before the betrayal, Christ declared. 'Have not I chosen you twelve,' He said, 'and one of you is a devil?' John 6:70."—

Jesus knew; **Jesus knew**.

—"Yet Judas made no open opposition, nor seemed to question the Saviour's lessons. He made no outward murmur **until the time of the feast in Simon's house**."—

After here, now they are at the feast in Simon's house.

—"When Mary anointed the Saviour's feet, Judas **manifested** his covetous disposition. At the reproof from Jesus his very spirit seemed turned to gall. Wounded pride and desire for revenge broke down the barriers, and the greed so long indulged held him in control. **This will be the experience of everyone who persists in tampering with sin**. The elements of depravity that are not resisted and overcome, respond to Satan's temptation, and the soul is led captive at his will.

"But Judas was not yet wholly hardened. **Even after he had twice pledged**"—*EVEN AFTER HE HAD twice, . . .TWICE, . . .* ***TWICE***—"**pledged himself to betray the Saviour, there was opportunity for repentance."—**

Now, how many is he going to make a contract with the Jews? Three times.

They are here, here, and finally he goes in and takes the money here [during the period of the Feast, Tears, and a Kiss so marked in Figure No. 42]. It is a 3:1 combination; because after he realizes that Jesus is going to allow Himself to be crucified, he is disappointed and he goes back in for the fourth time and cast the money at their feet, after the disappointment.

> **—"Even after he had twice pledged himself to betray the Saviour, there was opportunity for repentance**."—

And this is an important point. This is identifying exactly where Judas and therefore Seventh-day Adventists close their probation.

> **"—**At the Passover supper Jesus proved His divinity by revealing the traitor's purpose. He tenderly included Judas in the ministry to the disciples. But the last appeal of love was unheeded. **Then the case of Judas was decided**, and the feet that Jesus had washed went forth to the betrayer's work.
>
> "Judas reasoned that if Jesus was to be crucified, the event must come to pass. His own act in betraying the Saviour would not change the result. If Jesus was not to die, it would only force Him to deliver Himself. At all events, Judas would gain something by his treachery."—*EITHER WAY HE WINS*—"He counted that he had made a sharp bargain in betraying his Lord.
>
> "Judas did not, however, believe that Christ would permit Himself to be arrested. In betraying Him, it was his purpose to teach Him"—*TO TEACH CHRIST*—"a lesson. He intended to play a part that would make the Saviour careful thenceforth to treat him with due respect. But Judas knew not that he was giving Christ up to death. How often, as the Saviour taught in parables, the scribes and Pharisees had been carried away with His striking illustrations! How often they had pronounced judgment against themselves! Often when the truth was brought home to their hearts, they had been filled with rage, and had taken up stones to cast at Him; but again and again He had made His escape. Since He had escaped so many snares, thought Judas, He certainly would not now allow Himself to be taken.
>
> "Judas decided to put the matter to the **test**. If Jesus really was the Messiah, the people, for whom He had done so much, would rally about Him, and would proclaim Him king. This would forever settle many minds that were now in uncertainty. **Judas would have the credit of having placed the king on David's throne.** And this act would secure to him the first position, next to Christ, in the new kingdom.
>
> "The false disciple acted his part in betraying Jesus. In the garden, when he said to the leaders of the mob, 'Whomsoever I shall kiss, that same is He: hold Him fast' (Matthew 26:48), he fully believed that Christ would escape out of their hands. Then if they should blame him, he could say, Did I not tell you to hold Him fast?
>
> "Judas beheld the captors of Christ, acting upon his words, bind Him firmly. In amazement he saw that the Saviour suffered Himself to be led away.

Anxiously he followed Him from the garden to the trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at nought all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death.

"As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas!

"The tall form of Judas was now seen pressing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master.

"'I have sinned,' again cried Judas, 'in that I have betrayed the innocent blood.' But the high priest, regaining his self-possession, answered with scorn, 'What is that to us? see thou to that.' Matthew 27:4. The priests had been willing to make Judas their tool; but they despised his baseness. When he turned to them with confession, they spurned him.

"Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, **For this hour came I into the world**.

"A murmur of surprise ran through the assembly. With amazement they beheld the forbearance of Christ toward His betrayer. Again there swept over them the conviction that this Man was more than mortal. But if He was the Son of God, they questioned, why did He not free Himself from His bonds and triumph over His accusers?

"Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself."

Did he hang himself before the crucifixion?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. Probation closes for Adventism before The Sunday Law. The Sunday Law is simply where they are going to demonstrate the character that they prepared prior to The Sunday Law.

People have a problem with us teaching that probation closes at The Sunday Law, because they want to hear a peace and safety message for their itching ears.

But, if you want to get technical, probation for Adventism closes before The Sunday Law.

Continuing on.

> —"Later that same day, **on the road from Pilate's hall to Calvary**, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken the cord by which he had hanged himself to the tree. **In falling**, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus." *The Desire of Ages*, 718–722.

Okay. This line here [portraying the Feast, Tears, and a Kiss in Figure No. 42], I find it interesting—I do not know how important, but I find it interesting that if you are just looking in the story of Judas, he is going to make a contract with the Jews three times: first (1), second (2), third (3) [indicating Figure No. 42]; he is going to be disappointed that Jesus does not deliver Himself; and, he is going to come back into the Sanhedrin again and throw the money on the floor (4) [again, indicating Figure No. 42].

But we read just now that his rebellion began here at the Manna Test; but, immediately thereafter what set him off was Mary at the feast of Simon; at the feast of Simon, where Mary was washing Jesus's feet with her tears and with the anointment and kissing His feet.

So, at the beginning story of Judas, you have a feast at Simon's house, with kissing and tears; and, at the end you have the Last Supper: you have the feast and then you have Judas going out in the night—at the Midnight Cry—going out. And when he deceives Christ, he deceives Him with what? A kiss.

I just find it interesting that at the beginning of Judas's rebellion is illustrating the end of his rebellion.

But this [upper] line [of Figure No. 42] is what we want to look at.

All right. Now we will try to study this.

FIRST TEST REJECTED

Youth Instructor, July 12, 1900:

> "The look that Jesus cast upon the selfish Judas"—*THIS IS AT MARY'S HOUSE*—"convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character."—

Okay. This is Judas seeing Mary waste that anointment.

> —"This was a more direct reproof than Judas had before received. He was provoked by it, and thus **a door was opened**—

Now a door here, right here [at the first covenant of betrayal, at the beginning of Judas's story], because he is going to go out and he is going to make his first covenant with the Jews to betray Christ, right from Mary's house. And it says there is a door opened here to Satan, so there is a door closing to Christ for Judas.

> —"and thus **a door was opened** through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, **he rose from the table, and went to the palace of the high priest, where he found the council assembled.**"—

What did he do? He rose from the table.

Right here in this history [of the three covenants of betrayal of Judas] he leaves the table. He rejects the table.

> —". . . he rose from the table, and went to the palace of the high priest, where he found the council assembled. He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the Saviour.
>
> "**In spirit and practice many resemble Judas**. As long as there is silence in regard to the plague-spot in their character, no open enmity is seen; but when they are reproved, bitterness fills their hearts." *Youth Instructor,* July 12, 1900.

Sister White is talking about Adventism here.

So, the story of Judas is the story of many in Adventism.

That is the first test. He rises from the table and goes and makes the first covenant with the Sanhedrin.

THE SECOND TEST

Now, the Passover is down here at the cross.

For the next quote, *The Desire of Ages* says,

> "Before the Passover Judas had met **a second time**"—

So, here is his second waymark. He has covenanted a second time, before the Passover.

> —"Before the Passover Judas had met a second time with the priests and scribes, and had **closed the contract to deliver Jesus into their hands**. . . ."

At the second waymark, he closed the contract, as the Protestants in the United States closed their doors against Miller's message. And as they close their door at The Sunday Law, Judas closed the contract to deliver Jesus into their hands.

Now, dropping down, it says,

—"Judas was now offended at Christ's act in washing the feet of His disciples."—*NOW HE IS IN THE FEAST*—"If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. **He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord**." *The Desire of Ages*, 645.

Now, this is between the second meeting and the third meeting. It is right in here at the Passover feast Judas decides he is going to go through with it: the final decision.

And, what we are saying is, Jesus never selected Judas to be a disciple. He is the only disciple that Jesus did not select. The disciples brought Judas to Jesus and said, "He's a good guy. He's tall, he's intelligent." So, from the very beginning, Judas was accomplishing the Mystery of Iniquity. The Mystery of Iniquity was working before the test of the manna arrived: "The mystery of iniquity doth already work."

But, we are going to see that right in here, in this time period before the third waymark, the falling away comes first in order for the man of sin to be revealed. So, we are lining this up with Thessalonians, even though we are looking at the history of Judas and the history of Adventism.

THE FINAL DECISION

The Desire of Ages, pages 653 – 655:

"In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room."—

After Jesus is telling them at the Last Supper, "One of you are going to betray me," and Judas finally wakes up to the fact that Jesus has just identified that it is him, he rises hastily to leave the room.

—"Then said Jesus unto him, **That thou doest, do quickly**. . . . He then having received the sop went immediately out: and **it was night**.'"—

Okay. It was night; and, it went quickly and the Midnight Cry spread like a wild fire, like a tidal wave. This is the Midnight Cry. This is between the second meeting and the third meeting, the midnight cry of death for Judas.

FROM THE AUDIENCE: Would not that be synonymous with rising from the table a second time a rejection of the Second Table?

BROTHER PIPPENGER: No. They did not reject the Second Table before 1844.

—"Night it was to the traitor as he turned away from Christ into the outer darkness.

"Until **this step was taken**, **Judas had not passed beyond the possibility of repentance**. But when he left the presence of his Lord and his fellow disciples, **the final decision** had been made. **He had passed the boundary line**."—

He had passed the boundary line right here [indicating the end of the period of betrayal, the Feast, Tears and Kiss of the second line in Figure No. 42]. This is the falling away first. He has totally fallen away now. There is no turning back. And he falls away between the second and the third test: "The mystery of iniquity doth already work." Only, "he who now letteth" will continue to restrain and there is going to be a falling away first.

Are you following the application?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —"Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. **After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance.** By reading the secret purpose of the traitor's heart, Christ gave to Judas **the final, convincing evidence of His divinity**."

What is the convincing evidence of Christ's divinity? Adventists need to wrap their minds around this one. What is the convincing evidence of Christ's divinity?

—"This was to the false disciple **the last call to repentance**. No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, **Judas** became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

"In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them **the crowning evidence of His Messiahship**."—

What is the crowning evidence of His Messiahship?

—"'**I tell you before it come**,' He said, '**that, when it is come to pass, ye may believe that I AM**.'"—

Prophecy is the crowning evidence of His Messiahship. Prophecy is the convincing evidence of His divinity.

What was Judas rejecting? Prophecy.

—"Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not **divine foresight**, and had been surprised and betrayed into the hands of the murderous mob. **A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil.** Now His words to Judas, showing that his treachery was fully known

to his Master, would strengthen the faith of Christ's true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer." *The Desire of Ages*, 653–655.

The story of Judas is emphasizing the purpose of prophecy as being the crowning evidence of the divinity of Christ; and, it shows the Judases in Adventism, this is what they reject. Okay?

So, let us go back through this history one time.

THE MYSTERY OF INIQUITY DOTH ALREADY WORK

Review and Herald, November 16, 1897; it says,

"But Judas had opened the door of his heart, the chambers of his mind, to the temptations of Satan. And the enemy sowed in his heart and mind **the seed which he communicated to his brethren**."—

Is that not the Mystery of Iniquity?

What seed was in his mind? The seed of Satan, and he was communicating it.

Back in here, "The mystery of iniquity doth already work," in the story of Judas.

—"The questioning doubts which were passed on to the minds of his brethren. This one man, professing to be a follower of Christ, while not bearing the precious fruit revealed in the life of Christ, would be **a channel of darkness to the other disciples in the time of test and trial that was soon to come**, and that was even then upon them. He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called **Judas a devil**." *Review and Herald*, November 16, 1897.

Review and Herald, May 12, 1903:

"Among the chosen disciples of Christ there was **a representative of Satan**. . . . "—

Note that phrase. This is important for us. Judas is a representative of Satan, and there are other persons and powers that are identified as a representative of Satan; and, we want to make sure that we understand that Judas is an interchangeable symbol with those other symbols. Okay?

—"Among the chosen disciples of Christ there was a representative of Satan. . . . **All the way along in the history of the third angel's message**"—

That is us. This is Adventism.

—"there have been found among the believers men who have done much harm to God's cause. These men are spots in our feasts of charity; **tares among the wheat**; **wolves** among the sheep, ready to bite and devour. Delighting to bear

false witness, they cruelly injure the reputation of others. Every such one will be rewarded 'according to his works.' God 'hath appointed **a day**, in the which he will judge the world.' Then will be made the separation between the wheat and the tares. In that day **it will be clearly revealed** that those who seek to destroy the reputation of God's servants are hypocrites. By their own lips will be borne the testimony that will clear from suspicion those against whom they have reported evil." *Review and Herald*, May 12, 1903.

Sister White is just saying here that the people in Adventism that are fighting the prophetic message are representatives of Satan. They have been typified by Judas. They are tares. They are wolves. But, it is going to be revealed who they are.

"The mystery of iniquity doth already work." There is a falling away first that what?

FROM THE AUDIENCE: That the man of sin will be revealed.

BROTHER PIPPENGER: That the man of sin will be revealed.

What is going to be revealed here; what did she say in the Third Angel's Message? The representative of Satan is going to be revealed in the history of Adventism.

Is that what it says to you? That is what it says.

Signs of the Times, July 18, 1895, and we dealt with this one yesterday. You may not have remembered.

Who are those that have great light and opportunities? Seventh-day Adventists.

"**Judas had had great light**; he had had many **opportunities** to understand what were the requirements of God. Numbered among the twelve, he had listened to the lessons of Christ; he had heard the truth, and he had no excuse for failing to form a character after the likeness of Christ. . . .

"**In this age**, if those who come under the precious influence of the truth do not become transformed in character, they will, **like Judas**, go from light to darkness; and how great will be their darkness." *Signs of the Times*, July 18, 1895.

Seventh-day Adventists have been typified by Judas, those that refuse to bring their lives into agreement with the light and opportunities that have been given to us.

A FALLING AWAY FIRST

There is a falling away first.

For my logic, the whole reason that I spent the time with the Mystery of Iniquity and to get to this story is so that we could see this, the falling away first, for tomorrow and following.

The Great Controversy, page 43:

"But **Judas did not walk in the light**"—

He had been given great light and opportunities, but here,

—"But **Judas did not walk in the light so graciously permitted to shine upon him**. By indulgence in sin he invited the temptations of Satan. His evil traits

of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, **they will, like Judas**, betray those who for their good have sought to reprove them." *The Great Controversy*, 43.

It is going to happen. Sister White says it. The former Adventists are going to be the ones to show the Catholics where they live. It says that.

ACCUSER OF THE BRETHREN

Testimonies to Ministers, page 504:

"If Satan can employ professed believers to act as accusers of the brethren, he is justly pleased; **for those who do this are just as truly serving him as was Judas when he betrayed Christ**, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will **manifest his spirit.**" *Testimonies to Ministers*, 504.

It will be revealed. It will be manifested.

When is your spirit manifested?

FROM THE AUDIENCE: In a crisis.

BROTHER PIPPENGER: When is the crisis? The Sunday Law.

FALLING FROM THE PATH

Okay. There is a falling away first. Okay?

Review and Herald, July 31, 1888.

"In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating **what events must transpire before the advent could take place**. He declared: 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.' The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by **a falling away**. **There would be** revealed **a form of Antichrist**, and **the leaven of apostasy was to work with increasing power to the end of time**. We are not to be surprised beyond measure to see the widespread declension of faith and piety. **I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in**."—

What is that path? It is the old path. It is the path to Heaven.

And why in her first vision does she say they fall off the path? They deny the Midnight Cry that was set up behind them, and they do not keep their eyes on Christ in front of them.

> —"God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits." *Review and Herald*, July 31, 1888.

So, there is going to be a falling away in Adventism.

REVEALED IN HIS TIME

2 Thessalonians 2:6-8 says,

> "[6]And now ye know what withholdeth that he might be **revealed in his time**."—

Something holds him back, holds back the Papacy from rising to power. What is that something?

FROM THE AUDIENCE: Pagan Rome.
BROTHER PIPPENGER: Pagan Rome holds back Papal Rome.

> —""[6]And now ye know what withholdeth that he might be **revealed in his time**. [7]For the mystery of iniquity doth already work: only he who now letteth *will let*, **until he be taken out of the way**. [8]And then shall **that Wicked be revealed**, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thessalonians 2:6–8 (KJV).

Back here, if we are looking at this line in terms of Paul, Paul speaking in the First Century where it says the Mystery of Iniquity already works, we know from prophetic history that the falling away comes in the time of Pergamos, that the man of sin is going to be revealed in the time of Thyatira, AD538. That is the basic outline of Paul.

But, we see with Judas, the Mystery of Iniquity was working with him right from the beginning, and at the Last Supper he falls away in order to reveal the man of sin.

Okay. The man of sin has got to be revealed.

From *Review and Herald,* March 9, 1886.

> "The angelic host who watched the scenes in the betrayal and crucifixion of Christ, knew that it was **Satan who entered into Judas and led him to betray Christ into the hands of the murderous mob**;"—

Who betrayed Christ? Judas. Right? Judas had been led by Satan, but who betrayed Him?

FROM THE AUDIENCE: Judas.
BROTHER PIPPENGER: Judas.

> —"they knew, too, that it was he who impelled the throng to cry out, 'Crucify him; crucify him;' and '**release unto us Barabbas**.'"—

The man of sin needed to be revealed. There needed to be a falling away of Judas in order for Barabbas to be revealed.

BARABBAS, the name comes from two names: BAR means *son of;* ABBAS means *father.* He is the counterfeit Christ.

> —"'Crucify him, crucify him;' and '**release unto us Barabbas. Satan has now revealed his true character as a liar and a murderer.** It is seen that the very same spirit with which he ruled the children of men who were under his power, he would manifest if permitted to control the intelligences of heaven. The question is settled in all the worlds that there is no place for him in all their dominions." *Review and Herald*, March 9, 1886.

So, what I am saying, if you are getting it, is Judas is a symbol of Pagan Rome, if we are dealing with 2 Thessalonians in the history that Paul is addressing. Pagan Rome, the Mystery of Iniquity, is working in Paul's day. Pagan Rome, Judas is there. He is doing his work among the disciples. But, at the Last Supper he falls away and he dies. He closes his probation before the cross; but, at the cross, Barabbas is revealed, the man of sin.

Testimonies to Ministers, page 409

> "Unsanctified ministers are arraying themselves against God. **They are praising Christ and the god of this world in the same breath**."—

What is that?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: That is the Mystery of Iniquity. That is marrying the heathen wives. That is mixing light and darkness.

> "—**They are praising Christ and the god of this world in the same breath.** While professedly they receive Christ, they embrace Barabbas, and by their actions say, 'Not this Man, but Barabbas.' Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, 'I will go forth"—*SATAN SAYS*—"'I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.' Let the son of deceit and false witness be entertained by **a church that has had great light,**"—

What church has had great light?

FROM THE AUDIENCE: Seventh-day Adventists.

> BROTHER PIPPENGER: —"by **a church that has had great light, great evidence, and that church will discard the message the Lord has sent**, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.
>
> "**Many**"—*NOT SOME, NOT A FEW*—"**Many will** stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If

doubts and unbelief are cherished, **the faithful ministers will be removed from the people who think they know so much.** 'If thou hadst known,' said Christ, 'even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.'" *Testimonies to Ministers*, 409.

Okay. So, what I am saying is that Judas is a type of Pagan Rome, and Barabbas is a type of Papal Rome.

SATAN'S REPRESENTATIVES

Let me put this in the record, *The Desire of Ages,* page 295.

"Instead of walking in the light, Judas chose to retain his defects. Evil desires, revengeful passions, dark and sullen thoughts, were cherished, until Satan had full control of the man. **Judas became a representative of the enemy of Christ**." *The Desire of Ages*, 295.

PAGAN ROME

The Great Controversy, page 439"

"Thus while **the dragon**,"**—**

The dragon in chapter 12 of Revelation; that is Satan. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is what Revelation 12 says.

—"Thus while **the dragon, primarily, represents Satan,** it is in a secondary sense, a symbol of **pagan Rome**." *The Great Controversy,* 439.

So, is Pagan Rome a representative of Satan?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Just like Judas was.

BARABBAS

The Desire of Ages, page 738:

"The people of Israel had made their choice. Pointing to Jesus they had said, 'Not this man, but Barabbas.' Barabbas, the robber and murderer, was **the representative of Satan.** Christ was the representative of God. Christ had been rejected; Barabbas had been chosen. Barabbas they were to have. In making this choice they accepted him who from the beginning was a liar and a murderer. Satan was their leader. As a nation they would act out his dictation. His works they would do. His rule they must endure. That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last." *The Desire of Ages*, 738.

So, Barabbas is a representative if Satan.

THE BISHOP OF ROME

The Great Controversy, page 50:

> "To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to **the representative of Satan—the bishop of Rome**." *The Great Controversy*, 50.

So, what we are saying here is, in 2 Thessalonians, Judas is Pagan Rome. It is holding back the rise of Barabbas until he is taken out of the way, until there is a falling away; and, then Barabbas is revealed: Papal Rome.

Do you see the logic?

But, all the way, if you have been seeing it, the footsteps of Judas are the footsteps of Adventism. And Adventism's third test is The Sunday Law; therefore, before The Sunday Law, in the nighttime, between the second test and the third test before The Sunday Law Adventism will close the door of its probation. And one class will receive the full outpouring of the Holy Spirit, and the other class is in strong delusion.

Early Writings, page 268:

> "And I saw that **there were some like Judas** among those who profess to be waiting for their Lord. **Satan controls them, but they know it not**." *Early Writings*, 268.

These people, the foolish virgins, do not know it.

TWO CLASSES OF WORSHIPPERS

Acts of the Apostles, page 559:

> "John and **Judas** are **representatives of those who profess to be Christ's followers**. Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan." *Acts of the Apostles*, 559.

JUDAS

Review and Herald, March 17, 1891:

> "Jesus said in his prayer for his disciples, 'Those that thou gavest me I have kept, and none of them is lost, but **the son of perdition**.'"—

Who is the son of perdition? It is a representative of Satan; because, it is the man of sin in 2 Thessalonians. The man of sin is the son of perdition.

> —"The betrayer of Christ might have had eternal life if he had been a doer of the words of Christ and not a hearer only. Judas had the same opportunities, the same privileges, as had the other disciples. He listened to the same precious lessons, but he failed to practice the principles laid down by our Lord, and would not yield his opinions and ideas to receive the teaching of Heaven. The practice of the truth, which Christ required, was at variance with the purposes and desires of Judas. . . .
>
> "**Lesson after lesson fell unheeded on the ears of Judas. How many today follow in his steps.** In the light of God's law, selfish men see their evil characters, but fail to make the required reformation, and go on from one state of sin to another.
>
> "**The lessons of Christ are applicable to our own time and generation**. He said, 'Neither pray I for these alone, but for them also which shall believe on me through their word.' **The same testimony is brought to us in these last days as was brought to Judas**. The **same lessons** which he failed to make practical in his life come to men who hear, and yet make a like failure, because they do not put away their sin." *Review and Herald*, March 17, 1891.

On 9/11 Jesus is given the sermon of John 6, that you must eat the Little Book, "You must eat my flesh and drink my blood."

But, Judas rebels and begins to mislead, misdirect, and enters into the debate of Isaiah, the debate of the east wind, ultimately heading to verse 66 of John 6.

Judas's history, our history, the beginning here of his rebellion, he attacks the foundation, the rich young ruler coming to the foot of the cross, admitting your sins.

"You don't have to come to the foot of the cross. Just give me your money. I can build a good church."

Judas attacks the foundations right here.

He gets up from the table and goes to make his first agreement with the Jews. He fails that first test.

It is a progressive testing and he ends up right down here in the nighttime. The last Feast closes his probation, just before the man of sin is revealed at The Sunday Law.

Do you see it?

Shall we pray?

Benediction: Heavenly Father, we cannot now tell who are the wise or who are the foolish virgins, we have been informed. So, we cannot tell who is John and who is Judas. But, if we are living, have been living the life of Judas, we realize from this story of your wonderful longsuffering and mercy and that you are still giving us time to come to the foot of the cross and repent and enter into that work of transformation that you are fully willing to finish. We ask that if we are in that situation, in those circumstances, that you would give us the courage to fulfill that high calling. We ask a blessing upon the work that is being carried out here on the recording and on the LiveStreaming. And as we break to take up our various activities, we ask that you

bless our day's service for you, that it might be productive and safe and a work that would glorify you. We thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #24

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning, we ask that you forgive us our sins, that if we are manifesting the direction, the character of Judas that you would allow us to enter into the experience of John, for we know that both Judas and John were at the call to eat the manna, the Bread from Heaven and we see John in Revelation 10 agreeing to take that manna and eat it; whereas, Judas refused to eat it. We want to be those that are represented by John. And if we are not walking in that path, we understand that to the very last moment you are willing to turn us around. We ask that you do that. We ask that you would forgive us our sins this morning that we might be prepared to receive whatever you have for us. We ask for the presence of your Holy Spirit. We ask that you open your Word to our understanding and pour your Latter Rain upon our understanding, that you take control of the message that I am going to share, that you touch it with a coal from off your altar and purify my lips. Let me be hid behind your cross and let this message be for your glory and honor and used by your Holy Spirit to edify your people. We also ask a blessing upon the work we are doing with the DVDs and the LiveStreaming. We thank you for bringing us together this morning and thank you for a good night's rest. In Jesus's name, amen.

BROTHER PIPPENGER: For those of us that are involved with recording this morning worship series, I would think that the last three, which would be 21, 22, and 23, could be a section of its own, perhaps called "The Mystery of Iniquity," in order to keep them broken up into packages where they are easier to distribute. The first five would be "The Spirit of Prophecy," and 6 through 20 would be "The Reform Lines"; and 21 through 23, "The Mystery of Iniquity."

And now we are going to take up a section on the fall of Babylon. We are going to look at—you know, often, on a regular basis, people will email or in some fashion connect with us and ask about what we understand a triple application of prophecy—what is a triple application of prophecy.

And we have said this, what I am going to say, before for a long time now. One of the representations of the Third Angel's Message, one way that you can express it, is "Babylon is fallen, is fallen." And you can say it is the Third Message and you can say it is The Loud Cry of the Third Angel's Message, and you can say it is the Fourth Angel's Message, and you can say it is the Latter Rain. There are a lot of ways to represent this message with words, with terms, with expressions. But, one of them is "Babylon is fallen, is fallen." Revelation 18:2; Revelation 14.

And in the very expression, "Babylon is fallen, is fallen," you see a triple application of prophecy; because, your responsibility at the end of the world is to announce to the world that Babylon is fallen. And the technique that you are to use to demonstrate that is that Babylon fell in the time of Nimrod, "Babylon is fallen"; and it fell in the time of Belshazzar, "Babylon is fallen, is fallen." Upon those two witnesses—because, upon the testimony of two a thing is established—upon Nimrod and Belshazzar, you will define the fall of modern Babylon at the end of the world.

So, in the very expression, "Babylon is fallen, is fallen," the significance of a triple application of prophecy is identified.

And what we are going to look at now is today the fall of Nimrod. We are going to look at the characteristics of what brought the fall of Nimrod, and then we are going to go in and look at the characteristics of the fall of Nebuchadnezzar, and the characteristics of the fall of Belshazzar; and, we are going to do this in order to understand that Nebuchadnezzar represents the Millerites and Belshazzar is representing Seventh-day Adventists. Black and white from a lot of different directions.

And Belshazzar represents Adventism at the end of the world that refuses to be warned by their foundational message. And that is what Daniel says when he comes in to Belshazzar in chapter 5. He says, "Though thou knewest all this," and he referred him to the history of Daniel, chapter 4, where Nebuchadnezzar was turned out like a beast for 2520 days. That was Belshazzar's warning message from the Book of Daniel that he rejected and lost his salvation because of it.

So, we are going to show as we proceed that Nebuchadnezzar represents Millerite Adventism. And in Millerite Adventism, Nebuchadnezzar, he is a saved man—am I right?—whereas, Belshazzar, he is a lost man. He is representing the Judases in Adventism at the end of the world.

And if you have ever thought about it, in yesterday's presentation, Judas's rebellion is manifested at the feast at Simon's house. He begins to fight against the Lord when Jesus gives the message of the Bread of Heaven. He refused to understand that—he understood it. Sister White says he understood that Jesus was talking about spiritual flesh and spiritual blood; but, it did not fit with his plan for Jesus. He was not looking for a spiritual kingdom; he was looking for a literal kingdom. So, he understood it; but, even though he understood it, he rejected it.

And immediately thereafter, the histories that are put in place are the feast at Simon's house, because Judas's rebellion is marked at the beginning with a feast and his rebellion is finalized at a feast, the Last Supper. And if you have ever thought about it, technically the Last Supper is talking about Judas. The other 11 Disciples, they ate suppers after then; and, when they are resurrected and go to the Earth made new, they are going to eat suppers again; and, Jesus is going to eat suppers again. The only one in the group that really it was the last supper for was Judas. Right? It was his last supper that very night.

FROM THE AUDIENCE: It was for Jesus.

BROTHER PIPPENGER: Jesus is going to eat again.

Okay. So, this last supper, that is Belshazzar having his last supper. Okay?

But, we have already seen that Judas's last supper is Adventism's last supper; so, you can see the connection just at the surface, just as you think it through, between Belshazzar and Adventism at the end of the world.

And Nebuchadnezzar, we are going to show this.

This is not in the notes, but it is, for me at least, just a gem and I really like it; so, I am going to have to put it in here. But, we are going to show it to you later.

Is there any chapter in Ellen White that is inspired that she did not write?

FROM THE AUDIENCE: William Miller's dream.

BROTHER PIPPENGER: William Miller's dream.

Okay. We are going to show you that Nebuchadnezzar is William Miller.

William Miller's dream that is in *Early Writings* was his second dream, by the way. In the newsletters that we are sending out, hopefully this week, has both of Miller's dreams and it was his second dream that is in *Early Writings.*

NEBUCHADNEZZAR'S WARNING MESSAGE

So, when we get to chapter 4 of Daniel, and that is where we are heading, we are also going to show that chapter 1 of Daniel is the First Angel's Message, 1798; chapter 2 of Daniel is the Second Angel's Message, 1842; and chapter 3 of Daniel is the Third Angel's Message, 1844, in the Millerite History. But, it is also a three-step process at the end of the world.

But, in chapter 4, with Nebuchadnezzar, we are going to show you that is William Miller's dream. That is Millerite Adventism that gets scattered as the foundational truths get covered up.

And chapter 5, Belshazzar, that is Judas, the Last Supper. That is Belshazzar at the Last Supper, rejecting the warning message of William Miller's dream in chapter 4.

And what is chapter 6? That is the crisis of The Sunday Law, when you get thrown in the den with the lions.

By the way, is there any chapter in Daniel that he did not write?

FROM THE AUDIENCE: Chapter 4.

BROTHER PIPPENGER: Chapter 4. That is Nebuchadnezzar's dream—that is Nebuchadnezzar's second dream, representing Miller's second dream.

So, that is some of the places that we are going to go, and it is going to take a little bit of time.

But, why are we doing it? Because, we are looking at these Tables [the 1843 and 1850 Tables] as typified in prophecy, and you cannot separate William Miller's dreams from the truths about these Tables; and, William Miller's dream is marked in Daniel, chapter 4.

Okay. But, there are other things that you need to see about the fall of Babylon, if you are going to understand what the fall of Babylon is; and, that is where we have to begin, unfortunately.

Okay. In your notes, *Bible Echo,* September 17, 1894:

> "**In the history of Nebuchadnezzar and Belshazzar, God speaks to the people of today**. The condemnation that will fall upon the inhabitants of the earth in this day will be because of their **rejection of light**. Our condemnation in the judgment **will not** result from the fact that we have lived in error, but from the fact that **we have neglected Heaven-sent opportunities for discovering truth.** The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, 'What must I do to be saved?'" *Bible Echo*, September 17, 1894.

NIMROD'S FALL

COVENANT ESTABLISHED

So, we are going to go back to the time of Nimrod now and look at the dynamics of the fall of Nimrod; because, Nimrod is the first-mentioned of Babylon in the Scriptures and there is a definite fall of Babylon in there. So, we are going to go through that.

Notice that there is a covenant established, to start off with, in the story of Nimrod, that Nimrod and his followers are going to reject.

Genesis 8:20-22:

> "[20]And **Noah builded an altar** unto the Lord; and took of every clean beast, and of every clean fowl,"—

When did he build this altar?

FROM THE AUDIENCE: During the period of the Flood.

BROTHER PIPPENGER: Right after the Flood.

Why?

FROM THE AUDIENCE: (Inaudible.)

BROTHER PIPPENGER: Why? Beginning a new dispensation.

Where did God's people worship before the Flood?

FROM THE AUDIENCE: At Eden.

BROTHER PIPPENGER: At the gates of the Garden of Eden.

And as soon as Noah gets off the ark, there is a new dispensation for worship, and it is the altar worship; because, the Garden of Eden has been removed.

> —"[20]And **Noah builded an altar** unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. [21]And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for **the imagination of man's heart *is* evil from his youth**;"—

What is that about? What does that tell you? The Mystery of Iniquity: When the Mystery of Iniquity is marked in the Scriptures, their imagination is the symbol of the fact that the Mystery of Iniquity has conquered the human being. Remember that. That is from the past. If you have forgotten that already, just three days ago, then you need to go back and look. We established that one, for this reason. We wanted us to see that imagination is the symbol of when Satan gets control of you. He gets control of you, and the symbol that you are under the control of Satan is that you have an evil imagination.

> —"neither will I again smite any more everything living, as I have done. [22]While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Genesis 8:20–22 (KJV).

Okay. He is not going to destroy the Earth with water anymore, and you can always count on the four seasons.

BABYLON

Genesis 11, verses 1 and 2.

After the flood there is a covenant established, because this is about breaking the covenant, among other things.

> "[1]And the whole earth was of one language, and of one speech. [2]And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." Genesis 11:1-2 (KJV).

Where are they coming from? Mount Ararat.

They come to the land of Shinar. What is the land of Shinar? Babylon. And the plains of Shinar are the Plains of Dura.

BROKEN COVENANT

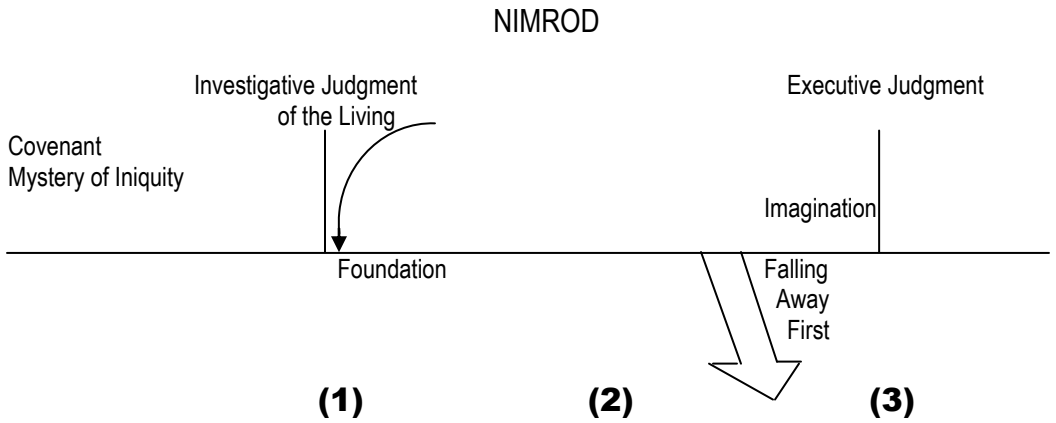


Figure No. 43A.

Genesis 11:3:

> "[3]And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar." Genesis 11:1 (KJV).

Okay. They are going to build something now. Are they going to use stone?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: They are going to use brick.

Notice Exodus 20:25.

> "[25]And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." Exodus 20:25 (KJV).

Deuteronomy 27:5-6:

> "[5]And there shalt thou build an altar unto the Lord thy god, an altar of stones: thou shalt not lift up *any* iron *tool* upon them. Thou shalt build the altar of the

LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God." Deuteronomy 27:5-6 (KJV).

Sister White is clear. We are going to show you that the Tower of Babel is their altar. Okay? But, they did not use stones, did they? They used bricks.

What did they do? They mixed holy and unholy, light and darkness. The bricks represent human power, human strength, human devising; and, it is a rejection of the covenant because the covenant was established with Noah when he was building the altar out of stone. This is a rejection of the covenant by Nimrod and his followers.

THE TRUE ALTAR IS CHRIST

What is the altar?

This is from *Selected Messages,* book 3, page 300.

If you are rejecting the true altar, if you are saying, "I'm going to an altar of brick," when you have been told to do an altar of stone, what are you rejecting? You are rejecting the altar. Well, what is the altar?

> "Those who are not connected with God are connected with the enemy of God, and while they may be honest in the advice they give, they themselves are blinded and deceived. Satan puts suggestions into the mind and words into the mouth that are entirely contrary to the mind and will of God. Thus he works through them to allure us into false paths. He will mislead, entangle, and ruin us if he can.
>
> "Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. **Under the ancient economy it was a sin to offer sacrifice upon the wrong altar**. It was a sin to offer incense kindled by the wrong fire.
>
> "We are in danger of mingling the sacred and the common."—

What is the mingling of the sacred and the common? That is the Mystery of Iniquity.

> —"'We are in danger of [the Mystery of Iniquity.'] The holy fire from God is to be used in our efforts. **The true altar is**,"—what?
>
> FROM THE AUDIENCE: Christ.
>
> BROTHER PIPPENGER: —"**is Christ; the true fire is the Holy Spirit**."—

So, if we are putting up a counterfeit altar out of brick instead of stone, what are we putting up? A counterfeit Christ. We are rejecting Christ. We have broken the covenant.

And in this history, when they are doing this, the Mystery of Iniquity is working. Right?

> —"This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to

inquire at strange altars we shall be answered according to our works." *Selected Messages*, book 3, 300.

Do you see it based upon the prophetic symbols? Because, it always works in advance.

A CITY AND A TOWER

Okay. Verse 4:

"[4]And they said, Go to, let us build us a city and a tower, whose top may *reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Genesis 11:4 (KJV).

Okay. They are going to make a city, a tower; they are going to have a name, because they do not want to be scattered. This also is a rejection of the covenant.

What is it a rejection of the covenant? The part I am emphasizing here is they did not want to be scattered.

What did God tell Noah when he got off the ark? Disperse, scatter out, and repopulate the Earth. But, Nimrod, they did not want to be scattered. They wanted to stay together and build a kingdom. So, this is a rejection of God's counsel as well.

A TOWER IS A CHURCH

So, what is a *tower*?

"In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. **The tower** was a symbol of the **temple**." *The Desire of Ages*, 597.

A *tower* is a church.

So, when they are building this church out of brick, they are building a false church, a false altar, a false Christ.

Micah 4:8 says,

"[8]And thou, **O tower of the flock**,"—

Who is the tower of the flock? That is Christ.

—"[8]And thou, **O tower of the flock**, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8 (KJV).

The tower of the flock is Christ. The first dominion is the dominion that Adam and Eve had before sin, and the Earth is going to be made new again and that dominion is going to be reestablished by Christ, the tower of the flock, and given to the daughter of Jerusalem. That is us, if we are faithful.

Signs of the Times, November 4, 1908:

> "All that was lost by the first Adam will be restored by the second. The prophet says, 'O **Tower of the flock**, the **stronghold** of the daughter of Zion, unto Thee shall it come, even the first dominion.'" *Signs of the Times*, November 4, 1908.

So, the tower is a church. Is Christ a church? Yes! He is the foundation of the church.

The church of what? The church of the firstborn.

A CITY IS A KINGDOM

Okay. What is a *city?*

And you have several references in here from the Book of Revelation. A *city* is a kingdom. Okay? A *city* is a kingdom.

So, when they are going to build a city and a tower, they are building a system of church and state, and they are going to make themselves a name, a character, their character.

What is the combination of church and state in the Spirit of Prophecy? What does Sister White call it? The image of the beast. The image of the beast is defined as the combination of church and state, with the church in control of the relationship in the Spirit of Prophecy over and over again. They were making the image of the beast. They were building a city, a state; a tower, a church. So, what was their character going to be?

FROM THE AUDIENCE: The beast.

BROTHER PIPPENGER: The image of the beast. That is the character. That is the name. And they did it in rebellion against God, because they did not want to be scattered like He told them to do. They wanted to stay in the city and form a confederacy.

So, rather than read these quotes on a city being a kingdom from Revelation, I am just going to put it in the record for the record for those of you who are watching.

Revelation 11:8, France is the kingdom. It is the great city.

> "[8]And their dead bodies *shall lie* in the street of **the great city**, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Revelation 11:8 (KJV).

Revelation 14:8, 16:19, 17:18, 18:10, 16, 18, 19, and 21 talk about modern Babylon being the great city. The kingdom of Babylon is a great city.

> "[8]And there followed another angel, saying, Babylon is fallen, is fallen, **that great city**, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8 (KJV).

> "[19]And **the great city** was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Revelation 16:19 (KJV).

> "[18]And the woman which thou sawest is **that great city**, which reigneth over the kings of the earth." Revelation 17:18 (KJV).

"[10]Standing afar off for the fear of her torment, saying, Alas, alas **that great city** Babylon, that mighty city! For in one hour is thy judgment come. . . . [16]And saying, Alas, alas **that great city**, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! . . . [18]And cried when they saw the smoke of her burning, saying, What city *is* like unto **this great city**! [19]And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas **that great city**, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." Revelation 18:10, 16, 18, 19, 21 (KJV).

And in Revelation 21:10, he says,

"[10]And he carried me away in the spirit to a great and high mountain, and showed me **that great city**, the holy Jerusalem, descending out of heaven from God." Revelation 21:10 (KJV).

This is God's kingdom coming down out of Heaven from God.

A kingdom is a city. Nimrod and his cohorts were building a kingdom and a church. They were establishing an empire that was a combination of church and state.

Are church and state supposed to be combined? Only in Christ.

But, are they supposed to be combined?

When they are, what is it?

FROM THE AUDIENCE: The image of the beast.

BROTHER PIPPENGER: It is the image of the beast, but what else is it? It is a symbol of the Mystery of Iniquity; because, the Mystery of Iniquity is often illustrated in the Scriptures as the men of God marrying the pagan wives: ". . . the sons of God saw that the daughters of men *were* fair, and they took them wives of all which they chose." Genesis 6:2 (KJV).

So, the image of the beast is the combination of church and state, but it is also the climax of the work of the Mystery of Iniquity.

You need to keep that in your head when you get to Revelation 18:3.

INVESTIGATIVE JUDGMENT OF THE LIVING—TESTING MESSAGE EMPOWERED

The investigative judgment of the living, that is what we are going to see here in Nimrod's story.

Genesis 11:5:

"[5]And the Lord came down to see the city and the tower, which the children of men builded." Genesis 11:5 (KJV).

Did the Lord come down? He came down right here [the first waymark of Figure No. 43A], and what is He going to do? He is going to investigate this situation.

And when He is investigating it, are Nimrod and the men that are building the tower alive?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Ah. This is a judgment that takes place when men are living, and it begins when Christ comes down.

Do you see it?

DIVINE PRONOUNCEMENT

There is going to be a divine pronouncement here. Notice verse 6 of Genesis 11.

> "[6]And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." Genesis 11:6 (KJV).

What does that mean? They have been weighed in the balances. The judgment has taken place and He has realized that the Mystery of Iniquity has been fulfilled in them.

How did Sister White say it about Judas? He crossed the boundary line.

Okay. So, now the Lord has judged them and said, "Their imagination is going to be evil continually, just as it was before the Flood. They are repeating the history of the Flood. They have crossed the boundary line.

Do you see that?

That's the Investigative Judgment. And sometimes in Adventism when we are really hardcore Laodiceans, we do not make the distinction between the Investigative Judgment and the Executive Judgment.

What is the Investigative Judgment? That is when the Lord is going through the record books in Heaven, determining who is lost and who is saved. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: What is the Executive Judgment?

FROM THE AUDIENCE: Eternal death.

BROTHER PIPPENGER: That is when He punishes the wicked.

Okay. Executive Judgment and Investigative Judgment are two different things. And in the story of Nimrod, we are going to see Executive Judgment, too. The punishment is going to be meted out.

The Lord has just come down, began the judgment of the living, and then He is determined that their imagination is wicked. They have just fallen away. Okay? There is a falling away first, and now He is going to deliver Executive Judgment.

Now, just to try to bring another line of thought in here, if we were looking at this in Judas, how many times did he covenant to betray Christ?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: One, two, three. And this three-step testing process, this is the three-step testing process of Christ in the wilderness. And Judas began with a feast and Christ began with a feast, did he not? The temptation of appetite was His first test.

So, this three-step process, it is throughout the Scriptures.

This is the courtyard. This is the Holy Place. And this is the Most Holy Place. And when you get to the third waymark, no matter where you look—in John 16:8 it says the work of the Holy Spirit is to convict the world of sin (1), righteousness (2), and judgment (3). When it comes to the third waymark, you are going to see judgment illustrated, whether it is the Most Holy Place Judgment, or the work of the Holy Spirit, or the judgment of the cross; this is the Executive Judgment against Nimrod. Right?

Do you see it?

EXECUTIVE JUDGMENT—THE SCATTERING

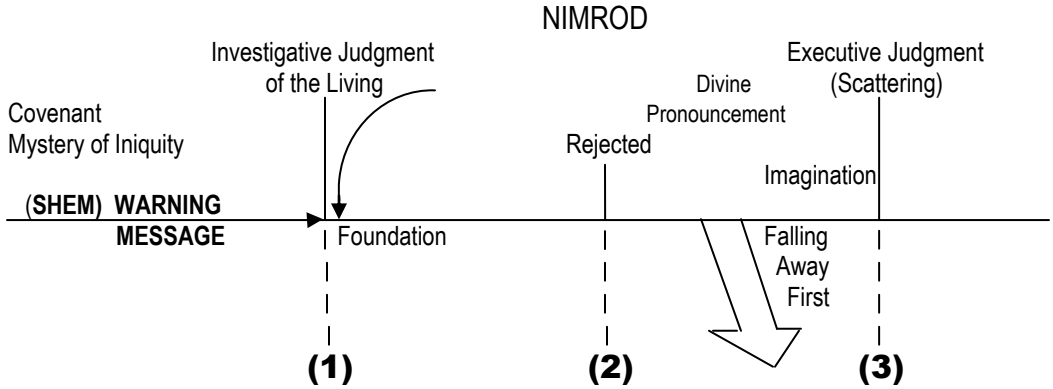


Figure No. 43B.

Genesis 11:7-9:

> "[7]Go to, let us go down, and there **confound their language**, that they may not understand one another's speech."—

Who is going down?

FROM THE AUDIENCE: God.

BROTHER PIPPENGER: God?

FROM THE AUDIENCE: It says "us."

BROTHER PIPPENGER: Us. This is not just one God. It says ". . . let us go down, . . ."

Now, He has already come down here [referring to the Divine Symbol at the Investigative Judgment of the Living (See Figure No. 43B)]. Right? He says, "Let's go down and see the city and the tower" But, He is going to come down here [indicating Executive Judgment (See Figure No. 43B)]. And here He is bringing at least two, "us," and He is doing it right here. What happens right here?

Now, here [at the Investigative Judgment of the Living] we see a sprinkling, and here [at the Executive Judgment] we see a full outpouring as it comes down.

—"[7]Go to, let us go down, and there **confound their language**,"—

When the full outpouring came on the Day of Pentecost, what did they do? They spake in other tongues. It is just the opposite. Their languages were not confounded there; because, this was a holy illustration.

But, the parallel here in Nimrod is the reverse and the languages are confounded when the full outpouring comes down, when "us" comes down.

All right. Do you see that?

—"[7]Go to, let us go down, and there confound their language, that they may not understand one another's speech."—

Did the people that were gathered in Jerusalem on Pentecost understand the Disciples' speech? Yes.

—"[8]So **the LORD**"—what?

FROM THE AUDIENCE: Scattered them.
BROTHER PIPPENGER: Scattered them.

There is the Executive Judgment against Nimrod.

> —"[8]So **the LORD scattered them abroad** from thence upon the face of all the earth: and they left off to build the city. [9]Therefore is the name of it called **Babel**; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." Genesis 11:7–9 LKV).

So, in Nimrod, what I want you to see is this—and I am going to say some things here, and then we will read it to prove it—they broke the covenant; but, the Mystery of Iniquity was already working.

But, they had a warning message. All right? We are going to read that. They had a warning message.

Who was giving that warning message? Primarily, Shem; and, Noah was there, too, but Shem.

Who executed Nimrod? Well, the Bible does not say; the Spirit of Prophecy does not say; but, history says it was Shem.

Here [at the first waymark of Figure No. 43B] the warning message is empowered.

NIMROD'S REJECTION OF LIGHT

But, after the warning message gets empowered, it gets rejected.

And then there is a Divine Pronouncement.

What is the Divine Pronouncement? Their imagination.

Okay. This is Millerite History, is it not? This is the warning message of the First Angel that is empowered on August 11, 1840; and then it is rejected; and there is a Divine Pronouncement, "Babylon is fallen"; and then there is an Executive Judgment. Right?

But, back here they have fallen away. Nimrod's History is the same as the Millerite History.

Okay. Let us read some quotes to try to put this into focus.

This is *Patriarchs and Prophets,* page 118 and onward.

> "For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, **apostasy soon led to division**. Those who desired to forget their Creator and to cast off the restraint of His law felt a constant annoyance from the teaching and example of their God-fearing associates, and after a time they decided to **separate** from the worshipers of God. **Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates.** They were attracted by the beauty of the situation

and the fertility of the soil, and upon this plain they determined to make their home."—

Sounds like Lot to me.

—"Here they decided to build a city, and in it a tower of such stupendous height as should render it the wonder of the world. These enterprises were **designed to prevent the people from scattering** abroad in colonies. God had **directed men to disperse throughout the earth**, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and **to found a monarchy that should eventually embrace the whole earth.** Thus their city would become the metropolis of **a universal empire**; its glory would command the admiration and homage of the world and render the founders illustrious. **The magnificent tower**, reaching to the heavens, was intended to stand as a monument of **the power and wisdom of its builders**, perpetuating their fame to the latest generations.

"The dwellers on the plain of Shinar **disbelieved God's covenant** that He would not again bring a flood upon the earth. **Many of them denied the existence of God and attributed the Flood to the operation of natural causes.** Others believed in a Supreme Being, and that it was He who had destroyed the antediluvian world; and their hearts, like that of Cain, rose up in rebellion against Him. One object before them in the erection of the tower was to secure their own safety in case of another deluge. By carrying the structure to a much greater height than was reached by the waters of the Flood, they thought to place themselves beyond all possibility of danger. And as they would be able to ascend to the region of the clouds, they hoped to ascertain the cause of the Flood. The whole undertaking was designed to **exalt** still further **the pride of its projectors and to turn the minds of future generations away from God and lead them into idolatry**.

"When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, **were devoted to their idols**.**"—**

Oh, it was actually a church.

"—The people rejoiced in their success, and **praised the gods of silver and gold**,"—

Is that not what Belshazzar does? He praises the gods of silver and gold.

—"and set themselves against the Ruler of heaven and earth."—

What are the gods of silver and gold? Well, it is the thing that Judas really likes, is it not?

—"and set themselves against the Ruler of heaven and earth. **Suddenly** the work that had been advancing so prosperously was checked. **Angels were sent to bring to naught the purpose of the builders**."—

What were the angels that were sent? The First, Second, and Third Angels' Messages were sent to bring it to naught, if you can see that.

—"The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material or other directions concerning the work."—

Have you ever played that little game? I think of something and I whisper it in her ear, and then she has to whisper it in her ear, and she has to whisper it in her ear, and her to him, and him to her [using the audience as an example], and on through. And when you get to the end, what you are going to say is almost always totally different from what I said; but, we are all speaking the same language. So, they have got this system set up from this story [floor/level of the building], to this story, to this story, to send down messages. It is going to be rough enough to make it work; but, when suddenly this floor is speaking Spanish and this floor is speaking French, and this is Greek down here, it all comes tumbling down.

—"As messages were thus passing from one to another **the language was confounded**, so that material was called for which was not needed, and the directions delivered were often the reverse of those that had been given. **Confusion** and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. **Their confederacy ended in strife and bloodshed**. **Lightnings from heaven**, as an evidence of God's displeasure, broke off the upper portion of the tower and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens."—

BROTHER PIPPENGER: What did you see?
FROM THE AUDIENCE: 9/11.
BROTHER PIPPENGER: 9/11? You see 9/11 in that?
How in the—
FROM THE AUDIENCE: (Inaudible.)
BROTHER PIPPENGER: Okay. You see 9/11: lightnings from Heaven taking down the tower. Okay.
I was just echoing a thought from the audience.

—"Up to this time all men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. 'The Lord **scattered** them abroad from thence upon the face of all the earth.' This dispersion was the means of peopling the earth, and thus the

Lord's purpose was accomplished through the very means that men had employed to prevent its fulfillment.

"But at what a loss to those who had set themselves against God! It was His purpose that as men should go forth to found nations in different parts of the earth they should carry with them a knowledge of His will, that the light of truth might shine undimmed to succeeding generations. Noah, the faithful preacher of righteousness, lived for three hundred and fifty years after the Flood, Shem for five hundred years, and thus **their descendants had an opportunity to become acquainted with the requirements of God and the history of His dealings with their fathers. But they were unwilling to listen to these unpalatable truths; they had no desire to retain God in their knowledge**;"—

And what does the Bible say if you have no desire to retain God in your knowledge?

FROM THE AUDIENCE: You get a vain imagination.

BROTHER PIPPENGER: You will get a vain imagination.

That is right here [indicating the Divine Pronouncement in Figure No. 43B]. And who is giving this message? Shem and Noah, the warning message.

—"and by the confusion of tongues they were, in a great measure, shut out from intercourse with those who might have given them light."—

Probation closes.

—"The Babel builders had indulged the spirit of murmuring against God. Instead of gratefully **remembering His mercy to Adam and His gracious covenant with Noah**, they had complained of His severity in expelling the first pair from Eden and destroying the world by a flood. But while they murmured against God as arbitrary and severe, they were accepting the rule of the cruelest of tyrants."—

Is that not the rule that Judas accepted?

—"Satan was seeking to bring contempt upon the sacrificial offerings that prefigured the death of Christ; and as the minds of the people were darkened by idolatry, he led them to counterfeit these offerings and sacrifice their own children upon the altars of their gods. As men turned away from God, the divine attributes—justice, purity, and love—were supplanted by oppression, violence, and brutality.

"The men of Babel had determined to establish **a government that should be independent of God.** There were some among them, however, who feared the Lord, but who had been deceived by the pretensions of the ungodly and drawn into their schemes. For the sake of these faithful ones the Lord delayed His judgments and gave the people time to reveal their true character."—

Jesus knew about Judas right from the start; but, He knew that if He rejected Judas, it would cast a stumbling block before His Disciples and give the Pharisees and Sadducees ammunition to

criticize Him; so, He delayed His judgments with Judas, just like He did here. It is the same history.

> —"**As this was developed, the sons of God labored to turn them from their purpose**;"—

"Come out of Babylon. Come away from Nimrod."

> —"**As this was developed, the sons of God labored to turn them from their purpose, but the people were fully united in their Heaven-daring undertaking**."—

What is this message here [pointing to the second waymark of Figure No. 43B}? "Come out of Babylon." This is where they are laboring, "Come out. Judgment is coming."

> —"**As this was developed, the sons of God labored to turn them from their purpose, but the people were fully united in their Heaven-daring** undertaking. Had they gone on unchecked, they would have demoralized the world in its infancy. Their **confederacy** was founded in rebellion; **a kingdom established for**,"—

For what?

FROM THE AUDIENCE: Self-exaltation.

BROTHER PIPPENGER: Self—exaltation; *al* in Daniel, chapter 8.

al , in Daniel, chapter 8, symbolically represented by the Daily in Daniel, chapter 8, 11, and 12; because, the Daily is the Hebrew word *continual.* And this self-exaltation, this kingdom of self-exaltation, it does not begin here. It began with the rebellion in Heaven. It is the self-exaltation that is continually, from the beginning to the end, manifested in the rebels that follow Satan.

> —"Their confederacy was founded in rebellion; **a kingdom established for self-exaltation**, but in which God was to have no rule or honor. Had this **confederacy** been permitted, a mighty power would have borne sway to banish righteousness—and with it peace, happiness, and security—from the earth. For the divine statutes, which are 'holy and just and good' (Romans 7:12), **men were endeavoring to substitute laws**"—

What are they going to do?

FROM THE AUDIENCE: Substitute laws.

BROTHER PIPPENGER: They are going to substitute their laws for God's laws.

> —"**men were endeavoring to substitute laws to suit the purpose of their own selfish and cruel hearts**."—

What is that pointing forward to at the end of the world?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law.

> —"Those that feared the Lord cried unto Him to interpose. 'And **the Lord came down** to see the city and the tower, which the children of men builded.' In mercy to the world He defeated the purpose of the tower builders and **overthrew the memorial of their daring**. In mercy He confounded their speech, thus putting a check on their purposes of rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. From time to time the unseen hand that holds the scepter of government is stretched out to restrain iniquity."—

Did you get that? Iniquity is being restrained. But, when the restrainer is removed, then the man of sin is going to be manifested.

> —"Unmistakable evidence is given that the Creator of the universe, the One infinite in wisdom and love and truth, is the Supreme Ruler of heaven and earth, and that none can with impunity defy His power.
>
> "The schemes of the Babel builders ended in shame and defeat. **The monument to their pride became the memorial of their folly**. Yet men are continually pursuing the same course—**depending upon self**, and rejecting God's law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.
>
> "**There are tower builders in our time**. Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God. They presume to pass sentence upon God's moral government; they despise His law and boast of the sufficiency of human reason."—

If you are going to understand the Bible correctly, some will tell you in Adventism, that you have to be an expert on Biblical history and Biblical language: "If you are not that, then go ahead and come and sit at my feet and I will teach you what the Bible means; because, my human reason has been fine-tuned in the schools that teach Biblical history and Biblical languages."

> —"Then, 'because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' Ecclesiastes 8:11." *Patriarchs and Prophets*, 118–123.

Did you get that? Sister White talks about this often: "Then, 'because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.'" That is the story of Judas, is it not? Christ knew about Judas from eternity past; but, He had a purpose. He had a purpose to watch Judas make wrong decisions every day for three and a half years and not rebuke him until he got right down here at the end. He [Judas] was a purpose for that, and the purpose for Judas was that, we have already commented, it would have been stumbling blocks before the Disciples and put ammunition for the Pharisees and Sadducees to use.

So, could it be that, just as an example, that in 1863 when James White printed a counterfeit chart to counterfeit these Two Charts [the 1843 and 1850 Charts], that the Lord in His wisdom determined that in His mercy it would be to the benefit of more to not allow Ellen White to say anything about it, one way or another? Does the Lord ever do something like that?

Oh, yeah. That is the wisdom of God.

And to raise the argument that the 1863 chart is the chart because Ellen White never said anything saying it was wrong is to really misunderstand the character of Christ, and it is boasting that your sufficiency is based upon human wisdom.

Okay. So, what we have up here [referring to Figure No. 43B, as depicted on the whiteboard during Brother Pippenger's presentation] and you have in your notes:

- BROKEN COVENANT (THE MYSTERY OF INIQUITY WORKING)—We have a broken covenant and the Mystery of Iniquity is working right here.

- WARNING MESSAGE (SHEM)—A warning message (Shem and Noah).

- WARNING MESSAGE EMPOWERED—". . . THE LORD CAME DOWN." GENESIS 11.5—The warning message is empowered when the Lord comes down.

- INVESTIGATION FOLLOWED BY DIVINE PRONOUNCEMENT, ". . . NOW NOTHING WILL BE RESTRAINED FROM THEM, WHICH THEY HAVE IMAGINED TO DO." GENESIS 11:6 (A FALLING AWAY)—The investigation follows with the Divine Pronouncement, ". . . nothing will be restrained from them, which they have imagined to do." This is the Falling Away.

- EXECUTIVE JUDGMENT—SCATTERING: "The LORD SCATTERED THEM." GENESIS 11:8—And then the Executive Judgment is the scattering, and of course we have to emphasize this because we are going to see that this judgment, in the time of Nimrod, is the same judgment in the time of Nebuchadnezzar, and it is the same judgment in the time of Belshazzar; only, with Nebuchadnezzar, it is called *seven times*, and with Belshazzar, it is called 2520. But, the *seven times* and the 2520 and the scattering, they are the same thing in the Scriptures.

So, part of what we are doing here is showing the dynamics of the judgment of Babylon, and we are trying to let everyone see that the dynamics of the judgment of Babylon is the same as the dynamics of the Lord working a revival and reformation among His people; because, God's dealings with men are ever the same. While God is putting this process in—the First Angel's Message comes into history; it is empowered when the Mighty Angel comes down—while He is working this history to produce 50 faithful souls to move into the Most Holy Place with Him in the Millerite History, this same history is accomplishing the story of Judas upon the class that is rejecting this identical history.

So, we want to see how the dynamics of this history is connected with the story of Babylon, because we are going to be the ones, if we are faithful, that raise the cry, "Babylon is fallen, Babylon is fallen," and we need to understand what Babylon is if we are going to do that intelligently.

Patriarchs and Prophets, pages 123 – 124:

> "The schemes of the Babel builders ended in shame and defeat. The monument to their pride became the memorial of their folly. Yet men are continually pursuing the same course—depending upon self, and rejecting God's law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.
>
> "**There are tower builders in our time**. Infidels construct their theories from the supposed deductions of sciences, and **reject the revealed word of God**. They presume to pass sentence upon God's moral government; they despise His law and boast of the sufficiency of human reason. Then, 'because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' Ecclesiastes 8:11."—

And you can see that I left two paragraphs in there, twice. But moving on:

> —"In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and t**hey point to their tower as a way to climb up to heaven**. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as **human wisdom is exalted above His Holy Word**,"—

So, what is Sister White saying here? To exalt human wisdom above God's Holy Words is what? It is to build the tower. It is *al* . It is the kingdom of self-exaltation.

> —". . . so long as human wisdom is exacted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term 'Babylon,' which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days."

"But she is talking about Protestant churches here." But, there are Adventist churches in the world-loving churches, yes?

"But she is not talking about the Adventists." Is she?

> "Many seek to make a heaven for themselves by obtaining riches and power."—

Some of you may think I have just called the Adventist Church Babylon; but, Brothers and Sisters, I did not just call the Adventist Church Babylon. The Adventist Church is Laodicea. Revelation Babylon is one kingdom; Laodicea is another kingdom.

But, Laodicea has people that have the character and lifestyle and mentality of Babylonians. You cannot deny it.

You can deny it. Most of them do deny it, at their own peril.

To call Laodicea Babylon is to give it a compliment. Babylon is a sinister kingdom. All the blood of the faithful is on Babylon's garments. But, the church, the nation, the people that have rejected more light than any other people in history is Laodicea; and, that is what Sister White says we are judge by, is Light. So, the judgment against Laodicea will be a greater darkness against Babylon.

> —"Many seek to make a heaven for themselves by obtaining riches and power. They 'speak wickedly concerning oppression: **they speak loftily**' (Psalm 73:8), trampling upon human rights and disregarding divine authority. The **proud** may be for a time in great power, and may see success in all that they undertake; but in the end they will find only disappointment and wretchedness.
>
> "The time of God's investigation is at hand. The Most High will come down to see that which the children of men have builded. His sovereign power will be revealed; the works of human pride will be laid low. 'The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth.' 'The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of His heart to all generations.' Psalm 33:13, 14, 10, 11." *Patriarchs and Prophets*, 123–124.

The Lord will come down. This history is going to be repeated in our history; and, Sister White is talking about the history of Nimrod and the Tower of Babel.

Review and Herald, March 8, 1898:

> "Satan has taken the world captive. He has introduced **an idol sabbath**,"—

An idol sabbath, how is that spelled in your notes? I-D-O-L. It is not I-D-L-E, a Sabbath where you sit around and do nothing; you are idle. Satan has introduced a counterfeit sabbath, Sunday, the symbol of an idol. It is "an idol sabbath."

> —"Satan has taken the world captive. He has introduced **an idol sabbath**, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this **idol sabbath**. The world bows to a tradition, a man-made commandment. **As Nebuchadnezzar set up his golden image on the plain of Dura**, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven." *Review and Herald*, March 8, 1898.

So, the tower there was a false sabbath. It was an idol. It was an idol church.

Manuscript Releases, volume 13, page 69:

> "The **Sabbath is God's memorial** to His creative work, and it is a sign that is to be kept before the world. There is to be no compromise with those who are worshiping an **idol sabbath**." *Manuscript Releases*, volume 13, 69.

The tower is a symbol of Sunday.

A KINGDOM FOR SELF-EXALTATION

Kress Collection, pages 1 – 2, this is our final reading.

> "This confederacy was born of rebellion against God. The dwellers on the plains of Shinar **established their kingdom for self-exaltation**, and not for the glory of God. Had they succeeded, a mighty power would have borne away, banishing righteousness, and inaugurating a new religion. The **mixture**"—

What is the mixture? What is the word that she used when—

FROM THE AUDIENCE: Amalgamation

BROTHER PIPPENGER: Amalgamation; and, *amalgamation* is *mixture.*

> —"The **mixture** of certain **religious ideas with a mass of erroneous theories**"—*THE MYSTERY OF INIQUITY*—"would have resulted in closing the door of peace, happiness, and security."—

If Nimrod was allowed to carry on with his religion.

> —"These suppositions, erroneous theories, carried out and perfected, would have banished a knowledge of the law of Jehovah from the minds of men, who would not think it necessary to obey the divine statutes. These statutes, which are holy, just, and good, would have been ignored. Determined men, inspired by the first great rebel, would have urged on by him, and would have permitted nothing to interfere with their plans, or to stop them in their evil course. In the place of the divine precepts **they would have substituted laws** framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes."—

This is prefiguring The Sunday Law at the end of the world.

> —"But God never leaves the world without **witnesses** for Him."—*THERE IS SHEM; THERE IS NOAH*—"Those who loved and feared Him at the time of the first great apostasy after the flood, humbled themselves, and cried unto him. 'Oh God,' they pleaded, 'interpose thyself between thy cause and the plans and methods of men' 'and the Lord came down to see the city and the tower (**the great idol-building**),"—

Hmm. It is the idol sabbath, and that is Sister White's words, not mine.

> —"which the children of men builded.' He defeated the purpose of the tower builders, and over-threw **the memorial of their rebellion**."—

What is the Sabbath?

FROM THE AUDIENCE: A memorial.

BROTHER PIPPENGER: It is the memorial of Creation; but, the tower was the idol building. It was the memorial of rebellion.

> —"God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. As an evidence of His displeasure over the building of the tower, he confounded the language of the builders, so that none could understand the words of his fellow-worker.
>
> "The Lord has not ordered some of the arrangements that have been made in **Battle Creek**. He has declared that other places have been robbed of the light and advantages that have been centered and multiplied in **Battle Creek**. Through a circular letter sent out to the leading men and the church elders of our conferences, a call has been made for the names of young men and young women of capability, in order that they may be corresponded with and invited to come to **Battle Creek** to receive a training for missionary work.
>
> "Through the light given in the *Testimonies*, **the Lord has indicated that He does not desire students to be educated in Battle Creek**. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done in sharing with other places the advantage still centered in **Battle Creek**. The Lord signified His displeasure over this matter by destroying two of the principal institutions remaining there.
>
> "Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men in council meetings have not hesitated to stand before their brethren and make light of the statement that these buildings were burned because men had been swaying things in directions the Lord could not approve." *Kress Collection*, 1–2.

She just compared the work of Battle Creek with the work of Nimrod's tower.

She also told us do not let our children get educated there. Why? Because, that is where the Mystery of Iniquity doth already work, and that is where the vain imagination will be established in the hearts of our children.

Okay. So, what we are saying here is that there is a structure to the judgment process of Babylon. We took some time to look at it, but one of the things that I did not emphasize very much of, but I am at least going to put it in your memory banks, is when it comes to the Divine Pronouncement and the Executive Judgment, what represents that Divine Pronouncement and the Executive Judgment in the story of Nimrod is the scattering.

Because, Brothers and Sisters, we are going to show you that Babylon is fallen, is fallen, and that Nebuchadnezzar represents Millerite Adventism. And in Millerite Adventism there was a warning message given to Nebuchadnezzar which was the *seven times*.

And at the end of Adventism, represented by Belshazzar, his warning message was Nebuchadnezzar's warning message. Daniel said, "Though thou knowest all these things. . . . " And his Divine Pronouncement and Executive Judgment was not the scattering, it was not the *seven times*. It was *mene, mene, tekel, upharsin,* which adds up to 2520. So, in all three Babylons, the Divine Pronouncement of Judgment is the 2520.

And at the beginning of Adventism with Nebuchadnezzar, we see the *seven times,* and at the end of Adventism we see the *seven times* message rejected by the leadership of Adventism.

And we are going to suggest that these Charts [the 19843 and 1850 Charts] represent the argument over the 2520 that has been prefigured by Nimrod, Nebuchadnezzar, and Belshazzar. And these Charts have been typified repeatedly in the Scriptures.

Shall we pray?

Benediction: Heavenly Father, we do not want to be a tower builder in our own personal experience or in our church family. We ask that you come down to each of us individually and investigate what our life is building. Point it out to us that needs to be changed, that needs to be taken away through the Fire that comes down out of Heaven and knocks the top of the building off. Make those changes in our life with our cooperation that we can be John and not Judas. We see that probation is fast closing for us. We have a work to do individually and a work to do among your church; so, we would ask that you would help to get prepared correctly to accomplish that work. We ask a blessing upon the work we are doing here with the DVDs and the LiveStreaming, and we set before you this day of service that each of us have and ask that it would be a safe day and a productive day and one that would glorify and honor you. In Jesus's name, amen.

Habakkuk's Two Tables

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest, waking us up to serve you another day. As we take up our study this morning, we ask that you would pour your Holy Spirit out upon us and Latter Rain power, that you would purify our vessels that we might receive this message, this infilling of the Holy Spirit, that you would forgive our sins, that you would take control of this study, that you guide and direct and let your words be the words that are conveyed, your thoughts, and give us the ability to understand them as you see fit, in a way that we can have light to share with those around us and in a way that we will be changed in the fullness of your image. We ask in Jesus's name. Amen.

BROTHER PIPPENGER: We are dealing with these Two Tables [the 1843 and the 1850 Charts] beings typified in Bible prophecy. I will have to go through a few hoops before we pull the trigger on how the first six chapters of the Book of Daniel represent the waymarks of Millerite History. This is where we are going. And one of those waymarks is the 2520. We are showing that the 2520 is the symbol of the judgment, the Executive Judgment for Nimrod, Belshazzar, and Nebuchadnezzar. And once we see that, we take the history of Nebuchadnezzar and Belshazzar and bring it to our history. We are going to see that the 2520 has been typified as a symbol of our rebellion here at the end of the world.

So, we still have to put a few things in place before we get to those conclusions.

BELSHAZZAR'S FALL

Our first quote. If you have not been paying attention closely to your quotes because of time or whatever, this quote will seem almost identical to the first quote that we read yesterday; but, if you go back and read it, it is not. It starts with the same seven words or so, but then Ellen White says something totally different.

Signs of the Times, July 20, 1891:

> "**In the history of Nebuchadnezzar and Belshazzar**, God speaks to **nations** of today."—

The other quote says He speaks to the people, and she says something; but, here she says,

> —"God speaks to **nations** of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued **a course in harmony with the instruction given to his grandfather**, he would have retained not only his kingdom but his life. He disregarded the lessons [of his grandfather], and went on in rebellion against God, committing the very sins for which his grandfather had been reproved and punished. He, too, **lifted himself up in pride and exaltation**, and the final judgment of God fell upon him and his house. His

great sin was that, notwithstanding God had given him light, he refused to walk in **the paths of righteousness**." *Signs of the Times*, July 20, 1891.

THE WARNING MESSAGE

But, you could also say that Belshazzar refused to walk in the Old Paths. The foundational warning message for Belshazzar was the judgment that came upon his father Nebuchadnezzar; and, when Belshazzar is rejecting that warning message of Nebuchadnezzar's punishment of 2520, he is rejecting to walk in the Old Paths.

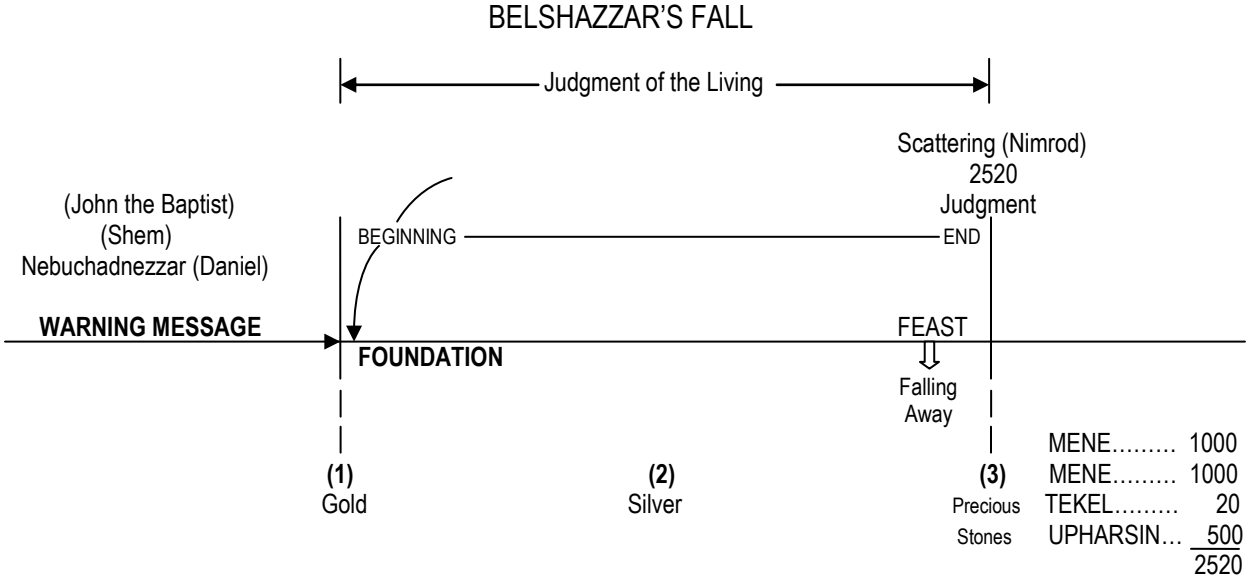


Figure No. 44A.

So, in our studies, we have been looking at the dynamics, the characteristics of these periods of time when God is dealing with mankind. They are always the same.

And some of the illustrations in God's Word are illustrating how the righteous respond to this testing process, and at other times these illustrations are dealing with the unrighteous response to this testing process.

And we noted with Nimrod, it is the Judgment of the Living that the Lord comes down, investigates the city and the tower. He is passing judgment on it. He is investigating it. It is the Investigative Judgment.

But, Nimrod and his cohorts were alive, and this history that begins when the Lord comes down is identifying the Judgment of the Living.

And we identified that as the testing message for Nimrod, it was the testing message of Shem. If you remember back a ways when we dealt with Judas, it was the testing message of John the Baptist.

And for Belshazzar, it was the testing message of Nebuchadnezzar. It was Nebuchadnezzar's warning to him. And I have here in parentheses, and the reason I do have "(Daniel)" [Figure No. 44A] is I want you to see that it is noted in there that the warning message for Belshazzar comes from the Book of Daniel. It comes from Daniel; because, this is prefiguring the warning to us at the end of the world.

So, once the warning message is empowered, you have illustrated the judgment of the living.

Ultimately you get to a point where there is a Falling Away first, and the Falling Away has many symbols that represent the Falling Away.

And the Falling Away takes place before the Judgment. This is where the man of sin is revealed, if you are speaking in terms of 2 Thessalonians. This is teaching Seventh-day Adventists, if they are willing to be taught, that even though they are protesting the concept that probation closes for Seventh-day Adventists at The Sunday Law, the reality of it is, it closes before The Sunday Law. The Falling Away is marking those people in Adventism that then begin to see strong delusion, while the other class in Adventism then begin to receive the full outpouring of the Holy Spirit, just prior to the man of sin being revealed at The Sunday Law.

So, this [Figure No. 44A] is a very brief synopsis of this process.

And with the story of Belshazzar, it starts right here; it starts with the Falling Away. It takes us into his feast.

And this is Belshazzar's last supper, just as it was Judas's last supper. Judas and Belshazzar, teaching the same story.

At the beginning and the ending there are many times a lesson in the beginning and the ending.

With Judas, his rebellion began with the feast at Simon's house. It ended with his last supper.

But, with Belshazzar, the story just takes us right into the last supper.

So, in Daniel 5, verses 18 through 24, it says—and this is the warning message that Daniel brings in to Belshazzar. He does not bring him the warning message. It is too late for him to receive the warning message. He is just defining what is going to happen to Belshazzar because of his rejection of the warning message.

> [18]O thou king, **the most high God gave Nebuchadnezzar thy father a kingdom**, and majesty, and glory, and honour: [19]And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. [20]But **when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne**,"—

Okay. This is where Belshazzar is at. His heart is lifted up in pride and he is going to be deposed from his kingly throne.

> —"and they took his glory from him: [21]And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.
>
> [22]And thou his son, O Belshazzar, hast not humbled thine heart, **though thou knewest all this**;"**—**

Okay. This is probably one of the most important thoughts in this. Daniel is making sure that we understand here at the end of the world that Belshazzar's rebellion took place in spite of the fact that he fully knew the foundational warning message of Nebuchadnezzar, which was the 2520, the *seven times,* "Though thou knewest all this, ..."

—"[23]But hast **lifted up thyself against the Lord of heaven**;"—

Lifted himself up: pride, *al* , self-exaltation.

> —"and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified: [24]**Then** was the part of the hand sent from him; and this writing was written." Daniel 5:18–24 (KJV).
>
> Sister White says in *Bible Echo,* April 25, 1898:
>
> "Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen**"—

He had seen; he just did not hear about it.

> —"**He had seen his grandfather Nebuchadnezzar banished from the society of men**. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen** the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of **amusement** and **self-glorification effaced the lessons he should never have forgotten**; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar**."—

And we are going to look at the word *signal.*

The judgment of Nebuchadnezzar is a sign. It is a signal, just like the judgment of Belshazzar is a sign; just like the judgment of Nimrod is a sign.

What was the judgment of Nimrod?

FROM THE AUDIENCE: They were scattered.
BROTHER PIPPENGER: Scattered, and . . . ?
FROM THE AUDIENCE: (No response.)
BROTHER PIPPENGER: And the tower got brought down. There is a sign.

> —"**signal judgments on Nebuchadnezzar**. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. 'What must I do to be saved?' was a question that the great but"—*WHAT*?—"**foolish king** passed by indifferently." *Bible Echo*, April 25, 1898.

Belshazzar is representing a class that are fools. This is the foolish virgins. He is a king, but maybe a king of the foolish virgins; but, he is a foolish virgin and he "passed by indifferently."

And in *Webster's Dictionary* from Sister White's day and age, it says,

> **SIGNAL:** noun—**A sign that gives or is intended to give notice**; or the notice given. Adjective—Eminent; remarkable; **memorable**; distinguished from what is ordinary. *Webster's 1828 Dictionary*.

A signal, a sign that is given or is intended to give notice. As an adjective, one of its definitions is that it is memorable. It is a memorial.

So, Belshazzar's punishment, Nebuchadnezzar's punishment, Nimrod's punishment, they are signal punishments. They are signs. They are punishments that you and I are supposed to understand at the end of the world. We are supposed to understand them prophetically.

NIMROD'S MEMORIAL

And we have already read this in a previous presentation, but from *Patriarchs and Prophets,* pages 118 – 123, it says, speaking of Nimrod's time,

> "The schemes of the Babel builders ended in shame and defeat."—

This is where Belshazzar is ending, in shame and defeat.

But, with Nimrod, the monument, the memorial monument:

> —"**The monument to their pride became the memorial of their folly**. Yet men are continually pursuing the same course—**depending upon self**, and rejecting God's law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.
>
> "**There are tower builders in our time**."—

So, these judgments are being marked by Scripture—the judgment of Nimrod, Belshazzar, and Nebuchadnezzar—as signs, signals, memorials.

> —"Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God. They presume to pass sentence upon God's moral government; they despise His law and boast of the sufficiency of human reason. Then, 'because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' Ecclesiastes 8:11." *Patriarchs and Prophets*, 118–123.

BELSHAZZAR'S MEMORIAL

Messages to Young People, page 229:

> "Those who are unfaithful to the work of God are lacking in principle; their motives are not of a character to lead them to choose the right under all circumstances. The servants of God are to feel at all times that they are under the eye of their employer. He who watched the sacrilegious feast of Belshazzar is present in all our institutions, in the counting-room of the merchant, in the private workshop; and the bloodless hand is as surely recording your neglect as it recorded **the awful judgment of the blasphemous king**. Belshazzar's condemnation was written in words of fire, 'Thou art weighed in the balances,

and art found wanting'; and if you fail to fulfill your God-given obligations your condemnation will be the same." *Messages to Young People*, 229.

So, Sister White is making sure that we understand that the judgment against Belshazzar is typifying our judgment, if we followed his practices.

THE WINE OF BABYLON AND THE VESSELS OF GOD—BOUNDARY LINE CROSSED

Okay. Belshazzar is going to make a big feast in this story, and we want to draw some thing out of this feast.

Daniel 5:1-5, this is where the story of Belshazzar begins in chapter 5.

> "[1]Belshazzar the king made **a great feast** to a thousand of his lords, and drank wine before the thousand. [2]Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. [3]Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. [4]They drank wine, and **praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone**." Daniel 5:1–4 (KJV).

So, what are we seeing here? We are seeing the climax of the Mystery of Iniquity; because, the vessels from the temple represent God's people, God's true and faithful people because we are all vessels from God's temple; and, here, they are being mixed with the wine of Babylon. This is the amalgamation, the mixture, the mingling that represents the climax of the Mystery of Iniquity in Belshazzar's life.

And here, in the Falling Away, this is very important to see. When you get to this point in this process, the Falling Away is marked by the climax by the Mystery of Iniquity. There is a Falling Away first in order for the man of sin to be revealed, and there are several symbols of what this climax of the Mystery of Iniquity is, whether it is the marrying of heathen wives that we have looked at, or the sons of God marrying the daughters of men, or the mixing the sacred fire and the unsacred fire, or light with darkness.

What Belshazzar is doing here is he is mixing the wine of Babylon with the sacred vessels. He is mixing the doctrine of Babylon with God's people. This is the Mystery of Iniquity.

And who is he praising when he does this? The gods of gold, silver, bass, iron, wood, and stone.

And in *Patriarchs and Prophets*—we have already read this, but I want you to see concerning Nimrod—page 119:

> "When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, **were devoted to their idols.** The people rejoiced in their success, and **praised the gods of silver and gold**, and set themselves against the Ruler of heaven and earth."—

This is the same thing that Belshazzar is doing, that Nimrod is doing.

—"**Suddenly"—**

Now, this is to be noted. Right here [the Feast, in Figure No. 44A], when you get to this point, the last supper for Belshazzar, at the last supper for Judas, what did Jesus say to Judas? "What thou doest, take your time"?

FROM THE AUDIENCE: "What thou doest, do quickly."

BROTHER PIPPENGER: "Do quickly."

With Nimrod, "suddenly"; and with Belshazzar, suddenly there is a hand writing on the wall.

And what does Sister White say about this history leading to The Sunday Law? She says the final movements will be rapid ones. When you get to the cup of iniquity being full [pointing at the period of the Feast in Figure No. 44A] and the foolish virgins here, [claps his hands three times] time moves very quickly.

> **—"Suddenly** the work that had been advancing so prosperously was checked. **Angels were sent to bring to naught the purpose of the builders."** *Patriarchs and Prophets*, 119

Now, we have read—and this is No. 25 of a series—and we have emphasized in the past that it is the Third Angel that does the work of separating the wheat from the tares. But, here it was angels that were sent "to bring to naught the purpose of the builders." And in this history, we have the First Angel, the Second Angel, and the Third Angel. So, it is the process of these three-step messages that separates the wheat from the tares. And when you get down to the last supper of Belshazzar or Judas, the separation is taking place, just before the man of sin is revealed, just before the judgment.

Okay. Habakkuk, chapter 2. And what is Habakkuk, chapter 2? It is the chapter that we get these Two Tables from [the 1843 and the 1850 Charts]; but, we usually do not read this far into the chapter.

Beginning in verse 18, it says,

> "[18]What profiteth the graven image that the maker thereof hath graven it;"—

But of course, this is referencing the people that are praising the gods of the gold and the silver and wood, graven images, idolatry.

> —"[18]What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? [19]**Woe** unto him that saith to the wood,"—

Now, here is the *woe* right here [the Feast] on Belshazzar, Nimrod, Judas.

> —"[19]Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver,"—*WE ARE PRAISING THE*

GODS OF GOLD AND SILVER—"Behold, it is laid over with gold and silver, and *there is* no breath at all in the midst of it. But"—*WHAT?*—"the Lord *is* in his holy temple: let all the earth keep silence before him." Habakkuk 2:18–20 (KJV).

When this is going on, the Lord is in his holy temple. It is the Judgment of the Living.

THE FOOL

When you reach the Falling Away, we have established repeatedly that what happens when you reach the climax of the Mystery of Iniquity in your own life is that your imagination is wicked continually. All right?

Romans 1:21-22 says,

"[21]Because that, when they knew God, they glorified *him* not as God,"—

Or you could put in there, 'Because when Judas and Belshazzar knew God, they glorified him not as God."

Did Judas know God? Yes. He walked with Him for three and a half years.

Did Belshazzar know God? He had every opportunity to know God. He watched what happened to Nebuchadnezzar, and he watched the activities of Daniel in relation to that event.

—"[21]Because that, when they knew God, they glorified *him* not as God, neither were thankful; but **became**"—*WHAT?*—"**vain in their imaginations**, and their foolish heart was darkened. [22]Professing themselves to be wise,"—*BELSHAZZAR BECAME A FOOLISH KING*—**"they became fools**." Romans 1:21–22 (KJV).

They become the foolish virgins.

What do not the foolish virgins have? The golden oil.

What is the golden oil? It is the message that lets them know who God is.

They know not God, but they could have.

EVERY MAN'S WORK SHALL BE MADE MANIFEST AND THEN SHALL THAT WICKED BE REVEALED

Paul speaks of some of these themes in 1 Corinthians 3:10-20. He says,

"[10]According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation,"—

Paul is talking about laying the foundation, and the foundations are always laid here [indicating at the first waymark of Figure No. 44A]. So, Paul is talking about building on the foundation.

Two classes: one class is going to build gold on the foundation, silver, and precious stones; but, the other class, they are going to build wood, hay, and stubble. They are going to come into this experience [at the first waymark, the laying of the foundation].

Judas came into this experience at the feast at Simon's house. He already had an attitude problem, according to Sister White, because of the teaching of Christ in John, chapter 6, when He says, "You have to eat my flesh and drink my blood." And Sister White said that Judas understood that message. He knew what it meant. He knew that it was to be spiritually

understood, but he did not want to receive that message because he wanted Jesus to be a literal king. So, in spite of the fact that he knew that message, he fought that message.

And then he goes into the feast at Simon's, and there is Mary.

And what is Mary doing? She is humbling herself at the feet of Jesus.

Jesus illustrates the end from the beginning.

The thing that irritates Judas at his last supper, what is it? The same thing as Mary. There is Jesus washing the Disciples' feet. He did not like that, either. He did not like Mary washing Jesus's feet. At the beginning, he did not like Jesus washing the Disciples' feet at the end, at this feast [at the first waymark, Simon's feast] to this feast [at the Falling Away]. Mary was kissing Jesus's feet; Judas kisses Jesus, too, as he betrays Him.

There are things that are illustrated from the beginning and the end. And in here [when the Divine Symbol comes down], John hears the message of the Bread of Heaven; and, we see John in Revelation 10, he goes and takes the Bread of Heaven out of the Angel's hand and he eats it. He is illustrating the contrast with Judas.

So, when you are talking about worshipping these idols of gold, wood, silver, and stone, praising those gods, Paul is talking about two classes of worshippers, one that puts gold, silver, and precious stones on the foundational truth. And gold, Sister White says, is faith which works by love and purifies the soul. And the First Angel's Message is the message of purification; because, in Daniel 12:10, it says, "Many shall be purified, and made white, and tried; . . ." The work of the Holy Spirit is to convict of sin, purification, gold; and righteousness, made white. And silver in the Bible represents obedience. This is righteousness.

This is the Three Angels' Messages what is being placed upon this foundation: gold, faith which works by love and purifies the soul; silver, obedience, manifested in righteousness; and, precious stones. And what are the precious stones? The precious stones are the stones that are on the High Priest's breastplate when He is in the Most Holy Place on the Day of Atonement.

Paul is speaking to this.

> —"[10]According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. [11]For other foundation can no man lay than that is laid, which is Jesus Christ.
>
> "[12]Now if any man build upon this foundation **gold, silver, precious stones**,"—

There is one class. There is John.

> —"wood, hay, stubble;"—

There is Judas. There is Belshazzar.

> —"[13]**Every man's work shall be made manifest**:"—

When is it made manifest? Well, the man of sin is made manifest right here [at The Sunday Law], after the power that is restraining him falls away.

> —"[13]**Every man's work shall be made manifest**:"—

And it is every man's work. At The Sunday Law you are going to manifest, whether you have a character for the Seal of God or a character for the mark of the beast. You are going to manifest at The Sunday Law whether you are a wise or a foolish virgin, whether you are Judas or John.

> —"[13]**Every man's work shall be made manifest**: for the day shall declare it, because it shall be revealed by fire;"—

How is it revealed? By fire.

We read a quote here yesterday or the day before. It says Jesus is the true altar. And what is the fire, the true fire? The Holy Spirit.

So, what reveals what we are? Well, the outpouring of the Holy Spirit in this history, the fire coming down out of Heaven. He is going to manifest whether you or I are building on this foundational work, either gold, silver, or in precious stones, or wood, hay, or stubble. And what reveals this is the outpouring of the Holy Spirit, which begins when the Divine Symbol comes down.

> —"[13]**Every man's work shall be made manifest**: for the day shall declare it, because it shall be revealed by fire; and the fire shall try"—*TEST*—"every man's work of what sort it is. [14]If any man's work abide which he hath built thereupon, he shall receive a reward."—

Is wood, hay, and stubble going to remain in a fire? No.

> —"[15]If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.
>
> "[16]Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? [17]If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are."—

What was Belshazzar doing? He was defiling the temple of God, the temple utensils.

> —"[18]Let no man deceive himself. If any man among you seemeth to be wise in this world,"—

Belshazzar!

Judas, all the Disciples thought Judas was wise.

> —"If any man among you seemeth to be wise in this world, **let him become a fool**, that he may be wise. [19]For the wisdom of this world is **foolishness** with God."—

What is the wisdom of this world? Mystery of Iniquity. It is foolishness with God.

—"For it is written, HE TAKETH THE WISE IN THEIR OWN CRAFTINESS. [20]And again, THE LORD KNOWETH **THE THOUGHTS OF THE WISE, THAT THEY ARE**"—*WHAT?*—"**VAIN**." 1 Corinthians 3:10–20 (KJV).

The wise are vain.

And the climax of this vanity is when their imagination is totally corrupted.

In Heavenly Places, page 47, it says,

> "As fire reveals the difference between gold, silver, and precious stones, and wood, hay, and stubble, so the Day of Judgment will test characters, showing the difference between characters formed after Christ's likeness and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable.
>
> "Anyone can be just what he chooses to be. Character is not obtained by receiving an education."—

Character is not obtained by receiving an education.

> —"Character is not obtained by amassing wealth or by gaining worldly honor. Character is not obtained by having others fight the battle of life for us. It must be sought, worked for, fought for; and it requires a purpose, a will, a determination. To form a character which God will approve, requires persevering effort. It will take a continual resisting of the powers of darkness to stand under the blood-stained banner of Prince Immanuel,"—

By the way, if you go into *In Heavenly Places,* this last saying, this last statement, it will require "a continual resisting of the powers of darkness," it leaves out that next phrase. You know, it has the little ellipsis (. . .), and it jumps right to the end of the sentence, "to be approved in the day of Judgment, . . ." And when I find in the middle of the paragraph the dot, dot, dot, I invariably am forced to go see what they took out—all right?—why did they take it out

So, I put it back in. I do not know why they took out only ten words out of a paragraph. Why would they take that out? It makes no sense to me editorially to remove that statement.

What did they remove? They removed, "to stand under the blood-stained banner of Prince Immanuel."

Okay. That is not what we are studying here. It is just an observation about the people that prepared the book *Heavenly Places.* If you go back to the original, those ten words are in the original. I have no idea why that was taken out.

Now that I have got our minds going in the wrong direction, let me back into the paragraph.

> —"To form a character which God will approve, requires persevering effort. It will take a continual resisting of the powers of darkness to stand under the blood-stained banner of Prince Immanuel, to be approved in the day of Judgment, and have our names retained in the book of life. Is it not worth more to have our

names registered in that book, have them immortalized among the heavenly angels, than to have them sounded in praise throughout the whole earth?

"In the probationary time granted us here we are each building a structure that is to have the inspection of the Judge of all the earth. This work is the molding of our characters. Every act of our lives is a stone in that building, every faculty is a worker, every blow that is struck is for good or for evil. The words of inspiration warn us to take heed how we build, to see that our foundation is sure. If we build upon the solid rock, pure, noble, upright deeds, the structure will go up beautiful and symmetrical, a fit temple for the indwelling of the Holy Spirit." *In Heavenly Places*, 47.

So, I have taken the time here to try to emphasize that when Nimrod and Belshazzar here [the Feast marked in Figure No. 44A] are praising the gods of gold and wood and silver, at the time that they are falling away, leading to Judgment, they are teaching the lesson that in this history of the Judgment of the Living we have a work to do to build our temple, our character, for the Lord. And we either are going to do it one of two ways. We are either going to build gold, the First Angel's Message; silver, the Second Angel's Message; precious stones, Third Angel's Message, or it is going to be wood, hay, and stubble.

And in this time period when the Fire is coming down out of Heaven, if it is wood, hay, and stubble that you have been building with, it is going to be burnt up; and, this will be manifested right here at the Judgment, after he that restraineth is taken out of the way so that who can be revealed? The man of sin.

Because, right here at the Judgment two men are going to be revealed, the man of sin or the man of righteousness. Okay?

But, in these stories, 2 Thessalonians, Nimrod, Belshazzar, Nebuchadnezzar, and Judas, it is talking about how this process impacts the foolish virgins; so, it is talking about the man of sin being revealed. But, do not ever forget, the wise virgins, they are going to be revealed, too. They are going to be lifted up as an ensign, perfectly reflecting the character of Christ. They are the men of righteousness.

Is not Christ righteous?

FROM THE AUDIENCE: Amen.

EARTHEN VESSELS

BROTHER PIPPENGER: 2 Corinthians 4:6-7 and other places in the Bible, tells us that we are vessels.

"[6]For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. [7]But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Corinthians 4:6–7 (KJV).

So, when Belshazzar brings in the sacred vessels out of God's temple, he is mixing the sacred with the common. This is a symbol of the Mystery of Iniquity reaching its climax in his life. It is the sons of God taking for wives the daughters of men. We are the vessels.

JUDAS

And I have already mentioned this, *The Desire of Ages,* page 655.

> "In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room. 'Then said Jesus unto him, **That thou doest, do quickly**. . . . He then having received the sop went immediately out: and **it was night**.' Night it was to the traitor as he turned away from Christ into the outer darkness.
>
> "Until **this step was taken**, **Judas had not passed beyond the possibility of repentance**. But when he left the presence of his Lord and his fellow disciples, **the final decision** had been made. **He had passed the boundary line**." *The Desire of Ages*, 655.

The hand writing on the wall, the lightening that brings down the tower, when the cup of their iniquity is full, whether it is Judas, Nimrod, Belshazzar, when the Falling Away is final, then it comes suddenly, as a thief in the night.

NIMROD

And you will see the quote in your notes concerning it coming suddenly to Nimrod.

> "When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, **were devoted to their idols.** The people rejoiced in their success, and **praised the gods of silver and gold**, and **set themselves against the Ruler of heaven and earth**. **Suddenly** the work that had been advancing so prosperously was checked." *Patriarchs and Prophets*, 120.

RESTRAINT TAKEN AWAY

Now concerning Belshazzar, where it says, "Restraint Taken Away," because that is what is going on here. The Falling Away is the removal of the restraint. The Falling Away is when Paganism in AD508 is taken away that the Papacy can rise, the man of sin.

Prophets and Kings, page 530:

> "In that last night of mad folly,"—*BELSHAZZAR'S LAST SUPPER*—"In that last night of mad folly, Belshazzar and his lords had filled up the measure of their guilt and the guilt of the Chaldean kingdom. **No longer could God's restraining hand ward off the impending evil**."—

The restrainer is removed. God's restraining hand is taken away.

> —"Through manifold providences, God had sought to teach them reverence for His law. 'We would have healed Babylon,'"—

Did you know that? The Lord was willing to turn Babylon into a righteous nation.

He is willing to do that with every nation that comes onto the scene of history.

> —"'We would have healed Babylon,' He declared of those whose judgment was now reaching unto heaven, 'but she is not healed.' Jeremiah 51:9. Because of the strange perversity of the human heart, God had at last found it necessary to pass the irrevocable sentence. **Belshazzar was to fall**,"—

And here is the falling away first.

> —"**Belshazzar was to fall**, and his kingdom was to pass into other hands." *Prophets and Kings*, 530.

Belshazzar's fall, and that is what is one of the things we are studying this for, is that Babylon is fallen, is fallen; it is the fall of Babylon. Here is Belshazzar's fall.

Does the fall of Babylon come before Babylon is judged? Yes. He falls away first. His judgment is going to be right here [at the third waymark of Figure No. 44A]. Babylon is fallen just before the—

You know, that is why when comes to when Belshazzar falls, this waymark here, when the restraint is moved away that the man of sin might be revealed, this is where the Mystery of Iniquity always reaches its climax, the Mystery of Iniquity being the marrying of two things that should not be married, the combining of dark with lightness, God's people marrying heathen people.

Are you with me? Is everyone with me?

When that reaches its climax right here, one of the symbols of this is the combination of church and state.

Are church and state supposed to be combined?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Okay.

And Sister White calls the combination of church and state, more than once, the image of the beast. And because of this, if you understand this process, right here [at the Falling Away] the image of the beast is formed. It is put in place.

Was Belshazzar here projecting the image of the beast?

FROM THE AUDIENCE: (Affirmations).

BROTHER PIPPENGER: How about Judas?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. The image of the beast is formed here [at the Falling Away]; but, probation closes here [at Judgment, The Sunday Law].

That is why Sister White says in the *Seventh-day Adventist Bible Commentary*, volume 7, page 976.2,

> "The Lord has shown me clearly that the image of the beast will be formed before probation closes;"—*AND THEN WHAT DOES SHE SAY?*—"for it is to be the great test for the people of God, by which their eternal destiny will be decided.... [Revelation 13:11-17 quoted.] ..." {7BC 976.2}

This is the test they must pass before they are sealed.

When are we sealed? We are sealed at The Sunday Law.

But this test here, the image of the beast test, it comes before The Sunday Law and it is the great test which our eternal destiny will be decided.

Did Belshazzar pass that test?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. He demonstrates right here [at the Falling Away] that the Mystery of Iniquity has reached its climax in his life. The image of the beast has been formed. He falls away.

Now the man of sin is going to be revealed. Probation is going to close.

You have got to see this. I am emphasizing these things on purpose. You have got to see this sequence of events if you are going to unravel Revelation 18:1-4.

THYATIRA – THE PAPACY

In your notes you have Revelation 2:21. This is Thyatira; this is the Papacy. Belshazzar's Babylon is prefiguring spiritual Babylon, the Papacy; and, the Lord gave Belshazzar's Babylon opportunity to repent, just like he gave the Papacy space to repent.

> "And I gave her space to repent of her fornication; and she repented not." Revelation 2:21 (KJV).

What was the space given to the Papacy to repent?

FROM THE AUDIENCE: 1260 years.

BROTHER PIPPENGER: 1260 years.

What was the time period that the Lord gave to Babylon to be healed?

FROM THE AUDIENCE: 70 years.

BROTHER PIPPENGER: 70 years. That is why Sister White compares this 70 years with the 1260. This is their probationary time.

This here [Figure No. 44A] is showing the end of Belshazzar and Babylon's probationary time.

And right here—we have already been through these things. This is a review—when it comes to Nimrod [indicating the Falling Away], Genesis 11:6,

> "[6]And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined to do**." Genesis 11:6 (KJV).

The restraint is removed.

And 2 Thessalonians 2:6-8:

> "[6]And now ye know what **withholdeth** that he might be revealed in his time. [7]For the mystery of iniquity doth already work: only he who now **letteth** *will let*, **until he be taken out of the way**. [8]And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thessalonians 2:6–8 (KJV).

And the man of sin will be revealed.

Who is the man of sin with Judas? Barabbas. Barabbas, because he gets taken out of the way before the man of sin.

THE DIVINE PRONOUNCEMENT

Okay. Now, the Divine Pronouncement is going to come upon Belshazzar [pointing to the waymark of Judgment], and the Divine Pronouncement is *Mene, Mene, Tekel, Upharsin.* And here is the math of it.

When you consider the coinage, the monetary system of this time period, it was gerahs. And *Mene* represents 1000 gerahs; *Mene,* 1000 gerahs; a *Tekel,* 20 gerahs; *Upharsin,* one-half a *Mene,* 500 gerahs = 2520. That is the Divine Pronouncement on Belshazzar.

Daniel 5:5-6:

> "[5]In **the same hour** came forth **fingers of a man's hand, and wrote** over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. [6]Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Daniel 5:5–6 (KJV).

So, what writes this pronouncement upon the wall? The fingers of a man's hand.

Whose fingers are those?

FROM THE AUDIENCE: God's.

BROTHER PIPPENGER: God's.

And how many times does God write in the Bible? Three times. They all have to do with conviction of sin.

Notice the next one, Exodus 32:16.

> "[16]And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables." Exodus 32:16 (KJV).

And we have already shown, Brothers and Sisters, when we are dealing with the typology of these Two Tables [the 1843 and 1850 Charts] that the two tables of The Ten Commandments typifies these Two Tables of Habakkuk. And one of the characteristics of the two tables of The Ten Commandments is that it was God that wrote them. And every time God writes, it has to do with conviction of sin.

And God is writing *Mene, Mene, Tekel, Upharsin* for Belshazzar. Is Belshazzar getting convicted of sin?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

And then the other place that you can see God is writing in the Bible is John 8:6.

> "[6]This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*." John 8:6 (KJV).

What was Jesus writing on the ground?

FROM THE AUDIENCE: Their sins.

BROTHER PIPPENGER: Their sins. And one by one, as He took up their names and wrote their sins, they fled.

When God writes, it has to do with convicting of sin.

THE HANDWRITING ON THE WALL

Of course, when it comes to studying the typifications of these Two Tables [the 1843 and 1850 Charts], what does Sister White say in *Early Writings,* page 74?

"I have seen that the 1843 chart was directed by"—*WHO?*

FROM THE AUDIENCE: The hand of the Lord.

BROTHER PIPPENGER: These Charts were produced

—"by the hand of the Lord,"—

Were Belshazzar's pronouncement produced by the hand of the Lord? Yes.

These have to do with the conviction of sin, based upon the testimony of three.

—"and that it should not be altered;"—

"It should not be altered, Brother Jeff? I thought this 1843 Chart had many mistakes on it and that we needed to alter it and introduce a counterfeit in 1863."

No, that is not what the Spirit of Prophecy says. When God writes something, it is supposed to stand fast forever.

> —"that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74.

I like this next passage. I like it a lot. This is from *Youth Instructor,* May 26, 1898.

It does not matter at all if I like it. I hope the Holy Spirit uses it to convict you as well. All right? But, I like this passage.

Remember this story. Belshazzar sees the handwriting on the wall.

By the way, Brothers and Sisters, do you see the handwriting on the wall?

Do you see the handwriting on the wall [directing his question to an attendee in the audience].

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: Where?

FROM THE AUDIENCE: There behind you.

BROTHER PIPPENGER: Right here (indicating the 1843 and 1850 Charts on the wall behind the podium), the handwriting on the wall.

And Belshazzar sees the handwriting on the wall and he is freaking out. I mean, think about it. He cannot control his legs. He has got to be sitting down.

And Sister White says when Daniel came down, Belshazzar tried to prop himself up in the chair so he would look like he still had some authority as a king. He was trying to hold

himself. I do not know what kind of a nervous breakdown that is, but it is a genuine nervous breakdown.

And there is a woman that comes in, and she tells him, "Hey, Daniel can explain this for you," after Nebuchadnezzar had sought help from the various magicians.

And Sister White comments on this.

> "There was in the palace **a woman who was wiser than them all**,—the queen of Belshazzar's grandfather."—

Who is Belshazzar's grandfather? Nebuchadnezzar.

Who is the king's queen, in our terminology? His wife. This is Nebuchadnezzar's wife.

In prophetic terminology, who is she? She is the church of Nebuchadnezzar.

Is Nebuchadnezzar a saved man?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Ah, are all the prophecies pointing to the end of the world?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. This is the faithful Seventh-day Adventist church at the end of the world going into the unfaithful Seventh-day Adventist Church and telling them the warning message can only be understood if you get the Book of Daniel out.

Now, notice, this woman is a student of prophecy, and this is going to require for you some of your own effort, but you can see it. Okay?

> —"In this emergency she addressed the king in language that sent a ray of light into the darkness."—

And Sister White is specifically saying that the queen addressed the king in a language.

Okay. Here in Arkansas, if the Arkansonians are going to talk about this group of people, they are going to say, "Y'all."

And our friends up in Canada, they are going to say, "Youse guys, eh."

And Candace from California, she is going to say, "Dudes." All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, how people speak tells you something about where they are from.

You go ahead and you take her words that she presents to Belshazzar and you will see that she is taking words that are derived from Daniel 2, Daniel 3, and Daniel 4. Okay?

She spoke, Sister White says,

> —"In this emergency she addressed the king in language that sent a ray of light into the darkness."—

She was a student of prophecy. She had been studying the Book of Daniel. She was using the message of Daniel to produce a ray of light into this darkness, and she was the church in this situation.

> —"'**O king, live forever**,'"—

Go look it up, where that comes from.

> —"she said; '**let not thy thoughts trouble thee**,"—

Go look that one up, where that comes from. Look them all up.

> —"nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in **the days of thy father** light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, **made master of the magicians, astrologers, Chaldeans, and soothsayers**: . . . now let Daniel be called, and he will show the interpretation.'"—

The Book of Daniel is going to give the prophetic interpretation in this crisis, in this process, in the Judgment of the Living when Belshazzar is representing Judas, representing the foolish virgins. Their only hope is to go to the Book of Daniel and understand the warning message.

And they are not going to know to go to the Book of Daniel, except that Nebuchadnezzar's wife, there is a church there, that is studying the Book of Daniel, they know the message, and they are going to tell Belshazzar, "This is the message."

And what do they tell Belshazzar? Well, the handwriting on the wall is the 2520.

> —"'Then was Daniel brought in before the king.' Making an effort to brace himself, and to show his authority, Belshazzar said: 'Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? . . .'"—

Belshazzar is making the effort to brace himself. He could barely sit up.

> —"'Art thou Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? . . .' Daniel was not awed by the king's appearance, nor confused or intimidated by his words. 'Let thy gifts be to thyself,' he answered, 'and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. . . .'
>
> "Daniel did not swerve from his duty. He held the king's sin before him, showing him the lessons he might have learned, but did not. Belshazzar had not heeded the events so significant to him. He had not read his grandfather's history correctly. The responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result."—

This is a people that had rejected the warning message of Daniel. Belshazzar represents a group of people that have rejected the warning message of Daniel as given in the foundation of their history. Nebuchadnezzar is the beginning of Babylon; Belshazzar is at the end. Belshazzar represents a people that have rejected the warning message that is in the foundation of their history.

And what was the warning message of Nebuchadnezzar? That he was going to spend *seven times.* Hmm. That is why the 2520 connects.

—"**This was the last feast** of boasting held by the Chaldean king;"—

This is his last supper, just like it was Judas's last supper.

> —"for he who bears long with man's perversity had passed **the irrevocable sentence**. Belshazzar had greatly dishonored the One who had exalted him as king, and **his probation was taken from him**."—

His probation was taken from him here at the Feast. Cyrus has not yet come in and killed him. When Cyrus comes through the gates, okay, that is October 22, 1844; because, Cyrus opens the gates that no man could open. He comes through that one, and Jesus opens the door that no man could open on October 22, 1844. And Cyrus is a type of Christ.

Cyrus comes after the Feast. Sister White says Belshazzar's probation closes right here when the church, the Seventh-day Adventist church, represented by Nebuchadnezzar's wife, is giving the final warning message to Belshazzar, saying, "The Book of Daniel tells you that the last call for your repentance is the 2520," and they rejected it in their last supper, and thereafter probation closes at The Sunday Law.

Okay. We are going to read this on, because there are some really nice thoughts for some of us in this room.

> —"and **his probation was taken from him**. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. As Belshazzar and his lords were drinking from the sacred vessels of Jehovah,"—*THE MYSTERY OF INIQUITY*—"and praising their gods of silver and gold,"—*THEY HAVE CLOSED THEIR PROBATION*—"Cyrus and his soldiers stood under the walls of the palace. 'In that night,' the record says, 'was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom.'
>
> "Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that God's eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realize that in every place, at every hour in the day, **there is a holy Watcher**, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity, or one of disloyalty and deception.
>
> "We are never alone. We have a **Companion**,"—*WITH A CAPITAL "C"*—whether we choose him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness,—the holy, sin-hating God. Nothing that is said or done or thought can escape his infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the

deepest darkness and solitude he is there. No one can deceive God; none can escape from their accountability to him." *Youth Instructor*, May 26, 1898.

Daniel 5:25-28:

"[25]And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

"[26]This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. [27]TEKEL; Thou art weighed in the balances, and art found wanting. [28]PERES; Thy kingdom is divided, and given to the Medes and Persians." Daniel 5:25–28 (KJV).

2520

"[13]This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the Lord." Exodus 30:13 (KJV).

A "mene" is fifty shekels, or one thousand gerahs. "Mene, mene" therefore equates to two thousand gerahs. A "tekel" is twenty gerahs. Therefore "mene, mene, tekel" equates to two thousand and twenty gerahs. A "upharsin" is one-half of a "mene," and represents five hundred gerahs.

Mene	1000
Mene	1000
Tekel	20
Upharsin	500
	2520

EXECUTIVE JUDGMENT

"[30]In that night was Belshazzar the king of the Chaldeans slain." Daniel 5:30 (KJV).

Prophets and Kings, page 523: Cyrus comes in and Darius takes control of the kingdom.

"It was not long before reverses came. **Babylon was besieged by Cyrus**, nephew of Darius the Mede, and commanding general of the combined armies of the Medes and Persians. But within the seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance, the voluptuous monarch felt safe and passed his time in mirth and revelry." *Prophets and Kings*, 523.

I have already referenced it.

Isaiah 44:28; 45:1 tell us that Cyrus is a type of Christ. He calls Cyrus His shepherd.

> “chapter 44:28That saith of Cyrus, *He is* **my shepherd**, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.”—

Who is our Shepherd?

FROM THE AUDIENCE: Christ
BROTHER PIPPENGER: Christ.

> “chapter 45:1Thus saith the LORD **to his anointed, to Cyrus**, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open **before him the two leaved gates; and the gates shall not be shut**.” Isaiah 44:28; 45:1 (KJV).

Who is our anointed one? It says Cyrus here.

And the two leaved gates that will not be shut, it was impossible for human beings to open those gates into Babylon; but, they were opened for him. And on October 22, 1844, Christ opened the door into the Most Holy Place. It was impossible for human beings to open those “gates” and He came in on October 22, 1844, as typified by Cyrus, who brought down Babylon.

You see those references from Isaiah and from Revelation 3:7-8.

> “7And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, HE THAT HATH THE KEY OF DAVID, **HE THAT OPENETH, AND NO MAN SHUTTETH; AND SHUTTETH, AND NO MAN OPENETH**; 8I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.” Revelation 3:7–8 (KJV).

THE FIRST AND THE LAST

Notice this next quote, *Prophets and Kings,* page 533.

> “**To the last ruler of Babylon, as in type to its first**,”—

What does that mean?

That means that Ellen White is saying that Nebuchadnezzar typifies Belshazzar.

> —“**To the last ruler of Babylon, as in type to its first**, had come the sentence of the divine Watcher: ‘O king, . . . to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.” *Prophets and Kings*, 533.

Now, not only here does Sister White say that Nebuchadnezzar typifies Belshazzar, she is telling us that in all the things that Nebuchadnezzar typifies Belshazzar of, the one that she is emphasizing is his judgment.

What was Nebuchadnezzar’s judgment? The *seven times.*

What was Belshazzar’s judgment? Mene, Mene, Tekel, Upharsin, the 2520; *seven times.*

Review and Herald, September 24, 1908:

"It has been **repeatedly** revealed to me that many professing Christians will, in the time of the final test, be greatly disappointed."—

This is the time of the final test [indicating from the first waymark through the Judgment [the Sunday Law in Figure No. 44A].

—"**Many, many**"—*THE MAJORITY IS WHAT SHE IS SAYING*—"**Many, many** will fail to provide themselves with that righteousness of Christ represented in the parable by the wedding-garment. They have trusted in their own righteousness, and have not manifested the humility of Jesus Christ. They may be seated at the supper table with others, but Christ will recognize them, and will say to them, 'How camest thou in hither not having on a wedding-garment?'"—

Do you know what that is for those people? It is their last supper.

—"Unless those who profess to be Christians become sanctified through the truth, and learn to reveal the likeness of Christ in words, in deeds, in spirituality, in their relation to their fellow men, the great day of test and trial will find them unprepared to enter through the golden gates into the city of God. And unless they can now be made to feel their great need, they will not have a spirit to seek for the essential righteousness of Christ.

"When called before King Belshazzar to explain the mysterious writing on the wall, Daniel reminded the king of matters with which he was familiar, **but which had not taught him the lesson of humility that might have saved him.** 'O thou king,' said the prophet, 'the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.'

"Then the enormity of Belshazzar's guilt was thus emphasized: 'And thou his son, O Belshazzar, hast not humbled thine heart, **though thou knowest all this**; but hast **lifted up thyself** against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is and whose are all thy ways hast thou not glorified: then was the part of the hand sent from him; and this writing was written.

"'And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it. Tekel; Thou are weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians.'

"The Lord does not suffer wicked practices to go on without sending reproof and warning. **There are men in high places who know of the reproofs, of warnings, of judgment sent, who know the example of God's dealings with others who have been disobedient, yet who have not sought to correct their ways before God.** They have **endeavored rather to make of none effect the messages that God has sent**. They have continued to **exalt** themselves, and to carry out their own ways in defiance of the words of God. **They have not been ignorant of the right way, but they have allowed their eyes to be blinded.** In pronouncing judgment upon these, God will say, as he said to the wicked king, 'Thou . . . hast not humbled thine heart, though thou knewest all this.'

"Many have continued in a wicked course of action, until the Lord Jesus cannot accept their services unless there is a genuine conversion. His people today have no excuse for turning away from **the counsels of his Spirit**. In his Word, he has given us examples that should be warnings to us, yet although we have known all this, many of God's people have not taken heed to the warnings of God."—

Now, notice, she is emphasizing Belshazzar as a type of Adventism that rejects the warning messages found in God's Word. She is using that history. There are other histories that she could pull from; but, then she is going to quote some Bible for us. She says,

—"'Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.

"'Now these things were our examples,"—

Does that mean that Belshazzar's story is our example?

—"to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

"'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.'

"Among the many discordant elements, some have been unable to discern the voice of God in the messages of warning and reproof that have been sent for the guidance of the church.

"Men who have refused to walk in the plain counsel of the Lord, are not the ones who should be entrusted with the care of his sheep and lambs. **Those who, while professing to believe the truth, resist the Holy Spirit, making light of the message from heaven, will surely be punished for their transgressions. They will not in the future have greater evidence of the truth of these messages than has been given in the past**."—

Past histories is all they are going to get.

—"The Lord forbids that they should be entrusted with responsibilities that they might have borne, had they heeded the messages that the Lord in mercy sent them." *Review and Herald*, September 24, 1908.

Summary

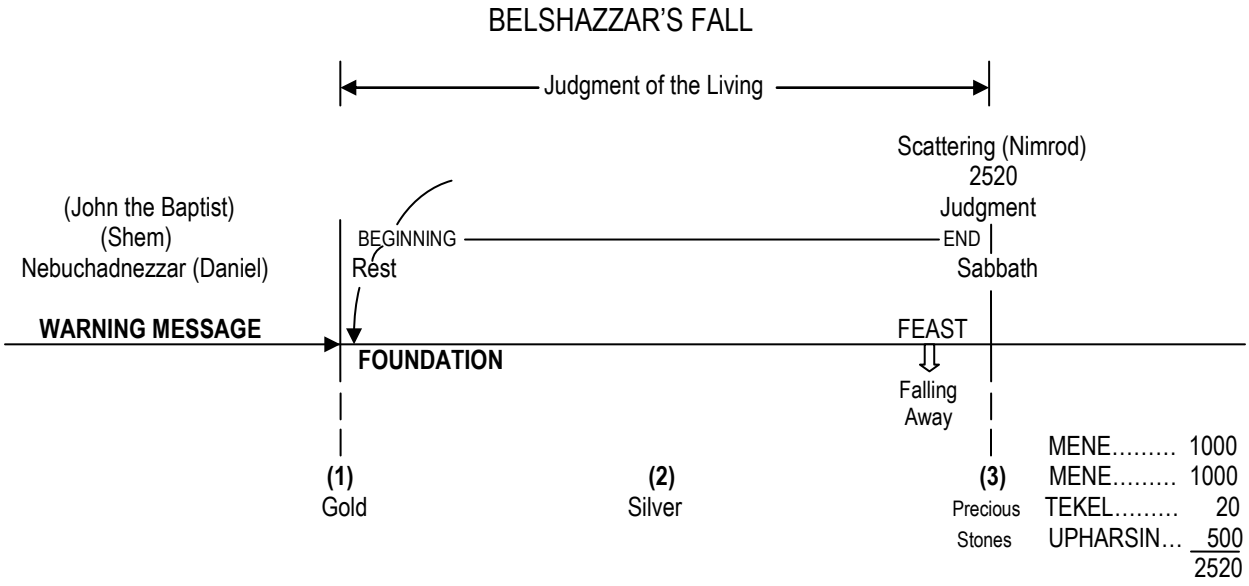


Figure No. 44B.

Now, I am just going to take a little bit of time to summarize all this, before we come back to it on Sunday.

Typically in this presentation I go through Nimrod, Belshazzar, and Nebuchadnezzar; and, sometimes I can do that in one presentation. We have already taken two. And the conclusion that I seek to put in place in a typical presentation is that the judgment—the punishment for Nimrod being the scattering; the punishment for Belshazzar being the 2520, represented in the Mene, Mene, Tekel, Upharsin; and, the punishment for Nebuchadnezzar being the *seven times*—are all three the same punishment. They are the 2520. And, we are going to deal with that.

But, in this presentation, we are going to take it a little bit further. On Sunday we are going to go through and show that chapter 1 of Daniel is the First Angel's Message that arrives in 1798; chapter 2 is the Second Angel's Message, 1842; chapter 3, the Third Angel's Message,

1844; and, that chapter 4 is William Miller's Dream, talking about a scattering that takes place in Adventism; chapter 5 is the end of Adventism, when the foundational truths are rejected; and, chapter 6 is The Sunday Law crisis when we are thrown into jail with the lions of Babylon. Okay?

So, we are going to take a little bit more time with that.

But, what we are putting in place, before we get there, has to do with the typifications of the truths on these 1843 and 1850 Charts and these two Charts.

And in our past studies we have noted that the beginning of Ancient Israel there was a rebellion that is the history that is used for the year-day principle. It was the rebellion of their unwillingness to go into the Promised Land. It was the rebellion of them rejecting the rest, the Rest of Grace we defined it as. It was the foundation of Ancient Israel.

And when you got to the end of Ancient Israel, you have got another rebellion where you find the year-day principle, and it was the rebellion against the rest. It was a rebellion not of the rest of obedience or the rest of not going into the Promised Land. It was a rebellion against the rest of the Sabbath.

So, at the end we see the rebellion of Adventism has to do with receiving the mark of the beast as they reject the Sabbath.

And at the beginning, the rest back here that they rejected was the Rest of Grace, Sister White called it and we defined it from her words. And this is what Paul is talking about, is they failed to enter into His rest. Okay? And this rest was premised upon them forgetting their foundation. They forgot the signs and wonders in Egypt; therefore, they did not have the faith to go into the Promised Land.

How were they going to go into the Promised Land? If they would have been obedient and listened to Joshua and Caleb, what was going to happen? He was going to lead them into the Promised Land, the same way that He brought them out of Egypt. Right? He was going to lead them on the same path. He was going to lead them on the Old Paths. But, they rejected the Old Paths, and then they ended up rejecting the Sabbath. And both of these are the passages in the Scriptures where you find the year-day principle marked; and, what we pointed out is that the 2520, it is the year-day principle. So, it is a symbol of the rejection of the Foundation for us, just as Ancient Israel rejected the Old Paths here, and it led them to rejecting The Sunday Law here.

We have shown the beginning and the end of Judas in this history. And Judas, he refused to eat the Bread that came down from out of Heaven. When it comes down, he did not want to eat the flesh and blood of Jesus. He wanted to put Him on an earthly kingly throne.

And then Sister White tells us that as Judas if failing this first test, that the two examples of his failure are at Simon's feast. He was disgusted with the humility of Mary, because Mary had come to the feet of Jesus, to the foot of the cross to receive the purification; because, she had the gold, the faith which works by love and purifies the soul. And he rejected that.

And in rejecting that, what was his argument? "Man, you could have used that money that you just wasted with that perfume. You could have used that money to reach out to the poor."

But, there is another passage that Sister White talks about, right in about the same timeframe that really irritated Judas, and it was when Jesus addressed the rich young ruler. It was once again about money. And Sister White tells us that Judas thought, "We should have brought the rich guy in among us, no matter what he is doing; because, we could have used that money to lay the foundation of the Christian church. So, Judas is representing a class of people,

among other things, right here at the beginning. He is building a false foundation. He is rejecting the foundational test.

He is rejecting the Rest of Grace that Mary is accepting.

And ultimately Judas, down here at this feast, at the Last Supper, he has totally fallen away so that the man of sin, Barabbas, can be revealed.

These are an illustration of the Judgment of the Living. The Divine Watcher comes down with Nimrod.

The Divine Watcher was there with Belshazzar. Was Belshazzar alive?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: In this history, each of is going to build upon the foundation either gold, silver, and precious stones, or wood, hay, and stubble. But, what is going to prove our work?

FROM THE AUDIENCE: The fire.

BROTHER PIPPENGER: The fire.

What is the fire? It is the outpouring of the Holy Spirit in this history.

And I know that I am missing some other things that I have been thinking about all night putting in there. All right? But, Brothers and Sisters, this here, this is what Nebuchadnezzar's wife took in to Belshazzar. This is the last warning for Adventism. You are not understanding the handwriting on the wall. You are not understanding the handwriting on the wall, and the symbol of the handwriting on the wall is Mene, Mene, Tekel, Upharsin; and the symbol of the handwriting on the wall is the 2520 that you are rejecting at this time period.

Shall we pray?

Benediction: Heavenly Father, we want to be Marys. We do not want to be Judases. We want to be Nebuchadnezzar's wife. We do not want to be Belshazzar. We ask that you would remove the scales from our eyes that we might see this light as you intended it to be seen, and that before we reach our last supper we will determine at all costs to be one of your disciples that stays with you and not one that goes out into the night. We thank you for opening these truths to our understanding. We ask for a continued blessing upon these worships that we are doing as we proceed further. And we set before you once again this day that as we serve you that it might be a service that will glorify and honor you. We ask for protection. We thank you for protecting those of us that were working yesterday in coming in contact with the poisonous snakes. We ask also, Lord, that through this day we might consider these thoughts and remember that the Holy Watcher that was investigating Nimrod, that was watching Belshazzar is walking and watching with us today. And as we end our prayer, we also ask for a continued blessing upon the production of the DVDs and the LiveStreaming. In Jesus's name, amen.

Habakkuk's Two Tables #26

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin our study this morning, we ask that you would forgive us our sins, that you would make us right with you in every way that we might receive the light that you have for us this morning. We ask for the presence of your Holy Spirit to be with us, the presence of your holy angels that we might have the atmosphere of Heaven here with us. As we take up our study this morning, I ask that you would forgive my sins and hide me behind your cross, that you take control this morning of the message and overrule my ideas and words, and that you would also do the preparation of the hearts and minds of the Brothers and Sisters that are listening to this, that they can receive it as you see fit. We ask a blessing upon the work we are doing with the DVD recordings and the LiveStream. We ask that you would pour your Latter Rain down upon our vessels at this time by opening our understanding to you Word. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are looking at Habakkuk's tables as typified in Bible prophecy, and we are looking at the fall of Babylon as illustrated in the stories of Nimrod, Belshazzar, and now we are going to take up Nebuchadnezzar.

NEBUCHADNEZZAR'S FALL

NEBUCHADNEZZAR'S SECOND DREAM

And if you would turn to Daniel, chapter 4, verses 1 through 3, we will begin. Daniel, chapter 4, verse 1:

> "[1]Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you."—

Please note that in the Book of Daniel, there is one chapter that Daniel did not write. Nebuchadnezzar writes this chapter.

Please note also that this is Nebuchadnezzar's second dream.

Keep that in your memory bank; because, we are going to compare this chapter and these dreams with William Miller, who had two dreams. And Miller's second dream, as Nebuchadnezzar's second dream is placed in the Spirit of Prophecy in *Early Writings;* so, we are suggesting a parallel here between Nebuchadnezzar's second dream and William Miller's second dream. We will deal with that later.

> —"Peace be multiplied unto you. [2]I thought it good to shew the signs and wonders that the high God hath wrought toward me. [3]How great *are* his signs! And how mighty *are* his wonders! His kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation." Daniel 4:1-3 (KJV).

And in your notes you have the definition of a sign.

> **SIGN:** ***Strong's Concordance,*** **H852—**(Chaldee); corresponding to H226; a *portent:* - sign. **H226—**(in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag*, *beacon*, *monument*, *omen*, *prodigy*, *evidence*, etc.: - mark, miracle, (en-) sign, token.
>
> **MIRACLE:** ***Strong's Concordance,*** **H8540—**(Chaldee); from a root corresponding to H8539; a *miracle:* - wonder. **H8539—**A primitive root; to *be in consternation:* - be amazed, be astonished, marvel (-lously), wonder.

In the Chaldean, it corresponds to H226 in the Hebrew. It is a *portent.* H226 says a *signal,* a *flag,* a *beacon,* a *monument,* an *omen,* a *prodigy, evidence,* an (en-) sign, a token.

We have noted in our prior studies that the Tower of Babel was a monument, to Nimrod's folly; and, the handwriting on the wall is a monument in Belshazzar's situation, to his followers. And here Nebuchadnezzar is telling us about the signs and the wonders, the miracles the Lord has worked.

And *miracle in* H8540, in the Chaldean, it is from a root in the Hebrew, H8539; it is a *miracle:* = a wonder, to be amazed, astonished, marvel, and wonder.

What we are saying here is that the Scriptures, Nebuchadnezzar informs us that this story about the *seven times,* that the *seven times* is a sign. Okay?

Going back now away from verses 1 through 3 of Daniel and reading from *Bible Echo,* April 25, 1898.

> "Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen his grandfather Nebuchadnezzar banished from the society of men**. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen—***BELSHAZZAR HAD SEEN ALL THIS*—"the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar**."—

And the reason why I am reading this—and we are talking about Nebuchadnezzar and I jumped into Belshazzar—is this is another argument that the judgment of the *seven times* against Nebuchadnezzar is a signal judgment, *signal* meaning one of the definitions of *sign.* This 2520 is a sign. All right?

And in a previous study, we showed that in Ancient Israel at the beginning they rejected a rest at the beginning of their history, and at the end they rejected a rest. They rejected the Rest of Grace, of going into the Promised Land at the beginning of their history; and, they rejected the Sabbath at the end of their history, with the destruction of Jerusalem, in the time of Jeremiah and Zedekiah. So, both at the beginning and the end of Ancient Israel was a rejection of the rest, and in both of those histories we are finding the year-day principle of Bible prophecy identified in Numbers and Ezekiel.

And we line that up with modern Israel rejecting the 2520 here at the beginning of this testing process and pointed out that the 2520 is the year-day principle all over again, and it is a type of rest, a resting of the land.

So, in the story of Ancient Israel, looking at the 2520 as the first test for Adventism paralleling the Rest of Grace for Ancient Israel, we find that the 2520 is a type of Sabbath, and the Bible tells us that the sabbaths are signs.

So, when it comes to the 2520, in the terms of it being a sabbath rest of the land, it is identified by the Bible as a sign.

And when it comes to Nebuchadnezzar saying, "I'm going to tell you about the signs the Lord worked with me when He punished me for 2520 days," and Sister White's comments on Belshazzar had seen the signal judgments on Nebuchadnezzar, I want you to see that the 2520 is a sign from all kinds of directions in the Scriptures, and all the Scriptures are speaking more about our day and age, than the day in which they lived.

Finishing off this passage by Sister White,

> —"But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar**, He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. 'What must I do to be saved?' was a question that the great but **foolish king** passed by indifferently."—

We are going to see Nebuchadnezzar as a saved man, therefore representing the wise virgins; Belshazzar is a lost man, representing the foolish king, the foolish virgin.

> —"This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent.
>
> "The ruler of Babylon had riches and honour, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, 'Why doest thou this?' But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength and humbled as a child. He realized that he was at the mercy of One greater than Belshazzar. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. **The history of his grandfather stood out as vividly before him as the writing on the wall**." *Bible Echo*, April 25, 1898.

So, here is another argument that the history of his grandfather's punishment of the 2520, that it stood out as a sign, just as clearly as the handwriting on the wall. So, what we are putting in here at the beginning is that Nebuchadnezzar's *seven times* is a sign.

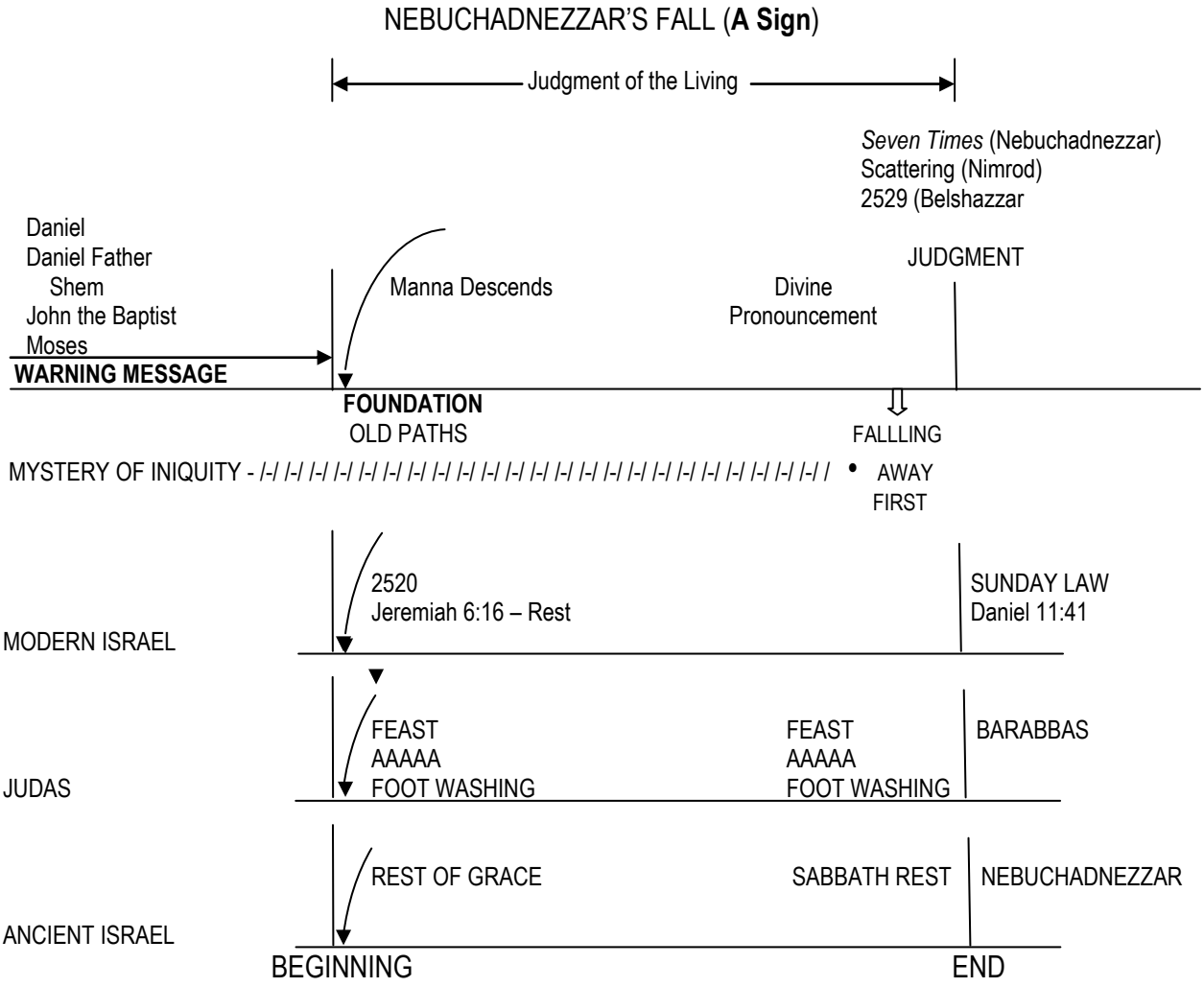
THE MYSTERY OF INIQUITY ALREADY WORKS

Daniel 4:4-7

All right. Going back to Daniel 4, to verse 4:

"[4]I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: [5]I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. [6]Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream. [7]Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them: but they did not make known unto me the interpretation thereof." Daniel 4:4-7 (KJV).

Now, the point is, is he has this dream—the point I want you to see—and what does he do? He calls the ambassadors of Satan to explain it to him.


NEBUCHADNEZZAR'S FALL (**A Sign**)
Judgment of the Living
Seven Times (Nebuchadnezzar)
Scattering (Nimrod)
2529 (Belshazzar
Daniel
Daniel Father
Shem
John the Baptist
Moses
WARNING MESSAGE
Manna Descends
Divine
Pronouncement
JUDGMENT
FOUNDATION
OLD PATHS
FALLLING
MYSTERY OF INIQUITY - /-/ /-/ /-/

us that the Mystery of Iniquity is still active, even in this history, like in all the other histories we have been looking at.

A WARNING MESSAGE

Daniel 4:8-12

Verse 8:

> "[8]But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying,* [9]O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. [10]Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great. [11]The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: [12]The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it." Daniel 4:8-12 (KJV).

So, Nebuchadnezzar calls in Daniel.

And this is Nebuchadnezzar's line here we are dealing with.

So, Daniel is the one that is going to give him his warning message. And to bring that down to the end of the world, the warning message for Adventism comes from the Book of Daniel.

So, we have seen the Mystery of Iniquity working in this history of Nebuchadnezzar.

We have marked that this *seven times* punishment is going to be a sign.

And now, in spite of him first calling for the astrologers, Daniel is coming in to interpret his dream, to give him his warning message.

JUDGMENT OF THE LIVING—DIVINE PRONOUNCEMENT

Daniel 4:13-16

Verse 13:

> [13]I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;"—

There is judgment going on right here, and Nebuchadnezzar is alive. So, once again, in agreement with Nimrod and Belshazzar, this is an illustration of judgment of the living. Okay? This is typifying the Judgment of the Living, which takes place here at the end of the world.

And back to verse 14:

> —"[14]He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and"—what?

FROM THE AUDIENCE: Scatter his fruit.

BROTHER PIPPENGER: —"scatter his fruit;"—

Now, we are going to make a point about this. The fruit was for to feed the animals in his whole kingdom. Of his dream, the thing that gave sustenance to the entire kingdom was the fruit, and the fruit gets scattered

Now, William Miller came across food for Adventism. Right here [indicating the 1843 Chart]. This was the food. This was the fruit for his kingdom, for William Miller's kingdom; but, this fruit is going to get scattered. So, we want to mark the scattering here.

> —"and scatter his fruit, let the beasts get away from under it, and the fowls from his branches: [15]Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of our field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth. [16]Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." Daniel 4:13-16 (KJV).

A TREE—A KINGDOM OR A CHURCH

Now, what is a tree?

Testimonies, volume 8, beginning at page 126, we are going to look at his dream a little bit.

> "Study Nebuchadnezzar's dream as recorded in the fourth chapter of Daniel. The king saw a lofty tree planted in the earth. Flocks and herds from the mountains and hills enjoyed its shelter, and the birds of the air built their nests in its branches. Thus were represented Nebuchadnezzar's greatness and prosperity. Nations were gathered under his sovereignty. His kingdom was firmly established in the hearts of his loyal subjects.
>
> "The king saw his prosperity, and because of it he was lifted up. Notwithstanding the warnings that God had given him, he did the very things which the Lord had told him not to do.
>
> "He looked upon his kingdom with pride and exclaimed: 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?' Daniel 4:30. The instant that the words were uttered, the sentence of judgment was pronounced. The king's reason was taken away. The judgment that he had thought so perfect, the wisdom that he had prided himself on possessing, were removed. The jewel of the mind, that which elevates man above the beasts, he no longer retained.
>
> "The scepter is no longer held in the hand of a proud and powerful monarch. The mighty ruler is a maniac. He now herds with the cattle to eat as they eat. He is a companion of the beasts of the field. The brow that once wore a coronet is disfigured by the absence of reason and intellect. The mandate has gone forth: 'Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit.' Verse 14.

> "So the Lord magnifies Himself as the true and living God. Well might David exclaim: 'I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.' Psalm 37:35, 36. Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. **Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground**."—

What happens when you cut down the tree? It is brought down to the ground.

> —"Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion." *Testimonies*, volume 8, 126–127.

So, the tree of Nebuchadnezzar represents his kingdom. The fruit of the tree is the food that the kingdom was to eat.

And, we are not dealing with Miller's dream right now, but we want you to understand that William Miller's second dream that is in *Early Writings* is about him gathering together the spiritual food for the kingdom of Adventism; but, that king gets cut down.

SCATTERED FRUIT

The word *fruit.* Now, notice this, the word *fruit.* I am not inventing this stuff.

> **FRUIT: *Strong's Concordance,* H4—**(Chaldee); corresponding to H3: - fruit. **H3—**From the same as H24; a *green* plant: - greenness, fruit. **H24—**From an unused root (meaning to *be tender*); *green*, that is a young *ear* of grain; hence the name of the month *Abib* or Nisan: - Abib, ear, green ears of corn.

The fruit from the tree, it is Chaldean. It corresponds to H3. H3, from the same as H24, a *green* plant: - greenness. H24, where it all comes from, from an unused root (meaning to *be tender*); *green,* that is a young *ear* of grain; hence the name of *Abib,* ear, green ears of corn.

Okay. So, this fruit that is used in the dream of Nebuchadnezzar is the green corn and it is associated with the springtime with the Passover season; and, of course, the Word of God is the grain that we are to eat. So, we are making this comparison between Nebuchadnezzar's fruit and Miller's fruit. The word can be tied in.

When is the month of *Abib?*

> "[4]This day came ye out in the month of Abib." Exodus 13:4 (KJV).

They came out in the month of Abib, out of Egypt. That is Exodus 13:4.

And Exodus 23:15 says,

> "[15]Thou shalt keep the feast of unleavened bread:"—

When they come out in the month of Abib, it is the Feast of Unleavened Bread.

And who is the Unleavened Bread? He is the Bread that comes down out of Heaven. He is the manna that you are supposed to eat.

—"[15]Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month **Abib**; for in it thou camest out from Egypt: and none shall appear before me empty:)" Exodus 23:15 (KJV).

What am I saying? I am saying that the word that is used as *fruit* in Nebuchadnezzar's dream not only represents fruit that the animals in the dream can eat but it has the connection with the unleavened bread, which is the spiritual food that Adventism is supposed to eat that is represented on this 1843 Chart that fell from the Tree of Miller when the tree was cut down in 1863. But, we are not there yet.

BRASS AND IRON BANDS

Once they cut the tree down, they put bands of iron and brass upon it. *Testimonies,* volume 2, page 661, says,

> "The Lord made a covenant with Israel that, if they would obey His commandments,"—

Now, we noted back here in Nimrod there was a covenant here, if you remember. The first indication that Nimrod and his followers had broken the covenant was that they decided to make the altar out of brick, and an altar during that time period was supposed to be made out of stone. They were in rebellion.

But, the Lord made a covenant with Babylon, too. Sister White is clear and the Bible is clear that if Babylon would have submitted to the Lord, it would have lasted for—I do not know if I could say forever, but He would have blessed that kingdom. All right? So, the Lord made a covenant with them, but they broke that covenant.

> —"The Lord made a covenant with Israel that, if they would obey His commandments, **He would give them rain in due season**,"—

He made a covenant with Adventism that if we would obey His commandments, He would pour the Latter Rain upon us.

> —"**He would give them rain in due season**, the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage and the vintage unto the sowing time, and that they should eat their bread to the full and dwell in their land safely. He would make their enemies to perish. He would not abhor them, but would walk with them and would be their God, and they should be His people. But if they disregarded His requirements, He would deal with them **entirely contrary** to all this. **His curse** should rest upon them in place of His blessing. He would break their pride of power"—

Now, right here Sister White is quoting from Leviticus 26, the *seven times.* Okay?

—"He would break their pride of power and would make the heavens over them as **iron** and the earth as **brass**."—

And these are the two metals that are wrapped around Nebuchadnezzar's stump.

—"'Your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto Me,' 'then will I also walk contrary unto you.'" *Testimonies*, volume 2, 661.

So, during the time period when Nebuchadnezzar's stump is in the ground, it has these two bands around it, identifying that in this condition, no Latter Rain. Okay? So, if Nebuchadnezzar is prefiguring William Miller's dream, once that tree comes down, the Adventist tree, those two bands are wrapped around it and it is saying no Latter Rain for Adventism until this situation is resolved.

BRASS—AFFLICTION AND JUDGMENT

Okay. But, what specifically is *iron* and *brass?*
Acts of the Apostles, page 363:

"It was when **the heavens were as brass** over Paul that he trusted most fully in God. More than most men, he knew the meaning of **affliction**; but listen to his triumphant cry as, beset by temptation and conflict, his feet press heavenward: 'Our light **affliction**, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.' 2 Corinthians 4:17, 18." *Acts of the Apostles*, 363.

Brass is affliction. Was not Nebuchadnezzar being afflicted?
Prophets and Kings, page 139:

"Ahab knew that it was by the word of God that the heavens had become as **brass**, yet he sought to cast upon the prophet the blame for the heavy **judgments** resting on the land." *Prophets and Kings*, 139.

Brass represents judgments of God, affliction of God.

IRON—SEVER SERVITUDE

Testimonies, volume 4, page 172:

"God had said that His people should be saved, that the yoke He would lay upon them should be light, if they submitted uncomplainingly to His plan. Their **servitude** was represented by a yoke of wood, which was easily borne; but resistance would be met with corresponding **severity**, represented by **the yoke of iron**." *Testimonies*, volume 4, 172.

So, the yoke of iron is servitude, severe servitude.

DANIEL'S ALTAR CALL

Daniel 4:27

Now, Daniel explains the dream and the interpretation thereof to Nebuchadnezzar. We should be familiar with this. And then in verse 27 of Daniel 4 he is going to give Nebuchadnezzar the altar call, as I call it.

Verse 27 says,

> "[27]Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility." Daniel 4:27 (KJV).

Nebuchadnezzar has had the dream explained to him. He has had the altar call: "Overcome the g dal; come to the foot of the cross and have the Daily taken away from your heart."

PROBATIONARY TIME, DIVINE PRONOUNCEMENT AND EXECUTIVE JUDGMENT

Daniel 4:29-33

And he has been given a probationary time.

Verse 29:

> "[29]At the end of twelve months"—

He was given 12 months testing period. So, this is a probationary time [indicating the beginning of Nebuchadnezzar's Fall to Judgment, the end of that fall].

And here is the altar call of Daniel [at the first waymark of Nebuchadnezzar's Fall], and the time of the judgment of the living for Nebuchadnezzar [ending at judgment]; but, down here at the end of this specific period of time, everything is going to go bad for Nebuchadnezzar.

> "[29]At the end of twelve months he walked in the palace of the kingdom of Babylon. [30]The king spake, and said, is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? [31]While the word *was* in the king's mouth, there fell a voice from heaven, *saying,*"—*BABYLON IS FALLEN, IS FALLEN*—"there fell a voice from heaven, *saying,* O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. [32]And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. [33]The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers,* and his nails like birds' *claws.*" Daniel 4:29-33 (KJV).

What was his problem?

FROM THE AUDIENCE: Nebuchadnezzar's?

BROTHER PIPPENGER: Yes. What happened to him?
FROM THE AUDIENCE: He turned into an animal.
BROTHER PIPPENGER: Did he turn into an animal or did he lose his mind?
FROM THE AUDIENCE: He lost his mind.
BROTHER PIPPENGER: He went crazy.

So, what did the Lord do for him?

FROM THE AUDIENCE: He restored him.
BROTHER PIPPENGER: He restored him.

How did He restore him?

FROM THE AUDIENCE: By giving him his mind back.
BROTHER PIPPENGER: How did He give him his mind back?
FROM THE AUDIENCE: For *seven times* He put him out with the beasts.
BROTHER PIPPENGER: Okay. The Lord knew, because He created mankind, that in seven years every cell in your body is replaced. It is a seven-year cycle. At the end of 2520 days, every cell in our body has been replaced.

And, Nebuchadnezzar had turned into a maniac; so, what the Lord does, He puts natural remedies on him. He puts him on a raw food diet for 2520 days, during the time his whole body, his whole cellular structure of his body, is replaced; and, he is eating raw food.

At the end of those 2520 days, he is a changed man, both physically, mentally, and spiritually.

And what he is, he is a symbol of those that accept the First Angel's Message and is justified by faith.

Notice what Sister White says in *Manuscript Releases,* volume 20, page 117.

> "What is justification by faith? It is **the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself**."—

Is that what the Lord does for Nebuchadnezzar?

FROM THE AUDIENCE: (Affirmations.)

> BROTHER PIPPENGER: —"It is **the work of God in laying the glory of man in the dust, and doing for main that which it is not in his power to do for himself**. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration? It is revealing to man what is his own real nature, that in himself he is worthless." *Manuscript Releases*, volume 20, 117.

So, we have here Nebuchadnezzar at the beginning of Babylon representing someone that has been benefited by the Three Angels' Messages, someone that is representing the fulfillment of the Everlasting Gospel, a wise virgin; and, he is contrasted with Belshazzar at the end of Babylon, a foolish virgin, someone that has rejected the Three Angels' Messages and is going to die for eternity.

And in that definition of justification by faith, Sister White talks about the renewed man, and Nebuchadnezzar was renewed after 2520 days, even his cellular structure was renewed, his mind was renewed, his spirit was renewed.

THE END OF THE DAYS

Daniel 4:34-37.

And she says that when they are justified by faith, a human being will praise the Lord all day long. And here is Nebuchadnezzar's praise in verse 34.

> "[34]And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven,"—

What does it mean, "And at the end of the days"?

FROM THE AUDIENCE: The end of time?

BROTHER PIPPENGER: Yes, that is the right answer; but, this is not the only place where we find "the end of the days" in the Book of Daniel. So, bear that in mind this expression, "the end of the days."

If the Lord was to say that one week from now, next Sunday, that I was going to be in Russia; I was going to be at the Kremlin, on the front step of the Kremlin, and they were going to open the door and I was going to enter into the Kremlin; but, tomorrow I would just douse myself in gasoline. I would not just douse myself in gasoline; I would douse myself in gasoline and then I would get into a crematorium where they burn up dead bodies and they burnt me to dust. Would I be in the Kremlin next week?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes, because God's Word never fails. If God says something, it is going to happen.

This expression, "the end of the days," it is found three places in Daniel. It means something. And whatever it means, it is going to bring all the characteristics associated with it to every place it is expressed.

In the last verse of the Book of Daniel it says, "Go thy way, Daniel, until the end of the days when you are going to stand in your lot." That is a paraphrase.

But, here, this is the end of Nebuchadnezzar's days; and, the reason I want you to see that, is at the end of the days, whatever it means at the end of the days when Daniel stands in his lot, that is being typified right here at the end of the 2520.

And, of course, we know from Sister White's commentary that at the end of the days when Daniel stood in his lot, in one instance, is the time of the end in 1798. And here, it is the end of the 2520, which is "the end of the days." And 1798 was the end of the 2520.

So, that is why I am making a little emphasis here in advance of dealing with this, Nebuchadnezzar glorifying the Lord.

> —""[34]And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me,"—

What happens when the Book of Daniel is unsealed? There is an increase of knowledge and people run to and fro in God's Word, and there is an increase of knowledge by those who are understanding.

> —"and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: [35]And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? [36]At the same time"—*AT WHAT TIME? AT THE END OF THE DAYS*—"[36]my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. [37]Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase." Daniel 4:34-37 (KJV).

Now, for me, **for me**, some things that I understand may not be—you cannot validate by the Word of God, so maybe they are not right. But, I have understood for a long time that when it says that His counselors sought him, that Daniel was there. So I have spent quite a bit of time, a few hours, looking for a Bible or Spirit of Prophecy proof that when Nebuchadnezzar's *seven times* was over, one of the counselors that sought him out was Daniel; and, I have not found one. So, if anyone here or anyone on LiveStream knows where that passage is, I would like it.

But, it does not matter; the logic is there. Was Daniel one of Nebuchadnezzar's counselors?

The reason that is important to me is that I want you to see that Daniel is there at the end of the days. Okay? Because, that has a prophetic application. But, I believe that Daniel was there. He was one of those counselors that sought him out.

And for me, Daniel, of all the other counselors, why would he be seeking him out? Because, he knew the 2520 was over. He was the one that was there that understood the dream and understood prophetic time. So, he would have been there saying, "Okay. This is the day it is all suppose to end." And sure enough it ended.

THE FIRST AND THE LAST

In *Prophets and Kings,* page 533, we have read this before but this is important to see again.

> "**To the last ruler of Babylon, as in type to its first**,"—

Belshazzar typified by Nebuchadnezzar

> —"**To the last ruler of Babylon, as in type to its first**, had come the sentence of the divine Watcher: 'O king, . . . to thee it is spoken; The kingdom is departed from thee.' Daniel 4:31." *Prophets and Kings*, 533.

Sister White clearly identifies that Nebuchadnezzar typifies Belshazzar, and this is in agreement with Christ. Christ illustrates the end from the beginning.

And the judgment, the punishment for Belshazzar was Mene, Mene, Tekel, Upharsin; 2520.

And the judgment for Nimrod was *the scattering*, which is another word for the 2520.

And the judgment for Nebuchadnezzar is the *seven times,* when the fruit was scattered, that equates to 2520 days.

So, upon the testimony of three, the judgment of the fall of Babylon is the 2520. And you can see that the stories of Belshazzar and Nebuchadnezzar are the story of Adventism.

But, what I want to remind us of is that before the judgment there is a falling away first. Right? We have spent a lot of time on that. It is important to see this.

The Falling Away is when the Mystery of Iniquity is fully accomplished in the person or the people's lives. Okay? When Belshazzar calls for the sacred vessels to be brought into the party, the Mystery of Iniquity is fully developed in his heart. His falling away is marked as a waymark right there. Then thereafter, Cyrus comes in and delivers judgment. We went over this, purposefully over and over again.

So, we want to make sure we see that distinction.

Okay. Let us go back to our notes.

Testimonies to Ministers, page 436:

> "Belshazzar, awed by this representation of God's power, showing that they had a witness, though they knew it not, had had great opportunities of knowing the works of the living God, and His power, and of doing His will. **He had been privileged with much light**."—

Belshazzar had been privileged with much light.

> —"**His grandfather, Nebuchadnezzar, had been warned of his danger in forgetting God and glorifying himself.** Belshazzar had a knowledge of **his banishment** from the society of men, and his association with the beasts of the field; and these facts,"—

What facts? The facts of the 2520 in Nebuchadnezzar's story.

> —"these facts, which ought to have been a lesson to him, he disregarded,"—

He disregarded it. Belshazzar, at the end of Babylon, disregarded the warning message of the 2520 at the beginning of Babylon.

> —"he disregarded, as if they had never occurred;"—

"It never happened! They were misunderstanding that 2520. Miller was wrong on that one!"

> —"he disregarded, as if they had never occurred, and he went on repeating the sins of his grandfather."—

G dal, self-exaltation.

> —"He dared to commit the crimes which brought **God's judgments** upon Nebuchadnezzar. He was condemned, not alone that he himself was doing wickedly, but that he had not availed himself of opportunities and capabilities, if cultivated, of being right." *Testimonies to Ministers*, 436.

Adventism could know the 2520, if they determined to [gesturing to the 1843 Chart].

THE OLD PATHS

So, what we are saying now is down here the judgment of Belshazzar is based upon the warning message of Nebuchadnezzar's judgment. And Nebuchadnezzar's judgment is the beginning of Adventism, and Belshazzar is rejecting the beginning of Babylon.

Did I say "Adventism"?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

Belshazzar is rejecting the Old Paths. He is rejecting the foundational warning message, which is the story of Nebuchadnezzar and the 2520. That is what Belshazzar is doing, and he is rejecting the Old Paths.

Signs of the Times, July 20, 1891:

> "**In the history of Nebuchadnezzar and Belshazzar**, God speaks to **nations** of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued **a course in harmony with the instruction given to his grandfather**, he would have retained not only his kingdom but his life. **He disregarded the lessons**, and went on in rebellion against God, committing the very sins for which his grandfather had been reproved and punished. He, too, **lifted himself up in pride and exaltation**, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, he refused to walk in **the paths of righteousness**." *Signs of the Times*, July 20, 1891.

The paths of righteousness for Belshazzar are right down here with Nebuchadnezzar [pointing to the Foundation in Figure No. 45]; because, when Nebuchadnezzar stands up after the 2520 days, he is a righteous man, justified by faith. And the paths of righteousness had been established right here in the foundations of Babylon. And Belshazzar rejects the Old Paths of righteousness.

THE FOUNDATION

And we have seen repeatedly in our studies that beginning when the Divine Symbol comes down, in this waymark the Foundation is the issue, whether it is the laying of the foundation of the temple, or whether it is this 1843 Chart is the foundation of the Millerite History, or Noah building the structure to build the ark on. The Foundation is right here.

So, the foundation for the history of Babylon is right here. It is a waymark, and it is prefiguring, all the prophecies are prefiguring the end of the world.

We have read this more than once, probably, in this series so far, *Testimonies,* volume 8, beginning on page 296, but we will refer back to it once again.

> "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days."—

How is the enemy doing that?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: The Mystery of Iniquity.

And what is the Mystery of Iniquity? It is the mingling of the sacred and the common. It is the mingling of human philosophy with God's Word.

> —"His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science."—*THERE IS THE MYSTERY OF INIQUITY*—"'Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.' [Jeremiah 6:16.]"—

Sister White ends that quote from Jeremiah 6:16 right in the middle of the verse.

What does it say if you walk in those old paths? You will find rest for your souls. Okay? This is where you are going to find the rest.

This is the rest that Ancient Israel rejected, the Rest of Grace. This is the rest that Belshazzar rejected, the foundational rest.

Then she says,

> —"'Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein. [Jeremiah 6:16.]" Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years."—

What was Belshazzar doing? He was ignoring, he was rejecting those foundational truths. He was rejecting the foundational warning message that came from the Book of Daniel.

> —"Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception."—

What was the foundational work in the story of Judas? We put it in the record.

After the sermon of the Bread of Heaven, the manna descending, Judas is in rebellion and he comes to the Feast at Simon's house. He is frustrated that Mary is wasting that money of the perfume, when he could use that money to help the poor.

And in that same period, Jesus runs into the rich young ruler and lets the rich young ruler know that it is his covetousness that will keep him out of Heaven; and, Judas is frustrated at that,

too, saying, "You know, we could have used the rich man; because if we had the money of Mary's perfume and the influence and resources of this rich guy, we could build the foundation of the Christian church with no sweat."

But, the foundation of the Christian church was not based upon money. It was based upon being humble at the feet of Jesus and washing His feet with tears and perfume.

Okay. They are building a new foundation.

> —"Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception."—

Symbolically represented by Judas.

> —"'Other **foundation** can no man lay than that is laid.' [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." *Testimonies*, volume 8, 296–297.

So, when it comes to this [first] waymark, here [indicating the Foundation], Nebuchadnezzar's *seven times* is the foundational warning message to Babylon. And down here [at the Falling Away], Belshazzar is rejecting the Old Paths.

Do you see that?

But this is all prefiguring the end of the world, because all the prophets are speaking more about the end of the world, including Daniel, than the day in which they live.

So, the foundational warning message in the stories of Nebuchadnezzar and Belshazzar for Adventism, the foundational warning message is the *seven times.* And Belshazzar, Judas, is going to reject those Old Paths at the end of time.

And how do we prove this, **how do we prove this**? Well, we prove it line upon line; but, it is our work to prove it.

FOUR WORKS

Notice Isaiah 58:12. There are four works in this verse that we are going to deal with.

> "[12]And *they that shall be* of thee"—

And all the prophets are speaking about the end of the world, so Isaiah is speaking about God's people at the end of the world.

> —"[12]And *they that shall be* of thee shall **build the old waste places**:"—

Notice they are going to build the old waste places. There is one work.

> —"thou shalt **raise up the foundations of many generations**; and thou shalt be called, The **repairer of the breach**, The **restorer of paths** to dwell in." Isaiah 58:12 (KJV).

So, they are going to (1) build the old waste places, (2) raise up the foundations of many generations, (3) repair the breach, and (4) restore the paths to dwell in.

Okay. *Repairer.*

> **REPAIRER:** ***Strong's Concordance,*** **H1443—**A primitive root; to *wall* in or around:—close up, fence up, hedge, enclose, make up [a wall], mason, repairer.

If you look up that word, *repairer,* because we are going to be repairing the breach, we are the repairers of the breach, *repairer* is a primitive root; to *wall* in or around:—close up, fence up, hedge, enclose, make up [a wall], mason, repairer. What does that represent?

FROM THE AUDIENCE: Nehemiah.

BROTHER PIPPENGER: Oh, Nehemiah: "Oh, they that be of thee." Your work has been represented by Nehemiah, the Fourth Decree, the finishing of the rebuilding of Jerusalem; repairer of the breach.

Restorer of the paths to dwell in: Now, we know the paths to dwell in. The paths to dwell in are what?

FROM THE AUDIENCE: The Old Paths.

BROTHER PIPPENGER: The Old Paths.

But here in Isaiah 58:12, you are going to restore the paths to dwell in. What is *restorer?*

> **RESTORER:** ***Strong's Concordance,*** **H7725—**A primitive root; **to *turn* back** (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of *return* to the starting point); generally to ***retreat***; often adverbially *again.*

Restorer, a primitive root; to *turn* back. To turn back what? To the Old Paths. To turn back (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of *return* to the starting point); generally to *retreat;* often adverbially *again.*

To restore the Old Paths is to return to the Old Paths, to restore the paths to dwell in.

THE OLD WASTE PLACES

What are the old waste places, because we are going to build the old waste places?

Isaiah 61:1-4, it gives a secondary testimony to these old waste places. It says,

"[1]The Spirit of the Lord GOD *is* upon me;"—

And we are going to read from Luke here, right after this. This is the passage in Isaiah that Christ quoted in the synagogue and then closed the Book.

It says,

—"[1]The Spirit of the Lord GOD *is* upon me;"—

So, when Christ was reading that, what was He marking?

When was the Spirit of the Lord upon Christ? Right here [pointing to the manna descending on the first timeline in Figure No. 45], when the Divine Symbol comes down. That is what Christ was referring to.

So, here in Isaiah, this is also referring to a history that begins with the Divine Symbol comes down.

In our history, what would that be? The Angel of Revelation 18.

In Isaiah 61 we are trying to figure out what the waste places are.

> —"[1]The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; [2]To proclaim the acceptable year of the LORD,"—

And this is where Jesus stopped, "To proclaim the acceptable year of the Lord." Jesus stopped here, because Jesus was proclaiming the year of the Lord; because, everything He was doing was being governed by the time prophecy of Daniel 9.

But, when Jesus was here, it was not the day of God's vengeance. That is us. Okay? That is why He closed the Book right there.

> —"[2]To proclaim the acceptable year of the LORD, **the day of vengeance of our God**; to comfort all that mourn; [3]To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called"—*what?*
>
> FROM THE AUDIENCE: Trees of righteousness.
>
> BROTHER PIPPENGER: Ah, this kingdom is the tree. Right? Although we are not there with this study, this tree that was chopped down somewhere back in history and had a couple of bands put around it at the end of the world, it becomes a tree again; Miller's tree.
>
> —"that they might be called **trees of righteousness**, the planting of the LORD, that he might be glorified.
>
> "[4]And **they shall build the old wastes, they shall raise up the former desolations**, and they shall repair the waste cities, **the desolations of many generations**." Isaiah 61:1–4 (KJV).

Whatever these waste cities are, they are the desolations. He is emphasizing this here strongly.

Remember, we are dealing with the four works of Isaiah 58:12. And those that restore the old paths, and those represented by Nehemiah, they are going to build the old waste places, which are these old desolations.

Now, you have here Luke 4:18-20 that I have already referenced. I have already made my point about it.

> "[18]THE SPIRIT OF THE LORD *IS* UPON ME, BECAUSE HE HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR; HE HATH SENT ME TO HEAL THE BROKENHEARTED, TO PREACH DELIVERANCE TO THE CAPTIVES, AND RECOVERING OF SIGHT TO THE BLIND, TO SET AT LIBERTY THEM THAT ARE

> BRUISED, [19]TO PREACH THE ACCEPTABLE YEAR OF THE LORD. [20]And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him." Luke 4:18–20 (KJV).

Jesus closed the Book before He marked the day of vengeance; thus, we are repeating the history of Christ, only we have a bigger message. We are also going to announce the day of God's vengeance and we have the work of restoring the old waste places.

What are the old waste places? What are they?

Okay. We will define some of these words.

Luke 4:18–20.

> **OLD:** ***Strong's Concordance,*** **H5769—**From H5956; properly ***concealed***, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*. **H5956—**A primitive root; to *veil* from sight, that is, *conceal* (literally or figuratively):—X any ways, blind, dissembler, **hide** (self), secret (thing).

Old: The old waste places, this word *old* means *concealed,* something that has been concealed.

FROM THE AUDIENCE: Covered up.

BROTHER PIPPENGER: Sealed up, covered up with rubbish and counterfeit coins, it has been concealed.

> **WASTE:** ***Strong's Concordance,*** **H2723—**properly *drought*, that is, (by implication) **a *desolation***: - decayed place, desolate (place, -tion), destruction, (laid) waste (place).

What is *waste?* It is properly *drought,* that is, (by implication) a desolation. These old waste places, they are referring to something that does not get any rain.

> **FORMER:** ***Strong's Concordance,*** **H7223—**From H7221; ***first*****, in place, time or rank** (as adjective or noun):—**ancestor**, (that were) before (-time), **beginning**, eldest, first, fore [-father] (-most), **former (thing)**, **of old time, past. H7221—**a *beginning:* - **beginning**.

Former: Former what? Former desolations.

From H7221; first, in place, time; ancestor, beginning, former (thing), of old time; H7221, beginning. They are going to restore the desolations that were at the beginning.

What were the desolations that were at the beginning of Adventism?

Well, Brothers and Sisters, if you read Gerard Damsteegt's book on the Millerite History *[Foundations of the Seventh-day Adventist Message and Mission]*, he will tell you that the very fundamental approach to Bible prophecy of the Millerites—and he is correct on this one—is that the Millerites saw all Bible prophecy was based upon two desolating powers, Paganism followed by Papalism. And the symbol for the desolating power of Paganism is the Daily [referencing AD508 on the 1843 Chart], right here. On this 1850 Chart, when it refers to AD508, it says, *"Pa an D ominion or The Daily taken away. Dan. 11:31*."

The old desolations, the old waste places, the former desolations of Adventism was that those desolations represented Paganism and Papalism; but, here at the end of the world, what we teach is that the Daily represents Christ's Sanctuary ministry.

And the truth about what the Daily is has been concealed. And part of the work of Isaiah 58:12 is to reestablish the old waste places, to put the Daily and the correct definition back in place.

And we are taking the time here, because this is part of these Two Tables [the 1843 and 1850 Charts].

The former desolations will be reestablished in Adventism.

THE FOUNDATIONS OF MANY GENERATIONS

How will they be reestablished, because this is how we are going to also establish the foundational truths?

How are these truths to be unconcealed?

Isaiah 28:9-13:

> "[9]Whom shall he teach knowledge?"—*HERE AT THE END OF THE WORLD*—"and whom shall he make to understand doctrine?"—*HERE AT THE END OF THE WORLD*—"*them that are* weaned from the milk, *and* drawn from the breasts. [10]For **precept *must be* upon precept**, **precept upon precept**; **line upon line**, **line upon line**; here a little, *and* there a little: [11]For with stammering lips and another tongue will he speak to this people. [12]To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: **yet they would not hear**.
>
> "[13]But the word of the Lord was unto them **precept upon precept**, **precept upon precept**; **line upon line**, **line upon line**; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken." Isaiah 28:9–13 (KJV).

This message is a message because they refuse to hear it. It is a testing message because, when it is presented to them, they go fall backwards and are snared and are taken. Okay. It is a testing message that makes a distinction between those that understand the doctrine and those that refuse to hear the doctrine.

But, what I am wanting you to see here, if you have notes you can see where it says "**precept upon precept; line upon line**," I have that in bold face. The reason that I am doing that is I am trying to answer the question I raised: How do you prove these truths about the Foundation? Well, you do it by bringing line upon line. Right here, this is showing you how you do it.

But, connected with this is a Biblical rule that upon the testimony of two a thing is established, and you can see it right here in this passage. It says precept must be upon precept, precept must be upon precept. It is telling you upon the testimony of two; you need two testimonies to make it happen.

What does *precept* mean?

FROM THE AUDIENCE: It means a law.

BROTHER PIPPENGER: A law.

Law must be upon law. The law of line upon line must be with the law of upon the testimony of two.

And what does *line* mean? A cord, **a cord**. You bring this string together with this string, together with this string, and you are wrapping these lines together, you get a rope that cannot be broken.

In fact, there is a visionary dream by Sister White about God's people going up a narrow path, and it gets more and more narrow, and narrower; and, they are taking and setting things aside. And finally there is a cord that comes down from Heaven, and you have to believe that that cord will not break because you are going to swing over the chasm into the Earth made new.

And what makes you confident that that cord will not break? Because, cord/line upon cord/line, line upon line, line upon line, from here a little and there a little puts these truths so firmly into your mind that you can swing across the chasm with these truths. And this is how the foundations of many generations are conveyed.

TWO ANGELS

But, let us deal with the testimony of two, just briefly.

Exodus 25:22 says,

> "[22]And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel." Exodus 25:22 (KJV).

How many cherubims are watching over the mercy seat? Two.

And what is that ark called?

FROM THE AUDIENCE: Ark of the Covenant.

BROTHER PIPPENGER: Ark of the Covenant and . . .? Ark of the Testimony. Upon the testimony of these two cherubims a thing is established.

Now, you can pull all kinds of illustrations from this; but, of course, I am trying to make the point I am trying to make. So, I am just pulling the ones that I want. All right?

Two Angels give the testimony of the covenant.

TWO OLIVE TREES

"Two Olive Trees," Revelation 11:3-4:

> "[3]And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. [4]These are the two olive trees, and the two candlesticks standing before the God of the earth. Revelation 11:3–4.

That is the Old and New Testaments, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Or, it is the Bible and Spirit of Prophecy.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Upon the test of two witnesses a thing is established.

TWO TABLES

Exodus 31:18:

> "[18]And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony,"—

Upon the testimony of two a thing is established. He gave unto Moses,

> —"two tables of testimony, tables of stone, written with"—*WHAT?*
>
> FROM THE AUDIENCE: With the finger of God.
>
> BROTHER PIPPENGER: —"the finger of God." Exodus 31:18 (KJV).

Okay. Two tables are a testimony. Upon the testimony of two a thing is established, line upon line; here a little, there a little.

TWO TABLES

Habakkuk 2:2:

> "[2]And the Lord answered me, and said, Write the vision, and make *it* plain upon **tables**, that he may run that readeth it." Habakkuk 2:2 (KJV).

Okay. These are Habakkuk's Two Tables [pointing to the 1843 and 1850 Charts], and they give a testimony. These are Habakkuk's Two Tables.

And whoever writes these, produces these Two Tables is supposed to make it plain, it says. And this word *plain,* do you know what it means? It is in your notes.

> **PLAIN: *Strong's Concordance,* H874—**A primitive root; to *dig*; **by analogy to *engrave***; figuratively to *explain:* - declare, (make) plain (-ly).

Plain: A primitive root; to *dig,* by analogy to *engrave.*

What is on these Two Tables, it has been engraved on these Two Tables. That is what *plain* means. Okay? These Two Tables have been engraved.

And what did Sister White say? "Directed by the hand of the Lord."

These Two Tables have been engraved by the finger of God.

And in Exodus 32:16 says,

> "[16]And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables." Exodus 32:16 (KJV).

Whoa! Habakkuk's Two Tables provide two testimonies.

Two testimonies to what? Well, what we are looking at here is on this 1843 Table we have got the 2520, and on this 1850 Table we have got the 2520: upon the testimony of two, a thing is established.

What does Sister White say about these Tables? *Spalding and Magan,* page 1:

> "I saw that **the truth should be made plain upon tables**,"—

Where is she deriving that statement from? Habakkuk 2.

> —"that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it **plain**."—

Engraved on these Tables.

> —"I saw that **the old chart** was directed by the Lord, and that not a figure of it should be altered **except by inspiration**."—

There is going to be a figure on the 1843 Chart that is altered by Inspiration: right up here, 1843 and 1843 [indicating the upper right-hand corner of the Chart]. It is going to be altered on this 1850 Chart, to 1844.

> —"I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." *Spalding and Magan*, 1.

> *Manuscript Releases,* volume, pages 201 – 203:
>
> "On our return to Brother Nichol's, **the Lord gave me a vision and showed me that the truth must be made plain upon tables**,"—*HABAKKUK 2*—"and it would cause many to decide for the truth by the third angel's message with the two former being made **plain upon tables**." *Manuscript Releases*, volume 5, 201–203.

This is this Chart here [placing his hand upon the 1850 Chart], Habakkuk 2.

Manuscript Releases, volume 15, page 213:

> "**The [1850] chart** is being executed in Boston. **God is in it**. Brother Nichols has the charge of it." *Manuscript Releases*, volume 15, 213.

God is in it. God is in this 1850 Chart.

You do not see any endorsement like that with the 1863 chart, Brothers and Sisters. You do not see any connection with Habakkuk.

THE CHARTS ORDERED BY GOD

Manuscript Releases, volume 13, page 359.

You have got to ask yourself why you find all these things in *Manuscript Releases,* when you understand that *Manuscript Releases* were not released until the 1980s or so. It means that these statements were hidden, concealed, until the 1980s—concealed: the Old Paths!

> "I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**,"—

Where does she say there is a prophecy of the 1863 chart in the Bible? She does not say it, but there is. There is definitely a prophecy of the 1863 chart in the Bible. We will deal with that as we progress.

We have already discussed it here: The golden calf, Aaron's counterfeit to the Law of God, is prefiguring the counterfeit of the Two Tables at the end, and that is why Aaron's golden calf is only one. Okay? But, we will deal with that later.

> —"I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. . . .
>
> "I saw that **the charts [the 1843 and the 1850]**"—*THE TABLES, PLURAL*—"**ordered by God** struck the mind favorably,"—

These two Charts, these Two Tables, were ordered by God; and, the message on them was gravened by the hand of God. Upon the testimony of two a thing is established.

So, how do you explain the foundations? By bringing line upon line; that is how you raise up the foundations of many generations. This is how you repair the breach in the Wall, restore the paths of righteousness to walk in and return to the former desolations, opening up the truth about the Daily.

> —"I saw that **the charts [the 1843 and the 1850] ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But **the other charts** that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven." *Manuscript Releases*, volume 13, 359.

There is one more waymark that we want to put in place, or I want to put in place here, as we close.

I am emphasizing things, of course, for future presentations. I mean, we have publicly in the past, in a very shallow way, shown that Daniel, chapter 1, is the First Angel's Message; Daniel, chapter 2, is the Second Angel's Message; Daniel, chapter 3, is the Third Angel's Message. We are going to begin to do that tomorrow in detail. And we are going to show that Daniel, chapter 4, Nebuchadnezzar's dream, is William Miller's dream; and that Daniel, chapter 5, is the time that we are living in right now; and that Daniel, chapter 6, is The Sunday Law crisis.

So, some of these things that we are putting in place here are for that purpose. And as we go through those histories, we will be dealing with what has been typified on these Two Tables [the 1843 and 1850 Charts].

So, as we are moving away from the three falls of Babylon, with Nimrod, Belshazzar, and Nebuchadnezzar, I am just wanting to make sure that we understand that one of the most important waymarks is this Falling Away.

THE MYSTERY OF INIQUITY

So, this will not do much for those of you who do not have notes in your hand, but earlier in a presentation we went through the Mystery of Iniquity very carefully, last Sunday. And all I did was go and cut and paste just expressions that are symbols of the Mystery of Iniquity.

I know that by now, this audience here, I have been testing whether you have got it in your head, and you do. You know what the Mystery of Iniquity is, but I want to really cement it home.

What I cut and pasted were expressions from last Sunday's presentation on symbols of the Mystery of Iniquity. I am just going to read them very quickly.

One of the words used was *AMALGAMATE,* which means to mix:

> AMALGAMATE, v.i. To mix or unite in an amalgam; to blend. *Webster's 1828 Dictionary.*

- The message for these last days is not to become amalgamated with human devising
- They turn from heaven's light to human wisdom
- Solomon mingled error with truth
- Incorporated light with darkness, Christ with Belial, purity with impurity
- Teachers mingle the sentiments of infidel authors
- Man's teaching put in the place of God's teaching
- They reject divine truth for the wisdom of this world

This is the symbol, the definition of the Mystery of Iniquity.

But, perhaps the premier symbol is the expressions that follow:

- Sons of God saw the daughters of men that they were fair
- Intermarriage of those who feared God and those who feared Him not
- Called mixed multitude, because the Hebrews had intermarried with the Egyptians
- The Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon
- Intermarriage with idolaters
- The holy seed have mingled themselves with the peoples of heathen lands
- Mingled with the depraved
- Mingled with the nations who had no fear of God
- Israel's apostasy was largely traceable to their mingling with heathen nations

- Mingled with the sons of Belial
- Alliances with pagan kingdoms

So, one of if not the primary symbol of the Mystery of Iniquity is this unholy marriage.

Okay. And what we are saying now is the Mystery of Iniquity in each of these histories [see Figure No. 45], it reaches maturity, and this is marked as the "Falling Away First." It is followed by Judgment when the man of sin is revealed.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, the perfection, the maturity, the climax of the Mystery of Iniquity is the "Falling Away" first, and then comes the man of sin.

I'm going to give you an example that you should be able to see now, without even thinking about it, and it is from Daniel. It is from Daniel 2, a commentary on Daniel 2. See if you do not see the Mystery of Iniquity in Sister White's comments. This is from *The Seventh-day Adventist Bible Commentary,* volume 4, page 1168.

> "**We have come to a time when** God's sacred work is represented by **the feet of the image** in which the iron was mixed with the miry clay."—

What is that?

Is iron supposed to be mingled with clay? Can you mingle iron with clay?

This is something that is the Mystery of Iniquity.

> —"God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble."—

What are you suppose to lay on the foundation? Gold, First Angel's Message; Silver, Second Angels Message; Precious Stones, Third Angel's Message. The counterfeit is wood, hay, and stubble.

> —"Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay**."—

What is the mingling of churchcraft and statecraft?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: It is the Mystery of Iniquity.

And when the world does that—this is at the end of the world in the time of the ten toes—that is the Falling Away.

What comes? The man of sin is going to be revealed and judgment is going to take place. Right? Do you see that sequence?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is the image of the beast, Brothers and Sisters. The combination of church and state; the mingling of churchcraft and statecraft is the image of the beast.

> —"**The mingling of churchcraft and statecraft is represented by the iron and the clay**. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

The Great Controversy, page 445:

> "The 'image to the beast' represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The 'mark of the beast' still remains to be defined." *The Great Controversy*, 445.

Many Adventists do not get this one. They think the mark of the beast and the image of the beast are the same thing; and, Sister White here plainly says, "Even if you do not understand what they represent, I just defined the image of the beast. The mark of the beast I will define later." That is what she just said. They are not the same thing.

She says the image of the beast is the combination of church and state: churchcraft, statecraft. It is an unholy alliance. It is the Mystery of Iniquity. And it happens at The Sunday Law in the United States, the full development.

Revelation 13:11:

> "[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Revelation 13:11 (KJV).

Who is this? This is the United States.

When does the United States speak as a dragon? At The Sunday Law.

The Great Controversy, page 442:

> "The 'speaking' of the nation is the action of its legislative and judicial authorities." *The Great Controversy*, 442.

When they speak, they are going to pass a Sunday Law.

What has to happen before The Sunday Law?

The mark of the beast is one thing. What has to happen before? Church and state have to come together. The Mystery of Iniquity has to be accomplished first, in order for the man of sin to be revealed. It has to come first.

The Great Controversy, page 443:

> "But **what is the 'image to the beast**'? and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the beast. It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.
>
> "When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs,"—

What is that? The early church accepting heathen rites and customs, that is the Mystery of Iniquity.

> —"she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.** The result was the papacy**, a church that controlled the power of the state and employed it to further her own ends**, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, **the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends**." *The Great Controversy*, 443.

Before it can pass The Sunday Law, the church has to take control of the civil government. All right?

When it speaks as a dragon in Revelation 13:11, that is the mark of the beast. Before that time, the Protestants of the United States have to hijack the government of the United States. And when they do, that is the image of the beast, and it is the unholy relationship that is the Mystery of Iniquity.

The Great Controversy, pages 448 – 449:

> "The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image**." *The Great Controversy*, 448–449.

Okay. Now, Sister White was dealing with a false prophetess in her day and age who was teaching several erroneous ideas, and one of them had to do with the image of the beast. And in response to her (this was not to the false prophetess; it was to the promoter of the false prophetess), here is what Sister White says, *Manuscript Releases,* volume 15, page 15:

> "Several times during our conversation, in which you become very much in earnest, you repeated the sentence, 'O consistency, thou art a jewel!' I repeat the same with decided force to you. **You say that Anna's visions place the**

> **forming of the image of the beast after probation closes. This is not so.** You claim to believe the testimonies; let them set you right on this point. The Lord has shown me clearly that **the image of the beast will be formed before probation closes**; for it is to be t**he great test for the people of God**,"—

What is to be the great test for the people of God? The image of the beast.

> —"**by which their eternal destiny will be decided**."—

The image of the beast is not the mark of the beast. The mark of the beast is The Sunday Law, and we have a test of the image of the beast that comes before The Sunday Law, and the image of the beast is a symbol of—what?—the Mystery of Iniquity reaching its climax, its conclusion. And it is the "Falling Away" first in order for the man to be revealed.

> —"The Lord has shown me clearly that **the image of the beast will be formed before probation closes**; for it is to be **the great test for the people of God, by which their eternal destiny will be decided**. Your position is such a jumble of inconsistencies that but few will be deceived.
>
> "In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].
>
> "This is **the test that the people of God must have *before* they are sealed**."—

When are we sealed? The Sunday Law.

There is a test by which our eternal destiny is decided, the image of the beast test that we must pass before The Sunday Law; because, that is where we are sealed.

> —"This is **the test that the people of God must have before they are sealed**. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast" *Manuscript Releases*, volume 15, 15.

SUMMARY

Now, I am putting some things in place for our studies; but, do you remember where we just read, where Sister White was talking about Daniel, chapter 2, the iron and clay that are in the toes of the image?

And what did she say that was? It was churchcraft and statecraft.

What is that?

FROM THE AUDIENCE: It is church and state.

BROTHER PIPPENGER: It is church and state. It is the Mystery of Iniquity.

So, if you take Daniel 2 and you lay it over this line here [Nebuchadnezzar's Fall of Figure No. 45], Daniel 2, the iron and the clay, is right here [at the Falling Away first]. This is

churchcraft and statecraft. This is the image of the beast. This is the climax of the Mystery of Iniquity.

What comes next?

FROM THE AUDIENCE: The man of sin is revealed.

BROTHER PIPPENGER: Judgment in the man of sin.

Is that what Daniel 2 says? First you have the iron and clay in the toes, churchcraft and statecraft; and, then what happens? A Rock comes and delivers judgment thereafter.

The image of the beast is the Falling Away that precedes the marking of judgment in the man of sin.

So, in reality, our probation closes before The Sunday Law, Brothers and Sisters.

Shall we pray?

Benediction: Heavenly Father, we know that the Mystery of Iniquity doth already work, and as Laodiceans we all have been impacted by this amalgamation of the holy with unholy in several different spheres of our experience. We ask that you give us the discernment to recognize these inroads that Satan has made with us individually, that we might through the power of your Word, the power of your Holy Spirit separate from these ideas, these habits. We pray as this message continues to go forth in DVDs and in the LiveStreaming that you would bless it, that you would give discernment to those that are considering these things, for it is clear that the Mystery of Iniquity has almost finished its work in Adventism and that Belshazzar is about to call a feast just prior to The Sunday Law. We want those in Adventism that are willing to be awakened, to be awakened. And if this can be part of the work to do that, we ask that you would bless in that direction. As we break now for each of our individual day's work, we would ask that you would bless us and protect us; and, we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #27

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's rest, and we thank you for bringing some rain to this part of the country that we so desperately needed. And as we take up our worship this morning, we ask for the Latter Rain that we so desperately need. And we know to receive the Latter Rain the way that we should, we have to have vessels that are fit for it, and we ask that you forgive us of our sins, our transgressions that are preventing us from fully understanding the Word that you are giving to us at this time. We ask for the presence of your Holy Spirit in this presentation, that you would take control. Take the words and thoughts that I attempt to convey and touch them with coals from off your altar that they may be purified and that they might edify and strengthen your people and prepare the hearts and minds of those that hear these things. I ask in Jesus's name, amen.

THE FIRST ANGEL'S MESSAGE

BROTHER PIPPENGER: This study here we have done a couple of times publicly in the past but never in depth; and, I want to go through it kind of slowly here. And I thought I would talk a little bit about Providence before we got into this study.

When I was 25 years old, I was working in a natural park, a nature park in California. It was fairly close to Los Angeles. It is where, if you have ever watched television or the movies, you have seen this park. There have been more movies, more television shows, more commercials filmed in this park than any other place in the world by far, no question about it. It is outside Los Angeles, but even though it is just outside Los Angeles, it is out in the wilderness. It is a very distinctive rock formation.

Since the beginning of movies, since Hop-A-Long Cassidy, which was before my time, was getting filmed out there in those rocks; and, they are still out there doing it today.

FROM THE AUDIENCE: (Inquiry as to the name of the rock formation.)

BROTHER PIPPENGER: It is called Vasquez's Rocks, named after a Mexican *bandito* in the beginning of California. When Los Angeles was a little town, he would rob Los Angeles and then he would escape to Vasquez's Rocks. I forget his first name.

Anyway, when I was 25 years old and totally in the world, I had all the keys to the buildings in that place because I was the one of a team that maintained it. And I came across a Bible.

I started reading the Bible and, for the first time in my life, came to understand the voice of the Lord. It was not an audible voice, but I knew the influence that was in this Bible I was reading at work (because I was hiding up in the rocks) was a genuine influence. And I knew I had to move from where I lived because no one was teaching me how to be a Christian. I determined that I wanted to be a Christian, whatever that was. And the town I lived in I had lived in all my life and I figured my lifestyle was of such a nature that in order to serve as a Christian, I needed to get out of that lifestyle.

So, I moved up an hour and a half above there, further out in the desert where my dad had a business going and I went to work with my dad.

We found a place to rent, a trailer in a trailer court. My daughter was three years old. She is 37 now. That is how long ago it was.

SISTER PIPPENGER: She was two.

BROTHER PIPPENGER: She was two years old. Okay.

And we are moving into this trailer that we just rented, and these two elderly people that happened to have a trailer right next to that trailer, they came out and asked if we were Christians; and, although I did not know what a Christian was, I said yes.

And they asked if we wanted to study the Bible.

"Sure."

They were in their seventies.

SISTER PIPPENGER: They were almost in their eighties.

BROTHER PIPPENGER: I was going to say eighties. They were seventy-something or eighty-something. That is how old they were.

And so we agreed to study the Bible, because we were Christians.

And Luther said, "Well, what do you want to study?"

And I said, "I don't care."

So, he took us through Daniel and Revelation, from beginning to end.

And he did not live in that town. They had moved down there to take some chelation treatments because of their age. He lived in another state. He lived in Nevada and this was in California.

When he got done with those Bible studies, the Lord told him and his wife, "The reason that you came here was to give these people Bible studies, not for these chelation treatments." So, they moved back to Nevada and they sold us their trailer; and, that was the first home that we owned in our young marriage.

But, I am trying to get to a point to tell you something about Providence. I mean, there are three primary ways the Lord speaks to you—right?—through His Word, through an audible voice which never happens to me, and through Providence. And in that time period the Lord was speaking loud and clear through Providence.

One time we were at a Bible study at Luther's, and he began at Daniel 1 and he went all the way through and began at Revelation 1 and went all the way through. And we were in the part of Revelation where he was discussing the Seven Churches. If you have not ever looked at it, each of the Seven Churches has an historical figure associated with them, and he was teaching us that.

And we got to where we were studying the Church of Philadelphia, and for some reason or other I looked up into his bookcase and I saw all these books—White, White, White, White, White, that was on the binder of them.

So, I said, "What is this. Are these books published by White Publishing Company?"

I do not know why I asked that question, and I saw that he was nervous. "What is this guy squirming over this for?" So, I started pursuing what he was trying to keep from me.

By the end of that evening, we found out that these Seventh-day Adventist people, they believed this woman Ellen White was something close to a Biblical prophet. But for me, I was making the connection that probably they thought that this was the personality of Philadelphia. Okay? Because, he taught us enough of that.

So, I asked him when the Bible study was over, "Can I take a look at a couple of those books?" And then at random I took two of the *Testimonies for the Church.*

I went home. We lived next door. We just walked home. And I sat down with that *Testimonies for the Church,* and I just opened it up and here is a testimony. It did not say, "J," but it pretty much said, "Dear Brother J," and then it gave a testimony that was speaking directly to me, with the identical influence that I had been receiving from the Bible that I had been studying out in this natural park. I knew right then and there, without any Bible study on the Spirit of Prophecy, that these books written by this woman had the same inspiration as the Bible. And, of course, it was so overwhelming to me that I was in tears; and, I looked over at my wife and she had opened up the other *Testimonies* we had brought home, and it was, "Dear Sister K," and she was having the identical experience.

The next day, my sister who had lived in Ohio, we lived in California, had heard that I had gotten out of my world lifestyle and became a Christian. So, she remembered years before that she had bought some books and she put them in the mail, and the next day the books arrived. They had to have been sent days before from Ohio to get to our home the next day.

And the next day we get a box of *The Conflict of the Ages* series, plus *Bible Readings for the Home,* the big colporteur ones, the **big** ones**.** So, providentially, we have this experience with the *Testimonies,* and the next day we receive our first Spirit of Prophecy books, *The Conflict of the Ages* series.

So, for me, I never had a Bible study on the Spirit of Prophecy. The Lord told me the Spirit of Prophecy was valid through His Providence; and, I had not read any of it at that point.

And within a day or so, I had a dream; and, I do not ever have spiritual dreams. But, my dream was that I was climbing up this mountain, and it was not a mountain that had any vegetation on it. It was almost a solid rock mountain, and there was this path, a narrow path, and it was going up the edge of this mountain, and it was going up and it was getting narrower, and it was nighttime and you could not see the path. The only time you could really see the path is there was a storm going on, and there was lightning, and occasionally when it was lightning (the light would flash) the path would light up and you would have kind of an idea where the path was; because, it was winding, and it was going up this way [gesturing], and you could see down the side of this gigantic cliff.

But in this dream—and this was at the same time period—there is this elderly woman walking in front of me and she has a walking stick in her hand. And every time I get close to the edge where I am about to go over, she turns around and she taps me on the back.

In that time period the Lord was teaching us things providentially. There were other things going on during that time, like when we determined that we needed to return tithe to the Lord. We never knew what tithe was when we came under conviction while we were studying with these people that we needed to return tithe. So, I would calculate since I had been a Christian what I needed to return to the Lord. And I guess I was very pharisaical about it: I would calculate it down to the very penny.

And I do not remember what it was. It was something like $217.47, and my wife and I discussed it and we both agreed. We wrote out a check, even though we—well, we ultimately both agreed. It took some laboring with my better half, but we ultimately agreed. We wrote out that check that evening, even though we were broke. In those days we were poor. We quit the job we had and moved away. We were poor, so to speak; but, we agreed to do it.

The next day we got an Income Tax Refund from the IRS, on their own initiation, from a couple of years before for the identical amount, to the very penny, for what we had written out on tithe.

So, the Lord was leading us providentially.

And in that time period, as Luther—and I trust if Luther was here, he could understand this message; because Luther's presentation of Daniel and Revelation, it was straight. The only thing I wonder about, because I do not remember anymore, is what he taught about the Daily in the Book of Daniel. I just do not—even if he taught it, I do not remember it any longer, and at that time I was not focused on it.

But, he taught me something early on, and I kept it with me. For 19 years we went into—I guess "worldly" is the most accurate word—a worldly church, and it still is. And when we got there, once we joined that church, an Adventist church, the leaders there asked if I wanted to be the Lay Activities Director.

I did not know what *Lay Activities* even meant. What is *Lay Activities?* But, I figured if someone is asking you to do something and you are a Christian, you say yes. So, I took it.

They gave me a box of literally hundreds—not tens but hundreds—of requests from *It is Written, Voice of Prophecy,* all these various ministries, where people had written in asking for Bible studies and that church had never followed up on them. So, I was given hundreds of names in that local area. It was not a big population there.

So, right from the start, I started giving Bible studies, even though I did not know anything. We were doing two and three Bible studies a week for weeks and weeks and weeks. And you would go out to the address where the Bible study was: "Well, those people haven't lived here for ten years," or "Yeah, this is me. That is my handwriting, but I don't ever remember making this request." They were so old.

So, we worked on cleaning up that file and started doing Bible studies on a regular basis.

And one thing I had learned right from the start from Luther that always stuck with me—and here is where I am going to—is he told us about in Daniel that the prophecies of Daniel tell us what is going to take place at the end of the world; but, the stories of Daniel, Shadrach, Meshach, and Abednego, those tell us how we have to live at the end of the world.

So, from that point on, as I was giving Bible studies—and we gave Bible studies to non-Adventists for many years, and then we had studies with our Adventist friends for many years—I always retained, not on purpose but it was just natural because it was the first thing I learned, the concept that the prophecies of Daniel are telling us what happens at the end of the world, but the stories of Daniel and the three worthies are telling us how we are to live at the end of the world.

And most Adventists believe that. In fact, this becomes an argument against the truth. One of the arguments that you hear against the truth is, "Oh, yes, I believe in 1 Corinthians 10:11, 'Now all these things happened unto them for ensamples: . . . ,' but what I believe is they are teaching moral lessons that we need to understand before the end of the world; but, I certainly do not believe that history is going to be repeated in those illustrations. We are supposed to understand the moral lessons, but not expect for that history to be repeated."

So, that concept that Shadrach, Meshach, and Abednego illustrate how we are supposed to live, it is true but it gets perverted; because, the reality of it is, it is that all the ancient prophets spoke more for our times than the days in which they lived. Therefore, those stories are illustrating the end of the world, those stories of Shadrach, Meshach, and Abednego.

And that is what this particular study over the next few days is going to focus on, is that. Sure, the prophecies of Daniel 2, 7, 8, 9, and 11 are illustrating the nuts and bolts about what is going to take place at the end of the world; but, so are the stories of 1, 3, 4, 5, and 6. They are not simply teaching us moral lessons; they are actually illustrating the end of the world.

THE PROPHETIC CHAIN

And we will begin now. I am going to go slowly on this. As I was looking at it this morning, I do not think we will get all the way through these notes. We will take them up tomorrow. But, this is an important enough study in my mind to take some time with.

Ellen White tells us that William Miller—William Miller tells us; he says this, too—recognized the chain of truth, beginning in Genesis, going to the Second Coming of Christ. Both Miller and Sister White will tell us that.

And Sister White tells us that William Miller was given the commencement point for the chain of truth, and William Williams tells us the three commencement points that he was given was 677BC, the commencement of the *seven times;* AD508, the commencement of the 1335 and the 1290; and, 457BC, the commencement of the 2300. Ellen White says he was given the commencement of the chain of truth.

What the Lord has done for Adventism at the end of the world is He has given us the links in the chain of truth.

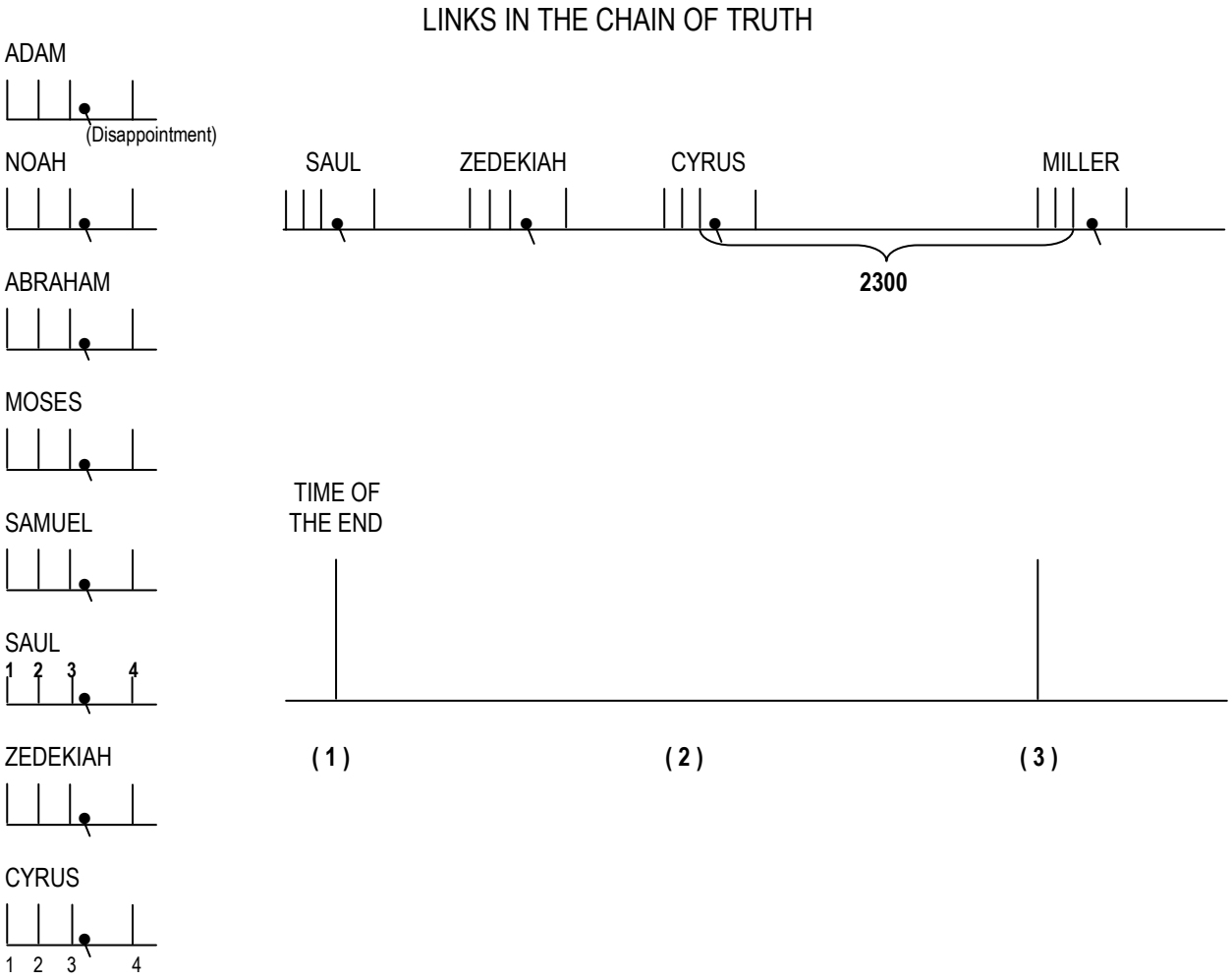


Figure No. 46.

These are the links in the chain of truth [Adam, Noah, Abraham, Moses, Samuel, Saul, Zedekiah, and Cyrus as depicted in Figure No. 46]. Now, this is not all of them.

When we are dealing with line upon line, we are using *The Great Controversy,* page 342, I believe, which says that God's dealings with men are ever the same. So, I am giving certain histories here to make a point; but, the histories between these histories, His dealings with those other histories are always the same.

And generally when we look upon the line upon line, if you have been following this worship presentation, generally when we look upon the line upon line, we are looking at how God deals with God's people in a revival and reformation. But we have seen here recently that He deals the same way even with the foolish virgins in that history. Judas went through the same process. Belshazzar went through the same process. God's dealings with men are ever the same. It is how they respond that makes the difference in the outcome.

So, what I am saying is these histories here, they are all links; and, in a chain, every link is the same. And the structure of the link of Bible prophecy is the 3:1 combination. All right? All these are 3:1 combinations, and the 3:1 combination for us is the Three Angels' Messages that came into history in the Millerite History, and the Fourth Angel's Message of Revelation 18. And that is the 3:1 combination.

And there are many characteristics, as we have already looked at, in this worship, of reform lines. But, at its simplest level, it is a 3:1 combination with a disappointment. A disappointment makes it easy to make a break between the 3 and the 1.

So, I want to show you these links that begin in Eden and go all the way to the end of the world, to show you that they are the same, even though they change as they go through history; and, they are the same, even though they change.

That is an oxymoron, right?

FROM THE AUDIENCE: A dichotomy.

BROTHER PIPPENGER: A dichotomy. Okay.

So, with Adam you have the Father of Mankind. You have Christ, Adam, and Eve, all in the garden; but, then they [Adam and Eve] sin—that is the three: Christ, Adam, and Eve.

And they are all the Father of Mankind, one way or another.

Then Adam and Eve sin and they are driven out of the Garden. There is your disappointment.

And after that you have the fourth, and the fourth is Abel, talking about the Everlasting Gospel.

And in each of these links of the chain that I have up here, you will see a change in dispensation; because, when they leave the Garden here, before that time they were worshipping face to face with God. But, when they are driven out of the Garden, where are they going to worship now?

FROM THE AUDIENCE: At the gates of Eden.

BROTHER PIPPENGER: At the gates of the Garden.

And they do that until this history, the history of Noah. In the history of Noah, you have Shem, Japheth, and Ham.

The disappointment is the destruction of the Earth by the Flood.

And Noah is the fourth.

Now, notice, in this link [of Adam]—these people here [Figure No. 46]—the Father of Mankind; in this link [of Noah], the Father of Mankind. You always see some kind of connection between one line and the other link, but the structure of every link is always the same. It is a 3:1 combination, with a disappointment after the third. There are lots of other characteristics, too.

From Noah, we go to the time of Abraham; and, Abraham was visited by three heavenly visitors, was he not? Two angels and Christ; and, the disappointment was the destruction of Sodom and Gomorrah. Correct?

From Abraham, we go to Moses; and, for Moses we have Moses, Miriam, and Aaron, leadership. The disappointment by the Red Sea, we have looked at in this study. And the fourth is a new leader. The three are all family members, but this new leader is not a family member; it is Joshua.

From Adam, we have the transition from face-to-face worship to worshipping at the gates of the Garden; and, to Moses, it is transitioning to worshipping at altars. When Noah gets off the ark, he initiates altars; and from Moses it is from altars to the earthly sanctuary.

And then from Moses, the earthly sanctuary is moved to Shiloh. We have the story of Moses, Miriam, and Aaron, all family members, with a non-family member being the fourth, Joshua.

In this link of Samuel, we have three family members, Eli, Hophni, and Phinehas; and, the disappointment is the ark being captured by the Philistines; and the non-family member is Samuel. Okay?

So, there is a change of dispensation going on here. The sanctuary has been in Shiloh up to this point, and now it is moving to Jerusalem. The focus of worship is moving from Shiloh to Jerusalem.

And here in the link of Saul, they are not really family members but three leaders.

These all so far as been leaders, leaders, leaders [Adam, Noah, Abraham, Moses, and Samuel].

In the history of Saul, when it moved to Jerusalem, we have the first three kings: Saul, David, and Solomon. The disappointment: the kingdom is divided into North and South after Solomon's death. And the fourth is Solomon's son, Rehoboam.

Here in the link of Samuel, in the story of Eli, Hophni, and Phinehas, the Lord is setting aside Shiloh where the sanctuary has been, and He is choosing Jerusalem.

But in the history of Saul, now He is choosing Judah in relation to the Northern Kingdom. What did Jeroboam do at the disappointment? He went and started false worship at Bethel and Dan. The Lord was choosing Judah as the place for true worship, and this is the motivation for Jeroboam in raising up those golden calves. He did not want the people from Israel [the Northern Kingdom] going down to Jerusalem [the Southern Kingdom of Judah] to worship.

So, there is a choice. There is a change in dispensation going on here in the history of Saul.

And what the link of Saul is, this is the first king, the second king, and the third king [three kings]; and, here [the fourth] is Rehoboam, the first king of Israel [the Southern Kingdom].

But down, here this next link of Zedekiah, you have the last three kings of Judah. You have Jehoiakim, Jehoiachin, and Zedekiah. The disappointment is the destruction of Jerusalem.

Jerusalem has been chosen here [during the history of Saul]. It took three kings, and the third king the temple is built.

Did Solomon build the temple?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Here at the end, Zedekiah, the last king, the last of three kings, all three of these kings were attacked by Nebuchadnezzar. The last of these three

kings, the temple was destroyed. Jesus illustrates the end from the beginning. The disappointment: carried into captivity. The fourth king is Nebuchadnezzar [a Pagan king].

And what I am saying is—and I am leaving off lots of little details—is that at the beginning of Adventism, the Lord gave us the commencement points for the chain of truth which began in Eden and goes to the Second Coming. And here at the end of Adventism, He has given us the links.

And what are the links? Well, the links are the wheels within the wheels in Ezekiel's vision. If you take time to look at it, that is what they are. Sister White says of those wheels in Ezekiel's vision, they are the complex interplay of human events.

And that is what these reform movements are. They are the complex interplay of human events. They are the wheels within the wheels.

Is a link in a chain hooked to another link? Yes. It is a wheel within a wheel.

These links are Ezekiel's wheel within a wheel. These links are the reform lines that we have been dealing with, line upon line.

So, after Zedekiah is blinded, after he watches his children get executed, they are carried into captivity by Nebuchadnezzar, and they stay in captivity until what? Until three [Pagan] kings, but they are Three Decrees now: Cyrus [issues the First Decree], Darius [issues the Second Decree], and Artaxerxes [issues the Third Decree]. And Artaxerxes gives the Fourth Decree, too.

There, do you see the connection? They are still kings, but they are Decrees.

And this is it up here [referring to the reform line showing the links of Saul, Zedekiah, Cyrus, and Miller in Figure No. 46]. This is the first three kings: Saul; David; and, Solomon, he builds the temple. Kingdom divided [disappointment]; and Rehoboam [the fourth].

[The next link, of Zedekiah]: Jehoiakim, Jehoiachin, and Zedekiah [last three kings of Judah]. Jerusalem destroyed, temple destroyed [disappointment]; and [the fourth], Nebuchadnezzar [a Pagan king]. There is 70 years of captivity in this history.

And then we come to three more kings [in the link of Cyrus]: Cyrus, Darius, and Artaxerxes, with Three Decrees; and, the Three Decrees begin the 2300-year prophecy; and, the 2300-year prophecy ends upon the Third Message.

These Decrees now—is the Decree a Message? See, there is a connection. There is always an inference that allows you to see the connection.

The disappointment we have already studied in this worship series. Ezra is disappointed on how few come out of Babylon.

The disappointment after the Third Angel's Message arrives in 1844 is the Great Disappointment; and, we are now living in the time of the Fourth Angel's Message.

So, once you have these links, once you have identified them, your work as a student of prophecy, according to Isaiah 28, is to bring them together, line upon line.

Because, what is that word *line?* What is it? It is a cord—actually, it says "cord upon cord." And if you have one piece of string, it is pretty easy to break; but, you mix it with a second piece of string, and a third piece of string, and pretty soon it is a rope. It does not break. Okay? You are to bring them line upon line; because, upon the testimony of two a thing is established. You are going to strengthen your understanding of the illustration of the end of the world.

And once you do that, you realize that all these links are prefiguring each other. They are prefiguring each other.

So, here in the time of Cyrus, we have the First Decree, the Second Decree, and the Third Decree; but, all the prophets are speaking about the end of the world, more than the days in which they live. All the prophetic testimony is about the end of the world.

So, what are these three Decrees prefiguring? What are they typifying? The Three Angels' Messages.

Every time [indicating the links of Adam through Cyrus in Figure No. 46], they appear; this is a type of the Three Angels' Messages.

And one of the places that this study really produces light, the kind of light that you need to put sunglasses on if you are going to look it (it is that bright), is when you line them up like this and you tell yourself, "Okay. I'm going to look at the history of all of the fourth waymarks. I am going to just look at them and combine them." Because, if I do, it is going to be telling me the characteristics of the time period of the Latter Rain in a special way, because the Fourth Angel's Message is the Latter Rain Message.

So, when you get to this level of understanding, you can begin to generate truth in a very profound way.

But, what I want you to see here this morning, if you will, is that all these "3" combinations, all the 3's [the first three waymarks before the disappointment] in these links, in these Ezekiel's wheels, are prefiguring the Three Angels' Message, every one of them.

It is okay to call Cyrus the First Angel's Message, because that is what he is prefiguring. It is okay to call king Saul the First Angel's Message, because that is what he is prefiguring.

Some of them might be a little more difficult. I mean, where do you put Shem, Ham, and Japheth [in the link of Noah], in what order do you put them? Some of them may be a little more difficult to say, "This is the First Angel's Message." But, in any case, it can be done correctly with confidence.

So, I want to go to a different level with you.

Go to your notes. Maybe we have prepared the way so you can see this.

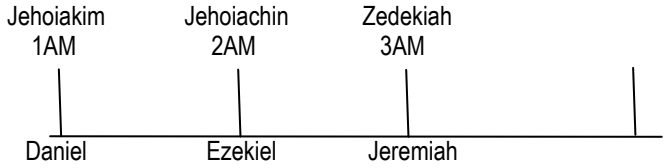


Figure No. 47.

This is the First Angel's Message, and this is the Second Angel's Message, and this is the Third Angel's Message, as typified in the links in the chain.

Are you with me?

You will have to test this out, but I guarantee it is valid.

If these last three kings [in the link of Zedekiah], the first waymark is Jehoiakim, the second waymark is Jehoiachin, and the third waymark is Zedekiah. These are the three kings that all suffer the wrath of Nebuchadnezzar that leads to the destruction of Jerusalem, in that order.

And in the Bible, there is only one prophet that is specifically associated with the first king, Jehoiakim. There is only one prophet that is specifically associated with the second king, Jehoiachin. And, there is one prophet that is associated with the third king, Zedekiah.

Now, there may have been prophets living in their time period, but what I am saying is that is marked in God's Word; and, what I am saying is this: The one prophet that is associated with Jehoiakim is Daniel; the one prophet that is associated with Jehoiachin is Ezekiel; the one prophet that is associated with Zedekiah is Jeremiah.

So, what I am saying is, Daniel represents the First Angel's Message; Ezekiel, the Second Angel's Message; and, Jeremiah, the Third Angel's Message.

JEHOIAKIM—DANIEL (ONE VERSE)

Now, notice this in your notes, Daniel 1:1.

> "[1]In the third year of the reign of **Jehoiakim** king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it." Daniel 1:1 (KJV).

Associating Daniel with Jehoiakim takes one verse, because Jehoiakim is the First Angel's Message, and Daniel is the First Angel's Message.

JEHOIACHIN—EZEKIEL (TWO VERSES)

Associating Ezekiel with the Second Angel's Message, with Jehoiachin, it takes two verses, Ezekiel 1:1-2.

> "[1]Now it came to pass in the thirtieth year, in the fourth *month,* in the fifth *day* of the month, as I *was* among the captives by the river Chebar, *that* **the heavens were opened, and I saw visions of God.** [2]In the fifth *day* of the month, which *was* the fifth year of king **Jehoiachin**'s captivity." Ezekiel 1:1-2 (KJV).

That is Ezekiel.

ZEDEKIAH—JEREMIAH (THREE VERSES) (JEHOAHAZ AND JEHOIACHIN NOT MENTIONED.)

Then in Jeremiah, the first three verses say this:

> "[1]The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin: [2]To whom the word of the Lord came in the days of **Josiah** the son of Amon king of Judah, in the thirteenth year of his reign. [3]It came also in the days of **Jehoiakim** the son of Josiah king of Judah, unto the end of the eleventh year of **Zedekiah** the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month." Jeremiah 1:1–3 (KJV).

Jeremiah is the only one associated with Zedekiah, specifically. It takes three verses to do it, because Jeremiah represents the Third Angel's Message.

But, Jeremiah, he also references other kings; and, if you are a student of prophecy, you know that Sister White repeatedly says in a variety of ways, when it comes to the Third Angel's Message, all the messages are to be combined. So, one of the characteristics of the Third Angel's Message is a combination of the messages. So, Jeremiah is marked in more than one king, unlike Daniel and Ezekiel.

Am I losing you? Probably?

Okay. This is probably a new thought for some; so, it may be a little bit difficult to follow. But, I am saying Daniel's book, the Book of Daniel, is primarily a revelation of the First Angel's Message, "Fear God. and give glory to him; for the hour of His judgment is come: . . ."

And one of the things that happens in the Second Angel's Message, if you have been studying with us in worship: Does the temple get built in the First Decree or does the temple get built in the Second Decree? It gets built in the history of the Second Decree. The temple is built before the Third Decree.

One of the characteristics of the Second Degree, the second waymark, is the destruction of the temple. Are there any passages in Ezekiel where he talks about the temple?

And one of the characteristics of the second waymark is the manifestation of the power of God. Is that not where it takes place?

Have you ever read Ezekiel's visions of the Most Holy Place? They are so profound about the manifestation of the power of God that is one of the hardest passages in Scripture to wrap your mind around.

So, Ezekiel, his book is about the very characteristics of the second waymark.

Daniel's is about the characteristics of the first waymark.

And Jeremiah, Jeremiah is about Jerusalem being destroyed; and, Jerusalem being destroyed is a symbol of The Sunday Law. It is a symbol of Judgment; and the third waymark is about judgment.

JEHOIAKIM—DANIEL: THE EVERLASTING GOSPEL

DANIEL: *Strong's Concordance,* H1840—Judge or judgment of God

So, I am saying that Daniel is specifically associated with Jehoiakim. And you can see the definition of the word *Daniel.* This is my expression of the definitions that you can find for it. *Daniel* means *judge*. *Dan* means *judge*; *El* is God. It is *the Judgment of God*. Okay? Daniel's name means *the Judgment of God*.

Are you with me?

And what did the First Angel's Message do? It announced the judgment was opening, "Fear God, and give glory to him; for the hour of his judgment is come: . . ." That is the First Angel's Message. That is Daniel.

JEHOIACHIN—EZEKIEL: MANIFESTATION OF GOD'S GLORY

EZEKIEl: *Strong's Concordance,* H3168—God will strengthen.

Ezekiel means *God will strengthen*.

It is here [at the second waymark of Figure No. 47] that you get strengthened; because, this three-step process is to convict of sin and of righteousness. This is the manifestation of righteousness. God's people are going to manifest righteousness in the time period of the second waymark through the outpouring of the Holy Spirit.

And what does the Holy Spirit do for you? It strengthens you to stand.

ZEDEKIAH—JEREMIAH: JUDGMENT

Jeremiah: H3414—God will rise or raise.

Jeremiah means *God will raise* or *God will rise*.

And what happens at this third waymark? Well, the Lord is going to lift up an ensign. The third waymark in the time of Christ, Christ is lifted up between Heaven and Earth on a cross.

Jeremiah is identifying the characteristics in his name in the third waymark, just as Ezekiel is identifying the characteristics of the second waymark, just as Daniel is identifying the characteristics of the first waymark.

TESTIMONY OF TWO

Now, the other night we had evening worship here, and I was looking for something; and, this is what I brought up in church.

And you said, "Are you going to tell us about it?"

And he [pointing to a member in the audience] asked me a question.

You can see in your notes, "Testimony of Two." The very last of Daniel, chapter 1, says,

> "[1]In the third year of the reign of **Jehoiakim** king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. . . . [21]And Daniel continued *even* unto the first year of king **Cyrus**." Daniel 1:1, 21 (KJV).

And Austin says, "That is kind of an odd verse. What does that mean?"

And I said, "Well, it means that Daniel was there at the first waymark in his history, and he lived until the first waymark of the history of Cyrus."

Daniel is associated with [the prophetic links of] Cyrus and Zedekiah. That is the testimony of two. He is associated with two first waymarks, Jehoiakim and Cyrus. Do you think that is an accident?

So, what I am saying is, I am trying to prepare the structure where we can see the Book of Daniel is about the First Angel's Message.

THE FIRST ANGEL'S MESSAGE

Here is the First Angel's Message in your notes, Revelation 14:6-7. And, we are at a point where most of us in this room may understand what I am going to say here about these verses; but, some that are watching on LiveStream or on a DVD may not. But, it does not matter if you understand it or not, what we are going to say is correct. Okay?

Let us read the First Angel's Message.

> "[6]And I saw another angel fly in the midst of heaven, having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, [7]Saying with a loud voice, **Fear** God, and give **glory** to him; for the hour of his **judgment** is come: and **worship him** that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6–7 (KJV).

Now, that is the First Angel's Message; but, that was fulfilled in Millerite History. And in the First Angel's Message, you have all the messages. You do, whether you understand it or not.

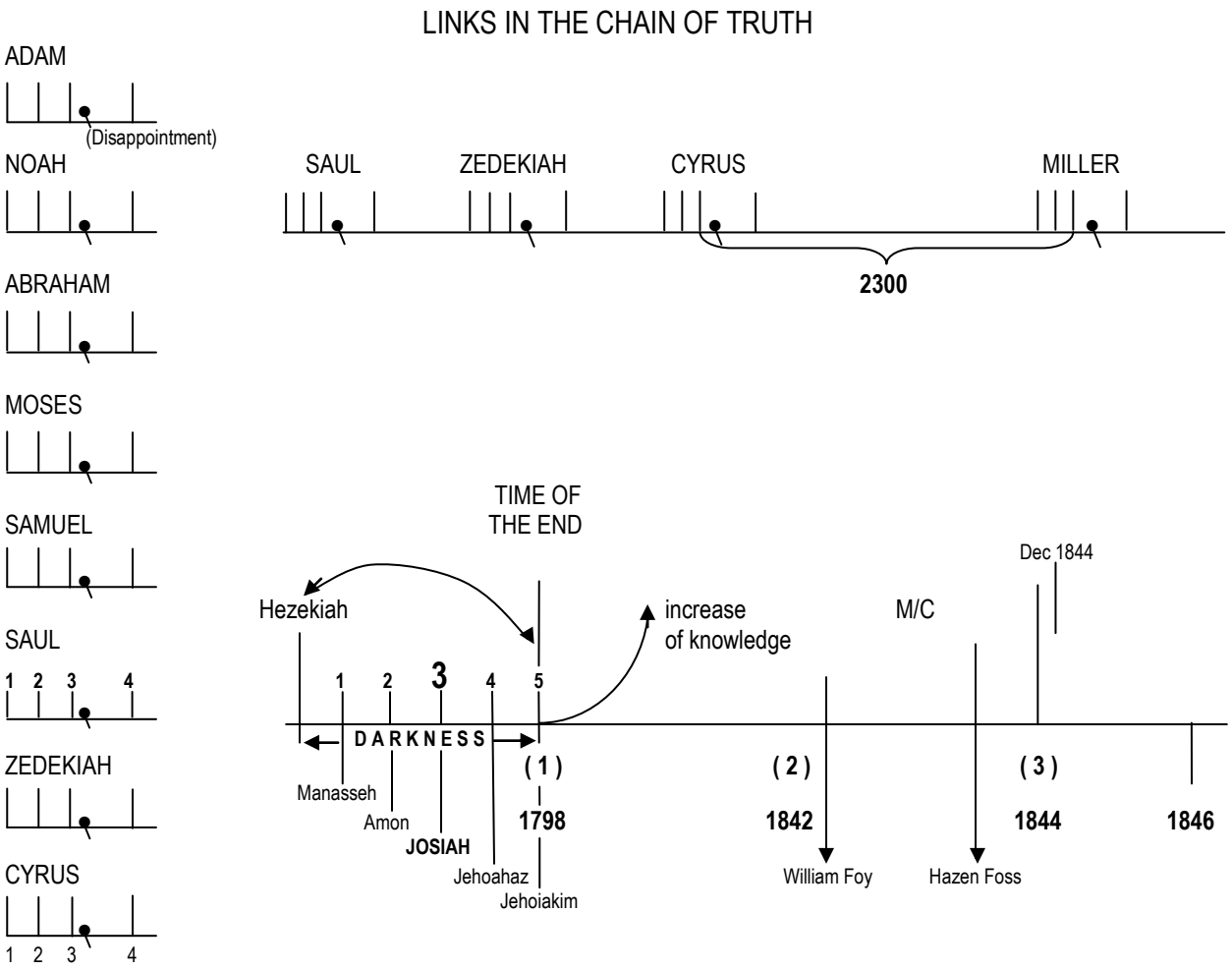


Figure No. 48.

"Fear God," that is the message that came in 1798.

"Give him Glory," that is the Second Angel's Message, where righteousness is manifested.

"For the hour of His judgment is come," that was 1844.

"And worship Him, worship the Creator God"; when was it that James and Ellen White accepted the Sabbath?

FROM THE AUDIENCE: 1846.

BROTHER PIPPENGER: 1846.

The First Angel's Message is the history of the Millerites. Okay? So, when you see the First Angel's Message in the Book of Daniel, you should expect to see a similar representation of all three messages in the First Angel's Message; and, you do.

And Sister White is clear. We have studied this already in this worship. She says the Protestant churches in this time period [of the second waymark, Figure No. 48], 1842 to 1844, they suffered a moral fall, but the fall of Babylon was not complete. It was the progressive fall. She said the perfect fulfillment of Revelation 14:8, which is the Second Angel's Message is yet future. This here [the second waymark] was prefiguring the Second Angel's Message at the end of the world.

And we have read a quote a couple of times in here where you cannot have a third message without a first and a second; therefore, if this imperfect fulfillment of the Second Angel's Message took place in 1842, then the First Angel's Message of 1798 was imperfect and the Third Message of 1844 was imperfect, and they are imperfect in the sense that they were typifying the perfect repetition of the Three Angels' Messages at the end of the world.

THE EVERLASTING GOSPEL

TWO CLASSES

So, the First Angel's Message is the Everlasting Gospel. We have studied this in this worship. The Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a testing prophetic message.

In your notes, *Selected Messages,* book 2, page 106, says,

> "The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'" *Selected Messages*, book 2, 106.

We are going to look at Daniel, chapter 1, and we are going to say that Daniel, chapter 1, is the First Angel's Message. Then we are going to look at Daniel, chapter 2, and show you that Daniel, chapter 2, is the Second Angel's Message; Daniel, chapter 3, is the Third Angel's Message; Daniel, chapter 4, is William Miller's dream; Daniel, chapter 5, is their rejection of the foundational truths by the leadership of Adventism and most of its members; and, in Daniel, chapter 6, is The Sunday Law crisis.

A PROPHETIC TESTING MESSAGE (TWO TESTS)

We are beginning with Daniel, chapter 1.

The first characteristics of the First Angel's Message are that it is the Everlasting Gospel that produces two classes of worshippers.

Prophets and Kings, page 428, says,

> "When, early in the reign of Jehoiakim, Nebuchadnezzar for **the first time** besieged and captured Jerusalem, and carried away Daniel and his companions, with others specially chosen for service in the court of Babylon, **the faith of the Hebrew captives was tried to the utmost**."—

What does *tried* mean?

FROM THE AUDIENCE: Tested.

BROTHER PIPPENGER: They are going to Babylon to be tested.

> —"But those who had learned to place their trust in the promises of God found these all-sufficient in every experience through which they were called to pass during their sojourn in a strange land. The Scriptures proved to them a guide and a stay." *Prophets and Kings*, 428.

Now, I hope I am not giving you too much information; but, you know, sometimes it is just good to die. You know, Hezekiah, he should have just died—maybe! I do not know, you know. Maybe! The Lord might have allowed them to live. I do not want to argue with the Lord.

Why do I say that? One of the reasons I say that is: How long did Hezekiah get to live? Fifteen years.

And 12 years later, who was born? Manasseh. If Hezekiah had died 15 years before, Manasseh would have never been born.

Okay. The Lord would have to fulfill prophecy some other way. I understand that. But, what I want you to see, in the time of Hezekiah there is a prophecy—and we have already studied it here that the Time of the End is a fulfillment of a prophecy. We are dealing with Daniel, chapter 1, here. There is a prophecy that is going to be fulfilled that marks the Time of the End, whenever there is a Time of the End in every reform line—and in the time of Hezekiah there is a prophecy set forth that is going to get fulfilled right here at the beginning of Daniel, chapter 1.

DARKNESS

But, what precedes the Time of the End? Darkness.

So, what I am saying is, back here in the time of Hezekiah, there is a prophecy that will be fulfilled here [at the Time of the End]. And in between here we should see darkness, and we do. The darkness begins with Manasseh, from Manasseh to Jehoiakim.

Manasseh was a wicked king, and he had Amon, his son, who became a wicked king.

And then you had Josiah, who was a righteous king.

Does that break the mold? I am trying to say that from Hezekiah to the Time of the End we have five kings: one, two, three, four, and then the fifth here, Jehoiakim; and, that these five kings represent Darkness.

But this king here [No. 3 king of the 5], Josiah, he is not Darkness. So, is the mold broke?

Let us read on.

After Josiah, you have Jehoahaz (wicked; taken captive to Egypt), and then Jehoiakim (wicked).

> **JOSIAH:** ***Strong's Concordance,*** **H2977—**From the same root as H803 and H3050. **H803—**to *found*; *foundation:*—foundation. **H3050—***Jah*, the sacred name.

Okay. Now, Josiah, the righteous king, what does his name mean?

Put this in our memory bank: *The foundation of God*.

Oh, that is a pretty good name, especially when we are dealing about raising up the foundations of many generations.

Jah is *God*. *Josi* is *foundation*. He is talking about the foundations of God. He is symbolizing that, his name.

LUTHER

Now, notice, we have already read this quote earlier in our studies from *Signs of the Times,* July 19, 1884. This is talking about Martin Luther, Martin Luther's work.

When does Martin Luther's work take place? In the Dark Ages. There is a light in the Dark Ages, and it is Martin Luther.

But, what was Martin Luther's work?

Here it says, and we have read this in the past:

> "It was his [Luther's] work to build in the temple of the Lord. There were living stones buried from sight amid the papal rubbish of false doctrines, forms, and ceremonies, and he must search them out, and **lay them on**"—*WHAT?—"***the true foundation**. The followers of Christ were not then united as a peculiar and holy people separate from the world. They were **mingled** with the sons of Belial, and must be separated by the power of divine truth." *Signs of the Times*, July 19, 1883**.**

So, we have a foundation here, a foundational work with Josiah that is paralleling the foundational work of Martin Luther, in the Dark Ages that preceded 1798.

Do you follow the logic?

From Hezekiah, who gives a prophecy that we are going to look at, until Jehoiakim, there is darkness, but there is a light in there, in Josiah; and, Josiah's work has to do with the foundation.

And from AD538, when the Papacy is placed upon the throne of the Earth, would Manasseh be someone you could use as a symbol of the Papacy? I think so. From AD538 to 1798 in the Dark Ages, you do have a bright spot with the Protestant Reformation, represented by Luther, parallel darknesses if you are willing to see it.

A PROPHECY

Notice 2 Kings 20:17-19. Here is the prophecy from back here.

> "[17]Behold, **the days come**,"—

Isaiah is speaking to Hezekiah here that has just let the Babylonians see all of his riches.

> —"[17]Behold, **the days come**, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. [18]And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and **they shall be eunuchs in the palace of the king of Babylon.**
>
> "[19]Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, *Is it* not *good*, if peace and truth be in my days?" 2 Kings 20:17–19 (KJV).

This is a prophecy given to Hezekiah that Daniel is going to be carried into captivity by Jehoiakim. This is the prophecy that is fulfilled that marks the Time of the End, in Daniel, chapter 1.

Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: It is scary that you see it. It is scary that we can see this; because, 99.9 percent of the people in Adventism would have gotten up and walked out already. But, we are seeing it.

This last phrase, I should not say anything. Sometimes you see something and it is better that you go see if Sister White comments on it before you put your human thoughts on it. But, I think Hezekiah was really out in left field for this last statement. I do not know what Sister White says about it, but he has just been told, "Due to your foolishness, the wealth of Jerusalem is going to be carried to Babylon, and your children are going to be made eunuch slaves in Babylon," and he says, "Good *is* the word of the Lord which thou hast spoken. . . . *Is it* not *good,* if peace and truth be in my days?"

All he is worried about is in his days. Okay. That seems a little bit—

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Yeah. He should have been saying, "Oh, what can I do to reverse this curse that I have brought upon my people? Why don't you lay me to rest and then Manasseh will not be born?" But, he did not do that.

THE TIME OF THE END

Okay. "The Time of the End," Daniel 1, verses 1 and 2:

> "[1]In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. [2]And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." Daniel 1:1–2 (KJV).

AN INCREASE OF KNOWLEDGE

Now, the purpose of Daniel and the eunuchs was to bring light to Babylon.

Seventh-day Adventist Bible Commentary, volume 4, page 1169:

> "Through the Hebrew captives the Lord was made known to the heathen in Babylon. This idolatrous nation was given **a knowledge**"—

What was it given?

FROM THE AUDIENCE: A knowledge.

BROTHER PIPPENGER: See, right here, you expect to see an increase of knowledge [see first waymark, Figure No. 48].

> —"was given **a knowledge of the kingdom the Lord was to establish**, and through His power maintain against all the power and craft of Satan."—

And when it says, through God's power they were to maintain themselves against all the power and craft of Satan, what does that mean? That means that the Mystery of Iniquity doth already work. When they go into Babylon, it is already there waiting for them; the power and the craft of Satan is already there, because the Mystery of Iniquity precedes the Time of the End.

—"Daniel and his fellow-companions, Ezra and Nehemiah, and many others were witnesses for God in their captivity. **The Lord scattered them among the kingdoms of the earth** that their light might shine brightly amid the black darkness of heathenism and idolatry."—*IT WAS DARKNESS*—"**To Daniel God revealed the light of His purposes**,"—

Now, notice this statement.

—"**To Daniel God revealed the light of His purposes, which had been hidden for many generations**."**—**

Daniel especially; it is opened up to Daniel, especially, prophetic truths that have been dark to God's people. Okay?

—"He chose that Daniel should see in vision the light of His truth, and reflect this light on the proud kingdom of Babylon. On the despot king was permitted to flash light from the throne of God. Nebuchadnezzar was shown that the God of heaven was ruler over all the monarchs and kings of earth. His name was to go forth as the God over all gods. God desired Nebuchadnezzar to understand that the rulers of earthly kingdoms had a ruler in the heavens. God's faithfulness in rescuing the three captives from the flames and vindicating their course of action showed His wonderful power.

"**Great light shone forth from Daniel and his companions**. Glorious things were spoken of Zion, the city of the Lord. **Thus the Lord designs that spiritual light shall shine from His faithful watchmen in these last days**."—

Now Sister White is making a comparison to the work of Daniel with you and me here at the last days.

—"If the saints in the Old Testament bore such a decided testimony of loyalty, how should God's people today, having the accumulated light of centuries, shine forth, when the prophecies of the Old Testament shed their veiled glory into the future!" *Seventh-day Adventist Bible Commentary*, volume 4, 1169.

What is the accumulated light that we have that Daniel did not have?

This light right here [referencing the links in the chain of truth displayed in Figures Nos. 46 and 48], **this light right here**.

Now, notice this next quote; because, what I am saying is this history of Daniel, chapter 1, is the history of the First Angel's Message.

And what is the history of the First Angel's Message? It is the history of the Millerites, is it not?

Then note what she says about William Miller.

"God sent His angel"—

And by definition in the Bible and the Spirit of Prophecy, His angel is Gabriel.

—"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and"—*WHAT?*—"**open to his understanding prophecies which had ever been dark to God's people**."—

Well, that is exactly what happened for Daniel.

So, Daniel here, who is he prefiguring?

FROM THE AUDIENCE: William Miller?

BROTHER PIPPENGER: William Miller; same history.

—"The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe." *Early Writings*, 229.

What did she immediately associate with William Miller? Proof-texting, line upon line.

The Great Controversy, page 368:

"To William Miller and his colaborers"—

In that previous quote about Daniel, it says Daniel and his companions shed light.

—"it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. **The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return.** Far and wide spread the message of the everlasting gospel: 'Fear God, and give glory to Him; for the hour of His judgment is come.'" *The Great Controversy*, 368.

So, I am hoping that you are seeing the same characteristics in Daniel, chapter 1, as in the Millerite History.

THE MYSTERY OF INIQUITY

Daniel: Judge of God—Judgment of God

Daniel means Judge of God, or the Judgment of God; and, the First Angel's Message is "for the hour of His judgment is come."

"To William Miller and his colaborers it was given to . . . the everlasting gospel: 'Fear God, and give glory to Him; for **the hour of His judgment is come**.'" *The Great Controversy*, 368.

Hananiah: God has favored.
Mishael: Who is like unto God?
Azariah: God Protects.

And you can go into the various dictionaries and you can get slight variations on this. I am not arguing that this is the absolute, perfect definition of all these.

But, their names get changed, do they not?

FROM THE AUDIENCE: (Affirmations.)

Belteshazzar: Beltis protects the king.

Belteshazzar, that is Daniel: *Beltis*, protects the king; some pagan god protects the king.

Shadrach: Aku's command.

Shadrach, Aku's command; Aku is a pagan god.

Meshach: A Chaldean god.
Abednego: Servant of Nebo.

When their names get changed, what is that telling us? The Mystery of Iniquity is working to destroy them, by combining light and darkness. In this history in Daniel, they are being confronted with kind of like brain-washing. Right?

And at the prophetic level, it is trying to change their character from worshippers of God to worshippers of Satan. So, they are in a testing time. They are in a struggle in Daniel, chapter 1. It is a testing time.

FEAR GOD—NOT MAN (HE WOULD NOT DEFILE HIMSELF)

Daniel 1:3-10.

"Fear God" is the First Message.

Remember, the First Angel's Message has all three messages: "Fear God," the First Angel's Message; "Give Him Glory," the Second Angel's Message; "The Hour of His Judgment is Come," Third Angel's Message; and, that is all the First Angel's Message. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, in Daniel 1, verses 3 through 10, I am suggesting that we are going to see the fear of God, the First Message.

Beginning in verse 3:

"[3]And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes; [4]Children in whom *was* no blemish, but well favoured, and skilful in all

wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. [5]And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. [6]Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: [7]Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

"[8]But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat,"—

Why? Why did he do that? Because, he feared God more than he did the king of Babylon.

—"nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. [9]Now God had brought Daniel into favour and tender love with the prince of the eunuchs. [10]And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king." Daniel 1:3-10 (KJV).

THE FIRST TEST: APPETITE

Okay. The first test in the time of Christ was Appetite. You have it in your notes there, Matthew 4:3-4: ". . . Man shall not live by bread alone, ..."

[3]And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. [4]But he answered and said, It is written, MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD." Matthew 4:3–4 KJV).

The test here for Daniel is appetite, and it is here where he identifies his fear of the Lord. It is more important to be in agreement with the Lord than to accept the food of Babylon. It is about food.

Okay. But, what does this do? This first test creates a problem with the enemies of hat time period. Okay? Although Ashpenaz is a friend of his, he is afraid if he does something that the king finds out about that he is not supposed to do, his head is going to come off.

So, this first test leads to the second test, and what is the second test?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: What did you say?

FROM THE AUDIENCE: He looked upon their countenance.

BROTHER PIPPENGER: Investigate their countenance? The second test is always a visual test. At the end of the test, you are going to look and see what their countenances are like.

What closes the door on the Millerite History? A visual test [pointing to the 1843 Chart].

What preceded the closing of the door on the ark? A visual test.

So, we have got Daniel fearing God, and then the test leads into a testing process, and at the conclusion of that test there is going to be a visual examination.

GIVE HIM GLORY (LET OUR COUNTENANCES BE LOOKED UPON)

Daniel 1:11-15

> "[1] Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, [12]Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. [13]Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. [14]So he consented to them in this matter, and proved them ten days. [15]And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Daniel 1:11-15 (KJV).

At the end of the tests, does Shadrach's, Meshach's, and Abednego's countenances give God glory?

FROM THE AUDIENCE: (Affirmations).

BROTHER PIPPENGER: Yes.

1 Corinthians 6:19-20:

> "[19]What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? [20]For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19–20 (KJV).

That is the second test here, in comparing their what? Their diet with the other diet.

What are we seeing here? Two classes being produced by this prophetic testing message.

THE SECOND TEST: PRESUMPTION

The second test for Christ was presumption. Matthew 4:5-7:

> [5]Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, [6]And saith unto him, If thou be the Son of God, cast thyself down: for it is written, HE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE: AND *IN THEIR* HANDS THEY SHALL BEAR THEE UP, LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE. [7]Jesus said unto him, It is written again, THOU SHALT NOT TEMPT THE LORD THY GOD."
> Matthew 4: 5-7 (KJV).

Presumption.

So, here you are, **here you are—**we are going to use Mexico again. Mexico invades the United States. They surround this house. They take all the adults in this house, in front of Autumn, the youngest one here. They execute all of us, and they haul her off to Mexico City.

And when she gets to Mexico City, she determines that she is going to be faithful to God; but, you know, even though she never has liked carnitas—you know, pork tacos—that is all they

are serving them, and she has the option of saying, "You know, my family just got killed. They drug me all the way down here to Mexico City. And I have to eat. I need food. The Lord wouldn't mind if I go ahead and eat this food. After all, lots of people eat Mexican carnitas."

Is that what Daniel did?

FROM THE AUDIENCE: (Negative affirmations.)

BROTHER PIPPENGER: If he would have done that, what would it have been?

FROM THE AUDIENCE: Presumption.

BROTHER PIPPENGER: Presumption. It would have been putting his Word over God's Word. The second test there for Daniel was about presumption, and he stood on God's Word, just as Christ did in His second test.

Right? Do you see it?

The Sanctified Life, pages 22-23:

> "At **the end of the ten days** the result was found to be quite the opposite of Melzar's expectations. Not only in personal appearance,"—*A VISUAL TEST*—"but in physical activity and mental vigor, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite."—*TWO CLASSES*—"As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom. . . .
>
> "The life of Daniel is **an inspired illustration of what constitutes a sanctified character**. . . .
>
> "God has said, 'Them that honour me I will honour' (1 Samuel 2:30)."—

So, he has passed this second now, and now the Lord is going to honor him.

> —"While Daniel clung to his God with unwavering trust, **the Spirit of prophetic power came upon him**."—

In the Millerite History, where is the Spirit of Prophecy come in?

Now, Sister White receives her first vision in December of 1844; but, where does the Spirit of Prophecy enter?

FROM THE AUDIENCE: Before.

BROTHER PIPPENGER: Beforehand, back here with William Foy and Hazen Foss, before the third test; and, that is what is being marked here. Due to Daniel's faithfulness, the Spirit of Prophecy is established.

> —"While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages and **to present to coming generations**, through **figures** and **similitudes**, **the wonderful things that would come to pass in the last days**." *The Sanctified Life*, 22–23.

OPENING OF THE SCRIPTURES

Daniel 1:16-17 says,

> "[16]Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse."—A VEGETARIAN DIET—"[17]As for these four children, God gave them **knowledge** and skill in all **learning** and **wisdom**: and **Daniel had understanding in all visions and dreams**." Daniel 1:16-17 (KJV).

What does He do right in here to them? He opened their understanding to the Scriptures.

Right here at the Midnight Cry (M/C) was the opening of the Scriptures evident in the Millerite History? That was the Midnight Cry.

Was that paralleled by the opening of the Scriptures to the Disciples, leading to Pentecost? Yes, the Road to Emmaus.

And here He is opening the Scriptures to Daniel, Shadrach, Meshach, and Abednego.

THE HOUR OF HIS JUDGMENT IS COME (THE END OF THE DAYS)

Daniel 1:18-20.

What is going to happen at verse 18? He is going to go in before Nebuchadnezzar.

And what is Nebuchadnezzar going to do? He is going to judge him: third waymark, judgment.

> "[18]Now at **the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. [19]And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. [20]And in all matters of wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm." Daniel 1:18–20 (KJV).

What did Nebuchadnezzar find? They were ten times better.

And what is the number 10? It is a test. They were tested ten days.

The Smyrna church was tested for ten days.

Are The Ten Commandments a test?

The number 10 is a test. It can be other things, but the number 10 is a test.

Here [at the first waymark identified as 1798 in Millerite History] Daniel feared God. He was purified.

Here [at the second waymark identified as 1892 in Millerite History] in this test Daniel was made white.

And here [at the third waymark identified as 1844 in Millerite History] Daniel was tried.

"Fear God, . . . give glory to him; . . . the hour of his judgment is come: . . . ," Nebuchadnezzar is judging him.

Now, we are going to stop here, but I want to put this in the record, Daniel 1:18, "Now at **the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar."

As we are looking at this history as topology, right here [at the third waymark] Daniel is **at the end of the days**; because, in the Millerite History you can show that Daniel is at the end of the days in 1798, in 1844, even 1840 because the Book of Daniel was the book that was in the Angel's hand when He came down out of Heaven. And Daniel stands in his lot at the end of the days; and, Sister White tells us "to stand in your lot" means to fulfill your purpose. The Book of

Daniel fulfilled its purpose **at the end of the days**, at the end of the 391 years and 15 days [1842], at the end of the 2520 days [1844], at the end of the 1260 days [1798].

And here in this Millerite History, **at the end of the days**, how long were the days? How long was Daniel being tested for? Three years.

Now, **at the end of the days**, he is brought in to judgment, the third test; and, we will take this aspect up tomorrow.

What we are saying is, is that Daniel, chapter 1, is typifying the history of the Millerites, to the very letter; and, there is more to say about it before we move into Daniel, chapter 2, which is the Second Angel's Message.

And the Second Angel's Message for us is the image of the beast test. We looked at that yesterday.

Is there an image test in Daniel, chapter 2? Right here [pointing to the feet of the prophetic statue of Nebuchadnezzar's dream depicted on the 1843 Chart] there is an image test.

THE THIRD TEST: WORSHIP

And what is the third chapter of Daniel? According to Sister White, repeatedly, it is The Sunday Law, where judgment takes place.

> "[8]Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; [9]And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. [10]Then saith Jesus unto him, Get thee hence, Satan: for it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE." Matthew 4:8–10 (KJV).

Shall we pray?

Benediction: Heavenly Father, we wish to be Daniels. We wish to be those that determine that we would rather die than to defile ourselves. We need that conviction in our hearts, and our hearts are deceitful. We need you to change our hearts. We ask that you would do whatever it takes to make that a reality in each of our lives. We know that we are repeating the Millerite History, and the Millerite History was repeating Daniel's history, and we want to be in the class represented by these faithful men. We thank you for this worship this morning. We ask your blessing upon the day of service that we will perform. We ask a blessing upon the LiveStreaming and the DVD production. In Jesus's name, amen.

Habakkuk's Two Tables #28

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together for another day that we can study your Word. We ask a blessing upon our study, a blessing upon the day that is before us. We ask a blessing upon the recording of the DVDs and the LiveStreaming. And as we take up your study, we ask that you grant us the presence of your Holy Spirit and that you forgive our sins and grant us the presence of your Holy Spirit, that you would pour your Latter Rain out upon us, make our vessels prepared to receive the light that you wish to impart. We pray that you would guide the words that I convey, that they might be words that glorify and honor you and edify your people. We ask for traveling mercies for those of us that are on the road today. In Jesus's name, amen.

THE EVERLASTING GOSPEL (CONTINUED)

BROTHER PIPPENGER: We are dealing with Daniel, chapter 1, and identifying that it is a history that parallels the history of the Millerites and is, therefore, illustrating our history at the end of the world, the history of the end of Adventism which has been illustrated by the history of the beginning of Adventism.

In your notes, we want to continue one more line of thought to this, Daniel 1, verse 5. It says,

> "[5]And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king." Daniel 1:5 (KJV).

Figure No. 49A.

We are saying that the history of Daniel 1 here [Figure No. 49A] is a parallel to the First Angel's Message of Revelation 14:6-7, and that the First Angel's Message is identified as the Everlasting Gospel, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers by the introduction of a prophetic testing message that comes in three steps in the First Angel's Message, those steps are, "Fear God," Give Him Glory," and "For the Hour of His Judgment Is Come."

So, we went over that yesterday, but we want to add another line of evidence in this "three years." What I am going to suggest is that this time period at the beginning of Daniel, when Nebuchadnezzar appoints them provisions for three years of study, that the three years of study is this history and that, symbolically, these three years represent these three points, these three waymarks. And we want to show that.

Of course, we know from Ezekiel 4:6,

> "[6]And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each **day for a year**." Ezekiel 4:6 (KJV).

So, Nebuchadnezzar appoints them three years, and at the prophetic level—and that is how we are looking at this: three years can be three days—these three days, I just have a few places in Scriptures where I am going to show that these three days represent the history of the Millerites from 1798 to 1844; they represent the Three Angels' Messages. And they are not vaguely addressed in the Scriptures. They are specifically addressed in the Scriptures.

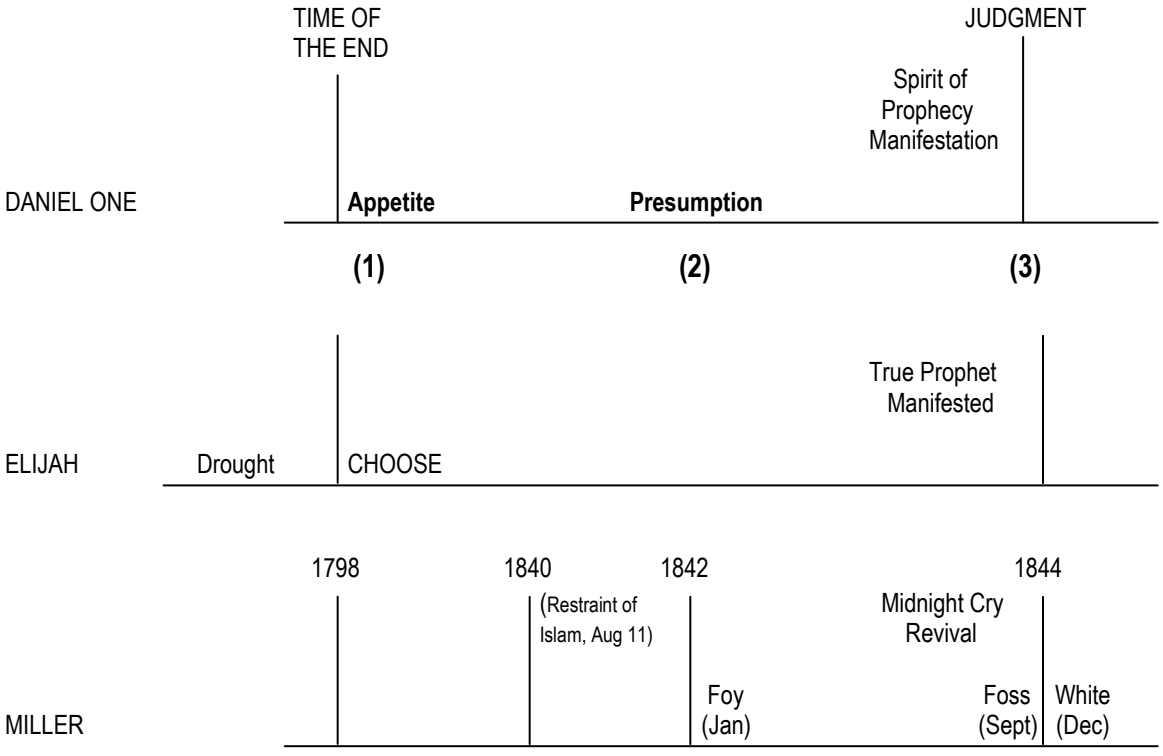


Figure No. 49B.

In this history of the Millerites {Figure No. 49B), you have the First Angel's Message arriving in 1798, the Second Angel's Message arriving in June of 1842. And then before you get to the Third Angel's Message on October 22, 1844, you have the Midnight Cry.

The Midnight Cry is prefigured many places in the Scriptures; but, one of the things that the Midnight Cry is identifying is a revival.

And in these histories, there is a revival that takes place in this area before the third waymark in this line [Miller reform line] and it follows the second waymark.

AFTER TWO DAYS

When you go to Hosea 6:1-2, it says,

> "[1]Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. [2]**After two days** will he revive us: in the third day he will raise us up, and we shall live in his sight." Hosea 6:1–2 (KJV).

So, Hosea is here talking about these three prophetic days. It is after the second waymark, after the second day or, in the expression of Daniel 1, after the second year that the revival is going to take place.

We pointed out yesterday that it is after Daniel has passed the second test that the Spirit of Prophecy is given to him. His first test, if you remember, is he determined in his heart that he would not defile himself with the king's meal. That is "Fear God." That is the courtyard; coming to the foot of the cross.

And so, he is put into a test, and it is at the end of the test, at the end of these ten days that his countenance is looked upon. The second test is many times a visual marking of it.

So, now his second test is when Melzar evaluates his countenance, and he passes.

And then, as we read, the Spirit of Prophecy is one of the blessings that the Lord places on Him.

Of course, in the Millerite History, the first manifestation of the Spirit of Prophecy began in January of 1842 with William Foy; and, then in September of 1844, you have Hazen Foss; and, then finally in December of 1844, you have Sister White.

So, it is within this same history that you are seeing the same prophetic waymark. You are seeing that one of the things that is going on here is the manifestation of the Spirit of Prophecy. Maybe you did not realize that this was a subject of the Scriptures, but it is.

Elijah we have looked at before in this worship series. His darkness, the drought of Elijah, parallels the drought of Daniel 1, which is Hezekiah to Manasseh, Manasseh to Amon, Amon to Josiah, Josiah to Jehoahaz, and Jehoahaz to Jehoiakim. Four of these five kings reigning after Hezekiah were wicked and Josiah was righteous, Josiah prefiguring Martin Luther and the darkness of here [of the Millerite History]. The darkness preceding 1798 is the Dark Ages. The darkness for Elijah is three and a half years of drought, paralleling the 1260 years of the Dark Ages, paralleling the sequence of kings from Hezekiah to Daniel.

Hezekiah, Isaiah gives him a prophecy saying, "Some of your seed is going to be carried to Babylon and made eunuchs in the king of Babylon's courts."

So, back here [referring to before the Time of the End of the reform line of Daniel One, Figure No. 49B], Hezekiah puts a prophecy and comes to a conclusion at the Time of the End. Back here Elijah puts a prophecy: it will not rain, except on my word. It comes to a conclusion three and a half years later. In the Millerite History, the prophecy that the Papacy will receive a deadly wound comes to a conclusion in 1798. Time of the End, Time of the End, Time of the End: in this time period before the Time of the End, you have Darkness.

Then you have Appetite, for Daniel.

Appetite, for William Miller, down here; and, in this history we read it (I did not point it out to you and maybe you did not notice it), but we have read a quote where when William

Miller in this history [between 1798 and 1842] is going to determine to see if the Bible is valid. What does he do?

FROM THE AUDIENCE: He studies.

BROTHER PIPPENGER: He studies, but what does he do? He sets aside all the Babylonian food and says, "All I am going to take is the Bible and my Concordance. I am just going to eat God's food. I am not going to try to figure it out by mixing it with the king's fare, with Nebuchadnezzar's food. So, he is making a choice, as in the story of Elijah.

With Elijah, the first thing he says to the people is, "Choose this day whom you are going to serve. 'Choose this day what you are going to eat.' Are you going to eat the food of Baal or are you going to eat the food that is called *manna*."

These waymarks are very similar.

This [Daniel One], of course, we are basing it upon Christ's tests, too. His first test was Appetite and then Presumption.

So, in the story of Elijah, one of the things, for me at least because it seems easier to recognize, is when you get down here [when the True Prophet is Manifested, the second test marking the arrival in the story of Elijah of the prophets of Baal doing their offering; and then finally, after they are done, Elijah sets up the altar and fire comes down out of Heaven. And one of the things that is clearly marked in that particular line of prophecy is a distinction between the true prophet and the false prophet. Elijah has just been identified as the true prophet, in contrast with the prophets of Baal.

And this went on in the Millerite History, because this is where the Protestants of the United States suffer a moral fall and begin to fulfill their role as the False Prophet of Bible prophecy, in contrast with the True Prophet of Bible prophecy, which is Adventism. And in this history, as Adventism is being raised up as the True Prophet, the Spirit of Prophecy is being reinstituted, as it was up here in Daniel One.

So, Hosea says, after two days—after this waymark [the second waymark]—there will be revival; and, that is where you see the revival illustrated in all these timelines.

And you see from *The Great Controversy,* pages 400 – 401, we have read this before, speaking of the Midnight Cry in the Millerite History—which would be right here [indicating the period of August/September of 1844], after two days, after the second waymark—speaking of the Midnight Cry:

> "**It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age**.**"—**

Okay. The characteristics of a revival in every age was the Midnight Cry: "After two days I will revive you." Okay? That is the Midnight Cry. That is the blessing that the Lord is placing upon Daniel, Shadrach, Meshach, and Abednego by giving them—what? An increase of knowledge that parallels the Lord removing His hand from the Chart in the Millerite History, where they could now see the light to produce the 1850 Chart. It parallels the Lord removing His hand from Moses at the rock, from removing His hand from the Disciples on the road to Emmaus: After two days He will revive us.

—**"**There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400–401.

THE THIRD DAY

Now, go back to Hosea 6:1-2, and we will read this again. It is in your notes.

"[1]Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. [2]**After two days** will he revive us: in the third day he will raise us up, and we shall live in his sight." Hosea 6:1–2 (KJV).

So, when you get to this waymark [the third waymark], the third day, which I am suggesting is the third year, Nebuchadnezzar appoints a probationary period for Daniel of three years. And I am saying a day is a year in this aspect.

And when you get to this waymark [the third waymark] with Daniel, what is the third test for Daniel? He is brought into Nebuchadnezzar, and Nebuchadnezzar is going to interview him to see what he has done during his three years of probation.

And he was lifted up by not only Nebuchadnezzar but by the Lord; because, Nebuchadnezzar realized that he was ten times above all the other students, and he was that way because the Lord had lifted him up. But, in that regard, you also are seeing another component of the message; because here [at the third waymark] two classes are demonstrated, Daniel representing those that are lifted up and the other students who were in that school for three years there is a distinction between Daniel and them. Because, at the third waymark you are always going to see two classes demonstrated.

It is in this history [of Daniel One] that the Everlasting Gospel develops two classes; but, it is at this [third] waymark where the two classes are demonstrated, and there is a distinction being made between Daniel and the other students when he comes in before Nebuchadnezzar.

It is at the third waymark that there is a lifting up. You notice that in the time of Christ, the third waymark is the cross; and, the third waymark is judgment.

John 12:31-32 says,

"[31]Now is the **judgment** of this world: now shall the prince of this world be cast out. [32]And I, **if I be lifted up** from the earth, will draw all *men* unto me." John 12:31–32 (KJV).

So, in the line of Christ, the cross is the judgment (that is the third waymark), and He is lifted up on the cross, while the other class—

Who is the "other class"? Who is He contrasted with?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan is being cast out. The two classes are manifested, demonstrated right there at the cross; but, at the third waymark there is a lifting up.

And, of course, we have already dealt with this a few times in this worship series, Zechariah 9:16.

At The Sunday Law, which is judgment, which is the third waymark for Adventism here at the end of the world, Zechariah 9:16 says,

> "[16]And the Lord their God shall save them in that day as the flock of his people: for they *shall be as* the stones of a crown, **lifted up as an ensign** upon his land." Zechariah 9:16 (KJV).

So, at the third waymark, just like Hosea says, there is a lifting up. So, you can see that Hosea 6:1-2, it is not just some obscure couple of verses that have no meaning. It is talking about the very characteristics of the three days of Bible prophecy that represent the prophetic period of time that the Everlasting Gospel is accomplished, beginning at the time of the end, concluding at judgment.

So, when Nebuchadnezzar appointed three years for Daniel's probationary time—I am putting those words in there—that is another aspect of the Everlasting Gospel, of the First Angel's Message. This is another line showing that Daniel One is true. Revelation 14:6-7.

FORTY-SIX YEARS

In John 2:18-20, it says,

> "[18]Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? [19]Jesus answered and said unto them, Destroy this temple, and **in three days I will raise it up**."—

Do all the prophets agree with one another?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, this verse is going to agree with Hosea: "After three days I will raise you up."

And, Jesus is saying, "Destroy this temple, and in the third day I will raise [you] up."

As a student of prophecy, someone who is a historicist that is into higher criticism like we are in Adventism, we could not do this. We would not put a verse from the New Testament together with a verse from the Old Testament, because they are two different languages, and they come from two different countries and two different cultures.

But, if we are following William Miller's Rules of Prophetic Interpretation, we are going to see that the Holy Spirit directed the entire Bible from the beginning to the end, and directed the entire manifestation of the Spirit of Prophecy from the beginning to the end; so, we are going to see that here in John 2, when Christ says that He will be lifted up on the third day, He is in agreement with Hosea 6:1-2.

And it goes on to say in verse 20,

> —"[20]Then said the Jews, **Forty and six years** was this temple in building, and wilt thou rear it up in three days?" John 2:18–20 (KJV).

So, now you have an added component, the three days that Christ was here confirming the covenant with many for one week, those three days; the three days of His crucifixion and resurrection, or the three years that Daniel was given probationary time. But, the Jews point out also the 46 years—and they had a misconception, but the Holy Spirit is putting it in here for us. It is also the 46 years of Herod's remodeling of the temple, and history attests to the facts that Herod's remodeling took 46 years and it ended in the very year that Christ was baptized.

So, when the Jews were saying this here in John 2:20, they were talking about the temple just being finished by Herod. It had just been finished probably a few months before, and they said, "This temple was 46 years in building."

Of course, Jesus was talking about the temple of His Body; but, all the prophets are speaking more about the end of the world than the days in which they are given. So, these three days are representing the 46 years from 1798 to 1844, when the temple of the Millerites was raised up and identified as the True Prophet in contrast with the False Prophet at right here, at the end.

So, there is just abundant evidence that allows you, if you are willing to see, that the three years of probationary time that Nebuchadnezzar gave to Daniel and the worthies is representing the Everlasting Gospel, which is the time period when the Lord produces two classes of worshippers by the introduction of a three-step prophetic testing message.

So, He is going to raise this temple up in three days, and I am saying that in the 46 years of the Millerites that this is the temple of His church, of His people. Okay?

Had it been destroyed?

Revelation 11:2 says,

> "[2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and **the holy city shall they tread under foot forty *and* two months**." Revelation 11:2 (KJV).

This Dark Ages here, this 1260 years, this 42 months, the holy city Jerusalem, and therefore the temple, had been destroyed; and, in three days—one, two, three [counting the three waymarks marked on the Millerite History reform line]—the Lord was going to raise it back up. Those three days are 46 years.

And those three days, those 46 years, are the three years [indicating the three waymarks] of Daniel, chapter 1.

STANDING IN HIS LOT

Okay. I tried, I think, in two worships to give an illustration. And I do not know. I knew I was going to use it, before I used it; but, I still do not have a comfort level that it was a good illustration. And what I said was, if the Lord said I was going to be in the Kremlin next week, next Wednesday, and I was totally burned up today in a crematorium where I was just dust, that I am still going to be in the Kremlin next Wednesday.

But, what I am talking about is the power of the Word of God. If God said something, it is going to come to pass, no matter what human beings do. It is going to come to pass.

His Word—that is one of the reasons that God cannot lie. God would never lie. He would not go counter to His Law; but, it is also impossible for Him to lie, for if He said something that was a lie, it would immediately become truth because He spoke it and the creative power of God is in His Word and it can do nothing but produce the results that are in His Word. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when it comes to the Book of Daniel, what I am going to try to show you here is that when Daniel is standing in his lot, it is a prophetic symbol of something that is accomplished. Okay?

And when Daniel stands in his lot, the lot can correctly be understood as his grave. Daniel is going to stand in his lot at the end of days when he is resurrected.

But, standing in your lot can also represent the judgment. Lots are being cast about your record. Okay? So, Sister White many times takes this Daniel standing in his lot and applies it to the judgment that is going on; but, she also says that standing in a lot also represents fulfilling a purpose. And for me, the primary understanding of Daniel standing in his lot is when he is fulfilling his purpose.

But in Daniel 12:13, where we find Daniel standing in his lot, it is at the end of the days. So, what I am saying is when you see Daniel standing at the end of the days, because it is God's Word you are to automatically understand that because it is at the end of the days, then Daniel is standing in his lot, even if it does not say specifically he is standing in his lot.

When you see Daniel at the end of the days, he is fulfilling his purpose; and, he prophetically is not Daniel the person; it is the Book of Daniel.

So, that is what I am going to try to walk you through here because there are some places where Daniel is directly said to be standing at the end of the days, and in some places where it is identified by prophecy, though it is not specifically stated; and, we want to know what those things are. Maybe as we march through this, you will see.

Daniel 12:13:

> "[13]But go thou thy way till the end *be*: for thou shalt rest, and **stand in thy lot at** the end of the days." Daniel 12:13 (KJV).

For me, what I am saying is that last phrase of that verse, he "stands in his lot at the end of the days," it is one thought; it is one phrase.

Remember, it says in Daniel 1 that at the end of the days Daniel was brought in before Nebuchadnezzar so Nebuchadnezzar can interview him. So, Daniel would be standing in his lot right here. So, Daniel would be standing in his lot in 1844.

Daniel would be standing in his lot at the cross. Does the Book of Daniel say anything about the cross?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

And Daniel would be standing in his lot at The Sunday Law.

Okay. That is the prophetic technique that I am trying to put in place.

JUDGMENT

So, in *The Great Controversy,* page 488, it says,

> "Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, **when, with Daniel, every individual must stand in his lot, at the end of the days.**" *The Great Controversy*, 488.

So, what is that talking about? That every man is going to stand at the judgment bar of God. Okay? That is about the Judgment.

Daniel standing in his lot at the end of the days there, it is talking about judgment and every one of us is going to be judged.

TO FULFILL A PURPOSE

But, also Sister White says in *Manuscript Releases,* volume 6, page 108,

> "When God gives a man a special work to do, he is to **stand in his lot** and place as did Daniel, ready to answer the call of God, ready **to fulfill His purpose**." *Manuscript Releases*, volume 6, 108.

To stand in your lot and place is to fulfill a purpose. Okay?

And to me, that is the one that is the key where you can make some insights on where and when and what it means that Daniel stands in his lot.

EVERY CHURCH MEMBER

Now, in the next quote, *Reflecting Christ,* page 243, it says,

> "**Every church member is to train the intellect**, in order that he may gain a clear understanding of the will of God concerning him; everyone is to educate the voice, that he may communicate a knowledge of the Scriptures to those who are in ignorance. May God help us to **stand, like Daniel, in our lot and place during the days of probation** that remain." *Reflecting Christ*, 243.

This means every individual will have to stand in their lot and fulfill their purpose to be an evangelist—right?—to fulfill our purpose of sharing the Gospel. That is every man, every church member is to stand in his lot in that regard.

A BOOK

But, also, a book, **a book** can sand in its lot. Notice this next quote.

And, you know, I have looked at these expressions up before when I am studying the terms on the CD-ROM. I ran through Daniel standing in his lot, and at the end of the days many times, gathered together the quotes and looked at them. But, this time something flashed on me that I had never—maybe I had seen it before, but it did not hit me between the eyes like this one does, and it has nothing to do with what we are studying, really. It probably has something to do with it, but . . .

There came a point in time when Ellen White says, "I ain't sending my donations into the church no more."

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: She does not say it like I just said it, but you will see. It kind of blew my mind, "She actually said that?"

This is from *Pamphlets 79,* page 6.

> "The scheming and inventions of men"—

And it had to do, evidently, not with her frustration, although that is how it would seem humanly; but, a prophet is not frustrated. A prophet is just stating the facts. But, the facts were, is she

knew that they were to be producing and getting out *The Great Controversy,* and they did not want to do it because they wanted to make books that they could make money off of; and, she was very, very—the human word is frustrated; but, whatever, she had reached the point in that controversy where she is going to say this.

> —"The scheming and inventions of men whose wisdom had departed from them, led to crooked transaction, of which business men should be ashamed. But I will state no more. This is the principle which has controlled again and again in different ways.
>
> "God commanded that certain warnings and the presentation of events to take place should be placed without delay before the people."—

Now, she is not going to say *The Great Controversy* here directly, but that is what she is talking about, the book, *The Great Controversy.*

> —"God commanded that certain warnings and the presentation of events to take place should be placed without delay before the people."—

That is *The Great Controversy.*

> —"Had **the very book God appointed to stand in its lot and place been handled as earnestly** as 'Bible Readings,'"—

Because *Bible Readings* was making them some bucks.

> —"**had been handled as earnestly as 'Bible Readings,'** men would have co-operated with the angels of God to make the very impression essential for that time. But men not standing in living connection with God could not discern the necessity for the present truth for that time. All my entreaty and urging were of none effect. False statement after false statement was made. And why? The President of the Conference might, if he had been moved by the Spirit of God, have helped to change the whole matter. But I had to press my claims, and should have pressed them still more strongly. The light given me was never to make large donations to any phase of the work, never again to place myself in an embarrassing position, as I had for years." *Pamphlets 79*, 6.

So, she was pretty frustrated.

But, my point is here—and *frustrated* is probably the wrong word—my point here is a book. Here she is saying *The Great Controversy* was to stand in its lot and place. It was to fulfill its purpose. So, it is not a stretch for me to be standing that the Book of Daniel is to fulfill its lot and purpose; because, so, too, with *The Great Controversy.*

Do you get my point?

What does it mean that she was not going to send money to them no more . . . ?

DANIEL AND REVELATION

Kress Collection, page 105:

> "Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist."—

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: Now, if you are watching it, you have in Adventism a rejection of the last six verses of Daniel 11. The biggest rejection is accomplished by the theologians that make the claim, they say this, "What is being taught about the last six verses of Daniel in this message [the Latter Rain Message by Future for America], it is incorrect; but, I don't know what those verses mean." That is the biggest argument about it.

But, there are other arguments in Adventism against that truth: "There is a man that they are promoting big time with a book, and he is going around traveling and speaking about it; and, he is teaching the King of the South is Islam, and he just has this convoluted idea of the last six verses of Daniel 11. And friends who have gone and listened to his presentations say, 'Well, he really doesn't make a claim that his understanding is perfect. He is not arguing that this is positively correct,' but it is just a counterfeit."

And what they do not understand, **what they do not understand** is when you are giving a specific false view of the last six verses of Daniel 11, or you are just hiding in behind the claim, "Well, they are wrong but I don't know what it means," in either case you are misunderstanding who the King of the North is, and the King of the North is the antichrist of Bible prophecy.

And this passage says,

> —"Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. **Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood**."—

Now, here Sister White is saying, in the present tense to her day and age, Daniel is standing in his lot and place. She is not talking about the human being, Daniel the prophet. She is talking about the Book of Daniel was doing a work right then and there, in her day and age.

But, what I want you to see here is she is combining it with Revelation.

> —"**Daniel is standing in his lot and in his place. The prophecies of Daniel and John are to be understood.** They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be **witness** in the world."—

Now, the next passage, the next line is profound. Wrap your mind around this final sentence.

> —"**By their fulfillment in these last days, they will explain themselves.**" *Kress Collection*, 105.

I kind of brought in a lot of things to this one paragraph. I should not have said anything about if you become confused on the King of the North you are going to get the mark of the beast, but that is there.

What I wanted you to see is that she spoke about Daniel standing in his lot and place, in the present tense, and that is the Book of Daniel; but, in so doing, she is wanting us to understand that the Book of Daniel is also the Book of Revelation. They are the same book. They interpret one another.

And she says that in many, many places; but, here you have the argument of saying, if you wish, that Revelation is going to stand in its lot and place, also.

But, this last sentence, she says that the message of the Third Angel that swells into a loud cry—that people are proclaiming to the world in our history right now; this is the Message of the Loud Cry that we are proclaiming here—that it is being fought against by the majority of Adventism. The majority is fighting against it by Laodicean apathy. They could care less; but, then there is a group that is directly fighting this message in a variety of ways.

BY THEIR FULFILLMENT THEY WILL EXPLAIN THEMSELVES

But those that are presenting this message will find that what they are presenting is going to be fulfilled, and God is going to prove that the message that they are proclaiming is true; because, what they are inferring by the message is going to come to pass: "By their fulfillment in these last days, they will explain themselves."

She is going to say this again in a different way in this next quote; but, what we are looking at is the Book of Daniel and the Book of Revelation can stand in its lot and place.

Manuscript Releases, volume 21, pages 436 – 438:

> "**The testing time** is right upon us."—

What is the testing time?

It is this history here [see Figure 49B}. It is the reform movement. It is the three days; it is the three years. It is the testing time.

> —"**The testing time** is right upon us. We **must build upon the Rock that will stand the storm of test and trial**."—

And that word *Rock* is what?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Nope. It is capitalized. So, it is the Rock of Ages.

And what did Sister White say about the truths on this 1843 Chart? They are the Rock of Ages.

> —"**The testing time** is right upon us. We **must build upon the Rock that will stand the storm of test and trial**. As we see the fulfillment of prophecy, we know that the end of all things is at hand. Present the eternal principles of truth. Show what the Word of God declares is to take place on this earth. **The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry."—**

So, the people that are giving the Loud Cry Message, the Lord is going to confirm it. You know, it is not going to be left in some vague uncertainty. The Lord is using these people, and He is going to—

What is He going to do? Give me an example of what He is going to do.

Right here [Elijah's reform line] He brought fire down out of Heaven. He is going to confirm the distinction between the False Prophet and the True Prophet. That is part of this story.

How is He going to do it? By the fulfillment of the message that they are proclaiming in these last days.

Continuing on, because we still are dealing with Daniel standing in his lot.

Now, when Sister White says we are to stand on the Rock that will stand storm of test and trial, and we are saying it is the truths on this Chart, notice what the next paragraph is.

> —"All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.
>
> "Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844."—

What were seen in 1843 and 1844?

FROM THE AUDIENCE: The first disappointment.

BROTHER PIPPENGER: The first disappointment, the Midnight Cry, the second disappointment.

They saw the Midnight Cry, and what is the Midnight Cry? It is the light that is set up behind us on the path that leads to Heaven. They saw that light.

What produced that first disappointment and, therefore, what produced that light? This right here [pointing to the upper right-hand corner of the 1843 Chart] produced it. The Lord had His hand over this.

This 1843 Chart is the Rock. This Chart is what produced the things that were seen in 1843 and 1844; and, that is what we are looking at here in this study, if you have forgotten because of my taking a long time to get around the mountain. We are looking at these Charts [the 1843 and 1850 Charts] typified in Bible prophecy.

Okay. Moving on.

> —"Blessed are the eyes which saw the things that were seen in 1843 and 1844.
>
> "The message was given. And there should be no delay in repeating the message,"—

That is the Midnight Cry Message. Right?

> —"for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given **by God's**

> **appointment** that will swell into a loud cry. **Then Daniel will stand in his lot, to give his testimony**."—

Is this Daniel the prophet being resurrected? It is the Book of Daniel that is going to be connected with the Loud Cry, and the Loud Cry has been prefigured by the Midnight Cry.

And this is by God's appointment. Okay? She emphasizes that more than once, "A message will soon be given by God's appointment . . . ."

Next paragraph:

> —"The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on."—

What is causing them to sleep? The Mystery of Iniquity puts them to sleep.

> —"The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time."—

"God will make known to His faithful ones what shall be in the last time." That is what she is saying earlier in this, where she says, "The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His Spirit as at the appointed time they give the Loud Cry." He is going to make known to the people that are proclaiming the Loud Cry Message certain things in advance; and, when those come to pass they are going to confirm the work they are doing. But the only reason they can do that is because, "God is going to make known to His faithful ones what shall be in the last time."

> —"The word of the Lord is to come to His people in power. . . .
> "This is what has been presented to me—that we are asleep, and do not **know**"—*WHAT?*—"**the time of our visitation**. But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us." *Manuscript Releases*, volume 21, 436–438.

This is the time of Daniel's visitation [referencing the reform line of Daniel One].

This is the time of the Millerite visitation.

This was the time of Israel's visitation [referencing the reform line of Elijah].

The time of our visitation is when the Lord accomplishes the Everlasting Gospel by introducing a three-step prophetic testing message that produces two classes of worshippers.

And we do not know the time of our visitation, and we do not know that it is an appointed time.

And these people, even some people in this message but primarily these people outside of this message, that say to look back at an historical fulfillment and mark the date is timesetting, their head is just not on straight. Timesetting is to say, "In such-and-such a period of time, this will happen," putting it in the future.

But, if timesetting, which Sister White spoke about often, is to point back in history and say, "This was fulfilled on August 11, 1840," well, Sister White says that. Sister White says

Josiah Litch's prediction of Revelation 9, verses 14 and 15, that the event exactly fulfilled the prediction on August 11, 1840. She is a timesetter, if that is timesetting. To point backwards in history and mark a date is not timesetting.

FROM THE AUDIENCE: They are marks along the way.

BROTHER PIPPENGER: They are marks along the way.

So, there is an appointed time of God's visitation; and, of course, it is marked in prophecy.

THE END OF THE DAYS

Okay. I hope that you see what I wanted you to see there, is that when Daniel is standing in his lot, it can be Daniel at the resurrection, it can be Daniel in Judgment, or it can be the Book of Daniel. It is primarily when the Book of Daniel fulfills its purpose.

But, that expression comes from Daniel 12:13,

> "[13]But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at **the end of the days**." Daniel 12:13 (KJV)

And Daniel stands in his lot at the end of the days.

So, I wanted to mark "at the end of the days" in this history.

Daniel 1:5, and 18. It says,

> "[5]And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them **three years**, that **at the end thereof** they might stand before the king. . . ."—

Right here [third waymark in the Daniel One reform line], this is the end of the days. That is 1844: Daniel standing in his lot at The Sunday Law, at the cross of Christ, at the end of that time period.

And then verse 18 says,

> —"[18]Now at **the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar." Daniel 1:5, 18 (KJV).

THE TIME OF THE END—1798

In *Testimonies to Ministers,* beginning at page 114, it says,

> "One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.
>
> "A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?"—

Now, Brothers and Sisters, when you see a prophet that repeated a question twice, that should make you as a student of prophecy say, "What does it mean that the Holy Spirit him to repeat this same question two times?"

But, when you have another prophet, Ellen White, emphasizing this for you, saying, "You know, Daniel twice repeated this question," then you have got even more motivation from the Lord to figure out what it means. Okay?

We are not there yet, but I am just pointing that out for you.

> —"Twice Daniel inquired, How long shall it be to the end of time?
>
> "'And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. **But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.'**
>
> "**It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.**
>
> "**Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world**."—

So, right here [1798], Daniel is standing in his lot, is he not, the time of the end in 1798?

So, was Daniel standing in his lot right here when he was carried to Babylon? Yes, he was; because, if you go back and read Isaiah's prophecy to Hezekiah, he says, "The days will come that your seed will be carried to Babylon as eunuchs."

Now, that is not a time prophecy but he says, "The days will come."

Right here [Time of the End of the Daniel One reform line] he is standing in his lot when he is carried Babylon, because he is standing in his lot in 1798.

But, I want you to see something else here, and it is important to see this one. So, I am going to back up where it says, quoting from the Book of Daniel, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

What is the end of the days is she talking about here?

What is the end of the days? What is the date? 1798, right?

Does everyone see that (because we have already further)? We know she is talking about 1798, primarily.

"Thou shalt stand in thy lot at the end of the days." Now, what is the next sentence? "It was the Lion of the tribe of Judah who unsealed the book . . . ."

What book does the Lion of the tribe of Judah unseal? The Book of Daniel.

Okay. So, you need to see that.

Who is the Lion of the tribe of Judah? It is Christ in Revelation, chapters 4 and 5, and onward.

What does the Lion of the tribe of Judah do in Revelation 4 and 5, and onward? He removes the seals, seven seals, from the book that is sealed with Seven Seals.

So, sometimes we will think that the Lion of the tribe of Judah, what He is unsealing is that book with seven seals on it, and it is; but, He is also unsealing the Book of Daniel. Okay?

> —"**Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world**. These matters are of —*[MINOR IMPORTANCE]*—in these last days;"—
>
> FROM THE AUDIENCE: Infinite importance.
>
> BROTHER PIPPENGER: —"infinite importance"—

The work of the Lion of the tribe of Judah unsealing the Book of Daniel in 1798, how long ago was 1798? Over 200 years ago. That illustration, prophetically, is of infinite importance to you and me at the end of the world. You have got to know what that means.

> —"These matters are of infinite importance in these last days; but while 'many shall be purified, and made white, and tried,'"—

What is "purified, and made white, and tried"? Purified, made white, and tried [indicating the first, second, and third waymarks, respectively, in Figure 49B].

The work of the Holy Spirit is to convict of sin, where you are purified; righteousness, where you are made white (the righteousness of Christ), and tried, the judgment to come.

The work of the Holy Spirit is in agreement with the sanctuary: the courtyard, where the sin offering takes place and you are purified; the Holy Place, where you receive the white raiment of righteousness in the sanctified experience; and, the Most Holy Place, where you are tried at judgment. And this takes place in the three years of Daniel in the Everlasting Gospel.

And it is of infinite importance to understand that if the Lion of the tribe of Judah that unseals this Book in 1798, who unseals this truth here at the Time of the End in the reform line of Daniel 1?

FROM THE AUDIENCE: The Lion of the tribe of Judah.

BROTHER PIPPENGER: Who unseals it here [at the first waymark of the Elijah reform line]?

FROM THE AUDIENCE: The Lion of the tribe of Judah.

BROTHER PIPPENGER: And we must know that why?

Why must we know that? Because it is going to get unsealed again in our day. We need to understand what that means.

> —"These matters are of infinite importance in these last days; but while 'many shall be purified, and made white, and tried,' 'the wicked shall do wickedly: and none of the wicked shall understand.' How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel's messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history.

> "Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things." *Testimonies to Ministers*, 114–115.

So, Daniel stands in his lot at the time of the end. When else does he stand in his lot? At the end of the days. In 1844 we see Daniel standing in his lot.

THE CLOSING PERIOD OF EARTH'S HISTORY

Prophets and Kings, page 547:

> "Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself;"—

Did you get that? There were things that Daniel did not even understand about what he wrote.

I wonder if that is true with Ellen White? Yes, she says it is true.

So, I guess when we insist that Ellen White was omniscient, that it is not really in agreement with what Inspiration teaches us about the inspiration of a prophet, is it?

Okay. So, maybe, **maybe** the prophetess's husband could do something that was incorrect and the prophetess not even know it, because she was not omniscient. Do you think that is a possibility?

Or maybe the Lord told her, "Hey, that is incorrect; but, you have got to keep silent about this one."

Are those possibilities? Yes, because Daniel did not even understand fully his prophecies.

> —"in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself, but before his life labors closed, he was given the blessed assurance that '**at the end of the days**'—" —

Now she is going to tell us another place, what is **the end of the days**.

> —"'**at the end of the days**'—in **the closing period** of this world's history—he would again be permitted to **stand in his lot and place**." *Prophets and Kings*, 547.

So, this history that is illustrated in Daniel's story, that is repeated in the Millerite story, she is telling us that it is going to be repeated in our days, in the closing scenes of this Earth's history Daniel is going to stand in his lot.

1840

The Seventh-day Adventist Bible Commentary, volume 7, page 971, here is another place where he is going to stand in his lot.

I am going to put it up here just so you will get my point [adding to the whiteboard (see Figure 49B).] This is August 11, 1840. I am not putting the "August 11th," but it is. It was when there was a restraint put upon Islam.

The Angel of Revelation 10 came down, and what did He have in his hand?

FROM THE AUDIENCE: A little book.

BROTHER PIPPENGER: Okay.

> "The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.
>
> "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order. **Daniel shall stand in his lot at the end of the days**."—

So now she is making sure that we understand that the Seven Thunders relate to future events that will be disclosed in their order; but, she is very purposefully telling us that John was to seal up the Seven Thunders, just the way Daniel was commanded to seal up his book.

And the Seven Thunders, she is also going to tell us in a couple of paragraphs, represent the history of the Millerites, the First and Second Angels' Messages. So, the sealing up of the Seven Thunders is a parallel to the sealing up of the Book of Daniel. And in the Millerite History, in 1798, the Book of Daniel is unsealed; therefore, in our history at the end of the world, when the Seven Thunders is repeated, the Lion of the tribe of Judah is going to unseal what the Seven Thunders represent.

But, what I want you to see here is that when this Angel came down, He had what in His hand?

FROM THE AUDIENCE: A little book.

BROTHER PIPPENGER: The little book of Daniel.

So, what was Daniel doing here? Standing in his lot and place at the end of what? At the end of the 391 years and 15 days he was standing in his lot, in that history.

Therefore, when the Angel of Revelation 18 comes down, who is going to be standing in his lot and place? Daniel.

And, therefore, at the Time of the End at the end of the world, in 1989, who is going to be standing in his place? Daniel.

And at The Sunday Law, 1844, who is going to be standing in his time and place? Daniel.

Finishing this off,

—"After these seven thunders uttered their voices, the injunction"—*THAT IS A COMMAND*—"comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order. **Daniel shall stand in his lot at the end of the days**. "John sees **the little book unsealed. Then Daniel's prophecies**"—

He sees the Little Book unsealed, and it says it is Ezekiel's prophecies. No?

FROM THE AUDIENCE: It is Daniel's.

BROTHER PIPPENGER: It is Daniel's prophecies that are his little book. They are the ones that are unsealed.

—"**have their proper place in the first, second, and third angels' messages to be given to the world**."—

Do you see a close relationship to the First, Second, and Third Angels' Messages, now that you see that Daniel 1 is the First, Second, and Third Angels' Messages?

—"The unsealing of the little book was the message in relation to time.

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

"The special light given to John which was expressed in the seven thunders"—

She just said it was related to future events. But, here she says,

—"The special light given to John which was expressed in the seven thunders was a **delineation of events which would transpire under the first and second angels' messages**." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

The Seven Thunders is this history [of the Millerites], but it is our history; and, in our history Daniel will stand in his lot. The Book of Daniel will fulfill its purpose in our history, the same way it did in the Millerite History, the same way that Daniel actually physically stood in his history. He stood at the Time of the End when he was carried to Babylon, and he stood before Nebuchadnezzar for judgment at the end of the days.

THE TIME OF THE END—1798

"[1]In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it." Daniel 1:1 (KJV).

THE JUDGMENT—1844

"[18]Now **at the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar." Daniel 1:18 (KJV).

Okay. One closing quote, and it is rather long; but, it is for anyone in this room that is younger than I; and, I guess that is all of you.

Youth Instructor, December 31, 1907:

> "God always honors the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon; yet among them all, **the Hebrew captives were without a rival.** The erect form, the elastic step, the fair countenance, the undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws.
>
> "During the past **three years**"—

What are "the past three years"? It is the testing time. It is the time of God's visitation, the Three Angels' Messages, the First Angel's Message; it is the Everlasting Gospel.

> —"During the past **three years** the youthful Hebrews had been gaining other wisdom than the learning of the Chaldeans; God had been giving them a knowledge of himself. They had placed themselves in right relation to God, and he could trust them with a deep knowledge of eternal truths.
>
> "The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that comes from idolatrous practices, and that leaves God out of its reckoning. Daniel and his companions, from the first of their experience in the king's court, were gaining a clearer comprehension, a sounder and more accurate judgment, than all the wise men of the kingdom of Babylon."—

When did Daniel and his friends begin to receive a clear conception?

What did Sister White just say, though? From their first experience.

Where is their first experience? Right here at the Time of the End, where they are carried to Babylon.

So, from this point on, what are they experiencing? An increase of knowledge; from the very beginning they are representing someone that is increasing in knowledge.

> —"They placed themselves where God could bless them. They followed rules of life that would give them strength of intellect and would gain for them the greatest possible benefit from the study of God's Word.
>
> "While faithful to his duties in the king's court, Daniel so faithfully maintained his loyalty to God, that God could honor him as his messenger to the Babylonian monarch. It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten dream,"—

Nebuchadnezzar's first dream.

> —"and an interpretation of it. Daniel and his companions sought the Lord, and to Daniel was revealed the dream and its meaning. And when he had related to the

king the vision God had shown him, Nebuchadnezzar said, 'Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.'"—

You know, when you look at William Miller's first dream, it goes all the way to his death. His first dream tells his whole story, tells him about his rejecting the Sabbath. It is there in his first dream. It is his whole story. He was revealing his whole history. The whole history of his ministry is in that first dream, in advance.

He was revealing the history of Miller the same way that the Lord was revealing to Nebuchadnezzar in his first dream, the whole history of the kingdoms of Bible prophecy.

Okay. You may not be familiar with William Miller's first dream, but we just sent out a newsletter, which you can contact us if you do not have it; but, we have both Miller's first and his second dream.

—"The history of Daniel and his companions has been recorded on the pages of the Inspired Word for the benefit of the youth in all succeeding ages. What men have done, men may do. If the youth will make the unreserved surrender of the will that Daniel made, God will help them as he helped Daniel. If they will appreciate the opportunities he gives for growing in understanding of him, he will give them wisdom and knowledge, and will fill their hearts with unselfishness. He will put into their minds thoughts that will inspire them with hope and courage as they seek to bring others under the sway of the Prince of Peace. They will have the co-operation of God and the angels. They will work out with carefulness the sum of their salvation, God working in them to will and to do of his good pleasure.

"As Daniel studied the Word of God, his understanding became ever clearer; and as he comprehended its ennobling principles, he purposed in his heart to form a character that God could approve. He could not foresee the result of his determination to be true to God in the courts of Babylon; but he resolved that even at the loss of all things, he would preserve his integrity."—

There is the First Angel's Message. He purposed not to defile himself with the king's meat.

—"And the Lord fulfilled to him the word that he has pledged, 'Them that honor me I will honor.'"—

He is going to be lifted up as an ensign when he is brought in to be tested by Nebuchadnezzar at the third waymark. God is going to honor him.

—"There is wonderful encouragement in the story of Daniel for the youth who today are striving to gain knowledge. In his Word the Lord has left his children a divine instructor that will never disappoint those who seek its direction with a sincere heart. Its teachings will give a strength of character and mental development that no other book can impart. Let the student make the Word of God the chief book of study, giving all other branches of learning a secondary place. And as the heart is opened to the entrance of the Word, light from the

> throne of God will shine into the soul. The Word, cherished in the heart, will yield to the student a treasure of knowledge that is priceless. Its ennobling principles will stamp the character with honesty and truthfulness, temperance and integrity." *Youth Instructor*, December 31, 1907.

So, tomorrow, the Lord willing, we will take up Daniel 2 and 3 and demonstrate that that is the Second and Third Angels' Messages of Revelation 14.

Shall we pray?

Benediction: Heavenly Father, we wish to achieve that character development that you have just set forth in the example of Daniel, and set forth as an example that any of us could follow and enter into if we choose. We ask that you give us the determination to purpose in our hearts that we will not defile ourselves with the food of Babylon, the Mystery of Iniquity, the influence of Satan that comes from a variety of directions that prevents us from developing and training appetites that only desires your Word, your Truth. Please make that happen in each of our lives. We ask for a continued blessing upon the work that we are attempting here with the LiveStreaming and DVDs, and we set before you once again this day of labor and of service to you and ask that you would help us to be productive and glorify you in the things that we do in our service for you today. In Jesus's name, amen.

Habakkuk's Two Tables #29

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest, and we thank you for bringing us together this morning to continue our study of the Book of Daniel, applying specifically to our history. We ask that you would grant us an understanding of these things in such a way that it would have an impact upon us personally and better prepare us to share these truths with the people we come in contact with. We ask that you would forgive us of any transgressions that we may have committed, and cleanse us, free us up that we might be open for the influence of your Holy Spirit which we ask for at this time. And we ask that you pour your Latter Rain out upon us by opening our understanding to your Word. Please take the words and thoughts that I am going to share this morning and touch them with a coal from off your altar that they might be pure and holy. We thank you for getting the Pecks to their destination safely, and we ask that you watch over them on their return. In Jesus's name, amen.

BROTHER PIPPENGER: I do not know if the blue comes through on the LiveStream or the DVD, but this is pretty much the same illustration we had yesterday, except yesterday I was calling this "DANIEL ONE." I removed the "ONE."

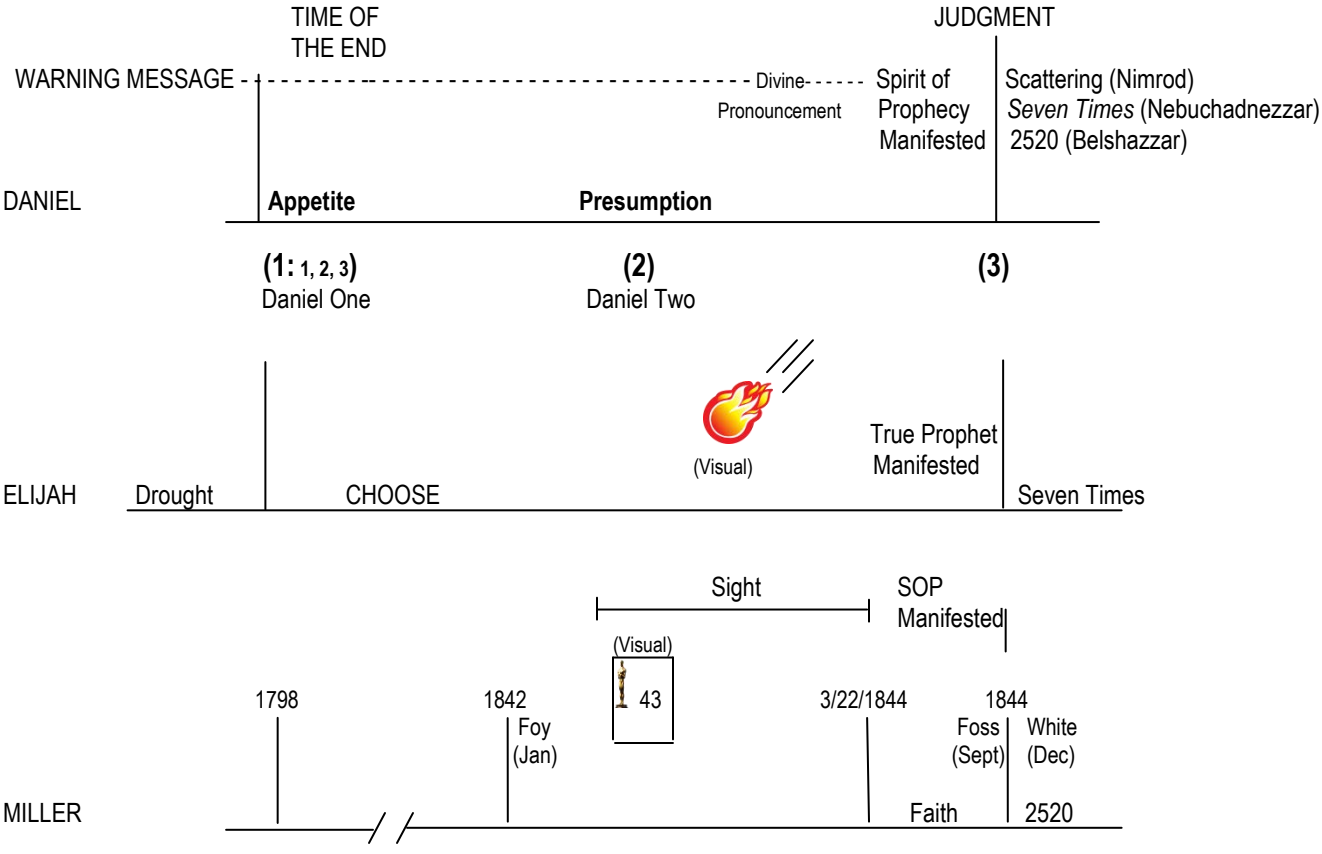


Figure No. 50.

Now we are going to look at the waymarks.

The first waymark is Daniel, chapter 1.

What we are going to look at today is Daniel, chapter 2, the second waymark.

And this blue line is what we learned previously about the three falls of Babylon, because we are going to deal with the Second Angel's Message, this second waymark, which is "Babylon is fallen, is fallen"; and, that has been illustrated in the fall of Nimrod, Nebuchadnezzar, and Belshazzar. So, I have this blue line running through there, line upon line.

And I have changed some of the things here [with the reform line of Elijah]. In Elijah, in the confrontation between the prophets of Baal and Elijah, there is a visual manifestation of fire coming down out of Heaven. The fire, we read a quote more than once now that represents the Holy Spirit, and the altar represents Christ. Elijah had built that altar out of 12 stones, thus identifying that the 12 tribes, the 144,000 at the end of the world, are going to be illuminated by the Holy Spirit in this time period [at the last waymark].

And this is consistent with what we are seeing, is that here in the story of Daniel the Spirit of Prophecy is manifested; the True Prophet in Elijah, in contrast with the False Prophet is manifested.

And this is the Spirit of Prophecy (S.O.P.) manifested in this history [of the Millerites].

The visual here [the Millerite reform line], what this is all about is we are going to emphasize that this second waymark has a visual component to it. And the reason I have this line up here is the 1843 Chart was published in May of 1842, and it provided a visual test, until March of 1844, until the first disappointment. After they realized that the Lord was not going to return in 1843 and they believed that on March 22, 1844, and 1843 was gone, from this point on until October 22, 1844, they set aside this 1843 Chart.

And in this history here, they were walking by sight; but, according to Habakkuk 2, one of the lessons in Habakkuk 2 when it tells us ". . . though the vision tarry, wait for it; because it will surely come, it will not tarry." Then in verse 4, ". . . the just shall live by his faith."

From here, March 22nd to October 22, 1844, they are walking by faith, in terms of the Chart, rather than sight. So, there are some real specifics about this visual test in the Millerite History.

And you all know that I am not an artist. I have put in here the image on the [1843] Chart, which you see here, for the purpose of reminding us that this image that is the predominate illustration on either Chart [the 1843 and 1850 Charts] is Daniel, chapter 2, which is what we are studying today, which is the image test.

Maybe we will go back up and explain some more. I am sure we will.

One of the things that we want to put in place is that—well, we will do that as we proceed.

THE VOICE OF GOD ECHOES

Let us begin with our first quote. We are dealing now with Daniel, chapter 2, from the perspective that Daniel, chapter 2, is the Second Angel's Message and that in the First Angel's Message of Revelation 14:6-7, we know that in verses 6 and 7 the First Angel's Message was the Everlasting Gospel. We have seen that took place in Daniel, chapter 1: two classes were developed and demonstrated.

And, we know that in the First Angel's Message, in verses 6 and 7 you have all three messages: "Fear God," "Give Him Glory," "For the Hour of His Judgment is Come."

So, I have Daniel 1 here. This is chapter 1. This is the first waymark; this is the First Angel's Message, and it has all three (1, 2, 3 messages) in it. That is what I mean by this representation; but, that was not the perfect fulfillment. The perfect fulfillment is at the end of the world when the First Angel's Message is going to arrive again; then, Daniel 2, the Second Angel's Message. And then tomorrow, the Lord willing, we will deal with the Third Angel's Message.

Youth Instructor, December 2, 1903:

> "When Nebuchadnezzar's dream of the great image was revealed to Daniel in a night vision, his first act was to thank God for this revelation."—

Do you ever stop and think why we have to know that?

Why do we have to know that this came to Daniel in a night vision?

Why do we even have to know that it came in a vision?

Why could not the Bible and the Spirit of Prophecy said, "When Nebuchadnezzar's dream of the great image was revealed to Daniel, his first act was to thank God for this revelation"?

Why do we have to know that it was in a night vision?

Okay. Now, she goes on, and she is going to quote. This is what Daniel says once he understands Nebuchadnezzar's dream.

> —"'Blessed be the name of God forever and ever,' he exclaimed; 'for wisdom and might are his: and he changeth the times and the seasons:"—

Where do you find the Lord changing time?

Where do you find the Lord changing seasons, because Daniel just said he does so?

> —"he removeth kings, and setteth up kings:"—

We have several illustrations of that of the Lord.

> —"he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.'
>
> "**In past ages the Lord God of heaven revealed his secrets to his prophets**. The present and the future are equally clear to him. **The voice of God echoes down the ages**,"—

And you know what an echo is: **ECHO**, ECHO, Echo, echo, ... What is it? It is the line upon line. It is the same history repeated over and over again. It is the echo.

You know, if you say something in a canyon where you can get an echo, it does not come back another word. It comes back the same thing.

—"**The voice of God echoes down the ages telling man what is to take place.** Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word that God has spoken."—

Have you been watching the television? Have you been listening to the radio? Have you been watching the internet? Because, what just the standard news places are saying is that Obama is getting ready to sign this United Nations treaty on guns; and, when he does, the Constitution is destroyed.

And when the President makes a treaty with another country, it supersedes and overrules the Constitution of the United States. That is what the Constitution says.

And when the President signs a treaty with another country, it only has to be ratified by the Senate, not the House of Representatives. The House would not ratify anything that Obama did, because he is outnumbered big time, but he still controls the Senate.

With this book here (*Screwed!* by Morris and McGann*)* by Dick Morris—and I am not pushing anybody—it speaks about, among other things—and I had this weeks ago—four or five different treaties, world globalist treaties: One is about making the International Criminal Court the court of reference; one is the Offshore Treaty, where all the waters that surround the United States are going to be governed by the laws of the United Nations; another one is gun control; and, another one is littering in space. They are getting ready to sign a treaty about littering in space. They do not want all this space junk there from the different satellites that have been sent up there. But, really, it is just a ploy to take control of the military hardware that the United States has up there. It is all about taking control of the United States. And, another one is about child raising.

And this book goes through and shows that if any of these five treaties gets signed into effect, our Constitution is overturned.

So, to hear now in the past four or five days that Obama is getting ready to sign this gun control treaty tells you that these nations—because, these treaties are speaking about virtually every single country in the world has signed onto them. The only country that has not is the United States. So, when the United States signs onto it, then the Ten Kings are pretty well getting in place. Once they have their kingdom in place, then all they have to do is to agree to give their kingdom unto the Papacy. And when they do, what is that? That is a combination of church and state. That is the image of the beast. That is what we are studying here in Daniel, chapter 2; and, we need to remind ourselves that we are on the verge of this image being set up in the world.

—"**Paul declares** that the records of God's dealings with mankind in the past 'are written for our admonition, upon whom the ends of the world are come.' **Daniel's history is given us for our admonition.** 'The secret of the Lord is with them that fear him.' Daniel's God still lives and reigns. He has not closed heaven against his people. As in the Jewish age, so in this age, God reveals his secrets to his servants the prophets.

"The apostle Peter says: 'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy

came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.'

"The unbelieving and godless do not discern the importance of the signs of the times, foretold in the prophetic word. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the ways and means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired results.

"Man's word fails. He who makes the assertions of men his dependence, may well tremble; for he will someday be as **a shipwrecked** vessel."—

Of course, a shipwrecked vessel, this is one of the characteristics, if you are a student of prophecy, of the Alpha Apostasy. Okay? There is a ship going to an iceberg, and the command was, "Meet it!"

—"God's word is infallible, and endures forever. Christ declares, 'Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' God's word will endure throughout the ceaseless ages of eternity." *Youth Instructor*, December 1, 1903.

And we are not going to deal with the Alpha Apostasy this morning, but the Alpha is prefiguring our day and age when the Omega takes place.

DANIEL TWO

So, Daniel, chapter 2, what we are saying and Sister White here is saying, is that Daniel, chapter 2, has something to say to us at the end of the world through a prophetic message.

So, Daniel, chapter 2, is the Second Angel's Message, which in Revelation 14:8 says,

"[8]And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8 (KJV).

Now, if you will just analyze this message, and you have spiritual discernment, you can see that this connects with Isaiah 28, "Babylon is fallen, is fallen," is saying that upon the testimony of two a thing is established, line upon line, precept upon precept; line upon line, line upon line. Those that are going to proclaim the fall of Babylon in fulfillment of the Second Angel's Message are going to do so by identifying the various times that "Babylon is fallen, is fallen." It fell in the time of Nimrod; it fell in the time of Belshazzar." By taking those two histories, "Babylon is fallen, is fallen," you will demonstrate the characteristics of the final fall of modern Babylon at the end of the world.

And, of course, as we have looked in this blue line, at the three falls of Babylon, with Nebuchadnezzar, Nimrod, and Belshazzar, we find that there is a warning message. For Nimrod it was Shem; for Nebuchadnezzar it was his dream interpreted by Daniel; and for Belshazzar it was the warning message of Daniel based upon Nebuchadnezzar's 2520.

Then there comes a Divine Pronouncement as they reject the message, and the Divine Pronouncement corresponds with another theme we have been studying: when the Mystery of Iniquity has reached its full development, there is a falling away that takes place and there is also a Divine Pronouncement saying, "This has happened." And the next thing that is going to happen is the man of sin is going to be revealed.

So, there is a Divine Pronouncement based upon the development of the Mystery of Iniquity in this group of people, and based upon the rejection of a warning message.

And, when it comes to judgment time, with Babylon you have the 2520 three times put in place: the scattering of Nimrod, the *seven times* of Nebuchadnezzar, and the 2520 of Belshazzar.

And, of course, when it comes to Elijah when you get to this place [the third waymark], how many times did he have to pray for rain?

FROM THE AUDIENCE: Seven times.

BROTHER PIPPENGER: So, associated with the outpouring of the rain with Elijah and with the judgment of the prophets of Baal, you have the *seven times.*

And, of course, we know that in 1844 the 2520 against the Southern Kingdom of Judah reached its conclusion.

So, you see this marked every time.

Was there a fall of Babylon in the history of the Millerites?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes. If you really get into the nuts and bolts of the 2520, it is the Second Angel's Messages; because, the Second Angel's Message is the call out of Babylon, and the 2520 is the message that gathers people out of Babylon. It is the gathering message. It is the fall of Babylon there. So, you will see this here in this history repeatedly.

Did Babylon fall in the story of Elijah? Yes, with the prophets of Baal. They fell to the ground dead because they could not demonstrate their god was the true God.

So, the Second Angel's Message has to be understood in connection with the other times that Babylon has fallen.

We have read this before, but we need to move through this one more time. This is *The Great Controversy,* pages 389-390.

> "The second angel's message of Revelation 14 was **first preached in the summer of 1844**, and it **then** had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But **the message of the second angel did not reach its complete fulfillment in 1844.** The churches then **experienced a moral fall**, in consequence of their refusal of the light of the advent message; but **that fall was not complete**. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication.'"—

This here [holding up the book entitled, *Screwed!* by Morris and McGann], Anyone that studies God's Word know that these globalist treaties that are bringing all the nations together, the one behind the scenes that is pulling these strings is the Pope, the Papacy. This is Babylon that is doing this, bringing it all together.

So, not yet can it be said that she has made all nations drink of her wine; but, you can see it is almost finished.

Now, her *wine* is definitely her doctrines; but, she puts the structure in place before she enforces her doctrines. Okay? We will deal with that as we proceed.

> —"**She has not yet made all nations do this**. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But **the work of apostasy has not yet reached its culmination**.
>
> "The Bible declares that **before the coming of the Lord**, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9–11. **Not until this condition** shall be reached, **and** the union of the church with the world"—

There are two things. There has to be a strong delusion that has set in, and the world and the church have to come together. Both of those items have to be marked in history before the fall of Babylon is actually in place.

> —"**Not until this condition** shall be reached, **and** the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one**, and **the perfect fulfillment of Revelation 14:8 is yet future**.
>
> "Notwithstanding the spiritual darkness and alienation from God that exist in **the churches which constitute Babylon**, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They **look** in vain for **the image of Christ in the churches with which they are connected**."—

Now, they are longing for greater light, and what are they looking for? They are looking for the image of Christ.

And the history that Sister White is putting this all in here is this history right here [referring to the history of Daniel], and this history right here [referring to all three reform lines of Figure No. 50] prophetically, we know this is the time period where it is easy to see in Elijah's line where he is demonstrating who the True Prophet is and who is the False Prophet.

So, understanding this approach to these lines of prophecy, He is demonstrating that whoever has the image of the Beast and who has the image of Christ. And the people that are in Babylon that are desiring light, what they are looking for is the image of Christ.

Okay. And we know that at The Sunday Law, what is the Lord going to do with the 144,000? He is going to lift them up as an ensign while they are in that fiery furnace, and Christ is walking with them, and all the world is going to see them, and they are going to see them perfectly reflecting the image of Christ.

But, at the same time, who is going to be there? Barabbas, the counterfeit Son of God, Satan personating Christ. They have two images to pick from during this history.

So, in this history here [of Elijah] Sister White just said the people that are going to respond to the call of Babylon that are seeking for light, what they are longing for is to see the image of Christ. Right? So, that directly connects with the image of the beast test.

> —"They **look** in vain for **the image of Christ in the churches with which they are connected**. As these bodies depart further and further from the truth, and ally themselves more closely with the world, **the difference between the two classes will widen**, and **it will finally result in separation**. **The time will come when** those who love God supremely can no longer remain **in connection** with such as are 'lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.'
>
> "Revelation 18 points to the time **when**, as the result of rejecting the threefold warning of Revelation 14:6–12, **the church** will have fully reached the condition foretold by the second angel, and **the people of God still in Babylon** will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. **When** those that 'believed not the truth, but had pleasure in unrighteousness' (**2 Thessalonians 2:12**), shall be left to receive strong delusion and to believe a lie, **then**"—*WHEN? THEN*—"then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: 'Come out of her, My people' (Revelation 18:4)." *The Great Controversy*, 389–390.

So, here, this is kind of a, if perfectly true, if perfectly correct but not very often recognized by Adventists, I do not believe, she says that when the church has rejected the threefold warning, we will usually think, "Well, that is the Three Angels' Messages at the end of the world"; but, we will not think that first the Adventist Church is confronted with the threefold testing message, and then the world is also confronted with the threefold testing message. But, once the Adventist Church has been run through the process of this threefold testing message and the two classes are developed, the one class is receiving the outpouring of the Holy Spirit and the other class is receiving the strong delusion, then The Sunday Law arrives because the Falling Away has taken place and now the man of sin is going to be revealed at The Sunday Law, in contrast with the Man of God; and, the image of the beast is going to be revealed, in contrast with the image of God; the ensign is going to be lifted up; and, those of God's children that are still in Babylon are going to choose between Barabbas and Christ.

So, we sometimes miss the sequence in here, but we need to have that in place as we consider Daniel, chapter 2, being the Second Angel's Message.

THE LIFE OR DEATH TEST

Now, Daniel, chapter 2, verses 1 through 15, is Nebuchadnezzar's dream.

And which dream is this, by the way?

FROM THE AUDIENCE: His first dream.

BROTHER PIPPENGER: It is his first dream. Okay? It is Nebuchadnezzar's first dream. He only has two dreams.

But, in this dream we all know this story, and if you do not know this story, shame on you. Okay?

He has this dream and he cannot figure out what it is, but he knows he wants to know what it is and he calls the Chaldeans in to explain and they cannot explain it; and, he realizes that they are just trying to con him. So, he makes a decree to gather up the wise men and execute them.

So, those first 15 verses, tell us that Daniel, chapter 2, is a life or death testing message. It has to do with Nebuchadnezzar's dream.

> "[1]And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. [2]Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. [3]And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. [4]Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. [5]The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. [6]But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. [7]They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. [8]The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. [9]But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.
>
> [10]The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. [11]And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. [12]For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. [13]And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.
>
> [14]Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: [15]He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel." Daniel 2:1-15 (KJV).

And, you might say, "Well, this is about Nebuchadnezzar's dream. Where do you make the connection with this being the image of the beast test; because the Second Angel's Message is the image of the beast test?

And we make that connection when we get down to the toes; because, the toes is where the image of the beast is identified.

But, what the first 15 verses tell us is that there is a life or death testing process underway.

Okay. So, this is Daniel 2. This is the second waymark. This is the image of the beast test. This is the visual test. This is many things, because there are many lines. Right?

A TARRYING TIME

But, we know that in this time period [second waymark] with the Millerites, what was there right here? What took place on March 22, 1844? What arrived? The Tarrying Time.

So, after Daniel finds out that all the wise men are going to be killed, in verse 16, which is in your notes, it says,

> "[16]Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation." Daniel 2:16 (KJV).

There is a Tarrying Time in this history marked, and this is the history of the Tarrying Time, the Second Angel's Message.

Daniel 2:17-18.

And let us read verses 17 and 18, after the Tarrying Time.

When the Tarrying Time arrives in Millerite History, what does it lead to?

FROM THE AUDIENCE: The Midnight Cry.

BROTHER PIPPENGER: And how is the Midnight Cry accomplished? What is the process that produces Samuel Snow's understanding?

I will give you a hint. [Raising his hand over the upper right-hand corner of the 1843 Chart], the Lord removes His hand from the mistake in the figures on the Chart.

So, what accomplishes the Midnight Cry is a prophetic revelation. Right?

All right. Let us read verses 17 and 18 of Daniel 2—well, let us start in verse 15. We read it once, but let us just put it in context.

> "[15]He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel. [16]Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation."—*THERE IS YOUR TARRYING TIME*—[17]Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:"—

We have something to say about that.

> —"[18]That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon." Daniel 2:17-18 (KJV).

Now, in this history here of Daniel, in the first waymark, one of the predominant truths of the first waymark is that you have to take the Little Book and eat it.

How do you take the Little Book and eat it? By studying God's Word. For us, by studying the Bible and the Spirit of Prophecy. That is how we eat it. Right?

But in the second waymark, there is another characteristic that is marked that is not about studying God's word. What is it? We just read it.

In this time period [of Daniel], in the time period that is emphasizing presumption, what does Daniel do with Shadrach, Meshach, and Abednego?

FROM THE AUDIENCE: "Let's pray."

BROTHER PIPPENGER: "Let's pray. It's a time for prayer."

The time for Bible study is back here [at Daniel One] and now is the time for prayer [at Daniel Two].

PRAYER

Now, notice this next quote.

In the second waymark, this is where the revival takes place. Remember Hosea 6:1-2, "After two days I will revive you, and on the third I will raise you up." The revival takes place in the second waymark, does it not?

But, how is the revival going to take place? Well, Daniel just showed us, by bringing together those that are like-minded and seeking the Lord in prayer.

Selected Messages, book 1, pages 121 – 122, says,

> "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. **A revival**"—

When does the revival take place? In the second waymark.

> —"**A revival need be expected only in answer to prayer**. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the Word;"—

And I am not being critical, but how many times have I and others presented this message to a group of Adventists and they come up afterwards and say, "You know, I really don't understand it," or "I can follow it to see that it is serious or that it is important. And I am not saying that you are wrong or anything, but I just can't understand it and I don't think I will ever be able to understand it. It's just too much for me." Those kinds of responses are typical.

But what does Sister White say here,

> —"While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the Word;"—

It is not necessarily the messenger's message. It is the listener's lack of the presence of the Holy Spirit.

And how are they going to get the Holy Spirit? They have got to pray. They have got to ask and meet the condition.

> —"they cannot appreciate the preaching of the Word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's Word, with the manifestation of His Spirit,"—

Here are the teachings of God's Word [first waymark of Daniel One]. Here are the manifestations of the Spirit in this waymark [second waymark of Daniel Two] because they are praying for it.

> —"Guided by the teachings of God's Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence.
>
> "**The old standard bearers knew what it was to wrestle with God in prayer**, and to **enjoy the outpouring of His Spirit**. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation?"—

Remember, with the Mystery of Iniquity, one of the characteristics of the Mystery of Iniquity is it waits to makes its move until there is a new generation. Do you remember that?

> —"But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are **we awake to the work that is going on in the heavenly sanctuary**,"—

Most of Adventism has a problem that we are identifying that the Judgment of the Living is underway. Are they awake to that fact or not?

> —"Are **we awake to the work that is going on in the heavenly sanctuary**, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? **That time will never come**.
>
> "There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer."—

Did Daniel, Shadrach, Meshach, and Abednego unite in earnest prevailing prayer?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Right here in this history [second waymark of Daniel], they did.

> —"We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own

hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God." *Selected Messages*, book 1, 121–122.

THE MIDNIGHT CRY

Okay. And then in verse 19 of Daniel 2, after Daniel sets forth the principle of revival comes through prayers, it says,

> "[19]Then was **the secret revealed unto Daniel in a night vision**. Then Daniel blessed the God of heaven." Daniel 2:19 (KJV).

Why do we have to know it is a night vision? Because, in this history [of Daniel], it is paralleling the Midnight Cry. This is where the revival takes place. It is the vision of the night.

What is the vision of the night in these time prophecies? It is the Midnight Cry in Egypt. It is the Midnight Cry in Esther. It is the Midnight Cry in the Millerite History. It is a night vision.

When what? The secret was revealed.

What produced the Midnight Cry? The secret was revealed [pointing to the upper right-hand corner of the 1843 Chart] to Samuel Snow.

HE CHANGETH THE TIMES AND SEASONS

Then Daniel blesses the God of Heaven.

In verses 20 to 24 of Daniel 2, look at verse 20.

In this time period, in the nighttime, when He is revealing the secret to Samuel Snow, verse 20 says,

> "[20]Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:
> [21]And he changeth the times and the seasons:"—

What does that mean? When does God change the times and the seasons?

FROM THE AUDIENCE: From 1843 to 1844.

BROTHER PIPPENGER: From 1843 to 1844. ". . . though the vision tarry, wait for it. It shall not lie."

It does not really lie, but they thought it came in 1843. But, in the Midnight Cry revelation, they realized that He changed the time—He did not really change the time; they were just instructed so they understood the time.

And how did they understand the change of time from 1843 o 1844? How did Samuel Snow arrive at that? He went back to the feasts, and the feasts are based upon the—what?—the seasons.

So, this is a reference to Millerite History.

> —"he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:
> [22]He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

[23]I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

"[24]Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation." Daniel 2:20-24 (KJV).

Daniel 2:28-29, if you can see it:

"[28]But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar **what shall be in the latter days**."—

And the reason I am putting these two verses in here is to identify that what Daniel says to Nebuchadnezzar is, in Daniel, chapter 2, it is about the end of the world. Okay? We started with a passage from Sister White where she says Daniel, chapter 2, is about the end of the world; but, Daniel himself says, "This is about the end of the world."

—"[28]But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar **what shall be in the latter days**. Thy dream, and the visions of thy head upon thy bed, are these; [29]As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee **what shall come to pass**." Daniel 2:28–29 (KJV).

Daniel, chapter 2, is the secret about what shall come to pass in the latter days, during the history of the Second Angel's Message.

THE KING WAS CONVINCED

Verse 30 of Daniel 2 says,

"[30]But as for me,"—*AND THIS IS IMPORTANT TO SEE*—But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living,"—

Okay. "This message," Daniel is saying, "it wasn't for me."

—"but for *their* sakes"—

And you will notice that word *there* is supplied.

—"but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." Daniel 2:30 (KJV).

If you go in and look at your Concordance at the last two parts of this verse, he is saying, what it means, "It is not so much about *their*. It is for Nebuchadnezzar.

What Daniel is saying is, "The Lord gave me an understanding of what your dream was and what it means, not for me but for you, so that when you recognize that the Lord had ability to take your dream and give it to me and also give me the interpretation thereof for you, after you had forgotten it, that no matter what the dream said, you would come under conviction that Daniel was being led of the Lord and that this message was genuinely from God."

Okay. That is what is going on here. It is Daniel here in this verse that is saying, "This is to convict you of the power of God's prophetic Word," and that the Lord is manifesting that power through Daniel.

Now, my point is this, my argument is this on this point: In these histories, this always takes place. In Elijah it is manifested who is the True Prophet and who is the False Prophet.

In Daniel, chapter 1, the Spirit of Prophecy is manifested down here [at the third waymark].

In Millerite History the Spirit of Prophecy is being manifested down here in this history [between March 22, 1844 and October 22, 1844].

And if you do not let this sink in, you do not get a very important truth. All right? And this is a very important truth, or to me, as I see it. It is this: Right now there are people in Adventism that are being disfellowship from the Seventh-day Adventist Church for no other reason than they are studying these things, which were the truths that the Millerites believed. They are being disfellowshipped for believing and teaching and studying the identical truths that the Millerites believed and studied and proclaimed.

So, as the 15-million-member Seventh-day Adventist Church begins to develop the black list, and begins to remove people from the Seventh-day Adventist Church over this message, humanly it is very easy to think, "Poor me!" But, the reality of it is, is in this history God demonstrates who has the message and who does not. And He has to, not because of the Adventist Church or the people that are being persecuted over this message in the Adventist Church, it is not about that. It is about the fact that when you reach The Sunday Law, when you reach this waymark [the third waymark], when the man of sin is going to be manifested and the ensign is going to be lifted up, the Lord is not going to spend a great deal of time convincing the world which group in Adventism has their head on straight. That will already have been manifested and demonstrated in this history [just prior to the third waymark]. Okay, prior. It gets put in place who is the True Prophet and the False Prophet in Adventism before The Sunday Law.

And that is what Daniel is saying here: "This information about your dream wasn't for me; it was for you, so you can know that I, Daniel, am the True Prophet and the Chaldeans and the soothsayers, they are the False Prophet." Okay? And this is demonstrated in these lines every time.

So, those of us that may be getting persecuted over this message in Adventism right now, we should not be acting like "Poor me!" We should praying about these brothers and sisters that are about to suffer the fate of the prophets of Baal.

Prophets and Kings, page 499:

> "The king was convinced of the truth of the interpretation, and in humility and awe he 'fell upon his face, and worshiped,' saying, 'Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.'" *Prophets and Kings*, 499.

Okay. The secret is revealed in these histories.

PHARAOH'S DREAM

There is another illustration of this that is easy to see. It is once again a heathen king. It is Pharaoh that has a dream. Sister White comments on this in *Patriarchs and Prophets,* page 221.

> "The interpretation"—*JOSEPH'S INTERPRETATION OF PHARAOH'S DREAM*—"The interpretation was so reasonable and consistent, and the policy which it recommended was so sound and shrewd, that its correctness could not be doubted. But who was to be entrusted with the execution of the plan?"—

But Pharaoh was so convinced, the same way Nebuchadnezzar. When Nebuchadnezzar was convinced by Daniel, he falls on the floor and worships Daniel's God. When Pharaoh hears Joseph do the same thing over his dream, he says, "I am going to put you in charge of my kingdom."

> —"Upon the wisdom of this choice depended the nation's preservation. The king was troubled. For some time the matter of the appointment was under consideration. Through the chief butler the monarch had learned of the wisdom and prudence displayed by Joseph in the management of the prison; it was evident that he possessed administrative ability in a pre-eminent degree. The cupbearer, now filled with self-reproach, endeavored to atone for his former ingratitude, by the warmest praise of his benefactor; and further inquiry by the king proved the correctness of his report. In all the realm Joseph was the only man gifted with wisdom to point out the danger that threatened the kingdom and the preparation necessary to meet it; and the king was convinced that he was the one best qualified to execute the plans which he had proposed. It was evident that a divine power was with him, and that there were none among the king's officers of state so well qualified to conduct the affairs of the nation at this crisis. The fact that he was a Hebrew and a slave was of little moment when weighed against his evident wisdom and sound judgment. 'Can we find such a one as this is, a man in whom the Spirit of God is?' said the king to his counselors." *Patriarchs and Prophets*, 221.

I mean, this is being demonstrated in this history here [Figure No. 50]. It is the distinction between the wise and foolish virgins that is taking place, not just they are recognizing it; it is not just the wise and foolish virgins are recognizing who they are and who they are not. The world, Pharaoh, and Nebuchadnezzar are recognizing who they are, in this history.

Do you follow me?

THE MILLERITES

In the Millerite History, from *Early Writings,* page 237, it says,

> "The believers in this message"—

Okay. Now she is speaking about the time period after the Lord removed His hand but before October 22, 1844. Once they had seen the mistake and were understanding that the same evidence that led them to predict 1843 was then found to identify 1844, they began to carry this message, the message of the 2520 and the 2300 to the churches.

She is commenting on this here:

> —"The believers in this message were oppressed in the churches. For a time, **those who would not receive the message were restrained by fear from acting out the sentiments of their hearts**;"—

In this history here [between March 22, 1844 and October 22, 1844], when the Millerites are presenting the truth that the prophecies really end in 1844, the churches are oppressing them. But, what has been going on with the churches? They have been restrained. "He who now letteth will continue to let, until he be taken out of the way that the man of sin might be revealed." And here she is marking this. The churches have been restrained, but they are on the verge of losing their restraint; because, the man of sin is going to be manifested in their character.

> —"For a time, **those who would not receive the message were restrained by fear from acting out the sentiments of their hearts;** but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844. With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. **Their opposers could bring no arguments against the powerful reasons offered**."—

The Millerites here, the people that were persecuting them, they wanted to persecute them before the first disappointment, before the Tarrying Time arrived; but, they had been restrained. "He who now letteth will continue to let, . . ." They had been restrained.

After 1843 falls apart, there is a falling away that takes place. Now they are presenting the reasons it is 1844. But, in this argument, the people that are opposing them cannot refute their message. They see, like Pharaoh and like Nebuchadnezzar, that their message is airtight. And it is.

Go ahead. I am just one example, but I will use me for the example because I am not going to use someone else. Type in "Jeff Pippenger" on a web search. And then go—and I never do this; I have not done this, but I know this without doing it—you go look at all the criticism about what I supposedly present and you will find that there is a good percentage of it that does not really accurately even present what we teach; but, then there is a big body that is about the "Messenger," not the message. Because, the message, **the message** cannot be taken apart. It is airtight. It is bullet-proof, as it was with the Millerites, as it was when Daniel went in to Nebuchadnezzar and explained the dream and the interpretation thereof, as it was when fire came down out of heaven on Elijah's offering, as it was when Joseph explained Pharaoh's dream. That is a waymark of this history.

> —"Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not

hear it. Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel." *Early Writings*, 237.

THE MYSTERY OF INIQUITY (A FALLING AWAY FIRST)

Daniel 2:43-44:

> "[43]And whereas thou sawest iron mixed with miry clay,"—*DANIEL IS EXPLAINING THIS TO NEBUCHADNEZZAR*—"**they shall mingle themselves with the seed of men**:"—

Now, we did a lot of advance work for this. What is this in these toes that the iron and clay represents? The Mystery of Iniquity reaching climax—right?—at the end of the world.

> —"**they shall mingle themselves with the seed of men**: but they shall not cleave one to another, even as iron is not **mixed** with clay. And **in the days of these kings**"—

What kings? The kings that are in existence at the end of the world when the Mystery of Iniquity reaches its fulfillment on Planet Earth.

> —"And **in the days of these kings** shall the God of heaven **set up a kingdom**, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Daniel 2:43–44.

SETTING UP HIS KINGDOM

When does Christ set up His kingdom?

Spalding and Magan, page 3:

> "When the four angels let go, **Christ will set up His kingdom**." *Spalding and Magan*, 3.

Did the four angels let go on 9/11? No, they were restrained.

When do the four angels let go? When Michael stands up and human probation closes.

And when the four Angels let go, what happens in Daniel, chapter 2? Christ sets up a kingdom, an everlasting kingdom.

HE WHO NOW LETS

Testimonies, volume 6, page 408.

> "**The restraining** Spirit of God is even now being withdrawn from the world."—*IT IS PROGRESSIVE*—"Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of

the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until **the servants of God are sealed**; but **when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture**." *Testimonies*, volume 6, 408.

When are the four winds let loose? When the last person is sealed.

When does the sealing process begin? When the four winds are restrained.

From the restraining of the winds on 9/11/2001 until Michael stands up is the sealing of God's people.

Do those people come out of Babylon receive the Seal of God? Yes, they do. The 144,000 are sealed, but everyone that stands with the 144,000, they are sealed, too.

And in order to have a kingdom, what has to be determined? The territory, the subjects, who the king is; and, until Christ finishes the Investigative Judgment, the last citizen has not been registered in the Kingdom.

And in the days of these kings, these are the kings that are standing in the time when human probation closes. That is where these toes are, right down here [indicating the toes on the image representing the kingdoms of the world on the 1843 Chart], when Michael stands up.

IS AT HAND

Notice *Education,* page 179. There is a bunch of stuff in here, but we will just do some of it.

> "The final overthrow of all earthly dominions is plainly foretold in the word of truth."—

That is down here [the toes], is it not? What is the final overthrow in Daniel 2; how is it explained? The stone.

> —"The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message:
>
> "'Thus saith the Lord God; Remove the diadem, and take off the crown: . . . , exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, **until He come whose right it is**; and I will give it Him.' Ezekiel 21:26, 27.
>
> "The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.'"—

Who came in the time of Rome?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Shiloh came, and it was His right.

> —"**That time is at hand**."—

We know that Christ came and fulfilled this prophecy; but, now Sister White is saying the time is at hand as it gets fulfilled at the end of the world.

> —"**That time is at hand**. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: 'Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.' Matthew 24:6, 7." *Education*, 179.

In *The Desire of Ages,* Sister White speaks about this kingdom. She says,

> "'The Lord God will do nothing, but He revealeth His secret unto His servants and prophets.' While 'the secret things belong unto the Lord our God,' 'those things which are revealed belong unto us and to our children forever.' Amos 3:7; Deuteronomy 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.
>
> "As the message of Christ's first advent announced **the kingdom of His grace**, so the message of His second advent announces **the kingdom of His glory**. And the second message, like the first, is based on **the prophecies**. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, 'many shall run to and fro, and knowledge shall be increased.' 'The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.' Daniel 12:4, 10. The Saviour Himself has given signs of His coming, and He says, 'When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Luke 21:31, 34, 36.
>
> "**We have reached the period foretold in these scriptures**."—*AND SHE JUST QUOTED SEVERAL SCRIPTURES*—"The time of the end is come, **the visions of the prophets are unsealed**, and their solemn warnings point us to our **Lord's coming in glory as near at hand**."—

So, He came into His Kingdom in the time of Christ, the Kingdom of Grace, and he comes to His Kingdom at the end, the Kingdom of Glory; and, these two histories are paralleling each other.

And then she comments on His history when He walked among men.

> —"The Jews misinterpreted and misapplied the word of God, and **they knew not the time of their visitation**."—

When Christ walked among men, it was the time of their visitation.

—"The years of the ministry of Christ and His apostles,—**the precious last years of grace to the chosen people,—they spent in plotting the destruction of the Lord's messengers.** Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So **today** the kingdom of this world absorbs men's thoughts, and **they take no note of the rapidly fulfilling prophecies** and the tokens of the swift-coming kingdom of God.

"'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.' While we are not to know the hour of our Lord's return, we may know when it is near. 'Therefore let us not sleep, as do others; but let us watch and be sober.' 1 Thessalonians 5:4-6.' *The Desire of Ages*, 234–235.

When is it near? It is near when you see the nations of the world coming together, getting ready to come together with the Catholic Church. When the Mystery of Iniquity is fully developed in the clay and in the iron of the toes. You will know at that time probation is about to close.

WE HAVE COME TO

Notice what Sister White says, *The Seventh-day Adventist Bible Commentary,* volume 4, page 1168.

"**We have come to a time when** God's sacred work is represented by **the feet of the image** in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath,"—

BROTHER PIPPENGER: It will what?
FROM THE AUDIENCE: Mingle.
BROTHER PIPPENGER: What does that mean?
FROM THE AUDIENCE: The Mystery of Iniquity.
BROTHER PIPPENGER: The Mystery of Iniquity.

— and will **mingle** their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay**. This union is weakening all the power of the churches. **This investing the church with the power of the state will bring evil results.** Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their

evil work will recoil upon themselves." *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

This dream given to Nebuchadnezzar was to show him what was to take place in the last days.

And the message of Daniel, chapter 2, about what is to take place in the last days is the message of the image of the beast, the combination of church and state. It is the second message: "Babylon is fallen, is fallen"; because, Babylon falls when the Mystery of Iniquity reaches its full development.

Daniel, chapter 2, is the second waymark. It is the Second Angel's Message; and, it is a warning message to us today because we can see that this process is almost done, if we want to look [holding up the book, *Screwed!* by Morris and McGann. Even the world, the very rocks are crying out that this is almost done.

THE STONE

Okay. In Daniel 2 we see that this stone comes and what this stone does. We have read this.

> "[34]Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. [35]Then was the iron, the clay, the brass, the silver, and the gold, **broken to pieces** together, and became like **the chaff of the summer threshingfloors**; and **the wind carried them away**, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. . . .
>
> "[45]Forasmuch as thou sawest that **the stone was cut out of the mountain** without hands, and that **it brake in pieces** the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.
>
> "[46]Then **the king Nebuchadnezzar fell upon his face, and worshipped Daniel**, and commanded that they should offer an oblation and sweet odours unto him. [47]The king answered unto Daniel, and said, Of a truth *it is*, that **your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret**. [48]Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. [49]Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king. Daniel 2:34–35, 45–49.

It is going to break in pieces the iron, clay, brass, silver, and gold; and, they are going to become like the chaff on the summer threshingfloors.

When is the summer? The harvest.

When is the harvest? At the end of the world.

They become the chaff at the end of the world. And what happens to them? The wind carries them away.

And this stone that does this was what? What was it? It was cut out of the mountain. This stone that hits the image on its feet is cut out of the mountain, and it is what is going to break in pieces the iron, the brass, the clay, the silver, and the gold.

And then, of course, Nebuchadnezzar, he falls on his face and worships because of this revelation.

A LIVING STONE

And we want to talk about this stone here in closing. 1 Peter 2:4-10:

> "[4]To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, [5]**Ye also, as lively stones**, are **built up a spiritual house**,"—

Christ is the stone. This is the teaching in Adventism, primarily, that Christ is the stone here. But, we know that Christ is the Cornerstone. He builds upon that Cornerstone, those candidates for the Kingdom. He makes them polished stones and puts them on top. And we also are lively stone.

And what does He build up? A spiritual house.

> —"an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
>
> "[6]Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED.
>
> "[7]Unto you therefore which believe *he is* precious: but unto them which be disobedient, THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER, [8]AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed."—

Please take note that right here, the stone that hits the toes, this is a controversy in Adventism; but, that is what it says here. The message of the stone is going to produce two classes of worshippers.

It is a controversy in Adventism: "Are you saying that this stone is the 144,000? This stone is Jesus. We have always been told it was Jesus." There is a controversy.

And there is a controversy here in Peter when he is talking about the stone. He continues on.

> —"[9]But ye *are* a chosen generation, a royal priesthood, **an holy nation**, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: [10]Which in time past *were* not a people, but *are* now **the people of God**: which had not obtained mercy, but now have obtained mercy." 1 Peter 2:4–10 (KJV).

AN HOLY NATION

And then in Ephesians 2:21-22, it says,

> "[21]All the building fitly framed together groweth unto **an holy temple in the Lord**: in whom ye also are builded together for an habitation of God through the Spirit." Ephesians 2:21–22 (KJV).

This holy temple is built of stones.

LIFTED UP AS AN ENSIGN

And in Micah 4:1-2, it says,

> "[1]But in **the last days**"—

That would be these days, right here, where the toes are. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —"[1]But in **the last days** it shall come to pass, *that* **the mountain of the house of the Lord shall be established in the top of the mountains**, and it shall be exalted above the hills;"—

Where does that stone come from in Daniel 2? It is cut out of the mountain. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: If it is cut out of the mountain, it is part of the mountain. In fact, it is the remnant of the mountain. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

> —"**the mountain of the house of the Lord shall be established in the top of the mountains**, and it shall be exalted above the hills; and people shall flow unto it. [2]And many nations shall come, and say, Come, and let us go up to the mountain of the Lord,"—

To the what?

> —"and to **the house of the God of Jacob**;"—

We have just been identified as stones that are built up as the holy temple, as a spiritual house.

> —"and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4:1–2 (KJV).

STONES CUT OUT OF THE MOUNTAIN

Notice what Sister White says in *Upward Look,* page 373.

Where does this stone come from?

FROM THE AUDIENCE: Out of the mountain.

BROTHER PIPPENGER: Out of the mountain, but how is it taken from the mountain?

FROM THE AUDIENCE: It is cut out.

BROTHER PIPPENGER: It is cut out of the mountain.

"The Jewish Temple **was built of hewn stones**,"—

What is a "hewn stone"?

FROM THE AUDIENCE: Cut.

BROTHER PIPPENGER: Cut, polished, prepared.

—"The Jewish Temple **was built of hewn stones**, and at great expense of time and money and labor **these stones were cut out of the mountain** and fitted for their places in the building before they were collected together, so that when the building was completed there was not the sound of an ax or hammer heard in its upbuilding. The **stones** which are in God's sacred temple are not collected from the mountains of Judea but **gathered from the nations, kindreds and tongues and people**. They are not lifeless material that must be prepared with hammer and chisel, but **living stones** which emit light."—

When He builds this spiritual temple at the end of the world, He builds it with living stones. There is Peter, but where do those living stones come from? They were cut out of the mountain.

That living stone that strikes the feet [of the image on the 1843 Chart] is the 144,000. It is God's remnant people that perfectly reflect His character. He is the Cornerstone; they perfectly reflect His character. They are the living stones that are built upon the Cornerstone.

—"The great cleaver of truth has taken them from the quarry of the world and placed them under the hand of the great Master Builder, the Lord of the temple, and He is polishing them in His workshop, which is this world, that all the rough edges and crookedness may be removed and they hammered and chiseled and squared by the truth of God, polished and refined, ready to fill their place in God's spiritual temple, that they may grow up a holy temple for God.

"Now we are in the workshop of God, and the process is going on **in these hours of probation to fit us for the glorious temple**. We cannot now be indifferent and negligent and careless, and refuse to depart from sin, but we must be dying to our defects of character and expect to become pure and holy and fashioned in character after the similitude of a palace. When Christ shall come, it is then . . . too late to obtain a holy character. Now is the day of preparation; now is the time when we can have our defects removed; now is the time when our sins must go beforehand to judgment, be confessed and repented of and pardon written off against our names." *Upward Look*, 373.

How does He get them?

Testimonies, volume 5, page 455:

> "God has called His church in this day, as He called **ancient Israel**, to stand as a light in the earth. By the mighty **cleaver of truth**, **the messages of the first, second, and third angels**, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them **the great truths of prophecy** for this time."—

How does He develop this temple that is made out of stones that are cut out of the mountain? How does He develop them? Through a testing process that we call the Everlasting Gospel, the First, Second, and Third Angels' Messages.

And when you get to this place here [the third waymark], what gets manifested? Who is the True Prophet in contrast with the False Prophet. Who has the Spirit of Prophecy contrasted with the Spirit of Satan. It is always in this history [just prior to the third waymark].

And He brings them out and gives them His Law, and what else? The great truths of prophecy. That is what He gave to Daniel. That is what He gave to Joseph. That is what He gave to the Millerites.

> —"Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth." *Testimonies*, volume 5, 455.

And what does He make His people?

Isaiah 41:15-16:

> "[15]Behold, I will make thee **a new sharp threshing instrument** having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff. [16]**Thou shalt fan** them, and **the wind shall carry them away**, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel." Isaiah 41:15–16 (KJV).

This is what God's people are going to do at the end. They are a threshing instrument.

Remember here, what happens to these kingdoms [referring to the image on the 1843 Chart]? They get blown away from the threshing floor.

And we are going to ". . . fan them, and the wind shall carry them away, . . ."

What is the threshing floor?

> "[33]For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon"—

What is a *daughter* in prophecy? It is the remnant. The daughter of the son is the last offspring. This is the final manifestation of Babylon.

—"[33]For thus saith the LORD of Hosts *is* like **a threshingfloor**, *it is* **time to thresh her**: yet a little while, and the time of her harvest shall come." Jeremiah 51:33 (KJV).

Micah 4:11-13:

"[11]Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion."—

The whole world is going to turn upon Zion.

—"But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. **Arise** and **thresh**, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and **thou shalt beat in pieces many people**: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth." Micah 4:11–13 (KJV).

He is going to beat them into pieces.

Jeremiah 51:19-24:

The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

Thou *art* my battle ax"—

He is talking about His people.

—"Thou *art* my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And **I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight**, saith the LORD." Jeremiah 51:19–24 (KJV).

The stone is the 144,000 that are lifted up as an ensign, that are used by the Lord to make a distinction between Christ and Barabbas; and, this controversy, this is what brings probation to a close. This is the manifestation of God's prophetic Word that calls those people that are looking for the image of Christ out of Babylon to come stand with God's people.

And Daniel, chapter 2, it is talking about the characteristics of the Second Angel's Message. That is what it is identifying. I hope you see that.

Tomorrow I hope you see that Daniel, chapter 3, is the Third Angel's Message.

Shall we pray?

Benediction: Heavenly Father, we want to be one of those stones that is cut out of the mountain, that is polished, that glorifies you, that is ultimately lifted up as an ensign to bring this controversy to a conclusion. We give you permission to do what it takes in each of our individual lives to make this work a complete and thorough work. We pray that you would give us open doors to share this message with those that we come in contact with in our own sphere of influence and that when we do so, your Holy Spirit will accompany it and convict their hearts of their need for preparation. We thank you for the prophetic message that is so precise and so specific to the events that are taking place. We ask that your Holy Spirit would allow this clarity to continue to convict us of our need of drawing close to you and entering into the spirit of prayer that is one of the characteristics of the time in which we live. We set before you this day of work and service that we all have to do. We ask that you would bless our hands, keep us safe, and allow us to do something in such a way that it would glorify you. We thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #30

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: (The invocation was not recorded on the DVD at the beginning of this presentation.)

BROTHER PIPPENGER: We are in the long study of Habakkuk's Two Tables, which are behind me; and we begin by looking at the Spirit Prophecy endorsement of the doctrines that are on these 1843 and 1850 Charts.

And then we took up the study of line upon line, looking at how you teach, how you convey the Latter Rain Message by bringing the various reform lines of prophecy together to illustrate the end of the world.

In conjunction with looking line upon line, we took about a week to look at the role of the Mystery of Iniquity as one of the waymarks in these reform lines, and now we are in probably the fourth section of this, where we are looking at the Book of Daniel. We have been looking at Daniel, chapter 1, as typifying the First Angel's Message with the Everlasting Gospel and the three-step testing process of "Fear God," "Give Him Glory," "For the Hour of His Judgment is Come."

Yesterday we looked at Daniel, chapter 2, and identified that as the Second Angel's Message, "Babylon is fallen," the testing of the image.

And today we are going to look at chapter 3 of Daniel and show that this is the third test here at the end of the world. This is the Third Angel's Message; this is The Sunday Law. And the reason why we are doing that is still because of our study of these Charts. When we get to Daniel, chapter 4, we are going to look at Nebuchadnezzar's dream and demonstrate that this dream is prefiguring William Miller's dream, and William Miller's dream is identifying the covering up of these foundational truths, and then the work of the Lion of the tribe of Judah to lead us back to the Old Paths, to these foundational truths at the end of the world.

So, Daniel, chapter 4, is William Miller's dream; and, it has a direct bearing, it is part of the typifications of these Two Tables in Bible prophecy.

And then, of course, in Daniel, chapter 5, we have already looked at Daniel chapters 4 and 5 together as a component identifying that Nebuchadnezzar was the foundational warning message for Babylon, and that Belshazzar represented the end of Babylon when the leadership of Babylon was rejecting the foundational warning message; and, that is what we will illustrate as we proceed that when the Lion of the tribe of Judah, described as the Dirt Brush Man in William Miller's dream, leads His people back to the foundational truths at the end of the seven scatterings, that the leadership by and large of Adventism will fulfill the role of Belshazzar by rejecting the message on the wall.

So, that is why we are spending time here in Daniel, in connection with these two tables.

THE THIRD ANGEL

We will begin this morning with the Third Angel's Message. We want to show that Daniel 3 is the Third Angel's Message.

And Revelation 14:9-13 says,

> "[9]And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, [10]The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11]And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
>
> "[12]Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. [13]And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that **they may rest from their labours; and their works do follow them**." Revelation 14:9–13 KJV).

Here in the Third Angel's Message you see symbolically represented the Everlasting Gospel, because the Everlasting Gospel is the work of Christ to develop and demonstrate two classes of worshippers. They are both here. The one class is those who have the patience; the other class is those who are going to drink of the wine of God's wrath.

You will notice that the last part of verse 13 says, "Blessed *are* the dead which die in the Lord from henceforth: . . . ," and as Seventh-day Adventists we know that with Sister White's commentary on this that all those that died in the faith of the Third Angel since 1844 are blessed, and part of their blessing is that they come up in the Special Resurrection of Daniel 2 and 3, where one class is resurrected to see the Second Coming and receive it with wonder and joy; and, another class, those that pierced Him are also resurrected to see the return of the Lord as a punishment.

So, here at the end of the Third Angel's Message is this blessing that we understand is fulfilled within the history of Adventism to all those that are faithful to the Third Angel's Message; but, that is when the Third Angel's Message arrived in 1844. When the Third Angel's Message arrives as present truth at The Sunday Law in the United States, those people that stand faithful for the Sabbath, some of them are going to die and this blessing applies to them as well, "Blessed *are* the dead which die in the Lord from henceforth: . . . .," the persecution that takes place during The Sunday Law crisis. They also will be resurrected in the Special Resurrection.

But, I have put together a whole series of notes to make this point, and then I realized that it was too long for this presentation; so, I am just dealing with it off the top of my head here and moving past it.

This is the same blessing in Daniel 12:13, "But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days," and the *lot* there can be understood as a grave. There is a blessing pronounced upon Daniel who died in the Lord, and it can be recognized in here as well; because, the Book of Daniel is the literal presentation in Daniel's experience of the Three Angels' Messages.

Anyway, we are looking at Daniel 3 as The Sunday Law, the Third Angel.

HISTORY REPEATS

Youth Instructor, July 12, 1904, says,

> "The vainglory and oppression seen in the course pursued by the heathen king, Nebuchadnezzar, is being and will continue to be manifested in our day. **History will repeat itself**."—

So, Sister White is very clear that the history of Daniel 3 will be repeated in our day.

> —"In **this age the test will be on the point of Sabbath observance**. The heavenly universe behold men trampling upon the law of Jehovah, making the memorial of God, the sign between him and his commandment-keeping people, a thing of naught, something to be despised, while a rival sabbath is exalted **as was the great golden image in the plain of Dura**. Men claiming to be Christians will call upon the world to observe this spurious sabbath that they have made. All who refuse will be placed under oppressive laws. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin." *The Youth Instructor*, July 12, 1904.

So, we know about the Mystery of Iniquity now in this study. This combination of church and state is the Mystery of Iniquity; it is the iron and clay in Daniel, chapter 2. And, she specifically says that this image test on the plain of Dura is The Sunday Law. So, Daniel, chapter 3, it is pretty easy to see is an illustration of the Third Angel's Message, if you are willing to see.

SETTING UP THE IDOL

Okay. Now, in Daniel, chapter 3, the two last two tests, the second test being the image test and the third test being The Sunday Law, they are both marked there. Daniel, chapter 3, is emphasizing the Third Angel's Message, The Sunday Law test; but, in verses 1 and 2, of Daniel 3, it says,

> "[1]Nebuchadnezzar, the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon."—

So, what were its dimensions?

What is threescore?

FROM THE AUDIENCE: 60.

BROTHER PIPPENGER: 60.

And what was its breadth?

FROM THE AUDIENCE: 6.

BROTHER PIPPENGER: 66. The other "6" is not there, but this is definitely the number of the man of sin.

> —"he set it up in the plain of Dura, in the province of Babylon."—

How did he set it up? What does it mean, "he set it up"?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: What had to happen before he set it up?

FROM THE AUDIENCE: It had to be built.

BROTHER PIPPENGER: It had to be built—right?—however they built it. It first has to be built, and then here it is saying they set it up.

> —"[2]Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up." Daniel 3:1-2 (KJV).

So, the setting up of the image is something that precedes, goes before, the actual enforcement to worship.

And, so, what is the setting up of the image? It is the image of the beast test. I mean, it does not specifically say it in the Book of Daniel, but you can read into it, if you want to exercise your spiritual discernment.

Among other things, Shadrach, Meshach, and Abednego represent the Hebrews on the plain of Dura that participated in building the image and setting it up, that participated in bringing the band together to practice the music that was going to mark the enforcement of "Sunday" legislation. They had seen these things happening in advance, and they could have known what is coming. And Shadrach, Meshach, and Abednego represent those Hebrews, those "Seventh-day Adventists," that were warned by the setting up of the image of the beast. They recognized the image of the beast test to be the warning that probation was about to close in the very near future. Okay?

So, you can see the image of the beast test, the second test, the Second Angel's Message, here in these first two verses.

Review and Herald, March 8, 1898:

> "Satan has taken the world captive. He has introduced **an idol sabbath**, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. **As Nebuchadnezzar set up his golden image on the plain of Dura**, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven." *Review and Herald*, March 8, 1898.

This setting up of Sunday as the satanic day of worship, it is already here. The Protestant churches have—it has already been set up. The official "setting up" is when the churches of the United States take control of the state of the United States. That is the completion of the setting up, but it is being set up in Ellen White's day and age. She is talking about present tense there.

Manuscript Releases, volume 14, page 91:

> "An idol sabbath **has been set up**, as the golden image was **set up** in the plains of Dura."—

So, Sister White is talking about the setting up of it that comes before the music plays; and, when the music plays that is The Sunday Law.

—"And **as Nebuchadnezzar, the king of Babylon, issued a decree** that all who would not bow down and worship this image should be killed, so a proclamation **will be made**"—*WILL BE MADE*—"that all who will not reverence the Sunday institution will be punished with imprisonment and death."—

We have read a quote here—and this is Presentation No. 30; so, if you have watched them all and you do not remember this quote, I do not hold it against you. But, we read a quote, maybe two of them because there is more than one where Sister White says this, and I forget exactly how it goes but I could dig it out, that we are going to be scattered. We are going to be scattered.

When does the scattering take place? The Sunday Law. God's people are going to be scattered through persecution at The Sunday Law, are they not?

Okay. Keep that in your mind.

—"Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, 'Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed' [**Isaiah 10:1**]. [**Zephaniah 1:14–18; 2:1–3, quoted**.]" *Manuscript Releases*, volume 14, 91.

Here, if you are willing to see it, Sister White not only is saying the image on the plain of Dura is a symbol of The Sunday Law, she is saying that Isaiah 10, verse 1, is The Sunday Law.

GATHER TOGETHER BEFORE THE DECREE

And she also quotes Zephaniah and identifies that as The Sunday Law issue. Let us go to Zephaniah 1, and she references this, also, Zephaniah 1:14. She is applying this to Daniel, chapter 3, which is the Third Angel's Message, which is The Sunday Law. And verse 14 says,

"Zephaniah 1:14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. 15 That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, 16 A day of the trumpet and alarm against the fenced cities, and against the high towers. 17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. 18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath;"—

When is the day of the Lord's wrath? The Seven Last Plagues.

—"but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1:14-18 (KJV).

"Zephaniah 2:1 Gather yourselves together, yea, gather together, O nation not desired;"—

You will find at least two, or maybe it is three but I am going to go with two so I do not get criticized, when the Bible speaks about the Lord lifting up an ensign at The Sunday Law, two of

those verses identify the people that are lifted up as an ensign as the Outcasts of Israel. This is just another expression of this. These people are the nation that is not desired.

The Seventh-day Adventists that are faithful at The Sunday Law are the nation that is not desired. They are the nation that the whole world is going to turn against, because Satan is going to lead them to believe that it is because of their obedience to the [seventh-day] Sabbath that the whole world is falling apart around them. They are the nation not desired. They are the Outcasts of Israel.

> "Zephaniah 2:1 Gather yourselves together, yea, gather together, O nation not desired;"—

When are you supposed to gather to gather?

> —"2 Before the decree bring forth,"—

You are to gather together **BEFORE** The Sunday Law.

> —"2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you. 3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger." Zephaniah 1:14-18, 2:1-3 (KJV).

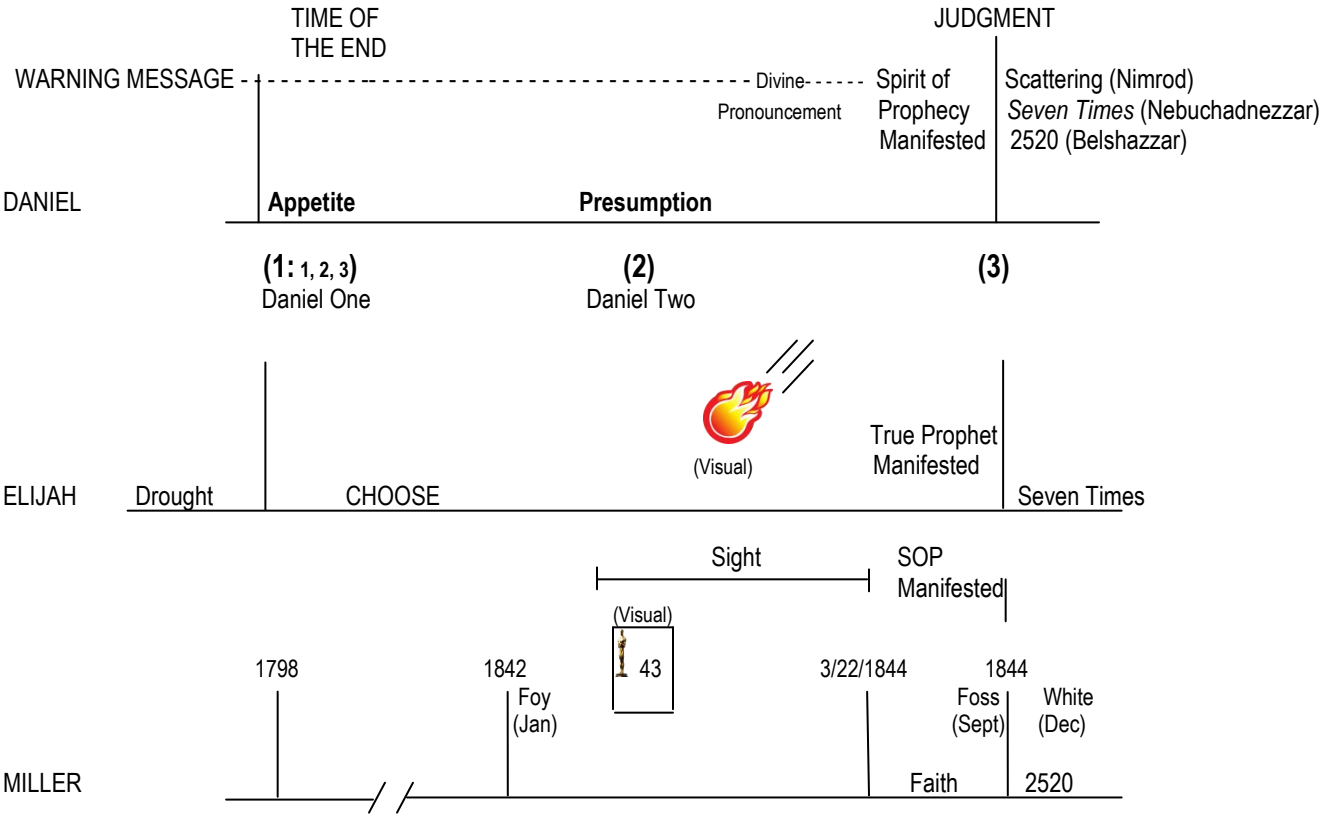


Figure No. 51A.

So, before The Sunday Law—this being The Sunday Law here [waymark 3 of Figure No. 51A]—the nation not desired (that is us, hopefully) has to gather together. We have to come together.

The Sunday Law is simply where you are going to demonstrate the character that you prepared in the previous hours of probation. You are going to demonstrate it; you are not going to develop it. You have to develop this character before the decree; and, it is by developing this character and consuming, eating this message, that you are brought into unity with your brothers and sisters around the world, that you are gathered together.

But, in this time period there are various gatherings going on; because, we know from our previous study that when He is gathering the Outcasts of Israel together in advance of lifting them up as an ensign, in Adventism He is also gathering together the tares. So, there are those two gatherings going on.

But, The Sunday Law is also where He gathers the nations of the world to battle against Jerusalem; but, we know that when the ensign is lifted up, there are going to be those eleventh-hour workers that are still in Babylon that are going to gather with the ensign. So, in this history, prophetically, there are certain gatherings going on that you need to pay attention to and make a distinction of.

And here, Rule No. 1 perhaps, is that the faithful need to gather together. They need to come into unity. They need to settle into the truth before Nebuchadnezzar's music begins to play.

Early Writings, page 68, we have looked at these things before.

> "As I saw what we must be in order to inherit glory, and then saw how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ's sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered that we through His poverty and sufferings might be made rich. Said the angel, 'Deny self; ye must step fast.' Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn and much to learn again. Those who would not receive the mark of the beast and his image **when the decree goes forth**, must **have decision now** to say, Nay, we will not regard the institution of the beast." *Early Writings*, 68.

If you are going to uphold Sabbath at The Sunday Law time period, before The Sunday Law comes, you have to already have it in your mind that there is no way that you are going to bow to the music of Nebuchadnezzar. It has to take place beforehand. You have to gather together beforehand.

And some of the people that gather into this experience, into this truth, will have been preparing for it for years; but, as the issues come to a conclusion there is going to be some people that are going to stand faithful that get onboard right at the last moment, and they are going to have to learn in a few months what it has taken others years to learn.

But, the point I want to derive from here is that you have to determine before the test, you have to determine when they are building the image there at Dura, getting ready to set it up. You have to determine then that when the music plays you are not bowing down.

Okay. And we have looked at this next quote, too, before, *Manuscript Releases,* volume 15, page 15.

> "The Lord has shown me clearly that **the image of the beast will be formed before probation closes**;"—

Nebuchadnezzar's image is set up before the music plays.

> —"for it is to be t**he great test for the people of God, by which their eternal destiny will be decided**."—

Okay. You see the image getting prepared. The Holy Spirit says, "Hey, what this means is Nebuchadnezzar is going to force you to bow down to that image, and you know that The Ten Commandments say that you are not suppose to worship idols; so, if you are going to bow down when the music plays, you are going to breaking God's Law. You are going to be lost."

Before the event, the Holy Spirit is speaking to your heart, saying, "You better get your head on straight, because there is a test coming." And how you respond to that influence of the Holy Spirit is what you are basing your eternal destiny upon.

If you say, "Well, you know, everyone else is going to do it; and the classic example works even for me is. I can just bend down and tie my shoes when this is going on and I am not really bowing down to the image. I am just tying my shoes."

If you come up with some kind of conclusion like that, you have just failed the image of the beast test because you have to make that decision before the test. That is why your eternal destiny is based upon the image of the beast test, the setting-up test. It is accomplished before the music plays.

> —"The Lord has shown me clearly that **the image of the beast will be formed before probation** closes; for it is to be **the great test for the people of God, by which their eternal destiny will be decided**."—

Your eternal destiny is decided before your probation closes.

> —"Your position"—*SPEAKING OF ANNA PHILLIPS AND HER PROMOTERS*—"is such a jumble of inconsistencies that but few will be deceived.
>
> "In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].
>
> "This is **the test that the people of God must have *before* they are sealed**."—

You are sealed at The Sunday Law.

> —"All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast" *Manuscript Releases*, volume 15, 15.

But you have to pass the image of the beast test before you are sealed at The Sunday Law.

And we have looked at this one, too, before, *Christ's Object Lessons,* page 123.

> "Again, these parables teach that there is to be **no probation after the judgment**. When the work of the gospel is completed, there immediately follows **the separation between the good and the evil**, and the destiny of each class is forever fixed." *Christ's Object Lessons*, 123.

It is the third waymark that the characteristic is Judgment. There is no probation after Judgment.

And, at the end of the world, the third waymark is The Sunday Law. It is Nebuchadnezzar playing the music.

Before the third waymark in this image of the beast test, we must have a decision there to say "Nay," when Sunday enforcement comes.

WHEN THE DECREE GOES FORTH

Testimonies, volume 5, page 216, in terms of the close of probation being at The Sunday Law, it says,

> "**When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity**." *Testimonies*, volume 5, 216.

When the decree goes forth, if you are a sabbathkeeping Seventh-day Adventist and you continue to uphold the Sabbath, your character is pure and spotless for eternity.

If you jump ship at that point and keep Sunday, your character is corrupt for eternity. It is in this sense that your probation closes, then and there.

It can actually close before then. What we are emphasizing is it closes before then, but at The Sunday Law probation closes.

Bible Training School, December 1, 1903—we have looked at all of these previously in this series:

> "The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**."—

That, of course, is the Three Angels' Messages: "Fear God," "Give Him Glory," "The Hour of His Judgment is Come." That is Daniel 12:10, "Many shall be purified, and made white, and tried; . . ." That is the Sanctuary: Courtyard, Holy Place, the Most Holy Place.

> —"The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned**"—

What is the world? People outside of Adventism.

> —"**The world can only be warned** by **seeing** those who believe the truth"—

Who are the ones that believe the truth? Adventism. The world can only be warned by seeing Adventism.

> —"**The world can only be warned** by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**."—

When are the Commandments trampled under their feet?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law. Okay? So, she just said here, the only way the world can be warned is by seeing Adventists, those who believe the truth, keeping the Law of God in the time period when The Sunday Law is there, when in the time period when the Law of God is trampled under their feet.

This is not talking about right now. This is talking about the warning of the Third Angel that begins at The Sunday Law. The only way that the world can be warned is by seeing Seventh-day Adventists faithfully keeping the Sabbath when The Sunday Law is being enforced. That is what she is saying there; and, therefore, you are seeing a distinction between the eleventh-hour workers, those people in Babylon, and Adventism in this time period.

But, those people, those Adventists that are sanctified through the truth, that is what the world needs to see, is Adventists that are sanctified through the truth. She is going to define in this very paragraph what "sanctified through the truth" is.

> —"**The world can only be warned** by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**. The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day."—

The only way the world can be warned is by seeing people with the Seal of God; and, those people receive the Seal of God at The Sunday Law and their probation ends there (a little bit before, but that is where they demonstrate their character). Therefore, the warning of the world takes place after The Sunday Law arrives and purifies the Adventist Church, separates the wheat and the tares.

> —"**When the test comes**, it will be **clearly shown** what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth,"—

This is the eleventh-hour workers. Now they are being confronted with the issue of Sabbath and Sunday.

> —"Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903.

The only way that the world can be warned is seeing Seventh-day Adventists that receive the Seal of God at The Sunday Law, acting in a—what?—in a high and elevated sense.

What does it mean to be high and elevated?

FROM THE AUDIENCE: Lifted up.

BROTHER PIPPENGER: Lifted up as an ensign for the whole world to see in The Sunday Law crisis.

BEFORE THE DECREE

THE MILLERITES

Okay. Before the decree; we are still dealing with our work before the decree.

In the history of Miller, before the Judgment waymark, before October 22, 1844, there was a revival; because, after two days He will revive us, and at the third day He will lift us up; and, therefore, in this history that is being marked is the gathering together, the finalizing of character development within Adventism, which will be demonstrated at the third waymark at The Sunday Law.

And in the Millerite History, this finalizing of character development of the two classes was taking place before October 22, 1844, in the revival we call the Midnight Cry.

We have read this before from *The Great Controversy,* pages 400-401, speaking of the Midnight Cry, Sister White says,

> **"It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants."—**

The messages of reproof came here in the Millerite History [between 1798 and March 22, 1844] and produced revival here [August 15, 1844] a settling in of the truth, so that they would be prepared for October 22, 1844.

> **—"It bore the characteristics that mark the work of God in every age**. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400–401.

SIMILAR CHARACTER

But, Sister White is saying that this revival of the Midnight Cry, it is the same as all the other sacred revivals; and, one of those is, of course, Pentecost.

In *Testimonies,* volume 7, page 31 and onward, it says,

> "On the Day of Pentecost"—

The reason I am reading this is I am saying this gathering together before the decree, Zephaniah 2:1-3, has to take place in the image of the beast test time when Nebuchadnezzar is setting up the image, before The Sunday Law, and that this revival, this gathering together that

was typified in the Millerite History by the Midnight Cry, Sister White tells us it is similar in character to the other revivals, and one of those other revivals was Pentecost.

> —"On the Day of Pentecost the Infinite One revealed Himself in power to the church. By His Holy Spirit He descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled. It was as if for ages this influence had been held in restraint, and now heaven rejoiced in being able to pour upon the church the riches of the Spirit's power. And, under the influence of the Spirit, words of **penitence** and **confession** were mingled with **songs of praise for sins forgiven**. **Words of thanksgiving** and of **prophecy** were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible Love. Lost in wonder, the apostles and disciples exclaimed: 'Herein is love.' 1 John 4:10. They grasped the imparted gift. And what followed? Thousands were converted in a day. The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief."—

This is similar to the Midnight Cry.

And what followed? What followed this revival? Thousands were converted in a day. This is after The Sunday Law when the eleventh-hour workers are looking at the ensign that is lifted up.

> —"The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth testifying: God forbid that we should glory, save in the cross of our Lord Jesus Christ. They were filled with an intense longing to add to the church of such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth and the earth be filled with the glory of the Lord."—

When is the Earth filled with the glory of the Lord? Revelation 18. She is using Pentecost to illustrate what goes on in our day and age. It was the same thing that was typified at the Midnight Cry.

And continuing on:

> —"By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with Him."—

We mentioned that yesterday. In the first test, the thing that is emphasized is that we must eat the Little Book; we must study the Word of God.

But, revival of the second test only comes in answer to prayer. What is being emphasized in Step 2 is prayer.

> —"earnest prayer that brought them into close communion with Him. They sat together with Him in heavenly places. They realized the greatness of their debt to Him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled

with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up.

"Shall we be less earnest than were the apostles? Shall we not by living faith claim the promises that moved them to the depths of their being to call upon the Lord Jesus for the fulfillment of His word: 'Ask, and ye shall receive'? John 16:24. Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? Is not God saying today to His praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain: 'Lo, I am with you alway, even unto the end of the world'? Matthew 28:20. Why, then, is the church so weak and spiritless?

"As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in co-operation with Him, and He will also move on the hearts of unbelievers to carry forward His work in the regions beyond. Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference.

"Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded,"—

Why do we even know about this history? Why did it get placed in God's Word?

—"**if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for Him?** What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. **All that the apostles did, every church member today is to do.** And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance." *Testimonies*, volume 7, 31–33.

THE SUNDAY LAW

So, what we have been focusing on is the image of the beast test that is represented in the first couple of verses of Daniel 3, when Nebuchadnezzar sets up the image; but, now we are going to look at The Sunday Law.

If you are still in Zephaniah, if you will, go back to Daniel, chapter 3, verses 3 through 7,

"[3]Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together"—

Okay. Now here is the whole world being gathered together; and, Nebuchadnezzar was the kingdom of the Earth at that time, and all the representatives of the whole world are being gathered together. That is one of the gatherings that goes on at the end.

—"were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. [4]Then an herald cried aloud, To you it is commanded, O people, nations, and languages, [5]*That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: [6]And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."—

It is only in the Old Testament, the only place that you are going to find this word *hour* is in the Book of Daniel. And this word *hour* connects with the "one hour" that the kings of Revelation 17, the ten kings, agree to give their kingdom unto the Papacy and unto the beast for one hour. This is The Sunday Law testing time. And this *hour* is a prophetic waymark in prophecy.

When Jesus tells us, as an example, that "In the time period of The Sunday Law crisis,"—He does not say it like that but He says—"they are going to bring you before judges and magistrates. Don't worry about what you are going to say when that happens, because in that *hour* it will be given you what you are to speak."

That *hour* of Christ is this *hour.* It is the *hour* of Revelation 17.

And verse 6:

—"[6]And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up." Daniel 3:3-7 (KJV).

That is The Sunday Law; **that is The Sunday Law**.

AN ENSIGN

Manuscript Releases, volume 13, page 71, says,

"**When** the law of God is being made void, when His name is dishonored, **when** it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, **when** wolves in sheep's clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God's law as a rule of conduct must be made manifest. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, 'I love thy commandments above gold; yea above fine gold' [Psalms 119:127]. This is what will be sure to occur **when** the law of God is made void by **a national act**. **When** Sunday is exalted and sustained by law, **then the principle that actuates the people of God will be made manifest**,"—

They are going to be lifted up as an ensign.

—"**When** Sunday is exalted and sustained by law, **then the principle that actuates the people of God will be made manifest**, as **the principle of the three Hebrews was made manifest** when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood." *Manuscript Releases*, volume 13, 71.

Isaiah 11:12, it is in your notes:

"[12]And **he shall set up an ensign for the nations**, and **shall assemble the outcasts of Israel**, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:12 (KJV).

At The Sunday Law the Outcasts of Israel—who are the Outcasts of Israel? In our story it is Shadrach, Meshach, and Abednego.

Were they? Had they been cast out of Israel and carried to Babylon? Yes, they were the Outcasts of Israel, and when the music played, they were lifted up as an ensign.

And were they? Did all the world see them?

Did all the world go back to their countries and say, "You won't believe what we've seen. Music played and everybody bowed down but these three guys and they threw them in the fiery furnace and a fourth appeared with them and they did not even smell like smoke. They didn't die."

The whole world saw it. The Outcasts of Israel were lifted up as an ensign before the whole world represented there.

FROM THE AUDIENCE: And who are the Outcasts at the end?

BROTHER PIPPENGER: The 144,000.

Joel 3:1-2, 9-14:

"[1]For, behold, in those days, and **in that time**, when I shall **bring again** ***[REVERSE]***"—

And when you see the two words "bring again" in the Old Testament, and often you see it, it means *reverse.* In the English it does not really convey that idea; but, it means *reverse.*"

—"[1]For, behold, in those days, and **in that time**, when I shall **bring again** ***[REVERSE]*** the captivity of Judah and Jerusalem,"—

When you say, "I bring again the captivity of Judah and Jerusalem," in the English it sounds like He is going to take them back into captivity, "I am going to bring the captivity again." But, it means reverse. He is going to take them out of captivity. He is going to free them.

When He is reversing their captivity, because prior to The Sunday Law they have been the nation not desired, they have been the Outcasts of Israel, but He is going to reverse that. He is going to take them out of captivity and lift them up as an ensign.

And at that same time, verse 2 says,

—“[2]**I will also gather all nations**, and will bring them down into the valley of Jehoshaphat,”—

At The Sunday Law testing time, the whole world is going to be brought down to the valley of Jehoshaphat.

—“and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. . . .”—

What happens at The Sunday Law? You are going to get scattered. There is a scattering at the third waymark.

And He is going to plead with all nations. He is going to bring the whole world and say, “Okay. Make a decision about Sabbath or Sunday.” This is where you are making your decision, in the valley of Jehoshaphat.

Verse 9 says,

—“[9]Proclaim ye this among the Gentiles; **Prepare war**, wake up the mighty men, let **all the men of war draw near**; let them come up: [10]Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. [11]**Assemble yourselves**, and come, all ye heathen, and **gather yourselves together** round about: thither cause thy mighty ones to come down, O Lord. [12]Let the heathen be wakened, and come up to **the valley of Jehoshaphat**: for there will I sit to judge all the heathen round about. [13]Put ye in the sickle, for **the harvest** is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness *is* great. [14]**Multitudes, multitudes** in the valley of decision: for the day of the Lord *is* near in the valley of decision.” Joel 3:1–2, 9–14 (KJV).

The valley of Jehoshaphat is the valley of decision, and they are deciding between the two ensigns that have been lifted up. One is the 144,000 and the satanic ensign is Barabbas. One is the Sabbath; the other is Sunday. The whole world at The Sunday Law is brought to Nebuchadnezzar’s celebration. They are in the valley of decision. They are now deciding which way they are going to go.

Micah 4:6-13 says,

“[6]In that day, saith the Lord, will I assemble her that halteth,”—

So, what I am trying to show you here is there is a gathering of God’s people before The Sunday Law, before the decree. At The Sunday Law the whole world is gathered together to make a decision.

—“[6]In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;”—

Who is the one driven out? It is the Outcasts. Right?

—“[7]And I will make her that halted a remnant,”—

Oh, the remnant is the Outcasts of Israel.

> —"and her that was cast far off a strong nation:"—

The nation not desired is not going to become a strong nation.

> —"and the Lord shall reign over them in mount Zion from henceforth, even for ever."—

And this nation is Mt. Zion.

> —"[8]And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."—

What is a daughter in Bible prophecy?

FROM THE AUDIENCE: The remnant.

BROTHER PIPPENGER: The remnant. It is the remnant; it is a woman; it is a church. But, a daughter or son is the last; it is the offspring.

> —"the kingdom shall come to the daughter of Jerusalem.
>
> "[9]Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. [10]Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."—

They are going to be scattered at The Sunday Law.

> —"[11]Now also many nations are gathered against thee,"—*HERE IS ANOTHER GATHERING*—"that say, Let her be defiled,"—

Now, there is one sense that all the nations are gathered to the valley of Jehoshaphat because they are going to make a choice between Sabbath and Sunday; but, there is another gathering where the nations come together because they are going to destroy Zion.

> —"[11]Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. [12]But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. [13]**Arise and thresh, O daughter of Zion**:"—

Who is going to thresh these heathen? The daughter of Zion, the Church.

Who is the Church? Well, in Daniel, chapter 2, it is the stones that were cut out of the mountain that strike the feet of the image and thresh the heathen.

—"[13]**Arise and thresh, O daughter of Zion**: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Micah 4:6–13 (KJV).

So, in this time period there are gatherings going to gather that are represented when Nebuchadnezzar gathered all the nations to his ceremony.

Daniel 3:8-15: Beginning in verse 8 of Daniel 3, it says,

"[8]Wherefore at that time certain Chaldeans came near, and accused the Jews. [9]They spake and said to the king Nebuchadnezzar, O king, live for ever. [10]Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: [11]And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. [12]There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

"[13]Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. [14]Nebuchadnezzar spake and said unto them, *is it* true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? [15]Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltry, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?" Daniel 3:8-15 (KJV).

Has he already played the music once?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Now he is talking about playing the music one more time.

He does not do it, right? He does not do it because they are going to say, "You don't have to play the music again. We are not going to do it."

But, in here there are two Sunday laws that are marked in Bible prophecy. There is The Sunday Law in the United States that begins this one hour, and then there is the World Sunday Law, the death decree, at the end. Okay? So, there will be many Sunday laws, and it is a process; but, in terms of prophetic waymarks, there are two Sunday laws.

This has been prefigured in the history of Rome. The first Sunday law was by Pagan Rome in AD321; Constantine. The second Sunday law in that time period was AD538. When the Papacy takes control of the world, it enforces a Sunday law in AD538.

So, in ancient history you have two Sunday laws that are the subject of prophecy. The first is enforced by Pagan Rome, Pagan Rome being the power that placed the Papacy on the throne of the Earth; and, the second in AD538 identifies when the Papacy captures the Earth.

And at the end of the world there are two Sunday laws that are marked by prophecy. The first is in the United States, and the United States is the power that places the Papacy on the throne of the Earth, and it is being prefigured by Pagan Rome. The Sunday Law in the United States has been prefigured by Constantine's Sunday law in AD321. The second Sunday law at the end of the world that is a subject of Bible prophecy is the World Sunday Law of the death decree, when the Papacy is placed upon the throne of the Earth at the end of time, and that is prefigured by the Sunday law in AD538 when the Papacy was placed upon the throne of the Earth.

So, you have two Sunday laws that are the focus of Bible prophecy, both at the beginning and at the end. And here in Daniel 3, if you are willing to see, you can see both of them inferred. The first is when the music played, and the second is when Nebuchadnezzar gives them opportunity, "I am going to do it one more time."

Of course, they are going to say, "You don't have to, **you don't have to**."

Did he do it one more time?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No, he did not. Before he did it one more time, before that happened, what is going to happen to them? They are going to be killed. They are going to be thrown in the fiery furnace.

And that is what we know about the second Sunday law at the end of the world. They are going to pass the World Sunday Law death decree. And what have we been told in the Spirit of Prophecy?

The Great Controversy, page 590.

> "And then the great deceiver will persuade men that those who serve God are causing these evils. **The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors.** It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well established: 'And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.' 1 Kings 18:17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah." *The Great Controversy*, 590.

But, before that time, the blood is going to be spilled. That is all inferred here in Daniel 3, if you are willing to see it.

We have already read this quote from *Early Writings,* page 68, and that is what Shadrach, Meshach, and Abednego are typifying. We must have a determination to say no to The Sunday Law before it happens.

Now, notice verses 16 through 18 of Daniel 3. Nebuchadnezzar says, "If you are ready, then you need to bow down when the music plays."

> "[16]Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. [17]If it be *so,* our God whom we serve is able to deliver us from the burning fiery furnace, and he will delivery *us* out of thine hand, O king. [18]But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel 3:16-18 (KJV).

> "Those who would not receive the mark of the beast and his image **when the decree goes forth**, must **have decision now** to say, Nay, we will not regard the institution of the beast." *Early Writings*, 68.

That is Shadrach, Meshach, and Abednego. Daniel 3 is the Third Angel's Message. It is the history of The Sunday Law, and Sister White says so. I mean, the closer you look, the more you see the details are all there.

Daniel 3:19-30:

> "[19]Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego; *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated."—

Please know that when it comes to immediately after The Sunday Law, not only do we know that God's people are going to be scattered but we have referenced here a *seven times* in the sequence of history, which means *a scattering*.

> —"[20]And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abednego, *and* to cast *them* into the burning fiery furnace. [21]Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. [22]Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. [23]And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. [24]Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. [25]He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.
>
> "[26]Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. [27]And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men,

upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. [28]*Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. [29]Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver after this sort.

"[30]Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon." Daniel 3:19-30 (KJV).

And we know the story, Nebuchadnezzar is amazed because he sees a fourth in the form of the Son of God, the Son of Man, walking with them. This is a 3:1 combination. The 3:1 combination in Scriptures often appears, and it represents Adventism. The first 3 represents the Millerite History when the Three Angels' Messages came into history; and, the fourth is our history, the Fourth Angel's Message.

And there are so many references to the 3:1 combination in the Scriptures that it is just amazing; and, it is amazing that people do not see it, because it is so often. But, once you see it, then you realize that every time you find a 3:1 combination, God is not being redundant. There is a certain lesson that is connected with every 3:1 combination.

For instance, Christ had 12 Disciples; but, when He went to the Mount of Transfiguration, He only took 3 Disciples with Him, 3 Disciples and Himself.

And one of the lessons, one of the primary lessons of the Mount of Transfiguration is who the redeemed are going to be; because, Christ is transfigured, and who is with Him? Moses and Elijah, Moses representing the Christians at the Second Coming that will have died and are resurrected, and Elijah representing the 144,000 that do not taste death.

So, in this 3:1 combination you have a lesson about the redeemed at the Second Coming.

In Numbers 22, when you see Balaam of the children of the East, he is representing Islam at the end of the world; because, Numbers 22 is right before God's people go into the Promised Land. And Balaam comes into the story, and Balaam is associated with the children of the East and Islam is the children of the East. And one of the characteristics that is identified by the Pioneers is they set forth the truth about Islam in the Fifth and Sixth Trumpets; is that it is both a blessing and a curse.

In Revelation 9:4, Islam is commanded to do its work of destruction, but hurt not those that have the Seal of God.

And in the history of the Fifth Trumpet, when Revelation 9:4 is valid, Abu Bakr gave a command to Islam that, "When you go out and do your warfare against the Roman Church, you are going to find two kinds of Christians, Sabbathkeeping Christians and Sundaykeeping Christians. Don't bother the Sabbathkeepers.

In the story of Islam, one of the characteristics that has been identified by the Pioneers and set forth in the Scriptures is that Islam is both a blessing and a curse. Okay? It is a blessing and a curse. Islam is a curse because it is going to bring warfare against mankind. But, it was the Ishmaelite traders that carried Joseph to safety. There is a blessing. It was the wise men

from the East that brought the money that Joseph could flee into Egypt so Jesus would not be murdered by Herod. That was a blessing. So, they are a blessing and a curse.

So, in Numbers 22, Balaam, a symbol of Islam at the end of the world, just before God's people go into the Promised Land, is hired by Balak to curse Israel; but, all Balaam could do is give three blessings [Brother Pippenger holds up three fingers on his left hand], and then king Balak is disappointed and sends him home. But, before Balaam goes home, he does one more blessing [holds up one finger with his right hand—completing the 3:1 combination]. He was hired to proclaim a cursing, but he gave a blessing. So, in that 3:1 combination you are seeing the role of Islam.

In the Mount of Transfiguration, you are seeing who the redeemed are.

And in Daniel, chapter 3, you are seeing how the final warning message is carried to the world. God's people (Shadrach, Meshach, and Abednego), the Outcasts of Israel, are going to be thrown into The Sunday Law crisis (the burning fiery furnace), and Christ is going to walk with them, and all the world is going to watch this happen. So, Daniel, chapter 3, is teaching a lesson on how the Loud Cry Message is proclaimed to the world.

When you see these 3:1 combinations, they have a different line of truth to be derived from when you bring them together line upon line.

So, that is what is going on when they are in the burning fiery furnace.

The Great Controversy, page 449, it says this:

> "But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and **the world shall be**"—*WHAT?*

FROM THE AUDIENCE: Enlightened.

BROTHER PIPPENGER: Enlightened.

Was the world enlightened when it looked into the furnace and saw Shadrach, Meshach, and Abednego walking through the fire?

FROM THE AUDIENCE: (Affirmations.)

> BROTHER PIPPENGER: —"and **the world shall be enlightened** concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—'the mark of the beast.' And **it is not until the issue is thus plainly set before the people**, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive 'the mark of the beast.'" *The Great Controversy*, 449.

When was it brought before the people? When Shadrach, Meshach, and Abednego were thrown in the fiery furnace; when Nebuchadnezzar made the issue plain, "Either you worship my god or you are going to die," the issue was made plain to the whole world, because everyone was represented there; and, then God lifted up His people as an ensign.

THE MILLERITES

Okay. And the next quote is from *Spiritual Gifts,* volume 1, beginning on page 163, and it speaks about the Millerite History.

Those Millerites that were faithful and entered into the Most Holy Place [on October 22, 1844], they were lifted up.

> "After Jesus opened the door of the Most Holy the light of the Sabbath was seen, and the people of God were to be tested and proved, as God proved the children of Israel anciently, to see if they would keep his law."—

When were the Millerites tested and proved on this subject?

They were tested and proved all along, but what she is speaking about here, when was the testing and proving of the Millerites?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Do you think the testing was a singular point in time?

FROM THE AUDIENCE: No.

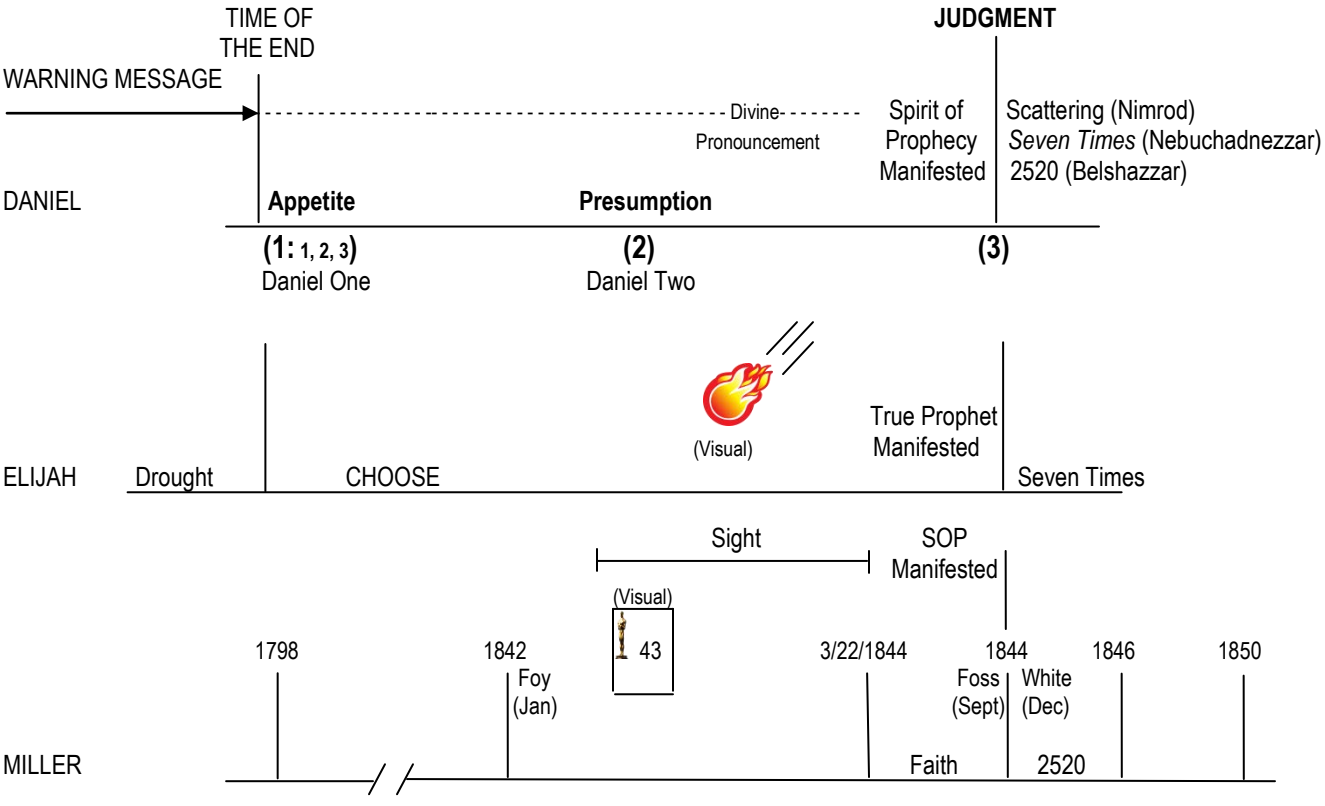


Figure No. 51B.

BROTHER PIPPENGER: Okay.

When was the testing time? It was from 1844 to 1846. They began to keep the Sabbath in 1846, did they not? They moved into the Most Holy Place.

And these people who are going to be tested as Ancient Israel was tested to see whether they would keep the Law of God, where did they move to by faith? To the Most Holy Place. They were lifted up into the Most Holy Place to see the Law of God, and then they were tested on how they were going to respond to it.

> —"I saw the third angel pointing upward, showing the disappointed ones the way to the Holiest of the heavenly Sanctuary. They followed Jesus by faith into the Most Holy. Again they have found Jesus, and joy and hope spring up anew. I saw them looking back reviewing the past, from the proclamation of the second advent of Jesus, down through their travels to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, present and future, and they know that God has indeed led them by his mysterious providence.
>
> "It was represented to me that the remnant followed Jesus into the Most Holy place, and beheld the ark, and the mercy-seat, and were captivated with their glory. Jesus raised the cover of the ark, and behold! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles; but they start back with trembling when they see the fourth commandment living among the ten holy precepts, while a brighter light shines upon it than upon the other nine, and a halo of glory is all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. It reads as when spoken by the mouth of God in solemn and awful grandeur upon the mount, while the lightnings flashed and the thunders rolled, and when written with his own holy finger in the tables of stone. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. They are amazed as they behold the care taken of the ten commandments. They see them placed close by Jehovah, overshadowed and protected by his holiness. They see that they have been trampling upon the fourth commandment of the Decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God, and mourn over their past transgressions.
>
> "I saw the incense in the censer smoke as Jesus offered their confessions and prayers to his Father. And as it ascended, a bright light rested upon Jesus, and upon the mercy-seat; and the earnest, praying ones, who were troubled because they had discovered themselves to be transgressors of God's law, were blest, and their countenances lighted up with hope and joy. They joined in the work of the third angel, and raised their voices and proclaimed the solemn warning. But few at first received the message, yet they continued with energy to proclaim the warning. Then I saw many embrace the message of the third angel, and unite their voices with those who had first proclaimed the warning, and they exalted God and magnified him by observing his sanctified Rest-day." *Spiritual Gifts*, volume 1, 163–165.

So, you see the Millerites being lifted up prophetically here as well in this issue.

And they had to understand the Sanctuary and the Law of God in order to put the Three Angels' Message, the Sanctuary, and the Law of God on this [1850] Chart; because, the Lord was going to remove His hand from this [1843] Chart, and then by Inspiration He was going to make the second Table of Habakkuk and correct that error, and also include on it the Three Angels' Message, and the Sanctuary, the things that we call the "Pillars."

You hear people arguing against this message where they take the passages where Sister White is identifying the Three Angels' Messages, the Sabbath, the Sanctuary, the Law of God, as the Pillars of Adventism, and they are trying to insist that the Pillars of Adventism are the foundations. But, those are two different things. Anyone that has had any kind of [experience in] construction and you do not need to have had any kind of construction [knowledge] to know that the foundation is different than the pillars. You can have nice pillars, but if you put them on the sand, they are not going to hold your house up. In order for your pillars to be effective, you have to have a good foundation.

This [indicating the 1843 Chart] is the foundational truths. These truths [on the 1843 Chart] were understood before 1844; but, these truths [of the Three Angels' Messages, the Sabbath, the Sanctuary, and the Law of God depicted on the 1850 Chart] were understood after 1844, in this history [of the Millerites]. They had to be tested. They had to be lifted up into the Most Holy Place, to be tested there on how they would respond.

And then in 1850, the second Table of Habakkuk is put in place. And that number "50," that is significant. Fifty is Pentecost. It is a covenant number. This is where the Lord has put in place both Tables of the Covenant for modern Israel.

SUMMARY

So, where we are at in this study, what we will begin on Sunday, the Lord willing, is we are going to, the Lord willing, go through and show that Daniel, chapter 1, represents the Millerite History. And in Daniel, chapter 1, we showed that it was the Everlasting Gospel. Two classes were produced, and they went through a three-step testing process. That is the three-step testing process of the Millerites: 1798, "Fear God"; 1842, "Give Him Glory"; 1844, "For the Hour of His Judgment is Come." That is all in Daniel, chapter 1.

Then in Daniel, chapter 2, we have the emphasis on the second test at the end of the world, the Second Angel's Message, "Babylon is fallen," the image of the beast test.

And then we have seen here in Daniel, chapter 3, The Sunday Law, the Third Angel's Message.

But, Daniel, chapters 1, 2, and 3, are the Three Angels' Messages, "in verity."

But, after 1844, after the Lord enters into covenant with them, modern Israel at this point in time, they begin to set aside the foundational truths, just as Ancient Israel did. Ancient Israel's foundational truths took place in the deliverance from Egypt, and they had only been out of Egypt days before they began to forget how the Lord had led them.

So, here [after 1850] they began to set aside the foundational truths that are represented on this [1843] Chart. And William Miller's dream is a dream that describes that aspect of our history; and, William Miller's dream is recorded in *Early Writings,* and it is the only chapter in *Early Writings* that Ellen White did not write. William Miller wrote it.

And Daniel, chapter 4, is the only chapter in the Book of Daniel that Daniel did not write. Nebuchadnezzar wrote it; and. Nebuchadnezzar talks about *seven times,* and William Miller talks

about scattering *(seven times)*. And, we are going to show that Daniel, chapter 4, is William Miller's dream that marks that after this history [of the Millerites], there would be a *seven times* scattering; and, in Daniel, chapter 4, there would be a *seven times* scattering. And that is where we are going to proceed on Sunday.

So, we will take this study of Daniel and bring it back to these Charts, because William Miller's dream is referencing the truths on these [1843 and 1850] Charts, which are jewels.

We hope to see you back on Sunday morning.

Shall we pray?

Benediction: Heavenly Father, we thank you for opening the Book of Daniel to a deeper place. You are allowing us to see that all the ancient prophets are speaking about our day and age and that their testimony is present truth for us. We want this light. We want this understanding, but we also want this understanding to be turned into an experience by the power of your Holy Spirit. We ask that you will accomplish that for us. And we know that if we are going to continue to receive this golden oil that comes down through the golden pipes that we have to empty our vessels by sharing the golden oil. So, we ask that you would prepare divine appointments for each of us that give us opportunity to share the truth that we have been given, that we might have room for more truth. We set this day before you and ask that you would bless us in our service for you. Let us do things that will glorify and honor you. We have some of our group that are traveling this day. We ask that you bring them home safely, and we pray that you give our Brother discernment as he plans to go and take care of serious, solemn business in California, as well. Thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #31

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: (The invocation was not recorded on the DVD at the beginning of this presentation.)

BROTHER PIPPENGER: Okay. We are dealing with Habakkuk's Tables, of course; and, right now we are in a section where we are looking at these Tables as typified in Bible prophecy.

And, we have been going through the Book of Daniel.

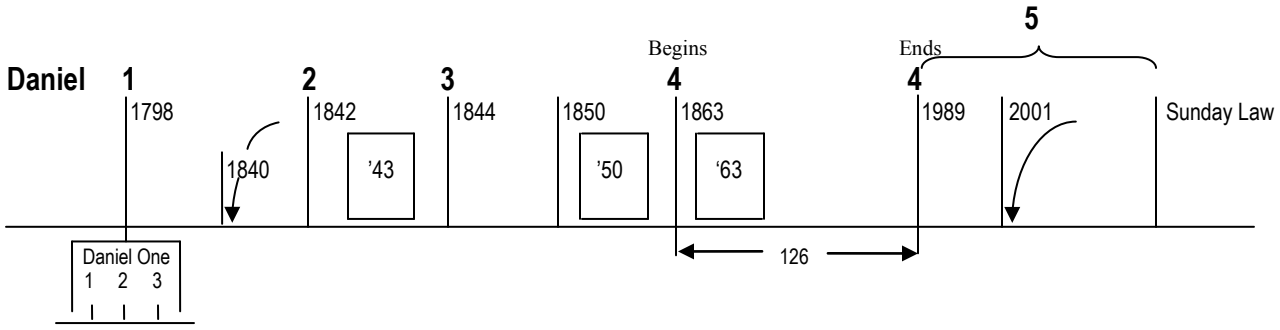


Figure No. 52.

I will explain what this represents. We are not going to spend a great deal of time on this; but, this is Daniel, chapters 1, 2, and 3.

This is Daniel, chapter 4, where we are beginning to focus in. Daniel, chapter 4, begins here [1863] and ends there [1989].

And then down here in our history, Daniel, chapter 5, Belshazzar is fulfilled.

But, if you remember, we identified that Daniel is the prophet that is associated with the First Angel's Message. He is associated with Jehoiakim, the first of the three kings that were confronted by Nebuchadnezzar as Jerusalem was destroyed; and, he is also identified as living until the first of three kings, Cyrus, that would raise up the temple in Jerusalem.

So, Daniel is associated with the first king in the tragedy of Jerusalem being destroyed, the first king in Jerusalem being rebuilt; and, we are saying that his book is primarily focusing on the First Angel's Message.

So, when we looked at Daniel, chapter 1, that is what this is [1798]. We identified it that just as the First Angel's Message in the Millerite History, the First Angel's Message in the Millerite History of Revelation 14:6-7 had all the waymarks of all Three Messages: "Fear God," First Message; "Give Him Glory," Second Message; "For the Hour of His Judgment is Come," Third Message. That is all in the Everlasting Gospel of the First Angel's Message.

So, too, in Daniel, chapter 1, we identified all of these waymarks. Daniel feared God; he determined he would not defile himself with the king's meat. Then he was tested and his countenance was looked upon, an image test. And then he was brought in before

Nebuchadnezzar to be tested at the end of the days, thus marking judgment. So, in Daniel, chapter 1, just like the First Angel's Message, we have all three waymarks.

Then we looked at Daniel, chapter 2, and showed that it was the image of the beast test, the test that precedes The Sunday Law test. And, not only do we have the image of Daniel 2 emphasizing that Daniel, chapter 2, is the image of the beast test, but the bottom line, the punch line of Daniel, chapter 2, is the truth that is in the iron and clay down in the toes [referencing the image in the upper left-hand corner of the 1843 and 1850 Charts] that Sister White says is a combination of churchcraft and statecraft, which is church and state; and, church and state Sister White identifies as the image of the beast.

So, we looked at Daniel 2 as being the second test, which in one way it can be represented as the image of the beast test, it is here; and, the second test, where the two classes will be finalized before they demonstrate what their character is at the third test. And we have dealt quite a bit with that. So, in the second test you will have the proclamation, "Babylon is fallen," marking that one class has developed the character of Judas; the other class, the character of Christ: one class the character of the wise virgins, the other the character of the foolish virgins; wheat and tares; and, so on and so forth.

Then we looked at Daniel, chapter 3, and noted that it is The Sunday Law. Of course, the First and Second Angels' Messages in Millerite History that came in 1798, 1842, and 1844, they were marking the waymarks in the First Angel's Message. There really was not a Sunday Law in 1844; it was prefiguring it. It was not the perfect fulfillment. Babylon had not fully fallen in 1842. The fall of Babylon is a progressive event.

So, the history of the Millerites is typifying the perfect fulfillment of the Three Angels' Messages at the end of the world.

So, in Daniel, chapter 1, you have the First Angel's Message; Daniel, chapter 2, the Second; Daniel, chapter 3, the Third. And now we are getting ready to look at Daniel, chapter 4; and, we have looked at Daniel, chapters 4 and 5, in terms of the 2520 already, and the fall of Babylon; but, we are going to show that Daniel, chapter 4, which I have marked beginning here [1863] and ending here [1989], that this is William Miller's dream. Daniel, chapter 4, the only chapter in the Book of Daniel that he did not write, that Nebuchadnezzar wrote chapter 4, and William Miller's second dream and Nebuchadnezzar's second dream.

William Miller's second dream we find in *Early Writings.* It is the only chapter in *Early Writings* that Ellen White did not write. And we are going to show that his dream is identifying when the truths that the Lord used him to assemble, the foundational truths [referencing the 1843 Chart], began to be covered up in 1863 with the introduction of a counterfeit chart. And in 1989, in agreement with his dream, the Dirt Brush Man, who is Christ, comes in and begins to sweep out the rubbish of tradition and custom that has come into Adventism, covering up the truths on this [1843] Chart, from 1863 and onward.

So, usually when you do William Miller's dream, which we are on the verge of doing, you have got to read the dream; you have to give an overview of it, you have to tell what the dream represents; and, you have to bring in some Bible and Spirit of Prophecy to prove what you are suggesting about it.

But, I want to make this a little bit more airtight; so, today we are just going to go through and we are going to establish the symbols that are found in William Miller's dream, and then tomorrow we will go through William Miller's dream, already having identified the symbols. We are going to take a little bit more time with it is what I am saying.

REVELATION FIVE

We will begin with Revelation, chapter 5; but, notice in your notes from *Testimonies,* volume 9, page 267, it says,

> "**The fifth chapter of Revelation needs to be closely studied**. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived. Unless they make a decided change they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law and broken the everlasting covenant, and they will receive according to their works." *Testimonies*, volume 9, 267.

THE LION OF THE TRIBE OF JUDAH

What I want to focus on for our purposes today is the first sentence there, "The fifth chapter of Revelation needs to be closely studied." And if you will turn there now, we are going to read the first seven verses.

Chapter 4 of Revelation is the Throne Room scene, where John sees God the Father sitting upon the throne and He has a book in His hand that is sealed with Seven Seals, which we are going to identify as the Bible.

And in chapter 5, John is going to become part of the prophecy; and, we have dealt with this many times in this worship series so far. When a prophet becomes part of the prophecy, he represents God's people at the end of the world. So, we want to look at what happens to John as he sees this book sealed with Seven Seals.

In Revelation 5, beginning in verse 1, it says,

> "[1]And I saw in the right hand of him"—*THIS IS GOD THE FATHER*—"that sat on the throne a book written within and on the backside, sealed with seven seals. [2]And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? [3]And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. [4]And I wept much,"—

Now, you want to take note that when John realizes no one can open this book, he begins to weep.

> —"[4]And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. [5]And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. [6]And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain,"—

Who is the Lamb?

FROM THE AUDIENCE: Jesus.
BROTHER PIPPENGER: Jesus.

—"having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. [7]And he came and took the book out of the right hand of him that sat upon the throne." Revelation 5:1-7 (KJV).

So here Jesus is portrayed as two things, the Lamb and the Lion; the Lamb, and the Lion of the tribe of Judah. And we are going to find that when Jesus is represented as the Lion of the tribe of Judah—and I hope you understand that the different ways that Christ is represented in the Scriptures is employed in order to teach us a different lesson about who and what He is. In Daniel 8:13, Christ is called *Palmoni, the Wonderful Numberer.* And you find that Daniel 8:13 is the very hub of all the time prophecies in the Bible; and, when Jesus is there in Daniel 8:13 as Palmoni, which means *the Numberer of Secrets* or *the Wonderful Numberer*, He is emphasizing that this is the point of reference for the time prophecies of the Bible.

When Jesus is represented as Shiloh, it is talking about the Latter Rain Message of the 2520.

When Jesus is represented as the Lamb, it is talking about His sacrificial work.

But, what we want to see today is that when Jesus is represented as the Lion of the tribe of Judah, it is representing both His work in sealing up God's Word and in unsealing God's Word, because He does both.

THE BOOK

So, in *Manuscript Releases,* volume 20, page 197, it says,

"We ask John what **he saw and heard** in the vision at Patmos, and he answers: 'And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.'

"There in His open hand lay **the book**,"—

Now, this quote here, I want you to understand that some people—and I am not trying to argue with them—but, some people will take this quote, this paragraph here, and say this *book* that is in Revelation 4 and 5 is some kind of divine history book. And it is, but they are saying that it is something other than the Bible. What I am saying is, the divine history book is the Bible and that we need to make sure we understand that it is the Bible that is being dealt with here in Revelation 4 and 5, not some kind of secondary book. All right?

So, as we read this paragraph, you will see why people—where they get their arguments that this is some kind of divine history book outside the Bible; but, we are going to resolve that.

—"There in His open hand lay **the book**, the roll of **the history of God's providences**, **the prophetic history of nations and the church**. Herein was contained **the divine utterances**, His **authority**, His **commandments**, His **laws**,

the **whole symbolic counsel of the Eternal**, and **the history of all ruling powers in the nations**. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close.

"This roll was written within and without. John says: 'I wept much, because no man was found worthy to open and to read the book, neither to look thereon.' The vision as presented to John made its impression upon his mind. **The destiny of every nation was contained in that book**. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly said, 'Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.'

"John continues: 'I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne.'

"**As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. There was space for no more writing**. [Revelation 5:8–14; 6:8, quoted.]" *Manuscript Releases*, volume 20, 197.

Okay. This is why, if you understand this is the Bible—and it is. We are going to show you that in a moment—this is why the Book of Revelation says there is a curse on anyone that adds to this book; because, there is no room for anymore words in the Bible; and, there is a curse on anyone who takes from it.

Of course, Seventh-day Adventists do not understand that it is the same authority that is in God's Word that is in the Spirit of Prophecy. So, if you add to or take from the Spirit of Prophecy, you are under the identical curse.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: And yesterday, in our Sabbath School, we had introduced this counterfeit *Great Controversy* called, "*The Great Hope*," where they took the 42 chapters of *The Great Controversy* and they turned them into 11, and they went ahead with the 11 chapters they were using and like they threw them into a blender and then put them back together, removing words, removing paragraphs, adding words; and, they do not think they are going to be under a curse.

And I suppose Adventists who are going to use this little publication to do evangelistic work, they probably do not think they are going to be under a curse, either; but, they will be under the curse of Jehoiakim, who took God's Word and chopped it up, like they have done with *The Great Hope* and threw it in the fire.

But, it did not last, did it? Jeremiah just wrote the book again with more curses in it than before.

But, in any case, when it comes to this *Book*, there is not any room for any more words, and you better not take the words that are in there out or change them.

Now, what is this divine book that causes John to weep that is taken from the Father by the Lion of the tribe of Judah? It contains divine utterances, we are told.

THE SACRED VOLUMES—THE BOOK OF DIVINE INSTRUCTION

In *Spalding and Magan,* page 58, it says,

> "When **Christ** came to this earth, the **traditions that had been handed down from generation to generation**, and **the human interpretation of the Scriptures**, hid from men the truth as it is in Jesus. **The truth was buried beneath a mass of tradition**. The spiritual import of **the sacred volumes** was lost; for in their unbelief men locked the door of the heavenly treasure. **Darkness covered the earth, and gross darkness the people**. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.
>
> "But **the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction**."—

So, when the Lion of the tribe of Judah is opening this Book, it is the Book of Divine Instruction.

> —"The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge**,"—

I like this last sentence. That is why I bold-faced this; because, she is going to define what *knowledge* is.

> —"There were men and women who were eagerly seeking for **knowledge**, **the sure word of prophecy**, and when it came, it was as a light shining in a dark place." *Spalding and Magan*, 58.

Okay. So, if there is going to be an increase of knowledge, there is going to be an increase of prophetic knowledge.

THE BIBLE IS THE BOOK OF DIVINE INSTRUCTION

But, the Book that the Lion of the tribe of Judah opens, unseals, is the Book of Divine Instruction.

In *Signs of the Times,* July 11, 1906, Sister White says,

> "Let everyone who has been blessed with reasoning faculties take up the **Bible** and search its pages, that he may understand the will of God concerning him. In this **Book divine instruction** is given to all."—

So, what is the Book of Divine Instruction? It is the Bible.

> —"The **Bible** is addressed to every one—to every class of society, to those of every clime and age." *Signs of the Times*, July 11, 1906.

So, as Jesus, the Lion of the tribe of Judah, takes this Book, because He has prevailed—

How did He prevail; or, maybe I should say, where did He prevail? He prevailed at the cross. That is why He is also the Lamb.

So, He is in the Throne Room scene. He takes the Bible that has been sealed up, and He begins to remove the seals, one at a time which, one of the things that is telling you is, it is a progressive unsealing. Whatever that represents, He did not take all seven of them and remove them simultaneously. He removes them one at a time.

COME AND SEE

And in Revelation 6, I have four verses because I want you to see something that is marked when He removes the seals.

The verse is in your notes, where it says, "Come and See." Every time He removes a seal, He says, "Come and see."

> "[1]And I saw when the Lamb opened one of the seals,"—*THIS IS THE FIRST SEAL*—"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, **Come and see**. . . ."—

And in verse 3, it says,

> — "[3]And when he had opened the second seal, I heard the second beast say, **Come and see**. . . . [5]And when he had opened the third seal, I heard the third beast say, **Come and see**."—

How many times do you have to see something before it is established?

FROM THE AUDIENCE: Two or three.

BROTHER PIPPENGER: Two or three.

So, here we are finding that when Jesus removes the seal, what is pronounced?

FROM THE AUDIENCE: "Come and see."

BROTHER PIPPENGER: "Come and see."

So, if you find "Come and see" pronounced, what do you know has happened? A seal has been removed.

Continuing in verse 5:

> —"And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. . . . [7]And when he had opened the fourth seal, I heard the voice of the fourth beast say, **Come and see**." Revelation 6:1, 3, 5, 7 (KJV).

So, what are we doing here? What we are doing here is we are identifying that Christ is the Lion of the tribe of Judah. We are identifying that He is the One that unseals the Bible, because the Bible is the Book that is sealed with Seven Seals; and, when He removes a seal, there is a pronouncement of, "Come and see," that is proclaimed.

And we are doing this because tomorrow we are going to look at William Miller's dream, and these are certain characteristics that are in William Miller's dream that we already want to be settled into. Okay?

THE LION UNSEALS THE BOOK

So, let us make sure that we understand that it is the Lion of the tribe of Judah that takes the responsibility for unsealing God's Word.

Manuscript Releases, volume 18, pages 14-15, says,

> "**It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days**. Daniel stood in his **lot** to bear his testimony, **which was sealed until the time of the end**, when the first angel's message should be proclaimed to our world."—

Now, I want you to think about those first two sentences, if you would.

And, let me read the whole thing first.

> —"**These matters are of infinite importance**"—

This paragraph that she is talking about is of infinite importance; so, there is stuff in here that we need to understand, no doubt.

> —"**These matters are of infinite importance** in these last days, but while '**many shall be purified, and made white, and tried**,' 'the wicked shall do wickedly: and **none of the wicked shall understand**.'" *Manuscript Releases*, volume 18, 14–15.

Who are the many that are purified, made white, and tried? It is the people that go through a three-step testing process. The First Angel's Message, you are purified; the Second Angel's Message, you are given the white garments of righteousness; the Third Angel's Message is judgment: it is where you are tried; it is the courtyard of the sanctuary, the Holy Place, and the Most Holy Place.

Many are going to go through this three-step cleansing process and stand faithfully in the Judgment but the wicked will not understand the increase of knowledge.

And what is the increase of knowledge? It is the sure word of prophecy. There is going to be a prophetic testing message that produces two classes of worshippers. So, Sister White is putting this in place, and she is drawing this out of Daniel 12, which is typically applied to the Millerite History; but, in these first two sentences, she is telling us it is the Lion of the tribe of Judah that unseals the Book and gave to John the revelation of what would be in the last days.

What book did He unseal? The next sentence: "Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, . . ."

So, in Revelation, chapter 5 and onward, when Jesus begins to remove the seals one at a time, that First Seal that He removes, when was it removed? 1798, the Time of the End.

And in Daniel 12 when it is talking about the Book of Daniel being unsealed, it talks about an increase of knowledge, something that increases, escalates. The Books of Daniel and Revelation are the same book. They are telling the same story; they perfect each other. So, when Jesus is illustrating the unsealing of the Book of Daniel in the Book of Revelation in order

to convey the increase of knowledge, He does it by showing that He removes Seven Seals. It is an increasing knowledge, seven steps along the way.

And when He removes the seals, what do you hear?

FROM THE AUDIENCE: Thunder.

BROTHER PIPPENGER: Thunder. Maybe Seven Thunders? Come and see.

IN THE REVELATION

Notice this next quote from *Selected Messages,* book 2, page 109.

> "All that God has in prophetic history specified to be **fulfilled in the past has been**, and all that is yet to come **in its order will be**. Daniel, God's prophet, stands in his place. John stands in his place. **In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel**,"—

Where in the Revelation did the Lion of the tribe of Judah open the Book of Daniel? He begins to do it in chapter 5. He takes the Bible and begins to remove the seal from the book in the Bible that has been sealed up until the time of the end: Daniel.

Right? Are you all following that logic?

> —"**In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel** and **thus is Daniel standing in his place**."—

What does it mean that Daniel is standing in his place and lot? He is fulfilling his purposes. In 1798 the Book of Daniel began to fulfill its purpose.

> —"He *[DANIEL]* bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events which we must know as we stand on the very threshold of their fulfillment**."—

There are some great and solemn events that we MUST know as we stand on the threshold of their fulfillment. And when you look closely at these great and solemn events, which we must know as we stand on the threshold of their fulfillment, Sister White plainly tells us that the majority of Adventism does not know these events. We will deal with that as we proceed in this worship series.

Continuing on with the quote:

> —"In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated**." *Selected Messages*, book 2, 109.

So, all of this about the Lion of the tribe of Judah opening the Book of Daniel in Revelation 5 and onward is put in the context of a repetition of history.

PIONEER POSITION

Here is the Pioneer understanding expressed by James White, in *Review and Herald,* November 1, 1853.

> "**What Daniel was commanded to seal up and close**, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. **Revelation 5:5.** Hence 'many run to and fro, and knowledge is increased.'" James White, *Review and Herald*, November 1, 1853.

So, the Pioneers understood that when the Lion of the tribe of Judah began to remove the Seven Seals from the divine book, the Bible, that He was unsealing the Book of Daniel in 1798 in a progressive fashion. That is why it as an increase of knowledge.

THE LION SEALS

Revelation 10:1-4

But, the Lion also seals up things. Go to Revelation.

The Lion of the tribe of Judah, He is the One that associates Himself with unsealing the Bible, but He is the One that also associates Himself with sealing the Bible.

In Revelation 10, beginning in verse 1, it says,

> "[1]And I saw another mighty angel come down from heaven,"—

And we have read this more than once. Sister White says that this Angel is no less a personage than Jesus Christ.

Was this physically? Did Jesus Christ physically come down to Earth on August 11, 1840?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: He physically came down? Sister White says these angels represent the work that God's people are going to do.

Did He send down a message that is His message?

And who is "He"? Who is "He"? He is the Word of God. So, this message that He is empowering on August 11, 1840, He is associating it with Himself because He **IS** the Word of God. He is the message.

But, does this mean that He steps out of His work in the Holy Place at that time, in 1840, and comes down and stands on the shores of the ocean and puts one foot on the sea and one foot upon the land?

It is no less the personage than Jesus Christ because it is an empowerment of a message, and that message is Jesus Christ; and, this aspect of Christ is where most of the Jews that were His disciples turned away from Him. They could not understand what it meant when He said, "You must eat my flesh and drink my blood." They could not separate His literal physical reality from His spiritual reality. They are both there. And for Him to identify Himself as spiritually coming down on August 11, 1840, and thus associating Himself with this message, it needs to be understood correctly. But, that is not what we are dealing with here.

—"[1]And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: [2]And he had in his hand a little book open:"—

And how does Sister White define this "little book"? The Book of Daniel; it is open.

Why would it be open in 1840, because He opened it in 1798? It is a progressive opening.

—"[2]And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth, [3]And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. [4]And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." Revelation 10:1-4 (KJV).

So, this, Christ coming down here, he cries as a what? As a Lamb? Does He cry as a Lamb? He cries as a Lion.

Who is the Lion? He is the One that unseals and seals God's Word. So, that is one of the keys that we have in here. He cries as a Lion. And John is about to write what the Seven Thunders uttered, but He is commanded to seal it up, "Don't write it."

So, what we are saying here is we are trying to identify the Lion of the tribe of Judah both seals God's Word and unseals God's Word according to His purposes.

The Seventh-day Adventist Bible Commentary, volume 7, page 971, says of these Seven Thunders,

"After these seven thunders uttered their voices, **the injunction**"—

What is an *injunction?* It is a command.

—"*[THE COMMAND]* **comes to John as to Daniel in regard to the little book**: 'Seal up those things which the seven thunders uttered.'"—

Sister White here is telling us that when John was told to seal up the Seven Thunders, it is identical as when Daniel was told to seal up his book until the time of the end. The sealing up of the Seven Thunders, "Do not write what the Seven Thunders uttered," to John, is identical to Daniel's book being sealed up.

—"'Seal up those things which the seven thunders uttered.' **These relate to future events which will be disclosed in their order**."—

Okay. Where is John at in history? Because, John in Revelation 10 has become part of the prophecy; he is representing a people that go take the Little Book from the Angel's hand.

When did the Millerites take the Book of Daniel from the Angel's hand?

When is it sweet in their mouth? On August 11, 1840, it is sweet; because, the year-day principle has been confirmed before the whole world. So, John is here in 1840 and he is told to—what?—seal up what the Seven Thunders uttered. They relate to future events.

So, these Seven Thunders represent events that are going to take place after 1840. Right?

> —"After these seven thunders uttered their voices, **the injunction comes to John as to Daniel in regard to the little book**. 'Seal up those things which the seven thunders uttered.' **These relate to future events which will be disclosed in their order**. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed."—

When Daniel stands in his lot, what does it mean? He is going to fulfill his purpose at the end of the days.

> — Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.
>
> "**The books of Daniel and the Revelation are one**. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.
>
> "The special light given to John which was expressed in the seven thunders was **a delineation of events which would transpire under the first and second angels' messages**."—

Whoa! Sister White just said, two paragraphs back, that the Seven Thunders represent future events that would be disclosed in their order. Now she is saying they represent the events of 1798 to 1844, ". . . a delineation of events which would transpire under the first and second angels' messages." The Seven Thunders represent the Millerite History and the history of the 144,000. This is in agreement with line upon line, that all the Reform Movements are paralleling and typifying the Reform Movement of the Latter Rain. And John was told to seal up this truth about the Seven Thunders, and the truth about the Seven Thunders that he seals up is that the Millerite History is perfectly repeated in the history of the 144,000.

> —"It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

SEALED UNTIL THE TIME OF THE END

Manuscript Releases, volume 18, pages 14-15, we have already read.

> "Daniel stood in his lot to bear his testimony, **which was sealed until the time of the end**, when the first angel's message should be proclaimed to our world. These matters are of **infinite importance in these last days**, but while 'many shall be purified, and made white, and tried,' 'the wicked shall do

wickedly: and none of the wicked shall understand.'" *Manuscript Releases*, volume 18, 14–15.

When the Book is sealed, whether it is the Book of Daniel or the Seven Thunders, it is sealed until when?

FROM THE AUDIENCE: Until the time of the end.

BROTHER PIPPENGER: Until the time of the end.

So, when the Book of Daniel is unsealed in 1798, that is the Time of the End; therefore, when the Seven Thunders is unsealed in the future events that it represents, when it is the Seven Thunders are unsealed, paralleling the unsealing of the Book of Daniel, they are unsealed when? At the Time of the End. There is going to be a Time of the End at the end of the world.

JUST BEFORE PROBATION CLOSES

When is that?

Go to Revelation 22.

Now, most of us are familiar with what verse 11 represents in Revelation 22. It says,

"[11]He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11 (KJV).

What is that? That is the close of human probation. That is Michael standing up.

Notice the verse before it, verse 10 of Revelation 22.

"[10]And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." Revelation 22:10 (KJV).

Well, there is only one prophecy that has been sealed up in the Book of Revelation. It is the Seven Thunders. So, we can determine from here that there is a point just before the close of human probation when there is a command saying, "The time is at hand," to unseal the Seven Thunders; and, when that takes place, that will be the Time of the End for the end of the world, and it will take place just before human probation closes.

But, what we are looking at here primarily is that the sealing up of God's Word and the unsealing of God's Word is a work that is accomplished by the Lion of the tribe of Judah.

STANDING IN HIS LOT

"Daniel has been standing in his **lot since the seal was removed** and the light of truth has been shining upon his visions. He stands in his **lot**, bearing the testimony which was to be understood at **the end of the days**." *Sermons and Talks*, volume 1, 225–226.

Therefore, when the Seven Thunders is unsealed at the Time of the End at the end of the world, who is going to be standing in his lot?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel.

So, when the Seven Thunders are unsealed at the Time of the End at the end of the world, just before probation closes, what message will arrive? A message from the Book of Daniel will mark the Time of the End.

So, now we have put that in place about who unseals, what book they are unsealing, and when the unsealing takes place.

Did you notice when the unsealing takes place?

When does the unsealing take place?

FROM THE AUDIENCE: At the Time of the End.

BROTHER PIPPENGER: It is called the Time of the End, but when does the Time of the End arrive?

FROM THE AUDIENCE: (Various indiscernible responses.)

BROTHER PIPPENGER: Yes, those are right but—

FROM THE AUDIENCE: At the end of the days.

BROTHER PIPPENGER: At the end of the days. That is right.

FROM THE AUDIENCE: (Various indiscernible responses.)

When the graves will be opened up.

BROTHER PIPPENGER: You are all missing it, but you have got to see this one. It is when John weeps. When John weeps, the Book is unsealed.

FROM THE AUDIENCE: (Affirmations of agreement.)

JEWELS

Now we are going to look at what *jewels* are.

MEN AND WOMEN

Review and Herald, May 5, 1903.

> "**The Lord will call young men from the humble walks of life** into his service, just **as he did when living in person on this earth**. He passed by the learned rabbis, to choose as his first disciples humble, unlearned fishermen. He has workers whom he will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little worth. But **they will become precious jewels**, to shine brightly for the Lord. 'They shall be mine, saith the Lord of hosts, **in that day** when I make up my jewels.'" *Review and Herald*, May 5, 1903.

So, human beings are Christ's jewels. In fact, the ensign in Zechariah 9:16 are lifted up as a crown.

> "[16]And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land." Zechariah 9:16 (KJV).

They are jewels upon a crown.

MILLER'S TENTH RULE

But, notice Miller's tenth rule.

> Rule X: "Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time." *Miller's Rules of Prophetic Interpretation.*

A day is a day, a day is a year, and a day is 1000 years in the Scriptures.

The Lion is Babylon; the Lion is the Lion of the tribe of Judah; the Lion is Satan; the Lion is Judah.

So, you have to determine a symbol by context; so, we are acknowledging right off the bat that a *jewel* can be God's people, but that is not what it is primarily addressed as.

TRUTHS TO SHARE

Manuscript Releases, volume 1, page 40:

> "**Mighty truths** have been buried beneath the sophistry of error, but **they will be found** by the diligent searcher."—

What will be found? Mighty truths.

> —"As he finds and opens **the treasure house of the precious jewels of truth**, it is no robbery; for all who appreciate these **jewels** may possess them, and then **they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures**." *Manuscript Releases*, volume 1, 40.

So, what are these jewels now?

FROM THE AUDIENCE: Truths.

BROTHER PIPPENGER: These are the great truths of God's Word.

THE CASKET

What is a *casket?*

Special Testimonies on Education, page 53.

We need to know what a *casket* is because there is a casket in William Miller's dream. In fact, there are two caskets in William Miller's dream.

> "The Bible is a field where are concealed heavenly treasures, and they will remain hidden treasures until, by diligent mining, they are discovered and brought to light. **The Bible is a casket containing jewels of inestimable value**, which should be so presented as to be seen in their intrinsic luster. But the beauty and excellence of these diamonds of truth are not discerned by the natural eye. The lovely things of the material world are not seen until the sun, dispelling the darkness, floods them with its light. And so with the treasures of God's word; they are not appreciated until they are revealed by the Sun of Righteousness." *Special Testimonies on Education*, 53.

So, what is a *casket?*

FROM THE AUDIENCE: The Bible.

BROTHER PIPPENGER: It is the Bible.

Now, James White, when he was complementing on William Miller's dream, here is what he said in the footnotes, *Signs of the Times,* September 10, 1894,

> "The 'casket' represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Brother Miller to publish to the world." James White, *Brother Miller's Dream,* footnotes.

Now, I think James White, he is correct but to be more specific the casket is the Bible. Sister White just said so.

Signs of the Times, September 10, 1894:

> "**The word of God abounds in precious jewels of truth**, and parents should bring them forth from their **casket** and present them before their children in their true luster." *Signs of the Times*, September 10, 1894.

How do you bring these precious jewels forth to your children? You bring them from the Bible, from your casket.

Testimonies, volume 6, page 425:

> "God has given His ministers the message of truth to proclaim. This the churches are to receive and in every possible way to communicate, catching the first rays of light and diffusing them. Here is our great sin. We are years behind. The ministers have been seeking **the hidden treasure** and have been **opening up the casket and letting the jewels of truth shine forth**, but the members of the church have not done a hundredth part of that which God requires of them." *Testimonies*, volume 6, 425.

So, what is the casket? It is the Bible.

What is the Bible? It is the book that is sealed the Seven Seals.

What does it contain? Jewels; great truths.

A CASKET WITH A KEY ATTACHED

And you know what? The Bible has a key attached to it.

Notice *Manuscript Releases,* volume 17, page 261; because, Miller's dream talks about a casket with a key attached, and so does Sister White. Right here she says,

> "**Connected with the Word of God there is a key** that unlocks the precious **casket**, to our satisfaction and delight. I feel thankful"—

Do you think that Sister White is inspired?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. She is inspired.

Did William Miller have his dream before she wrote this? Yes.

And William Miller talks about a casket with a key attached.

So, is she just copying William Miller because she liked the way he said it?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: She does not do that. She is inspired. So, her telling us about a casket, which is the Bible with a key attached, is telling us that when William Miller is talking about a casket with a key attached and she goes ahead and puts that dream in her writings, this is not just a human agreement. This is being accurate to the truth.

> —"**Connected with the Word of God there is a key** that unlocks the precious **casket**, to our satisfaction and delight. I feel thankful for every ray of light. In the future, experiences now to us very mysterious will be explained. Some experiences we may never fully comprehend until this mortal shall put on immortality." *Manuscript Releases*, volume 17, 261.

So, she says, connected with the Bible there is a key; but, what is the key?

THE KEY

Testimonies, volume 8, page 157:

> "Faithful teachers should be placed in charge of the Bible classes, teachers who will strive to make the students understand their lessons, not by explaining everything to them, but by **requiring them to explain clearly every passage they read**. Let these teachers remember that little good will be accomplished by skimming over the surface of the word. Thoughtful investigation and earnest, taxing study are required in order for this word to be understood. **There are truths in the word which, like veins of precious ore, are hidden beneath the surface. The hidden treasure is discovered as it is searched for, as a miner searches for gold and silver. The evidence of the truth of God's word is in the word itself. Scripture is the key that unlocks scripture.** The deep meaning of the truths of God's word is unfolded to our minds by His Spirit.
>
> "The Bible is the great lesson book for the students in our schools. It teaches the whole will of God concerning the sons and daughters of Adam. It is the rule of life, teaching us of the character that we must form for the future life. We need not **the dim light of tradition** to make the Scriptures comprehensible. As well might we suppose that the noonday sun needs the glimmering torchlight of earth to increase its glory. **The utterances of priest and minister are not needed to save men from error**. Those who consult the divine Oracle will have light. In the Bible every duty is made plain. Every lesson given is comprehensible. Every lesson reveals to us the Father and the Son. The word is able to make all wise unto salvation. In the word the science of salvation is plainly revealed. Search the Scriptures, for they are the voice of God speaking to the soul." *Testimonies*, volume 8, 157.

Scripture is the key that unlocks Scripture.

MILLER'S FOURTH AND FIFTH RULES

The next comment is two of William Miller's rules, his fourth rule and his fifth rule. William Miller's fourth rule says,

Rule IV: "To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in error."

His fifth rule says,

Rule V: "Scripture must be—its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible."

So, what is the key to understanding the Bible? Proof-texting.
James White, commenting on William Miller's dream says,

> "The 'key attached' was his manner of interpreting the prophetic Word—Comparing scripture with scripture—the Bible its own interpreter. With this key Brother Miller opened the 'casket,' or the great truth of the advent to the world." James White, *Brother Miller's Dream,* footnotes.

MILLER'S FOURTEENTH RULE

Miller's fourteenth rule is,

Rule XIV: "The most important rule of all is, that you must have faith."

Signs of the Times, September 5, 1906, says,

"

> "Salvation depends upon our knowledge of God's will as contained in His Word. Never cease asking and searching for truth. It is God's will that you shall know what He has said to you. But you must exercise faith. As you search the Scriptures, **you must believe that God is**, and that He is a rewarder of those who diligently seek Him.
>
> "Search, O search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you.
>
> "'Search the Scriptures; for in them ye think ye have eternal life.' To search means to look diligently for something. Search for the hidden treasures in God's Word. You cannot afford to be without them. Study the difficult passages, **comparing verse with verse, and you will find that scripture is the key which unlocks scripture.** Those who prayerfully study the Bible go from each search wiser than they were before.

"That which is worth having is not obtained without earnest, persevering effort. In business life, those only who are willing to put forth determined effort see successful results. Without earnest toil we cannot expect to obtain a knowledge of spiritual things. Those who find **the jewels of truth** must dig for them as the miner digs for the precious ore hidden in the earth." *Signs of the Times*, September 5, 1906.

Pacific Union Recorder, February 23, 1905, says,

"We are to study the Word of God, comparing one portion with another. **Scripture is the key that unlocks scripture**. As we read and study and pray, there is beside us a divine Teacher, the Holy Spirit, enlightening our understanding, that we may comprehend the great truths of God's Word.

"We are also to search our hearts carefully, to see if we really desire to understand the teaching of the Word of God.

"We are to listen attentively to the words of the ministers of God, those chosen of Him and precious, whose opportunities for learning of Him have been larger than our own. We are to respect and appreciate those who have a knowledge of His words, and who understand its application better than we do." *Pacific Union Recorder*, February 23, 1905.

THE SCATTERED JEWELS

Now, the jewels in the Bible are scattered. That is how they are portrayed. We want to mark that.

What have we done so far? We have identified that it is the Lion of the tribe of Judah that unseals and seals the Book; and, when the Book is unsealed, it is unsealed at the Time of the End; and, when it is unsealed at the Time of the End, Daniel is standing there to fulfill his purpose.

We have identified that the book that He unseals is the Bible, sealed with Seven Seals, representing a progressive development of truth.

We have identified that when a seal is removed, we hear the angels say, "Come and see," and the sound of thunder.

We have identified that the Bible is the casket and it has a key attached, and the key that is attached that opens the casket is proof-texting, comparing Scripture with Scripture, verse with verse, Miller's Rules of Prophetic Interpretation.

We have identified that the jewels are the precious truths of God's Word.

Now we want to identify that the words are represented as being scattered.

Review and Herald, December 1, 1891:

"The apostle says, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.' **The Bible is its own expositor.** One passage will prove to be **a key that will unlock other passages**, and in this way light will be shed upon the hidden meaning of the word. **By comparing different texts treating on the same**

subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident."—

Sounds like we are reading William Miller, but we are not. This is Sister White.

She continues on.

—"Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but **it will take much discernment to discover the truth of God under the mass of the words of men**. How little has been done by the church, as a body professing to believe the Bible, to gather up **the scattered jewels of God's word** into one perfect chain of truth! T**he jewels of truth do not lie upon the surface, as many suppose.** The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and **to bring into full view the opinions of great men**. The enemy is doing all in his power **to obscure heaven's light through**"—*WHAT?*—"**educational processes**; for he does not mean that men shall hear the voice of the Lord, saying, 'This is the way, walk ye in it.'

"**The jewels of truth lie scattered over the field of revelation**; but they have been **buried** beneath **human traditions**, beneath **the sayings and commandments of men**, and the wisdom from heaven has been practically ignored; for **Satan has succeeded in making the world believe that the words and achievements of men are of great consequence.** The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. **There are veins of truth yet to be discovered**; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus." *Review and Herald*, December 1, 1891.

So, the jewels of truth, they are scattered; and, the Book is sealed.

TRADITIONS, CUSTOMS AND MAXIMS

A SEALED BOOK

We want to know what seals this Book. What really are these seals?

Are they actually literally seven cords around the Bible?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. It is customs and traditions that are handed down from generation to generation that seals the Bible.

Signs of the Times, May 17, 1905:

"The scribes and **Pharisees** professed to explain the Scriptures, but they explained them in accordance with **their own ideas and traditions**. Their **customs** and **maxims** became more and more exacting. In its spiritual sense, the

sacred Word became to the people as **a sealed book**, closed to their comprehension." *Signs of the Times*, May 17, 1905.

What seals the Book?

FROM THE AUDIENCE: Customs and traditions.

BROTHER PIPPENGER: Customs and traditions and maxims of men that escalate. They become more and more exacting as time progresses.

BURIED JEWELS

These jewels are buried.

Review and Herald, August 16, 1898:

> "We have an infinite Redeemer, and how precious are **the gems of truth** that testify to this **in God's word**. But **these precious jewels** have been **buried** beneath **a mass of rubbish, of tradition, of heresies, which Satan himself has originated**. His schemes are working with a strange power upon human minds to eclipse the value of Christ to those who believe in him. The enemy of God and man has cast a spell over those who profess to be the followers of Christ, until of many it can be said, **They know not the time of their visitation.**" *Review and Herald*, August 16, 1898.

THE TIME OF THE SAVIOR

Speaking of the time of Christ, because the time of Christ is repeated in the time of the Millerites, and it is repeated in our time.

Review and Herald, June 4, 1889, says,

> "In the time of the Savior, the Jews had so covered over **the precious jewels of truth with the rubbish of tradition and fable**, that it was impossible to distinguish the true from the false. The Savior came to clear away **the rubbish of superstition and long-cherished errors**, and to set **the jewels of God's word** in the framework of truth."—

Okay. Not only does the Lion of the tribe of Judah, not only does the Savior gather up the jewels, He is going to put them in perfect order, **perfect order**, the framework of truth.

> —"**What would the Savior do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony.** The Jews were greatly disturbed when he did this work. They had lost sight of **the original truth** of God,"—

What did the Jews lose sight of with their traditions and customs? The Old Paths, the foundational truths.

> —"They had lost sight of **the original truth** of God, but Christ brought it again to view. **It is our work to free the precious truths of God from superstition and**

error. What a work is committed to us in the gospel!" *Review and Herald*, June 4, 1889.

If you really take some time and read that paragraph, what it is saying is the work of returning to the Old Paths that is accomplished by God's people at the end of the world is the work that Christ was doing in His day and age. He was taking them back to the foundational, the original truths; and, to get there He had to clear away the rubbish and traditions that had been handed down through the history of Ancient Israel.

Counsels on Sabbath School Work, page 47:

> When Christ came into the world to exemplify true religion, and to exalt the principles that should govern the hearts and actions of men, **falsehood** had taken so deep a hold upon those who had had so great light,"—

Who is it that has so great light?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: But this is talking about Ancient Israel.

> —"who had so great light, that they no longer comprehended the light, and had no inclination to yield up **tradition** for truth. They rejected the heavenly Teacher, they crucified the Lord of glory, that they might retain their own **customs** and **inventions**. **The very same spirit is manifested in the world today**. Men are averse to investigating truth, lest their **traditions** should be disturbed,"—

Okay. Their traditions, their customers, they are already established. This paragraph here, this has got some insight in it, too. They are already established.

Now, notice this sentence.

> —"Men are averse to investigating truth, lest their **traditions** should be disturbed, and **a new order of things should be brought in**."—

You see, they have an order of things going on right now that is based upon traditions and customs; and, were the truth to come to the surface, there would be a new order of things. So, what it is saying is at the end of the world you are in a particular order, but the Lord is going to put you back into a particular order. That is why when Sister White is talking about the Omega Apostasy, she says books of a new order would be written. It is because when you get to the end of the world, you have an order of things that is based upon tradition and custom, and were you to receive the truth it would bring the true order, the framework of truth into existence.

> —"Men are averse to investigating truth, lest their **traditions** should be disturbed, and **a new order of things should be brought in**. There is with humanity a constant liability to err, and **men are naturally inclined to highly exalt human ideas and knowledge**, while the divine and eternal is not discerned or appreciated." *Counsels on Sabbath School Work*, 47.

CASTING THE JEWELS INTO THE FRAMEWORK OF TRUTH

Now, notice that Jesus does not just put the jewels into a framework of truth. He does not do that.

What does He do? He casts them in.

All these things that I am emphasizing are components of William Miller's dream. That is why I am emphasizing them. The Dirt Brush Man is going to pick the jewels up from off the floor and the furniture and cast them into the new casket in William Miller's dream.

Manuscript Releases, volume 13, pages 240 – 241:

> "The key of knowledge in Christ's day had been taken away by those who should have held it to unlock the treasure house of wisdom in the Old Testament Scriptures. The **rabbis** and **teachers** had virtually shut up the kingdom of heaven from the poor and the afflicted, and left them to perish. In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar truths in prophecies if they would serve His purpose to inculcate ideas.
>
> "**Christ was the originator of all the ancient gems of truth**. Through the work of the enemy these truths had been displaced. They had been disconnected from their true position, and"—*WHAT?*—"**placed in the framework of error**."—

As contrasted with a framework of truth.

> —"**placed in the framework of error**. Christ's work was to readjust and establish **the precious gems in the framework of truth**. The principles of truth which had been given by Himself to bless the world had, through Satan's agency, been buried and had apparently become extinct. Christ rescued them from **the rubbish of error**, gave them a new, vital force, and commanded them to shine as **precious jewels**, and stand fast forever.
>
> "Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all. **He had**"—*WHAT?*—"**cast them into the minds and thoughts of each generation**, and when He came to our world He rearranged and vitalized the truths which had become dead, **making them more forcible** for the benefit of future generations. It was Jesus Christ who had the power of rescuing the truths from the **rubbish**, and again giving them to the world with more than their original freshness and power." *Manuscript Releases*, volume 13, 240–241.

So, Christ comes when truth is covered up with rubbish and tradition, and He gathers up the scattered jewels and He casts them into the minds of men. And what does He do? He makes those truths what?

FROM THE AUDIENCE: More forcible.

BROTHER PIPPENGER: More forcible.

That is why when Sister White says all the truths of 1840 to 1844 are to be made forcible now, she is talking about the work of Christ in returning to the Old Paths.

CHRIST READY TO SWEEP AWAY

Publishing Ministry, page 68.

Christ is going to cast the precious jewels into a framework of truth, but He is going to sweep out the rubbish. Okay? He is the Dirt Brush Man.

> "The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by **the clouds of error**, but **Christ is ready to sweep away the mists of error and superstition**, and to reveal to us the brightness of the Father's glory, so that we shall say as did the disciples, '**Did not our heart burn within us, while he talked with us by the way**?'" *Publishing Ministry*, 68.

". . . clouds of error"? In William Miller's dream the Dirt Brush Man comes in and He sweeps the floor from the rubbish and tradition and the false coins, and they go out the window like—what?—like a cloud: ". . . clouds of error."

TRUTHS WILL BLAZE FORTH

The last quote, *Review and Herald,* December 15, 1885:

> "**The dust and rubbish of error have buried the precious jewels of truth**, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, 'Open thou mine eyes that I may behold wondrous things out of thy law.' **Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word**."—

And you will see that when William Miller first saw these original truths [referencing the 1843 Chart], he says it is the brightest light that man had ever seen. But, when the Dirt Brush Man casts these jewels back into the casket at the end of the dream, he says they were ten times brighter.

> —"**Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word.** The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but '**the wise,' those who are honest, will understand**. The book is open, and the words of God reach the hearts of those who desire to know his will. At **the loud cry of the angel** from heaven who joins the third angel, thousands will **awake** from the stupor that has held the world for ages, and will see the beauty and value of the truth." *Review and Herald*, December 15, 1885.

And William Miller's dream, he is dreaming—right?—in his dream, and the last statement he says about his dream is, when he sees these truths that are ten times brighter, that he shouts out and his shout awakens him.

Shall we pray?

Benediction: Heavenly Father, we thank you that we are living in a time when the Dirt Brush Man, the Lion of the tribe of Judah, is recovering the original truths that have been covered up by traditions and customs that have been handed down from generation to generation. We thank you that you have allowed us to live in this time and we ask that you give us the discernment to see the work that you are doing. We ask that you give us the willingness to fulfill our responsibilities as miners, to begin to dig in the mine, in the casket of your Word, that we can become familiar with the work of a miner, that we can be blessed by finding these jewels and sharing those jewels with those that we come in contact with. We ask a blessing upon this day of service that we are all going to perform for you. We ask that you continue to bless the LiveStreaming and the recording that we are doing, and we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #32

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning for this worship. We ask as we begin that you would grant us the presence of your Holy Spirit that He might guide and direct our thoughts, our understanding, that He would take control of my thoughts in particular. Let the humanity be overruled that this message might be a message that glorifies and honors you and works to edify your people. We want to understand the prophecy of William Miller's dream and how it applies to us here at the end of the world, and we would ask that you unseal this truth for us at this time. We thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: All right. Yesterday we looked at some truths about the jewels of God's Word and the Lion of the tribe of Judah, in advance of going through William Miller's dream.

WILLIAM MILLER'S DREAM

We are going to go through William Miller's dream from the perspective that it is typified by Daniel, chapter 4, and that they are two testimonies of the same history, the history of Adventism from 1863 to 1989.

So, let us just start into the dream. Most of these symbols that are in this dream will have been established yesterday.

This is William Miller's second dream. If you are not familiar with William Miller's two dreams, our last newsletter is online. You can download it and it has both of William Miller's dreams in it.

Early Writings, pages 81 – 83:

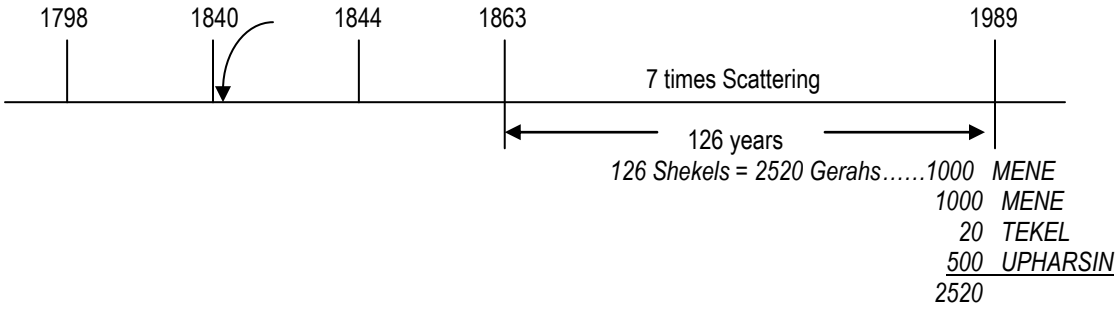


Figure No. 53A.

"I dreamed that God,—

Who dreamed? William Miller dreamed; so, this is William Miller's dream, and you have every right to assume that it is about himself.

—"I dreamed that God, by an unseen hand, sent me a **curiously** wrought **casket**"—

What is a casket in the Word of God? It is the Bible.

And the word *curiously* is a little bit different in our day and age. If you go back to *Webster's* underneath this first paragraph, it says, *curiously* means with nice care.

—"I dreamed that God, by an unseen hand, sent me a **curiously** wrought **casket** about **ten** inches long by **six square**,"—

For some reason this dream tells us the dimensions of this casket, and it is 10 x 6 x 6; and, when you multiply this out, it is 360, thus representing the year-day principle of Bible prophecy.

—"I dreamed that God, by an unseen hand, sent me a **curiously** wrought **casket** about **ten** inches long by **six square**, made of ebony and pearls curiously inlaid. To **the casket** there was **a key attached**."—

What is the key? It is the Rules of Prophetic Interpretation; it is Scripture exposes Scripture; proof-texting.

—"I immediately took the **key** and opened the **casket**, when, to my wonder and surprise, I found it filled with all sorts and sizes of **jewels**, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged **in their several places** in the **casket**; and thus arranged they reflected **a light and glory equaled only to the sun**."—

And from yesterday we found that in 1798, at the Time of the End, the Lion of the tribe of Judah began to unseal the Seven Seals, and there was an increase of knowledge. This is 1798 to 1844. And William Miller is having a dream about the Lion of the tribe of Judah unsealing these truths to him, because he is the one that is going to recognize them initially and place them on a table [referencing the 1843 Chart] in the center of his room.

CURIOUSLY: With nice care. *Webster's 1828 Dictionary*.
SEVERAL: Separate; distinct. *Webster's 1828 Dictionary*.

And when it talked about there were *several* places, that word in the time period of William Miller meant separate, distinct places. They all have a particular place in the Word of God.

The next paragraph:

—"I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of **its contents**. **I therefore placed it on a center table**"—

Here are the jewels that he found on this table of Habakkuk [again referencing the 1843 Chart].

—"**I therefore placed it on a center table** in my room and gave out word that all who had a desire might"—*WHAT?*

FROM THE AUDIENCE: Come and see.

BROTHER PIPPENGER: Come and see: What does it mean when you see the phrase, "Come and see"? It is when the truth is unsealed. He takes these truths; they end up here [depicted on the 1843 Chart (the table of Habakkuk)]. They have been unsealed to that generation.

—"**come and see** the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into *[THE BIBLE]* the **casket**, they would wonder and **shout for joy**. **[1840 to 1844]**"—

"[1840 to 1844]": which was a glorious manifestation of the power of God.

—"But when the spectators increased, everyone would begin to **trouble the jewels**,"—

And you will notice the definition of *trouble.* It is pretty much the same in our day and age: to agitate the jewels.

But, notice the first thing they do.

—"But when the spectators increased, everyone would begin to **trouble the jewels, taking them out** of the **casket [1863]**"—

This is 1863. The first jewel, according to William Miller that he found, was the 2520; and the first jewel to be taken out of the Bible to be argued, "Well, this really isn't in the Bible," was the 2520 in 1863. This is where these jewels began to get covered up by traditions and customs and human teachings. They are taken out of the Bible.

—"everyone would begin to **trouble the jewels, taking them out** of the **casket** and **scattering**"—

Now, if you count the scatterings from this point [1863] on, he is going to mention scattering of these jewels, the truths of God's Word that are on this table in the center of his room. He is going to mention *seven times* that they are scattered, until he reaches the point down here [1989] where he weeps.

And, of course, we know right here, right before 1798, who wept? John the Revelator; and, then the Lion of the tribe of Judah began to unseal the truths.

So, when William Miller, after mentioning the jewels are scattered seven times, he then weeps and that takes you to the Time of the End [1989]. Of course, we have not proved that 1989 in this worship is the Time of the End. We know that. Nor have we proved everything that can be proved about 1863. But, you can only prove so many things at one time. We are not

going to deny that they are truth before we have opportunity to prove them. We intend to prove them as we proceed.

So, we need to count the times he mentions *scattering* as we go through here.

> —"But when the spectators increased, everyone would begin to **trouble the jewels, taking them out** of the **casket** and **scattering [1863] [1]** them on **the table**. I began to think that the owner would require the **casket** and the **jewels** again at my hand; and if I suffered them to be **scattered [2]**, I could never place them in their places in the **casket** again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, **nor to take them out of the casket**; but the more I pleaded, the more they **scattered [3]**; and now they seemed to **scatter [4]** them all over the room, on the floor and on every piece of furniture in the room.
>
> **TROUBLE:** Agitate or disturb. *Webster's 1828 Dictionary*.
>
> "**I then saw** that among **the genuine jewels and coin** they had **scattered [5]** an innumerable quantity of **spurious jewels and counterfeit coin**. **[post 1888]**"—

Okay. Now they are not just taking the jewels out of the Bible; now they are introducing error. They are introducing false teachings.

And I place this after 1888, because after 1888 you are going to see the wrong view of the Daily come in; you are going to start seeing errors of Pantheism introduced. This is different than taking the jewels out of the Bible. This is now the point in Advent History when erroneous teachings actually begin to be introduced into Adventism.

> —"I was *[MILLER WAS]* highly incensed at their base conduct and ingratitude and reproved and reproached them for it; but the more I reproved, the more they **scattered [6] the spurious jewels and false coin** among the genuine.
>
> "I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in **dirt** and **shavings** and **sand** and all manner of **rubbish**, until **they covered every one of the true jewels**, diamonds, and coins, which were all excluded from sight."—

Now, how did the precious jewels of the Bible get covered up, according to yesterday's study? Traditions and customs handed down from generation to generation.

> —"**They also <u>tore in pieces</u> my casket [1919]"—**

What is the *casket?*

FROM THE AUDIENCE: The Bible.

BROTHER PIPPENGER: The Bible.

Now, Brothers and Sisters, here we are at the end of the world in Adventism and we do not understand our history. We do not understand our beginning history back here [1798 to

1863], nor do we understand the history here [between 1863 and 1989]; but, in the early part of the 20th Century when the errors began to be introduced, the false teachings, there was a controversy raging among those people that were defending the Pioneer views and those people that were introducing the error. And even though as Laodiceans we have not been motivated to go out and check that history, it is still easy to take those historical records and find that the men that were on the right side of the issues that were defending the Pioneer beliefs, that when they dealt with men such as W. W. Prescott that were introducing the false teachings, one of the things that they were saying repeatedly about W. W. Prescott is he was promoting these false teachings by introducing the new bibles, the Catholic bibles. He was turning away from the King James Bible. He was tearing up the casket.

And today, because this is what we were born into, we do not think anything about it, that when we are in a typical Adventist church we are using the New King James Version Bible or the NIV (New International Version).

This is not a study on the two lines of bibles, the Catholic bibles and the Received Text Bible; but, it is just an historical fact, and the fact that we do not understand our history, does not deny that you can go into the history and show that in the early part of the 20th Century, when they began to introduce the Catholic bibles in Adventism to sustain their errors, that the faithful men were fighting against that. It is in the record, the historical record; and, here it is in William Miller's dream.

> —"**They also tore in pieces my casket [1919]** and **scattered [7]** it among the rubbish."—

Scattered what? The Bible; they buried up the Bible.

> —"I thought no man regarded my sorrow or my anger."—

He has said *scattered* now seven times.

And, Brothers and Sisters, for those of you—I know there are a lot in Adventism that would argue about what we are saying about William Miller's dream. Okay? And that is fine. It is like those men that argue against what we teach about the last six verses of Daniel 11. I used to be willing to go into a public forum with those men and share what I understood about the last six verses of Daniel 11; and, then I reached an understanding that I am not going to do that anymore. The only time I am going to go into a public debate, if you want to call it that, or a discussion about the last six verses of Daniel 11 is when the men that are opposing those verses, as we understand them, are willing to say, "Well, this is what I understand about those verses."

I want to be able to critique what they understand about those verses; because, almost every time that I have been in those kind of situations, the other men, what they say is, "Well, I don't understand what the last six verses of Daniel 11 are, but I know he is wrong."

Okay? I will not go into those kinds of situations anymore.

So, for those of you that think what we are saying about William Miller's dream is a bunch of fantasy here, first off, why is it in the book, *Early Writings?* And if it is in the book, *Early Writings,* then it is governed by the rules of Inspiration, and the rules of Inspiration tell me then what it must be related to is a prophecy.

So, if you do not think what we are saying is correct, what do you think it represents? I want to hear that before I receive your criticism about what we are teaching, because it is a prophecy.

> —"I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and **sat down and wept**."—

We are saying William Miller weeps right down here in 1989; because, when John weeps, you reach the Time of the End; and, in 1989 is the Time of the End for Adventism. I have not proved it, but it is.

> —"**While I was thus weeping** and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and **a man entered the room**,"—

Now, we are going to show that this man is Christ. This is the Lion of the tribe of Judah, but here He is portrayed as the Dirt Brush Man.

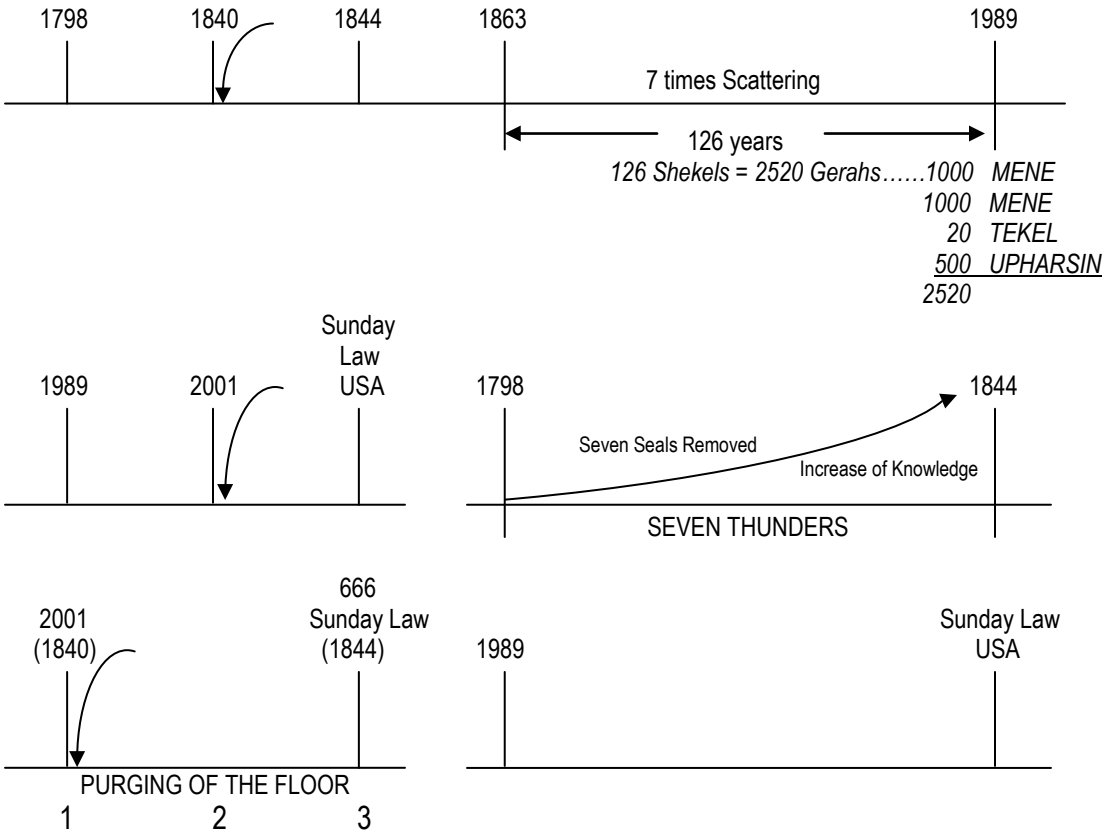


Figure No. 53B.

And I am not going to deal with this, but I am at least going to put it in place: When you see a door opening, it is talking about a change in dispensation. There is a dispensational change going on here. Christ has just arrived here in 1989, and He has begun to unseal the Seven Seals

that represent the message of this history. He begins to develop an increase of knowledge during the history that is represented by the Seven Thunders, which Sister White says is the delineation of events of the First and Second Angels' Messages. The Seven Thunders is 1798 to 1844, but she also says the Seven Thunders represent a delineation of future events, from the Time of the End in the future [1989], until the door closes on Adventism [The Sunday Law in the USA], as the door closed into the Holy Place to end this history.

In this history, from 1989 to The Sunday Law in the United States, the Lion of the tribe of Judah (the Dirt Brush Man) is going to produce an increase of knowledge, and He is going to remove Seven Seals. And as He does so, He has changed dispensations. He is beginning a Movement here. He is taking a Movement from a church.

And, of course, the church started in 1863. The Millerite Movement ends in 1863 when the Seventh-day Adventist Church starts, and the Movement begins in 1989.

> —"**While I was thus weeping** and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and **a man entered the room**, when the people all left it; and he, having **a dirt brush in his hand**, opened the windows, and began to brush the dirt and rubbish from the room.
>
> "I cried to him to forbear, for **there were some precious jewels scattered among the rubbish.**
>
> "He told me to '**fear not**,' for he would 'take care of them.'
>
> "Then, while he brushed **the dirt and rubbish, false jewels and counterfeit coin**, all rose and went out of the window like a cloud, and **the wind carried them away**. In the bustle **I closed my eyes for a moment**; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.
>
> "He then placed on the table a **casket**,"—

What is a *casket?* It is the Word of God.

How can the Word of God be bigger at the end than it was in Miller's time? Because, it includes the Spirit of Prophecy at the end, in 1989. Now you are dealing with the Bible and the Spirit of Prophecy.

> —"he then placed on the table a **casket, much larger and more beautiful** than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and **cast them into the casket**,"—

From yesterday's study, who cast the precious jewels into the minds of every generation? The Lion of the tribe of Judah, the Dirt Brush Man.

> —"*[HE]* **cast them into the casket**, till not one was left, although some of the diamonds were not bigger than the point of a pin.
>
> "He then called upon me to"—*WHAT?*—"'**come and see**.' **[1989]**"—

What does it mean when He says, "Come and see"? He is unsealing.

From 1989 onward, He is unsealing these truths.

> —"I looked into the **casket**, but my eyes were dazzled with the sight. They shone with **ten times their former glory**."—

What Miller sees on this [1843] Chart, when God takes us back to the Old Paths, these [1843 and 1850] Charts are going to shine ten times brighter. We are going to see things about these truths that the Millerites handled that they did not see; and, we do.

> —"I thought they had been scoured in the sand by **the feet of those wicked persons who had scattered and trod them in the dust**. **They were arranged in beautiful order in the casket**, every one in its place, without any visible pains of **the man who cast them in**. I **shouted** with very joy, and **that shout awoke me**." *Early Writings*, 81–83.

There is your Loud Cry that begins when all the virgins awake.

THE DIRT BRUSH MAN

Okay. Who is the Dirt Brush Man?

GATHERING HIS WHEAT

Matthew 3:11-12, John the Baptist is going to introduce us to Christ.

> "[11]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and *with* fire**:"—

Who is going to baptize them with the Holy Ghost and fire? Jesus. Right?

> —"[12]**Whose fan *is* in his hand**,"—

Jesus has a what? He has a fan in his hand.

> —"**and he will thoroughly purge his floor, and gather his wheat into the garner**; but he will burn up the chaff with unquenchable fire." Matthew 3:11–12 (KJV).

Jesus arrives at His baptism, when the Holy Spirit comes down as a Dove. This is where the purging of His floor begins.

BY THE WORDS OF TRUTH

There is an increase of knowledge from the Time of the End until the door closes; but, when the Divine symbol comes down, now the fan is in His hand. He is going to separate the wheat from the tares.

How does He do that; how does the fan actually separate things?

Desire of Ages, page 392:

> "'Whose **fan** is in His hand, and He will throughly purge His floor, and gather His wheat into the garner.' Matthew 3:12. This was one of the times of purging. **By the words of truth, the chaff was being separated from the wheat**."—

What is His fan? It is a message. It is a special message.

> —"Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. **Souls are tested today as were those disciples in the synagogue at Capernaum**."—

Okay. We will come back to that in a moment. Sister White is talking about the experience at Capernaum, and she is saying that Jesus was purging His floor with His fan and she is saying that His fan were words of truth. It was a message.

> —"When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, **even as** the disciples left Jesus, murmuring, 'This is an hard saying; who can hear it?'" *The Desire of Ages*, 392.

And what was the hard saying in this story? "You need to eat my flesh and drink my blood."

So, right here [2001 (1840)], what was He talking about in that story, in the time of Christ? He was saying, "I fed your fathers with the bread of Heaven, with the manna that came down out of Heaven." So, He is marking the beginning of this discussion in Capernaum with the Divine symbol coming down, the manna, and he said, "I am the Bread that came down out of Heaven." So, he is marking the beginning of this discussion that is a testing process in Capernaum with the descent of the Divine symbol.

And He lost more disciples in this presentation than any other place. And where is it that He lost His disciples? In John 6:66.

This history of Capernaum is this same history. It is the Bread of Heaven coming down until 666.

THE THIRD ANGEL

But He purges His floor with words of truth. We have already read these next two quotes more than once in this worship series. *Early Writings,* page 119, says,

> "I then saw **the third angel**. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat **from** the tares,'"—

So, the fan in His hand that separates the wheat and the tares is the Third Angel's Message. Okay?

> —"'and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" *Early Writings*, 119.

But next you have the quote that we have looked at several times: *Selected Messages,* book 2, page 104.

> "There cannot be a third without the first and second." *Selected Messages*, book 2, 104.

So, the fan in His hand is the Third Angel's Message, but it includes the First and Second Angels' Messages.

So in this history [2001 (1840) to 666, The Sunday Law (1844)], there is a three-step testing process—in all these histories, whether it is Capernaum, Millerite History, our history—and the purging, the sweeping of the floor, begins when the Divine symbol comes down; but, the increase of knowledge begins at the Time of the End when John the Revelator or Miller weep and the Lion of the tribe of Judah, or the Dirt Brush Man, enters the scene and begins to clean up the mess that has been made by the Mystery of Iniquity during the darkness that precedes every Reform Movement.

TWO CLASSES

Review and Herald, November 8, 1892:

> "The Lord is about to reveal the difference between the **righteous** and the **wicked**; for his '**fan is in his hand, and he will thoroughly purge his floor**, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.'" *Review and Herald*, November 8, 1892.

Now, I am going pretty fast and it is early in the morning; so, maybe you are not seeing that I have created a disagreement here. Because, what I am saying is when the Lord comes in and He cleans up the mess, that He is sweeping the false jewels and the false coins out the window like a cloud. Right?

But, I am saying that that is the false doctrine that is coming, the false teachings.

But I have just been showing you that when He cleans up the mess, He is sweeping out the wicked, the false people. Okay? So, the jewels can be people; the jewels can be truths; but, when the Dirt Brush Man comes in and sweeps it out the window, is He sweeping out false teaching, counterfeit teaching, or is He sweeping out the tares of Adventism?

> FROM THE AUDIENCE: Both.
>
> BROTHER PIPPENGER: Both? How is that so? We will try to explain that.

Proverbs 23:7:

> "[7]For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee." Proverbs 23:7 (KJV).

As a man thinketh, so he is. Okay?

Education, page 149:

> "The truth that as a man 'thinketh in his heart, so is he' (Proverbs 23:7), finds another illustration in Israel's experience. On the borders of Canaan the spies, returned from searching the country, made their report. The beauty and fruitfulness of the land were lost sight of through fear of the difficulties in the way of its occupation. The cities walled up to heaven, the giant warriors, the iron chariots, daunted their faith. Leaving God out of the question, the multitude echoed the decision of the unbelieving spies, 'We be not able to go up against the people; for they are stronger than we.' Numbers 13:31. Their words proved true. They were not able to go up, and they wore out their lives in the desert." *Education*, 149.

As a man thinketh, so is he.

This is why it is good—and I have not said in this worship setting, but we do when we are not recording—when we ask questions, when we are a little less focused on getting through the material and people in the audience throw out answers and they are guessing, the rule of thumb is if you do not know, do not answer; because, when you guess and it is wrong, you are telling yourself something that is wrong, and as a man thinketh, so is he. You are creating a bad habit.

But, if you do not know the answer, do not say it. You become connected with what you believe. As a man thinketh, so is he.

IDOLS

Notice the next quote, *Manuscript Releases,* volume 9, page 182.

> "The lessons of Christ could give them precious gems and jewels of truth which had been lost sight of. He gathered up these grand, glorious jewels—originated by Himself and given to patriarchs, prophets, and apostles—and replaced them in the framework of the gospel, giving them their own divine brightness. But the Jews were obstinate. **Their own ideas and customs and practices were their**"—*WHAT?*—"**idols**. **Would they give up** their own **misinterpretations**, which they had taught the people to regard as sacred **doctrines**? No; never! They formed a confederacy to stand by **the old traditions**. Their **human interpretations** they set in defiance to the lessons and pure truths of practical godliness." *Manuscript Releases*, volume 9, 182.

So these erroneous coins, these counterfeit coins, the false jewels, they determined that they were going to form a confederacy and hold onto these coins.

And in Hosea 4:17, it says,

> "[17]Ephraim *is* joined to idols:"—

What were their idols? Their false doctrines.

—"[17]Ephraim *is* joined to idols: let him alone." Hosea 4:17 (KJV).

So, when the Lord is going to sweep out the false doctrines, what goes with them? The idolaters that hold onto those false doctrines.

This is *Christ's Object Lessons,* page 237:

> "Every time you refuse to listen to **the message of mercy**, you strengthen yourself in unbelief. Every time you fail to open the door of your heart to Christ, you become more and more unwilling to listen to the voice of Him that speaketh. You diminish your chance of responding to the last appeal of mercy. Let it not be written of you, as of ancient Israel, '**Ephraim is joined to idols; let him alone**.' Hosea 4:17. Let not Christ weep over you as He wept over Jerusalem, saying, 'How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.' Luke 13:34, 35." *Christ's Object Lessons*, 237.

THEY KNOW IT NOT

Review and Herald, December 23, 1890:

> "The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. **Thus many are grieving away the Holy Spirit for the last time, and they know it not**."—

If you disregard a warning message, you do not know but that might have been your last call.

> —"The words spoken by Christ of Jerusalem are, **'Your house is left unto you desolate.'** What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!' Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, 'But now they are hid from thine eyes.' On another occasion he lamented the impenitence of the chosen city: 'O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.' **The Lord forbid that this scene should now be repeated in the experience of God's professed people! 'My Spirit,' he says, 'shall not always strive with man.'**

The time will come when it must be said of the impenitent, 'Ephraim is joined to his idols; let him alone.'" *Review and Herald*, December 23, 1890.

A REFINING PROCESS

Testimonies to Ministers, page 373, says,

> "Just how soon this **refining process** will begin I cannot say, but it will not be long deferred. **He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor**." *Testimonies to Ministers*, 373.

The purging comes in here when the Divine symbol comes down.

When John and Miller weep, there is an increase of knowledge. Seven Seals begin to be removed.

But here [when He purges the floor], He empowers the message and the testing begins; and, the cloud that He sweeps out the window are these false doctrines, but these false doctrines are the idols that these people are holding onto and they go out the window with their idols.

CAPERNAUM

I went back to this that we mentioned earlier.

Signs of the Times, May 15, 1901:

> "The **plainly spoken truth** did its work. By it many were offended. They showed by their actions that truth was unpalatable to them. Closing their eyes to the light, and their hearts to rebuke, they chose the praise of men rather than the admonition of God. They **willingly misapprehended Christ's words**. '**From that time**,' we read, 'many of His disciples went back, and walked no more with Him.'
>
> "With sorrowful heart the Saviour watched the result of His words, and saw that many were departing from Him. His compassion was unappreciated,"—

What was Capernaum, by the way? That was Christ's city. That is where He stayed more often, and that is where He was associated with. When He was in ministry, Capernaum was his town. That is His church; that is His people.

> —"With sorrowful heart the Saviour watched the result of His words, and saw that many were departing from Him. His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected; and He felt this keenly. It was such developments as this that made Him a man of sorrows, and acquainted with grief.
>
> "The news quickly spread that Christ Himself had declared that He was not the Messiah."—

See, they willingly misapprehended His words. They on purpose twisted His words, we would say today. So, they left Him saying, "Oh, He denies being the Messiah."

He never denied being the Messiah.

—"This garbled statement changed the tide of popular feeling,"—

As they twisted His words, some people that were on the borderline of decision, they were driven away from Christ.

> —"This garbled statement changed the tide of popular feeling, and turned many away from Him. But Christ did not enter into controversy with those who had left Him. He did not seek to remove from their minds the impression which had resulted in their leaving. He did not try to explain away His words. Looking upon the twelve who remained, He asked, 'Will ye also go away?' Peter responded by the inquiry, 'Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God.' 'To whom shall we go?' Separated from Christ, where would they be? Should they leave His lessons of love and mercy for the unbelief and wickedness of the world?
>
> "Those who were reproved in love were offended, and turned from Christ in disdain, **uniting with His enemies**. They could not bear **the test sent to save them from fatal deception.**
>
> "**Today** souls are being **tested and tried**, and many are passing over **the same ground trodden by those who forsook Christ**. When **tested by the Word**, they reject the divine Teacher. When rebuked because their lives are not in harmony with truth and righteousness, they turn from the Saviour; and **their decision**, like that of the offended disciples, **is never reversed**. They walk no more with Christ. **Thus are the words fulfilled**, 'Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner.'" *Signs of the Times*, May 15, 1901.

666

> "[66]From that *time* many of his disciples went back, and walked no more with him." John 6:66 (KJV).

This Capernaum history is the history of 1840 to 1844; it is the history of 2001 until The Sunday Law: 666. It is the testing process. That is when He is purging His floor.

And who purges His floor?

Who purges His floor? The Dirt Brush Man.

When does the Dirt Brush Man come? When Miller weeps, 1989.

Why is Miller weeping? Because, the jewels on the table in the center of his room [the 1843 Chart] had been covered up.

This is about Jeremiah 6:16, going back to the Old Paths.

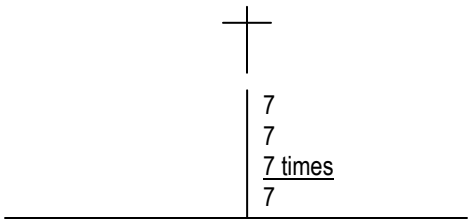
Okay. We are going to switch gears now: one more point to put in place before we close today.

Switching gears.

A SCATTERING AT THE THIRD WAYMARK

THE CROSS

When it comes to the third waymark—all right? We are switching gears here. Okay?—the third waymark is 1844; the third waymark is The Sunday Law; the third waymark is the cross. There are lots of third waymarks. Correct?



THE THIRD WAYMARK

Figure No. 54.

What happens at the third waymark? One of the things that happens is the door closes. Did a door close in the story of Noah? Yes, it did. That was the third waymark in the story of Noah.

And how long was he in the ark after the door closed, before the rain came? Seven days.

The third waymark in the story of Elijah is when the prophets of Baal are judged; and, now Elijah is going to pray for rain.

How many times did he pray for rain? Seven times.

Where did Christ rest after the cross? He rested on the Sabbath [7].

What were the Millerites to understand after 1844? The Sabbath [7].

We found in Daniel, chapter 3, Nebuchadnezzar's fiery furnace that that was The Sunday Law. It is a third waymark. Right? But, before Nebuchadnezzar threw them [Shadrach, Meshach, and Abednego] in the fire, what did he do? He heated the furnace seven times [hotter].

So, on and on and on you see this number 7 after the third waymark.

And, one of the things that it [the third waymark] represents is the *seven times,* the scattering. There is always a scattering after the third waymark. So, we want to look at that, that there is a scattering after the third waymark.

Zechariah 13:6-7, speaking of the cross, it says,

> "[6]And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.
>
> "[7]Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: **smite the shepherd**,"—

When was the Shepherd smitten? At the cross.

> —"**smite the shepherd, and**"—*WHAT?*—"**the sheep shall be scattered**: and I will turn mine hand upon the little ones." Zechariah 13:6–7 (KJV).

After the cross, there is a scattering marked, and it is fulfilled in Matthew [26:55-56]. It says,

> "[55]In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. [56]But all this was done, that the scriptures of the prophets might be fulfilled. **Then all the disciples forsook him, and fled**." Matthew [26:55–56] (KJV).

There is a scattering that goes on right here [at the third waymark] at the cross.

THE SUNDAY LAW

At The Sunday Law in the very near future.

We have read one of these before, so I just have the sentence that I want to focus on; but, I have a secondary quote.

Fundamentals of Christian Education, page 535:

> "**We are going to be greatly scattered before long, and what we do must be done quickly."** *Fundamentals of Christian Education*, 535.

Adventism is going to be scattered at The Sunday Law.

So, notice the next quote, *Review and Herald,* March 25, 1890:

> "**The time is coming when we shall be separated and scattered**, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you?" *Review and Herald*, March 25, 1890.

We dealt with this a little bit. Everyone is going to have to be able to give a testimony all by themselves in The Sunday Law crisis, and you are going to be all by yourself because you are going to be scattered. Okay? There is a scattering that follows the third waymark. That is what we are saying here.

BEFORE THE SUNDAY LAW

There is also a scattering that precedes this history; because, the darkness that precedes these Times of the End, whether it is the 1260 years of Papal rule, or the 70 years of literal Israel in captive in literal Babylon, or the children of Israel in Egypt, or the three and a half years of drought with Elijah, this darkness is also representing a scattering. Okay?

The scattering of the 2520 against the Northern Kingdom came to its end on 1798; therefore, before 1798 there was a scattering.

Before 1989, our Time of the End, there is a scattering represented by William Miller's dream, where he says "scatter" seven times.

And we are marking 1863 to 1989—we have not proved these dates yet, but they are the right dates—which is the 126 years; and, 126 years can be understood, if you want to understand, as 126 shekels, and 126 shekels equals 2520 gerahs, and this connects with Daniel, chapter 5,

were a *MENE* is a 1000, *MENE* is a 1000, a *TEKEL* is 20, and *UPHARSIN* is 500 gerahs, which totals to 2520 gerahs.

But, this 126 years, if it is 126 shekels, it is 2520 gerahs. It is representing, it is giving you two witnesses, for a scattering time.

God's people are scattered before 1989. They are scattered before The Sunday Law. The Dirt Brush Man comes in to dispel the scattering.

And this is a subject of the Bible. I am just going to take one passage from Ezekiel. Ezekiel 20, beginning at verse 33, says,

> "[33]*As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: [34]And I will bring you out from the people, and **will gather you out of the countries wherein ye are scattered**,"

Do the prophets speak more about the end of the world than the times in which they live?

Okay. God's people are going to be scattered before end-time prophecy is fulfilled. They are going to be taken out of the scattering.

> —"with a mighty hand, and with a stretched out arm, and with fury poured out. [35]And I will bring you into the wilderness of the people,"—

A voice crying in the wilderness: There is a wilderness that precedes a Reform Movement.

> —"[35]And I will bring you into the wilderness of the people, and there will I plead with you face to face. [36]Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. [37]And I will cause you to pass under the rod,"—

This is judgment.

> —"[37]And I will cause you to pass under the rod, and I will bring you into **the bond of the covenant**:"—

Before He enters into covenant with His people, they have been scattered; and, Sister White says the Lord is going to renew His covenant with His commandment-keeping people in the last days; therefore, His commandment-keeping people in the last days, prior to being in covenant with God, have been scattered.

> —"and I will bring you into **the bond of the covenant:** [38]And **I will purge out from among you the rebels**,"—

When does He purge them out? When He has His fan in His hand. Okay? He is going to bring you out of the wilderness, out of the scattering. He is going to bring you right here to 1989 to begin to unseal the Seven Seals and enter into a covenant with the people. And when He is entering into covenant with them, it is the time period when He is purging out the rebels.

And how does He purge out the rebels? He pronounces Ephraim is joined to his idols, and He sweeps the idols out of the window and they [Ephraim] go with them.

> —"[38]And **I will purge out from among you the rebels**, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD." Ezekiel 20:33–38 (KJV).

1844

Now I want to show you 1844. After the third waymark there is a scattering. In *Testimonies to Ministers,* page 24, it says,

> "From the first our work was aggressive. Our numbers were few, and mostly from the poorer class."—

Sister White is talking about the very beginning, 1844 onward.

> —"Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. **The sheep were scattered in the highways and byways, in cities, in towns, in forests**. The commandments of God and the faith of Jesus was our message.
>
> "My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure." *Testimonies to Ministers*, 24.

So, in 1844, after the third waymark, there was a scattering that took place among the Millerites, and it is the scattered Flock.

THE SCATTERED FLOCK (ALPHA AND OMEGA)

THE LITTLE FLOCK

Luke 12:32 says,

> "[32]Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32 (KJV).

We are His little flock. Adventism is His little flock.

1847—THE REMNANT SCATTERED ABROAD

Now, in *A Wor to the 'Little Flock,'* the publication, I am just going to take part of the introduction and part of the appendix to *A Wor to the 'Little Flock,'* just to make the point that the little flock was scattered after 1844. It was scattered after the third waymark. And hopefully when I get through this I can tell you why I am trying to make this point.

From *A Wor t o the 'Little Flock,'* it says,

"A Word to the 'Little Flock.'

"The following articles were written for *The Day-Dawn*, which has been published at Canandaigua, New York, by O. R. L. Crosier. But as that paper is not now published, and as we do not know as it will be published again, it is thought best by some of us in Maine, to have them given in this form. I wish to call the attention of **the 'little flock'**"—*THIS IS JAMES WHITE*—"I wish to call the attention of **the 'little flock' to those things which will very soon take place on this earth**. . . . "—

Okay. They are the little flock; 1844.

Now, at the end of *A Wor t o the 'Little Flock,'* explaining some things that were in *A Wor t o the 'Little Flock,'* the publication, James White says,

—"The reader will have observed that three communications from the pen of Mrs. E. G. White were included in *A Wor t o the 'Little Flock.'* . . ."—

He is going to explain these three, but I am only going to take one of them.

—"The second communication from Mrs. White, found on pages 14–18, is an account of **her first vision**"—

Her first vision, **her first vision**, the first time her first vision was published, they put a title on it.

—"[it] is an account of **her first vision** under the title, ***To the Remnant Scattered Abroad***."—

Okay. They understood that they had been scattered.

—"This was written **December 20, 1845**, as a personal letter to Enoch Jacobs, and was first published by the recipient in *The Day-Star* of January 24, 1846. Then on April 6, 1846, it was reprinted in broadside form by James White and H. S. Gurney. The statement as it appears in *A Wor t o the 'Little Flock,'* with the exception of minor editorial changes and added scripture references, is identical with the full account of the vision as first printed." James White, *A Word to the 'Little Flock,'* 1, 25.

MAY, 1850

Then James White says in another article, in 1850,

"DEAR READER—My object in this review has been to expose error by the light of sacred truth. . . ."—

In this article, if you read it, he is making a defense for the Sabbath.

And then further on, he says,

—"**In presenting this little work to the scattered flock**, I have discharged my duty to them, in this respect, and may God add his blessing. Amen." James White, *The Seventh-day Sabbath not Abolished*, 2.

In 1850 they were still understanding that they had been scattered. All Right? So, when they are writing in 1850, whether it be James White or Ellen White, they are relating to God's people as the scattered flock.

But, when a prophet writes, it is more about the end of the world than for the time in which they lived.

SEPTEMBER 23, 1850

Now, notice in the passage that we derived the quote from *Early Writings,* page 74, that, "The Lord showed me that the 1843 Chart was directed by the hand of the Lord." In the original article, which was also in 1850, it says this:

"September 23d, the Lord showed me that he had stretched out his hand the second time **to recover the remnant of his people**, and that efforts must be redoubled in this gathering time. In **the scattering time Israel was smitten and torn**; but now in the gathering time God will heal and bind up his people. **In the scattering**,"—

Now, what I want you to see here, in 1850 Sister White is talking about the Lord stretching out His hand a second time to gather the remnant of His people; and, what she means by that is He gathered them together in 1844, but they were scattered.

—"**In the scattering**, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached." *Review and Herald*, November 1, 1850.

The little flock was scattered and now in 1850 He is re-gathering them. So from 1840 to 1850 is marked the scattering time, and Sister White comments on this.

In the back of *Early Writings,* she says,

"3. The view that the Lord 'had stretched out His hand the second time to recover the remnant of His people,' on page 74, refers only to the union and strength once existing among those looking for Christ, and to the fact that He had begun to unite and to raise up His people again." *Early Writings*, 86.

So, what is my point? My point is that it is not really that important to this study here; but, after the third waymark, there is a scattering noted—all right?—and in every third waymark.

And in the Millerite History in 1844 they were in a scattering time. So, James White, Ellen White, and the Pioneers, they knew it. That is how they expressed it. They believed that they were the little flock, that the little flock had been scattered, that the Lord was gathering the little flock again.

So, I want to look at an article where Sister White is writing in that terminology, and it is in the 1850 time period; so, she is thinking in the here and now, but it is not the here and now. When you analyze the article, it is the end of the world. Okay? Because, some of the passages that she refers to from the Scriptures are definitely our day and age at the end of the world.

And the reason I want to do that is this is where she is going to address the Dirt Brush Man. She is addressing Him, if you understand it correctly, in our day and age.

PROVERBS ONE

And she is going to refer to Proverbs 1. And I challenge you to go read Proverbs 1, and read it as present truth for today. Proverbs 1 is about Adventism right now! That is why I have "Proverbs One" in boldface there; but, I realized if we went through it, although it would be fun, it would gobble up all our time. So, we are going to read the article.

This is April 1, 1850, called *To the 'Little Flock.'*

APRIL 1, 1850 TO THE 'LITTLE FLOCK.'

> "Dear Brethren.—The Lord gave me a view, January 26, which I will relate. I saw that some of the people of God were stupid and dormant; and were but half awake, and did not realize the time we were now living in; and that **the 'man' with the 'dirt-brush' had entered**,"—

This is the end of the world.

When does the Man with the dirt brush enter? 1989, right here. This is the Lion of the tribe of Judah beginning the work of cleaning up the mess.

> —"that **the 'man' with the 'dirt-brush' had entered**, and that some were in danger of being swept away."—

Where are they going to get swept? Right out the window.

Why are they going to get swept out the window? Because, they are hanging onto their idols, their false doctrines, their false coins.

> —"I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, '**Destruction is coming like a mighty whirlwind**.'"—

Where does she take that from?

Where does destruction "coming like a mighty whirlwind" come from? There is only one place in the Bible you will find this, and that is your homework.

The destruction that comes like the whirlwind is described several places in the Bible, but this particular expression of that thought comes from one place in the Bible. And the destruction that comes like a whirlwind is Daniel 11, verse 40; because, the King of the North comes and

sweeps away the King of the South in 1989 as a whirlwind. And that is just where he is starting. He is starting with the collapse of the Soviet Union in 1989, and then he is going to move to The Sunday Law in the United States, and then he is going to capture the whole world in 1842.

But, that is not where you will find the expression, "Destruction is coming like a mighty whirlwind." Use your *Concordance*, like Brother Miller would do.

> —"The angel said, '**Destruction is coming like a mighty** whirlwind.' I begged of the angel to pity and to save those who loved this world, and were attached to their possessions, and were not willing to cut loose from them, and sacrifice them to speed the messengers on their way to feed the hungry sheep, who were perishing for want of spiritual food."—

Ah, now she is talking about when the Dirt Brush Man comes in, there is a present truth message and there are messengers that are going to take this message in this time period, and you are going to be held accountable if you are not financially supporting those messengers in their work. Whoa! That is kind of a serious thought, is it not?

The next paragraph:

> —"As I viewed poor souls **dying for want of the present truth**, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me."—

Why would it be painful? Because, she just went through an experience where all the faithful sold everything they had because they thought Jesus was returning, and they put it into the Lord's work. And now she was looking at a people who were unwilling to do that very thing. So, it really was painful to her, as a human being; because, she knew what that experience was.

> —"I saw that when the cause of God called for some of their property, like the young man who came to Jesus, [Matthew 19:16–22.] they went away sorrowful; and **that soon the overflowing scourge would pass over and sweep their possessions all away**, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven."—

What is the overflowing scourge? It is The Sunday Law. It is easy to show that.

This is in her day and age. This is not the scattering after 1844 that the Dirt Brush Man has entered and is cleaning up. This is now!

> —"I then saw the glorious Redeemer, beautiful and lovely, that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, and wore the platted crown of thorns, and sweat great drops of blood in the garden; while the burden of the sins of the whole world were upon him. The angel asked, 'What for?' O, I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God.

"**Then again was held up before me those who were not willing to dispose of this world's goods to save perishing souls, by sending them the truth**, while Jesus stands before the Father, pleading his blood, his sufferings and his death for them; and while God's messengers were waiting, ready to carry them the saving truth **that they might be sealed with the seal of the living God.**"—

Now, is this the end time or not?

This is the sealing time. The Dirt Brush Man comes in during the sealing of the 144,000.

—"It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God's own money,"—

FROM THE AUDIENCE: Tithe.

BROTHER PIPPENGER: Tithe.

Where is the tithe supposed to go?

FROM THE AUDIENCE: To God's messengers.

BROTHER PIPPENGER: To God's messengers.

Are there two kinds of messengers?

—"It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God's own money, that he had lent them to be stewards over.

"Then the suffering Jesus, his sacrifice and love so deep, as to give his life for them, was again held up before me; and then the lives of those who professed to be his followers, who had this world's goods, and considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heaven?' Another angel answered, 'No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.'

"I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way **to search out the scattered flock.** An angel said, 'Are all messengers? No, no, God's messengers have a message.'

"I saw that the cause of God had been hindered, and dishonored **by some travelling who had no message from God**. Such will have to give an account to God for every dollar they have used in travelling where it was not their duty to go; for that money might have helped on the cause of God, and for the lack of it, souls have starved and died for the want of spiritual food, that might have been given them by God's called and chosen messengers if they had had the means.

"**The mighty shaking has commenced**, and will go on, and all will be shaken out who are not willing to take a hold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, 'Think ye that any will be compelled to sacrifice. No. no. It must be a free-will offering. It will take all to buy the field.'—I cried to God to spare his people, some of whom were fainting and dying.

> "I saw that those who have strength to labor with their hands, and help sustain the cause, were as accountable for that strength, as others were for their property.
>
> "Then I saw that the judgments of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, 'All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God; neither would **an angel's message awake them**.'" *Review and Herald*, April 1, 1850.

What Angel's Message?

FROM THE AUDIENCE: The Third Angel.

BROTHER PIPPENGER: The Third Angel's Message, the Fourth Angel's Message.

Brothers and Sisters, William Miller's dream is identifying the covering up of the foundational truths of Adventism. We have not proved conclusively 1863 or 1989 in this particular worship series. That is the direction that we are going, though.

And at the end of his dream, when a prophet becomes part of the prophecy—and I know we cause some people a problem for me to imply that William Miller was a prophet. I am not saying that. I am just saying that when his dream is included in the book, *Early Writings,* and he becomes part of that dream, then he is governed by the same rules as when a prophet becomes a part of the prophecy.

I know that some people do not like me saying that William Miller is a prophet, because he made some prophetic errors, even if he has been compared with Elijah and John the Baptist and Elisha and Moses: "Even if he paralleled their work, we wouldn't want to call him a prophet."

But, that is not the issue here. When he becomes part of the prophecy down here at the end of this *seven times,* whenever it might be—it is 1989—he weeps, marking the arrival of the Time of the End. The Seven Thunders is then going to be repeated, and the Dirt Brush Man comes in, and He comes in, in the time period when He is going to seal the 144,000 and sweep the idolaters out of Adventism.

Now, that is powerful enough in its own understanding; but, what we are dealing with here is that the First Angel's Message is Daniel, chapter 1; the Second Angel's Message is Daniel, chapter 2; the Third Angel's Message is Daniel, chapter 3; and, the fourth segment we are dealing with is Daniel 4, Nebuchadnezzar's dream. And what I am contending is Nebuchadnezzar's dream is William Miller's dream, and that Nebuchadnezzar's *seven times* living like a beast is prefiguring this time right here, this "7 Times Scattering" [see Figure No. 53B].

So, we are going to take this study here tomorrow and go back into Daniel and show that Daniel, chapter 4, is describing the time period from 1844, when the Third Angel's Message arrived in Millerite History, until the testing time when William Miller wakes up. And, Daniel, chapter 4, runs right into Daniel, chapter 5; and, Daniel, chapter 5, shows that testing time. It shows Belshazzar as the one that rejects the message of the hour, and it shows Nebuchadnezzar's wife as the church that understands the Book of Daniel in the crisis.

Shall we pray?

Benediction: Heavenly Father, we want to be attached to the truth. We want to be attached to the precious jewels that you cast into our minds, as you cast into every generation, the precious truths of your Word. But as Laodiceans, we no doubt have idols that we are holding on to; and, from this study we can see that if we do not turn loose of those idols very quickly, that when those idols get swept out the window, we will go with them. We ask that you do what it takes in each of our lives to reveal those idols to us, and then give us the courage and strength to enter into the work of removing those idols from our lives. We ask that you give us the conviction that Sister White had, about the necessity, the responsibility we have for supporting this final warning message, that whatever we can do can become involved in finishing this work so that we might go home with you soon. We thank you for the work that we are trying to accomplish this year, that we can be a part of it. We pray that you would continue to bless the LiveStreaming and the DVD recording. And we set before you this day of service that we each have and ask that the work we do can be honorable for you, that it will glorify you and that we can do it safely. We thank you for part of our team that is in California under trying times right now and ask that you watch over them as well. In Jesus's name, amen.

Habakkuk's Two Tables #33A

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest. We thank you for bringing us back here this morning to worship before you, to study your Word as we begin our day. As we take up our study we ask that you grant us the presence of your Holy Spirit, that you would take control of the thoughts and the words that I convey, that they would not be human but that they would come from the Throne Room, designed to bless, strengthen, and edify your people. We pray you prepare the hearts and minds of your people that will hear this message, whether live or on a recording that they might understand the light that you are opening up for us at this time. We thank you for doing this. We ask that you continue to pour the Latter Rain out upon us, and we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: We have identified that Daniel, chapter 1, is the First Angel's Message; Daniel, chapter 2, is the Second; Daniel, chapter 3, the Third. And now we are suggesting that Daniel, chapter 4, is the scattering of the foundational truths of Adventism that began in 1863 with the introduction of the 1863 Chart and the rejection of the 2520.

We looked at William Miller's dream yesterday and identified that his dream is the prophecy about the covering up of the foundational truths that are represented on this [1843] Chart, and that the Dirt Brush Man comes in and sweeps out the counterfeit jewels, the traditions and customs that has been handed down from generation to generation at the end of seven scatterings that Miller marks in his dream.

We are suggesting here that that was William Miller's second dream, and that Daniel, chapter 4, is Nebuchadnezzar's second dream. Daniel, chapter 4, is the only chapter in Daniel that Daniel did not write; Nebuchadnezzar wrote it. And William Miller's dream in *Early Writings* is the only chapter that Ellen White did not write; William Miller wrote it.

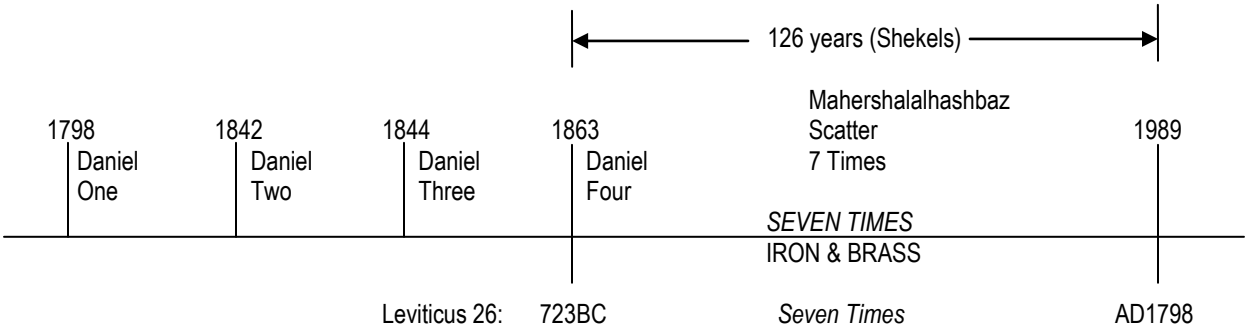


Figure No. 55.

This line here [Figure No. 55], this is Daniel 4.

This [1863 to 1989] is Miller's *seven times*. And up here is what we dealt with yesterday; Miller mentions *scatter* seven times, 126 years, 126 shekels. We have not proved 1863 or 1989 as yet. This history here is represented by the iron and brass that is wrapped around the trunk of

the tree, and this history here is also representing the 2520 against the Northern Kingdom that begins in 723BC and ends in AD1798 at the Time of the End.

We will deal with this other line [appearing on the whiteboard below the above Figure No. 55 (see Figure No. 56)] a little bit when we get into it.

NEBUCHADNEZZAR'S AND MILLER'S DREAM

AN ALLEGORY

We want to start with a quote from William Miller [*Miller's Works,* volume 2, page 261] where he is tying together Daniel, chapter 4, Nebuchadnezzar's *seven times* with the 2520 of Leviticus 26. It says,

> "1st. 'Seven times,' in Nebuchadnezzar's dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogancy against God, was driven among the beasts of the field, and was made to eat grass as oxen, until seven times passed over him, and until he learned that the Most High ruled in the kingdoms of men, and gave it to whomsoever he would. This being a matter of history, and as **an allegory or sample to the people of God for their pride and arrogancy**, in refusing to be reformed by God, and claiming the power and will to do these things themselves,—they, too, like Nebuchadnezzar, must be driven among the beasts of the field, (meaning the kingdoms of the world,) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will. That, being a matter of history, and a sample only, was fulfilled in seven years; but this, being a prophecy, will only be fulfilled in seven prophetic times, which will be 7 times 360 years, which will make 2520 years; for one half of 7 times, that is, 3 times and a half, is called, in Revelation 12:6, 1260 days (fulfilled in so many years.)" *Miller's Works*, volume 2, 261.

I just cut a snippet out of there. One of the things he is doing in this passage is he is showing that in the Scriptures we see time, times, and the dividing of time that it is correctly understood as half of the *seven times* of Leviticus 26.

And most of Adventism will not argue with the time, times, and half a time being the 1260 years of Papal darkness; but, they do not understand that that is simply the second half of the *seven times,* that the first 1260 years was accomplished by Paganism trampling down the sanctuary and the host, the second 1260 years being the Papacy trampling down the sanctuary and the host.

But, what I want you to see with this quote is that in Daniel, chapter 4, Miller is saying that Daniel, chapter 4, with Nebuchadnezzar—this history right here [234BC to AD1798]—that it is an allegory. It is typifying the *seven times* of Ancient Israel; and, what we are saying is it is also pointing forward to the scattering of Adventism, the seven scatterings of William Miller. So, you see three of them up there, if you can understand it correctly.

An *allegory,* from *Webster's Dictionary,* from Miller's time period:

> **ALLEGORY:** A figurative sentence or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances. The principal subject is thus kept out of view, and we are left to collect the intentions of the writer or speaker, by the resemblance of the secondary to the primary subject. *Webster's 1828 Dictionary*.

So, an *allegory,* when Miller says Nebuchadnezzar's story is an allegory, he is using it to lay it over the top of the 2520 years that Ancient Israel was scattered, and what we are doing is we are using Daniel 4 as an allegory to lay it over the top of William Miller's dream.

Sister White says in *Testimonies,* volume 8, beginning at page 126:

> "**Study Nebuchadnezzar's dream as recorded in the fourth chapter of Daniel**. The king saw a lofty tree planted in the earth. . . ."—

What is a tree? It is a kingdom. So, we are suggesting that Nebuchadnezzar's kingdom was cut down for seven years; so, too, in these lines, the Northern Kingdom of Ephraim (or Israel) was cut down for 2520 years; and, so, too, was the Millerite Movement cut down for 126 years until the Movement was reinitiated. And in the 126 years is when the focus of Adventism is upon the church.

But, Jesus illustrates the end from the beginning, and Adventism begins with a Movement and it ends with a Movement. And if you do not think that that is true, just go into the Ellen White CD-ROM and see what she says about the Mighty Angel of Revelation 18 repeatedly. It is a Movement. It is a subject of the Spirit of Prophecy, so much so that when she talks about the mighty Movement of Revelation 18, if you look closely, you will see that she talks about a counterfeit movement that takes place during the same history, the counterfeit movement that we call the Omega Apostasy.

So, if you are unwilling to wrap your mind around the fact that Adventism began with a Movement and will end with a Movement, then you are unwilling to see a great deal of light; because, the Movement that ends Adventism, the Movement of Revelation 18, is such an important subject of prophecy that it includes testimony to a counterfeit movement.

Okay. So, what we are saying is, from 1798 until 1863, the movement that we call the Millerite Movement is in existence; but, in 1863 we form a legal church and, for 126 years until the Time of the End in 1989 we are a church, and then comes a movement. For this 126 years, this Movement, the kingdom of Miller, Miller's kingdom, was chopped down.

> —"**Study Nebuchadnezzar's dream as recorded in the fourth chapter of Daniel.** The king saw a lofty tree planted in the earth. . . .
>
> "Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. **Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground.** Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion." *Testimonies*, volume 8, 126–127.

So, here she is comparing Nebuchadnezzar's tree with the Seventh-day Adventist Church, because all the prophets are speaking more about the end of the world than the days in which

they lived, included Ellen White; so, the church subject here would be the Seventh-day Adventist Church.

So, let us go to Daniel 4, verses 1 through 5.

> "[1]Nebuchadnezzar the king,"—

Who? This is not Daniel; this is Nebuchadnezzar.

> —"[1]Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. [2]I thought it good to shew the signs and wonders that the high God hath wrought toward me."—

Was Nebuchadnezzar inspired?

When his message gets recorded in the Scriptures, it becomes inspired. True? Okay. You can relate to it as inspired.

And what did Nebuchadnezzar think it was good to show us in verse 2?

> —"the signs and wonders that God hath wrought towards *[Nebuchadnezzar]*— toward me. [3]How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion is from generation to generation.
>
> "[4]I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: [5]I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me." Daniel 4, 1-5 (KJV).

Okay. So, in verse 2 he thought it good to show us the signs and wonders.

> "[2]I thought it good to show **the signs and wonders** that the high God hath wrought toward me." Daniel 4:2 (KJV).

And then we have read this quote before, *Prophets and Kings,* page 533.

> "**To the last ruler of Babylon,**"—

Who was the last ruler of Babylon? Belshazzar.

> — **as in type to its first**, had come the sentence of the divine Watcher: 'O king, . . . to thee it is spoken; The kingdom is departed from thee.' Daniel 4:31." *Prophets and Kings*, 533.

Here, Sister White is letting us know for sure that Nebuchadnezzar and Belshazzar typify one another. They are parallel prophecies. And what is being emphasized about Nebuchadnezzar and Belshazzar is the pronouncement of the judgment against them. With Nebuchadnezzar it was *seven times;* with Belshazzar it is the MENE, MENE, TEKEL, UPHARSIN that equates to 2520.

So, when it comes to considering what the signs and wonders that Nebuchadnezzar is marking for us, the sign of Nebuchadnezzar and the sign of Belshazzar is the 2520.

What is a *sign?*

> **TYPE**: **A sign**; a symbol; a figure of something to come; as, Abraham's sacrifice and the paschal lamb, were types of Christ. *Webster's 1828 Dictionary*.

It is a type. Sister White says, "To the last ruler of Babylon, as in type to its first." A sign. A type is a sign.

What is a *sign?*

> **SIGN:** ***Strong's Concordance,*** **H852—**a *portent:*— sign.

What is a *portent?* Representing something to come.

ASK THEE A SIGN

As Seventh-day Adventists, in our sleepy Laodicean condition, we know about signs in the Bible, but we do not understand that all the prophets spake more about the end of the world than the days in which they lived. So, I just want to review a couple of things without turning to them in the Scriptures.

VIRGIN BIRTH (TIME OF THE END)

Isaiah 7:10-16: Matthew 1:21-23

> "[10]Moreover the LORD spake again unto Ahaz, saying, [11]Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. [12]But Ahaz said, I will not ask, neither will I tempt the LORD. [13]And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? [14]Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. [15]Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. [16]For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Isaiah 7:10-16 (KJV).

In Isaiah 7:10-16, the sign of Christ's birth is set forth by Isaiah in his interaction with Ahaz.

> "[21]And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. [22]Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, [23]BEHOLD, A VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME EMMANUEL, which being interpreted is, God with us." Matthew 1:21-23 (KJV).

In Matthew 1:21-23, the birth of Christ is identified as a sign.

But, what the birth of Christ marks for that history is the Time of the End. So, it is a sign that is prefiguring the Time of the End in the time of Christ, but it is also prefiguring 1798, the

Time of the End in the time of the Millerites, and it is also typifying the Time of the End in 1989 in the history of the 144,000.

What I am saying is this: The signs of the Bible always have an application at the end of the world.

THE EASTERN STAR (ISLAM)

Matthew 2; Luke 21:7, 30

Okay. In Matthew, chapter 2 and Luke 21:7 and 30, Islam is a sign.

> "[1]Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, [2]Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. [3]When Herod the king had heard *these things,* he was troubled, and all Jerusalem with him. [4]And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. [5]And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, [6]AND THOU BETHLEHEM, IN THE LAND OF JUDA, ART NOT THE LEAST AMONG THE PRINCES OF JUDA: FOR OUT OF THEE SHALL COME A GOVERNOR, THAT SHALL RULE MY PEOPLE ISRAEL. [7]Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. [8]And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also. [9]When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. [10] When they saw the star, they rejoiced with exceeding great joy.
>
> "[11] And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. [12]And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
>
> "[13]And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. [14]When he arose, he took the young child and his mother by night, and departed into Egypt: [15]And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, OUT OF EGYPT HAVE I CALLED MY SON.
>
> "[16]Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. [17]Then was fulfilled that which was spoken by Jeremiah the prophet, saying, [18]IN RAMA WAS THERE A VOICE HEARD, LAMENTATION, AND WEEPING, AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN, AND WOULD NOT BE COMFORTED, BECAUSE THEY ARE NOT.

> "[19] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, [20]Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. [21]And he arose, and took the young child and his mother, and came into the land of Israel. [22]But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: [23]And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Matthew 2 (KJV).

In Matthew 2, Islam saw a star, the wise men from the East, and the East is Islam in Bible prophecy.

They saw a star, and why were they looking for a star? What brought their interest of the star? The prophecy from the Old Testament.

A prophecy that was proclaimed by whom? By Balaam.

There was a prophecy in the Old Testament by Balaam, who is a symbol of Islam, speaking of a star; and, the wise men from the East, they see this sign and they come to give Christ the financial support that Joseph will need to flee into Egypt.

And, of course, when we think of an earlier Joseph, it was the Ishmaelite traders that took Joseph into Egypt in Genesis.

So, in both cases it was Islam that provided the ways and means to protect Joseph and Christ and take them into Egypt.

Islam is a sign.

> "[7]And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? . . . [30]When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." Luke 21:7, 30 (KJV).

And in Luke 21, when the Disciples asked for a sign of the end of the world, ultimately Jesus gets to the end of His discourse and He points them to the budding trees of spring; and, Sister White comments on this in *The Great Controversy,* that the budding trees of spring are the sign and it can be demonstrated from the Scriptures that what the budding trees of spring represent is the Latter Rain; and, what marks the arrival of the Latter Rain is the restraint of Islam.

So, when it comes to the sign of Islam in Matthew and Luke, it has a specific application here at the end of the world.

THE ABOMINATION OF DESOLATION (THE SUNDAY LAW)

Matthew 24:15

> "[15]When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" Matthew 24:15 (KJV).

In Matthew 24:15, Jesus sets forth the sign that is the "abomination of desolation . . .(whoso readeth, let him understand:)," the abomination of desolation spoken of by

Daniel the prophet. This was fulfilled in the AD66 to 70 time period. Any Christian that did not recognize that sign and stop what he was doing and get out of Jerusalem was lost. But, Sister White takes Matthew 24:15 and the sign of the abomination of desolation and she applies it at the end of the world in connection with The Sunday Law.

What I am trying to show you is that the signs of the New Testament, the signs of the whole Bible have an application at the end of the world, and the point is when Nebuchadnezzar said that he thought it was important to show us the signs of his punishment for *seven times* and he was typified by Belshazzar with his sign of the 2520, then the 2520 is clearly marked as a sign here at the end of the world.

And, of course, in previous presentations we have already shown this from different directions, but we do want to mark it again.

SHEPHERDS (STARS)

Luke 2:12

> "[12]And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke 2:12 (KJV).

The shepherds on the hill represent those people that are studying prophecy and understand the increase of knowledge at the Time of the End, at the birth of Christ, when the Book of Daniel is unsealed, as it was when Christ was born. And they represent the stars that shine forever and ever in Daniel 12 that understand the increase of knowledge. The shepherds are prefiguring the Millerite History of 1798 when the Book of Daniel was unsealed and there was an increase of knowledge and many would run to and fro in God's Word, understanding the testing message for that time.

But, more importantly, those shepherds and the sign that they represent is pointing to our day and age in 1989 when the Book of Daniel would once again be unsealed. And this time, unlike the Millerite History which announced the opening of the Judgment, when the Book of Daniel was unsealed in 1989 it was identifying the close of Judgment.

SIMEON (A REJECTED SIGN)

Luke 2:34

> "[34]And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; . . ." Luke 2:34 (KJV).

In Luke 2:34, Simeon, at the dedication of the Baby Jesus, he identifies that Jesus is a sign that is going to be rejected. It is going to cause some to stand and some to fall. And this is one of the truths about the signs in the Bible, is God's people's attitude towards a sign determines whether they stand or they fall. So, Simeon's pronouncement about the sign of Christ is a pronouncement about how Seventh-day Adventists relate to the prophetic signs that confront their generation.

All these signs have an application here at the end of the world.

JONAH (THREE DAYS AND FORTY-SIX YEARS)

Matthew 16:1-4; John 2:18-20

> "[1]The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. [2]He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red. [3]And in the morning, *It will be* foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? [4]A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed." Matthew 16:1-4 (KJV).

Jesus spoke of the sign of Jonah more often than any other sign, as He walked among men.

> "[18]Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? [19]Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. [20]Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?" John 2:18-20 (KJV).

And we have already shown in this worship series that the three days, it represents not only the crucifixion and resurrection of Christ but it represents the resurrection of a temple from 1798 to 1844 in 46 years. It represents the Lord raising up a remnant that He will enter into covenant with. The is the sign of Jonah.

And if you take your Ellen White CD-ROM, you will find that she says the disappointment of Jonah when the gourd was killed parallels the disappointment of the Millerites on October 23, 1844; and, therefore, Jonah is definitely connected with the history of the Millerites, and the history of the Millerites are repeated to the very letter at the end of the world. So, Jonah has an application at the end of the world, and Jesus marked Jonah as a sign.

All the signs have an application at the end of the world.

THE BREAD OF HEAVEN (REVELATION 10:8-10)

John 6:30

> "[30]They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work? John 6:30 (KJV).

And then in John 6, in conjunction with Revelation 10, verses 8 through 10, John, chapter 6, told the disciples of His day and age, they must eat his flesh and drink his blood. And in Revelation 10, John was told to take the Little Book and eat it. And today God's people need to eat the Light that has been poured down from Heaven since September 11, 2001, or they will be rejecting the sign of the manna, the Bread of Heaven.

So, what I am saying is, is that based upon several witnesses, a sign in the Scriptures has an application to the end of the world.

And one of the things that Nebuchadnezzar told us about his dream was that it was a sign, the 2520, the *seven times;* the scattering is a sign, and you reject it at your own peril.

SIXTY-FIVE YEARS (742BC)

Isaiah 7:4-7

Okay. Go to Isaiah 7:4-7, and we will switch gears a little bit here. Isaiah 7:4-7. And what we are going to look at here is the 65-year prophecy of Isaiah 7.

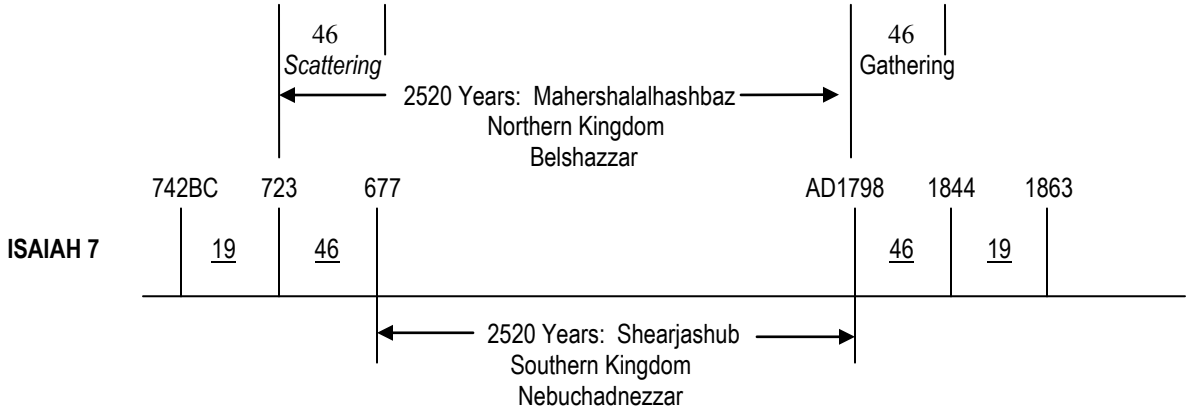


Figure No. 56.

Isaiah 7 takes place in the year 742BC and gives us a 65-year time prophecy, and says that the Northern Kingdom within these 65 years will be carried into captivity; and, sure enough, in 723BC the Northern Kingdom is carried into captivity 19 years into this history. Then 46 years later, the Southern Kingdom is carried into captivity.

And this is a chiastic structure. At the end of this time period you have the first 2520 ending in AD1798. Forty-Six years later the second 2520 ends in 1844. And then 19 years later takes you to 1863, when we do many things in Adventism:

- We introduce an 1863 counterfeit chart; we reject the 2520 officially in the *Review and Herald;*
- We find ourselves in the middle of a Civil War, just as Ahaz was in the middle of a civil war here [742BC to 723]; and,
- We start a church legally, so that we can have the legal right to keep people out of the draft.

But, anyway, Isaiah 7: 4-7:

The Northern Kingdom of Israel and Syria have formed an alliance. They are coming against the Southern Kingdom of Judah, and the Southern Kingdom of Judah is very scared.

In verse 2, speaking of Ahaz, the king of the Southern Kingdom of Judah, it says,

> "[2]And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind." Isaiah 7:2 (KJV).

Take note of that, because right here [742BC], Ahaz is under severe pressure; and, we are going to find that Ahaz represents James White when in 1863 was under enough severe pressure that Sister White spoke about his mental health being impacted from the severe pressure.

And then we are going to look at several other symbolic representations of this history where, when the first king is tested, he is always under severe pressure.

The first king is an example, although Aaron was not the king. Aaron is the first king prophetically, and when he was tested, he was tested because the people came to his tent and said, "You either build us a golden calf or we are going to kill you." Okay? This is prefiguring Ahaz's situation and James White's situation.

The first king situation is Jeroboam. He just has a brand new kingdom, and he is afraid his citizens are going to go to Judah to worship; so, under that peer pressure, he determines to set up two false worship sites in the Northern Kingdom. We are going to look at that later.

The first king under pressure, Rehoboam. Rehoboam was trying to figure out how to keep all 12 tribes together. Under pressure, Rehoboam asked for counsel from the Old Paths and the new kids on the block. He rejects the Old Paths (the old men) and stands with the new kids on the block.

So, when you see first kings in the Scripture, invariably they are tied together, but they are always under pressure. The first king was king Saul, and he was told by Samuel, "Wait till I come and I am going to make an offering." And king Saul was impatient because the Philistines were surrounding him, and his people, it says, were scattering from him.

And how long did they scatter from him for? Seven days.

And Samuel was supposed to come, and king Saul got impatient. So, instead of waiting for Samuel, what did he do? He combined church and state. He did the offering himself, and that is where he lost his kingdom.

Why did he do so? Because, he was under pressure.

King Saul was under pressure, Aaron was under pressure, Jeroboam was under pressure, Rehoboam was under pressure, Ahaz was under pressure, and James White was under pressure. And all of these are parallel symbols that we will look at as we proceed.

So, in verse 4 of Isaiah 7, it says,

> "[4]And say unto him, Take heed, and be quiet;"—

When Isaiah comes to Ahaz, he is going to give him a prophecy of, "Don't worry about this confederacy."

> —"Take heed, and be quiet, fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. [5]Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, [6]Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: [7]Thus saith the Lord GOD, It shall not stand, neither shall it come to pass." Isaiah 7:4-7 (KJV).

Isaiah 7:8-9:

> "[8]For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and **within threescore and five years**"—

Within 65 years: the key word there is *within,* not at the conclusion of.

> —"**within threescore and five years** shall Ephraim"—*THE NORTHERN KINGDOM*—"be broken, that it be not a people. [9]And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established." Isaiah 7:8–9 (KJV).

And it says Ephraim is going to be broken where it is not a people.

And yesterday we took a little bit of time to talk about how the jewels are swept out the window. How are the foolish virgins swept out the window? Because, they are joined to their idols, and that was the pronouncement against Ephraim, "Ephraim is joined to his idols; leave him alone." Ephraim is never going to be a people again. Okay? Whereas, Judah is going to return.

All right. So, this [Figure No. 56] is the history of Isaiah 7 that we are considering here.

And in 742BC the prophecy of Isaiah 4:7 is proclaimed. It says within 65 years, which takes you to 677BC, the Northern Kingdom will be broken. It was broken in 723BC, and the Southern Kingdom was broken in 677BC.

ISAIAH AND HIS CHILDREN

But, we are talking about signs here. And in Isaiah 8:18, which is in your notes, it says,

> "[18]Behold, I and the children whom the Lord hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion." Isaiah 8:18 (KJV).

Now, people who do not want to see the 2520, they do not read Isaiah 7; because, Isaiah 7 is the starting point for both the 2520s.

The duration of the 2520 is set forth by Moses in Leviticus 26; but, the starting point for both these prophecies is right here in Isaiah 7 and the ending point for both prophecies in the Book of Daniel. So, you have Daniel, Moses, and Isaiah giving three witnesses to the validity of the 2520.

And those people that close their eyes to these truths, they do not want to read Isaiah 7; but, Isaiah 7 is, as much as anything else, identifying, as Nebuchadnezzar did, that the 2520 is a sign. Okay? So, Isaiah is letting us know plainly here in this prophecy that his children are signs. And he is going to mention two of his children in this passage of Scripture, and one of them represent the 2520 against the Northern Kingdom, and one of them represent the 2520 against the Southern Kingdom.

723BC

In Isaiah 8:1-4, it says,

> "[1]Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz. [2]And I took unto me faithful

witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. [3]And I went unto the prophetess; and she conceived, and bare a son."—

How many witnesses did he take with him to establish this thing? Two.

—"Then said the LORD to me, Call his name Mahershalalhashbaz. [4]For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria"—

Those are the two confederate countries that are coming against Judah.

—"shall be taken away before the king of Assyria." Isaiah 8:1–4 (KJV).

So, here, Isaiah is telling us that his son is a sign.

MAHERSHALALHASHBAZ: **H4122—***hasting* (as he (the enemy) to the) *booty*, *swift* (to the) *prey.*

And *Mahershalalhashbaz* means *hasting*, *booty, swift* to the *prey.* He is talking about the Northern Kingdom being conquered. This is emphasizing the beginning of the scattering.

And the beginning of the scattering and the end, the starting point is 46 years; whereas, as you get down to this history and the gathering is going to be marked by Isaiah's other son, and it is from AD1798 to 1844. It is 46 years, too.

So, in these 46 years the scattering begins, beginning in 723BC, with the conquering of the Northern Kingdom as symbolized by Mahershalalhashbaz (swift to the prey, swift to the booty).

677BC

Six years later, the Southern Kingdom is taken into captivity.
And you will notice in Isaiah 7:3, Isaiah's other son is noted.

"[3]Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field." Isaiah 7:3 (KJV).

SHEARJASHUB: H7610—a *remnant will return***.**

And *Shearjashub*, representing this 2520, means, *a remnant will return.* Of course, he has given this prophecy to Ahaz, to Judah. And Judah would return as spiritual Judah, as spiritual Israel in 1844, at the end of this time prophecy.

Now, you will notice in verse 9 of Isaiah 7 says,

"[9]And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established." Isaiah 7:9 (KJV).

So, if you will not believe what?

Okay. The time prophecy of verse 8 is connected with verse 9. They cannot be separated. Let us read verse 8. It is going to talk about Syria and the Northern Kingdom, Ephraim.

> "[8]For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people." Isaiah 7:8 (KJV).

Now drop down to verse 9:

> "[9]And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established." Isaiah 7:9 (KJV).

So, these two verses are definitely the same thought. You cannot separate them.

And in verse 8 is where you have the 65-year prophecy; and, at the end of verse 9, it says, "If ye will not believe, surely ye shall not be established."

So, if you will not believe what? If you will not believe that time prophecy. If you will not believe the 2520, you will not be established.

And, anyone that has read their Bible as they should cannot help but see the echo of this thought, "If ye will not believe, surely ye shall not be established," echoing the statement in 2 Chronicles 20:20. And Sister White is going to tie these two things together for us.

2 Chronicles 20:20 says,

> "[20]And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chronicles 20:20 (KJV).

Okay. Isaiah 7, it continues on in several chapters. Isaiah 7, 8, 9, and onward is about this story, about this history, the beginning of the 2520.

And the promise, or the curse, that is in Isaiah 7:9 is that if you do not believe this 2520, you will not be established. If you do, you will be.

But, in 2 Chronicles 20:20, you have to believe his prophets as well to prosper.

Now, notice what Sister White says.

> "'Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.'"—

That is 2 Chronicles 20:20.

But, then she goes right into Isaiah 8:20. This is the same passage that we are dealing with.

> —"Isaiah 8:20. 'To the law and to the testimony; if they speak not according to this work, it is because there is no light in them.'"—

Now, I do not know why it says *work* in there. I think it is a typo. In the CD-ROM you find those some time.

But, she just tied these two passages, 2 Chronicles 20:20 and this passage in Isaiah, together. You cannot separate Isaiah 8 from Isaiah 7, unless you are a theologian, practicing with the Biblical histories and the Biblical languages; but, no normal person would do so.

So, she ties them together, and then she is going to comment specifically on them.

> —"Two texts are here set before God's people: two conditions for success. The law spoken by Jehovah himself, and the spirit of prophecy, are the two sources of wisdom to guide His people in every experience. Deuteronomy 4:6. 'This is your wisdom and your understanding in the sight of the nations, who shall say, Surely this great nation is a wise and understanding people.'
>
> "The law of God and the Spirit of Prophecy go hand in hand to guide and counsel the church, and whenever the church has recognized this by obeying His law, the spirit of prophecy has been sent to guide her in the way of truth.
>
> "Revelation 12:17. 'And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift. Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and **the test is usually given on present manifestations**."—

She is going to explain what that means: ". . . the test is usually given on present manifestations."

Okay. Adventism is being tested not on how they give lip service on Isaiah or to Moses or to John or to Peter. Adventism is being tested on how they give lip service to Ellen White. That is what she is saying. She is going to explain this.

> —"In Jeremiah's day the people had no question about the message of Moses, Elijah, or Elisha, but they did question and put aside the message sent of God to Jeremiah until its force and power was wasted and there was no remedy but for God to carry them away into captivity.
>
> "Likewise in the days of Christ the people had learned that Jeremiah's message was true, and they persuaded themselves to believe that if they had lived in the days of their fathers they would have accepted his message, but at the same time they were rejecting Christ's message, of whom all the prophets had written.
>
> "As the third angel's message arose in the world, which is to reveal the law of God to the church in its fullness and power, the prophetic gift was also immediately restored. This gift has acted a very prominent part in the development and carrying forward of this message."—

Right here, if you believe the Spirit of Prophecy, **if you believe the Spirit of Prophecy,** without arguing with the men about it, this tells you the Church is in apostasy.

She says, whenever the Church is keeping the Law of God, the Spirit of Prophecy was immediately manifested.

Is the Spirit of Prophecy active in the Church today?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Well, then the Church is not keeping the Law of God; and, therefore, the Church is in apostasy.

You hear these people arguing about, "Well, is the Church in apostasy or is there apostasy in the Church? Well, Brother, it is both: There is apostasy in the Church, and the Church is in apostasy. If it was not, the Spirit of Prophecy would be manifested.

Continuing on:

> —"As differences of opinion have arisen in reference to interpretations of Scriptures and methods of labor, calculated to unsettle the faith of believers in the message and lead to disunion in the work, the spirit of prophecy has always thrown light on the situation."—

Really? I do not know how many times I have had leaders tell me, "Brother, *sole scriptura*: The Bible and the Bible alone."

That is not what Sister White is saying. She saying in crises, in different situations, it is the Spirit of Prophecy that sheds the light needed for that time.

> —"It has always brought union of thought and harmony of action to the body of believers. In every crisis that has arisen in the development of the message and the growth of the work, those who have stood firmly by the law of God and the light of the Spirit of prophecy have triumphed and the work has prospered in their hands." *Loma Linda Messages*, 33–34.

Okay. Brothers and Sisters, let us keep it simple. Sister White says that this [1843] Chart was directed by the hand of the Lord and it should not be altered except by Inspiration, and it was altered by Inspiration when they produced this [1850] Chart. She said God was in the publishment of this [1840] Chart, and both of these Charts, **both of these Charts,** present the 2520.

If you will believe, you will be established. If you believe in His prophets, you will prosper.

LITERAL AND SPIRITUAL FOOD

Back to Nebuchadnezzar's dream: When Nebuchadnezzar, in chapter 4, when His tree is cut down, that tree, what it does, it gives fruit to his whole kingdom. It gives them food to eat.

But, in William Miller's dream, when this tree [referencing the 1843 Chart] is cut down, you are not eating the food anymore that was on that tree. You are not eating the fruit of this tree. You begin to eat the fruit of some corrupt tree.

Daniel 4:13-14, it is in your notes. It says,

> "[13]I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; [14]He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and **scatter his fruit**::—

The food: the precious jewels of Miller's dream, the food of Nebuchadnezzar's kingdom were scattered.

—"let the beasts get away from under it, and the fowls from his branches." Daniel 4:13–14 (KJV).

SCATTERED FOUNDATIONAL FRUIT

Now, we have looked at this before; but, let us remind ourselves of it.

This word *fruit* that was scattered, **this fruit that was scattered**, it is:

> **Fruit:** ***Strong's Concordance*** **H4—**fruit.**—**From an unused root (meaning to *be tender*); *green*, that is a young *ear* of grain; hence the name of the month *Abib* or Nisan:—Abib, ear, green ears of corn.

This fruit is associated with the month of Abib; and, in Exodus 13:4, it says,

> "[4]This day came ye out in the month **Abib**." Exodus 13:4 (KJV).

They came out of Egypt in the month of Abib. This is the fruit that is associated with the foundations of Ancient Israel.

Exodus 23:15 says,

> "[15]Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month **Abib**; for in it thou camest out from Egypt: and none shall appear before me empty:)" Exodus 23:15 (KJV).

This fruit that is cut down from Nebuchadnezzar's tree is the fruit that represents the foundational fruit, the beginning food, the food at the beginning. This [indicating the 1850 Chart] is Miller's foundational fruit, the jewels that are scattered when the tree, when Miller's kingdom is cut down.

BRASS AND IRON

Okay. We had spent some time earlier on considering the Mystery of Iniquity. Let us see if we can fit that in.

We have looked at iron and brass before. The stump, there is a brass and an iron band put around the stump once the tree is cut down.

Testimonies, volume 2, page 661, says,

> "The Lord made a covenant with Israel that, if they would obey His commandments, **He would give them rain in due season**, the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage and the vintage unto the sowing time, and that they should eat their bread to the full and dwell in their land safely. He would make their enemies to perish. He would not abhor them, but would walk with them and would be their God, and they should be His people. But if they disregarded His requirements, He would deal with them **entirely contrary** to all this. **His curse** should rest upon them in place of His blessing. He would break

> their pride of power and would make the heavens over them as **iron** and the earth as **brass**. 'Your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto Me,' 'then will I also walk contrary unto you.'" *Testimonies*, volume 2, 661.

So, this is what happened to Ancient Israel in this history [723BC to AD1798]: iron and brass. And, we looked this up. It was bondage, captivity; but, I want to show you some things.

EGYPT

Signs of the Times, March 10, 1881, in the time of Egypt, in their bondage in Egypt for 430 years, it says,

> "He [Moses] was to present before them the wonderful manifestations of God's power in bringing them forth from **the iron furnace**, which figure well illustrated their cruel and degrading bondage in Egypt." *Signs of the Times*, March 10, 1881.

Egypt was the iron furnace. It is the band of iron. Okay?

What do I mean, it is the band of iron? I mean, the time period that the tree is cut down, it has a band of iron and a band of brass upon it, which is representing a time period of captivity, some type of captivity and bondage.

THREE AND A HALF YEARS OF DROUGHT

Three and a half years of drought is the story of Ahab.

Prophets and Kings, page 139:

> "Ahab knew that it was by the word of God that the heavens had become as **brass**, yet he sought to cast upon the prophet the blame for **the heavy judgments** resting on the land." *Prophets and Kings*, 139.

The three and a half years of drought in the story of Elijah was brass.

CAPTIVITY IN BABYLON

Captivity in Babylon for 70 years, speaking of Jeremiah trying to warn Judah about their apostasy, where it was taking them. It says this in *Testimonies,* volume 4, page 172:

> "God had said that His people should be saved, that the yoke He would lay upon them should be light,"—

If they would just submit to Nebuchadnezzar, not rebel against him, their yoke would be light.

> —"if they submitted uncomplainingly to His plan. Their **servitude** was represented by a yoke of wood, which was easily borne; but resistance"—

Resistance to Nebuchadnezzar.

—"would be met with corresponding **severity**, represented by **the yoke of iron**." *Testimonies*, volume 4, 172.

Their captivity for 70 years in literal Babylon was iron.

CAPTIVITY IN SPIRITUAL BABYLON

And in *Prophets and Kings,* page 714, which we have read several times before:

> **"God's church on earth was as verily in captivity during this long period**"—

These 1260 years of Papal captivity.

> —"**this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile**." *Prophets and Kings*, 714.

This also would be iron and brass.

BRASS—GREECE; IRON—ROME: THE MYSTERY OF INIQUITY

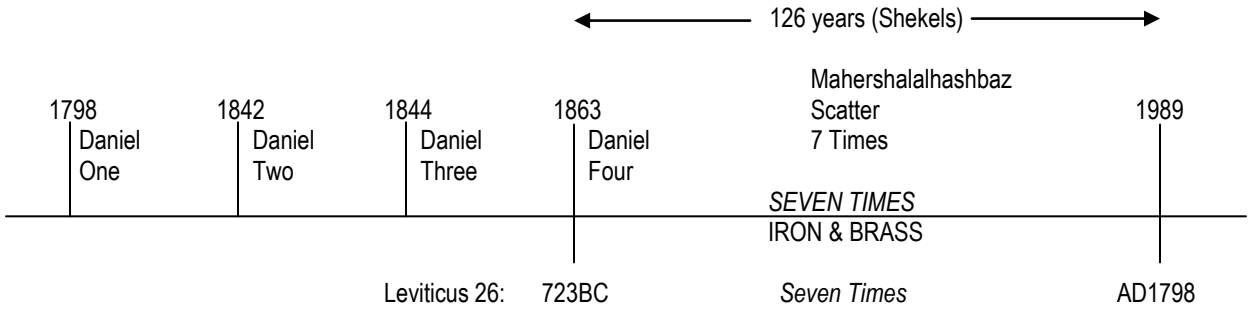


Figure No. 57.

So, in our history, here is Daniel 4. Here is the iron and brass on the tree during Nebuchadnezzar's seven years. And the iron and brass from 723BC to AD1798, this is being scattered to the nations.

But, in our history up here, from 1863 to 1989, what is the iron and brass that is wrapped around the stump of our tree?

Review and Herald, August 17, 1897:

> "It is not wise to send our youth to universities where they devote their time to gaining **a knowledge of Greek and Latin**,"—

Greek and Latin? What is Latin? Well, that is Rome.

What is Rome? It is the iron kingdom.

What is Greece? Oh, it is the brass kingdom.

The iron and brass from 1863 to 1989 that is wrapped around William Miller's tree stump is the theology that was introduced to counterfeit proof-texting.

> —"It is not wise to send our youth to universities where they devote their time to gaining **a knowledge of Greek and Latin,** while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem."—

I can think back right now, and I am probably missing some, to three people that I labored with not to go to Andrews University. They were following this message, but they went anyway. They had their own reasons to go. None of them followed the message anymore. Who knows why?

> —"Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them."—

And this false education, what is it represented as? Greek and Latin.

What are Greek and Latin? Iron and brass.

> —"What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure, because it is a symbol of the family in heaven? Have they received the only education that can truly be called 'higher education'?
>
> "What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God. If, during his school life, a young man has failed to gain **a knowledge of Greek and Latin** and **the sentiments contained in the works of infidel authors**, he has not sustained much loss."—
>
> FROM THE AUDIENCE: Amen!
>
> BROTHER PIPPENGER: —"If Jesus Christ had deemed this kind of education essential, would he not have given it to his disciples, whom he was educating to do the greatest work ever committed to mortals, to represent him in

the world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity.

"There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, **and not many**, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition,"—

Now, what did she just call the iron and the brass? Sophistry and tradition.

And what is it that covers up the jewels of William Miller's dream?

FROM THE AUDIENCE: Customs and traditions.

BROTHER PIPPENGER: Customs and traditions. It is the Greek and the Latin: the iron and the brass.

—"It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner.

"Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, 'which lighteth every man that cometh into the world.' They look upon eternal realities as phantoms, calling an atom a world, and a world an atom. Of many who have received **the so-called higher education, God declares, 'Thou art**"—*WHAT?*

FROM THE AUDIENE: Weighed in the balances.

BROTHER PIPPENGER: Where did she pull that quote from? From the *seven times* of Daniel 4 and 5, the iron and the brass.

—"'**Thou art weighed in the balances, and art found wanting,'**—wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus." *Review and Herald*, August 17, 1897.

So, the iron and brass that is put around William Miller's tree stump here is the false education that was introduced into Adventism early on.

AT THE END OF THE DAYS

Now, in Daniel 4, verses 34 to 37, it says this—it is in your notes:

"[34]And **at the end of the days**"—

We want to point this out, "**at the end of the days**"; because, in Daniel 12:13, Daniel is going to stand in his lot at the end of the days. And when we see this phrase, "at the end of the days," it is marking a specific, prophetic waymark: Daniel is going to stand in his lot at the end of the days. We have already identified that as 1798.

He stood in his lot in 1840 when Christ came down with the Little Book of Daniel in his hand. In 1840 he (Daniel) fulfilled his purpose.

"At the end of the days," here is the end of Nebuchadnezzar's *seven times;* and, at the end of his *seven times,* this is the Time of the End. Daniel stands in his lot at the Time of the End.

Miller's *seven times* in Daniel 4 ends here [in the period from 1863]; ours ends here in 1989, and the Northern Kingdom's ends in 1798. All of these are Times of the End.

—"[34]And **at the end of the days**,"—*AT THE END OF THE 2520 FOR NEBUCHADNEZZAR*—"I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: [35]And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? [36]**At the same time my reason returned** unto me;"—

Daniel is standing there at the Time of the End in 1798 and 1989, at the end of Nebuchadnezzar's *seven times.* It is the Time of the End. What happens?

FROM THE AUDIENCE: Increase of knowledge.

BROTHER PIPPENGER: There is an increase of knowledge. Nebuchadnezzar is representing those that have an increase of knowledge.

—"[36]**At the same time**"—*WHAT TIME? THE END OF THE DAYS, THE TIME OF THE END*—"**my reason returned** unto and for the glory of my kingdom, mine honour and brightness returned unto me;"—

". . . my brightness returned unto me," those people that he is representing now are going to shine as stars forever and ever.

—"and **my counsellors and my lords sought unto me**;"—

Who was his primary counsellor? Daniel is there waiting for him. Daniel stands in his lot at the end of the days.

In 1798 the Book of Daniel is standing in his lot.

1989, with the collapse of the Soviet Union, a fulfillment of Daniel 11:40, Daniel is standing in his lot at the end of the days.

—"and **my counsellors and my lords sought unto me**; and I was established in my kingdom, and excellent majesty was added unto me. [37]Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase." Daniel 4:34–37 (KJV).

Daniel 12:13:

> "[13]But go thou thy way **till the end *be***: for **thou shalt rest**, and stand in thy lot at the end of the days." Daniel 12:13 (KJV).

THE CLOSING PERIOD OF WORLD'S HISTORY

Prophets and Kings, page 547:

> "Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that '**at the end of the days'—**in **the closing period** of this world's history—he would again be permitted to **stand in his lot and place**." *Prophets and Kings*, 547.

1798 AND 1989

Testimonies to Ministers, page 115:

> "Daniel stood in his **lot** to bear his testimony which was sealed until **the time of the end**, **when** the first angel's message should be proclaimed to our world." *Testimonies to Ministers*, 115.

Daniel was standing in his lot and place at the end of Nebuchadnezzar's 2520 days. And we know from previous studies that he was standing in his lot and place in 1798. But, here Sister White is telling us that he is going to stand in his lot at the closing period of Earth's history. That is right here [1989]. There has to be a Time of the End down here, because here [1798] these are two "end of the days." It is established: when Daniel stands in his lot at the closing period of Earth's history, he is going to have to do so at the Time of the End.

He is going to do so, based upon these two witnesses, Leviticus 26 *[seven times]* and Daniel 4 *[seven times]*. He is going to do so at the end of a 2520, and the 2520 that marks the "end of the days" in the closing period of this Earth's history is Miller's seven scatterings, from 1863 to 1989.

THE DIRT BRUSH MAN

Sermons and Talks, volume 1, beginning at page 225:

> "Daniel has been standing in his **lot since the seal was removed**"—

Who removes the Seal?

FROM THE AUDIENCE: The Lion of the tribe of Judah.

BROTHER PIPPENGER: And does He remove all seven of them simultaneously?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: One at a time.
When does he remove the First Seal?

FROM THE AUDIENCE: At the Time of the End.
BROTHER PIPPENGER: Time of the End.

So, in the Time of the End, 1989, the First Seal is going to be removed for God's people at the end of the world.

> —"Daniel has been standing in his **lot since the seal was removed** and the light of truth has been shining upon his visions. He stands in his **lot**, bearing the testimony which was to be understood at **the end of the days**." *Sermons and Talks*, volume 1, 225–226.

SUMMARY

So, what we are saying here, Daniel, chapter 1, is the First Angel's Message. It is the Millerite History; Daniel 2, the Second Angel's Message, the image test; Daniel 3, The Sunday Law, where the door closes for the Millerites on October 22, 1844, prefiguring The Sunday Law in our day and age.

Then Daniel 4 arrives and we see the foundational truths, the fruit of Abib, the fruit of the deliverance of Egypt, the fruit of the truths of the foundations of Ancient Israel, the truths of the foundations of modern Israel, the fruit of Nebuchadnezzar's tree is cut down for 2520 days until Daniel stands in his lot at the Time of the End.

Daniel, chapter 4, is identifying the history that Adventism has been wandering in the wilderness of brass and iron.

Daniel, chapter 5, describes where Adventism rejects or accepts the sign of MENE, MENE, TEKEL, UPHARSIN; refuses or accepts to return to the Old Paths, to the old fruit.

Shall we pray?

Benediction: Heavenly Father, we are thankful that you have raised William Miller's tree back up here at the end of the world and that the fruit is once again available through the mediation of the Lion of the tribe of Judah. We ask that we would be faithful as we have been commanded to be as Bereans, rightly dividing the Word of Truth, studying daily if these things are so that we might come to understand and receive and internalize the fruit, the precious jewels that you are opening to our understanding that we might be benefited individually by developing the character represented by Nebuchadnezzar as he came out of that 2520 time period and was fully a converted man. But more than that, we want to also be prepared with a message to share with those that we come in contact with; so, we ask that you would bless our efforts to gather this fruit up and make it our own. We set before you this day of service that we each have. We ask that you bless what we are doing for you today, that we might do it for your honor and glory and that we might do it safely. We ask for a continued blessing upon the work of the LiveStreaming and the DVDs; and, we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #33B
A RECAP AND SUMMARIZATION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for the night of rest that you provided for us. As we begin to study we ask for the Rest of your Latter Rain be poured out upon us. We ask forgiveness of our sins that we might be fit vessels to receive this outpouring. We want our understanding opened that we might be changed more fully into your image and be better prepared to give a convincing and winning message to those we come in contact with. We ask that you would allow us the presence of your Holy Spirit to direct this study, that you would overrule any thoughts of humanity that I might have and that you would prepare the hearts and minds of those listening to these things, to receive them in agreement with your will. We thank you for the work, the message that you are putting into this worship series. We ask for your continued blessing now in Jesus's name. Amen.

BROTHER PIPPENGER: Okay. Sometimes this particular worship series is not planned out in terms of me knowing where I am going to go with the studies. I knew what I was going to do. I was going to begin by showing Sister White's support of the doctrines that are represented upon these [1843 and 1850] Charts and we began there; and, then we were going to take time to show these Charts [the 1843 and 1850 Charts], these doctrines, typified in the Scriptures. This is what we have been doing now for quite a while.

And then ultimately we will go through and we will look at the various doctrines that are controversial as doctrines from God's Word.

But, it seems to me, even though I have notes prepared for this presentation, I am not too sure we will get to the notes. At some times, in a long presentation like this, it is good to take a deep breath and go back and remind yourself about the truths that you have already put in place, or they get—I mean, we are in our second month now—they get left behind in the memory.

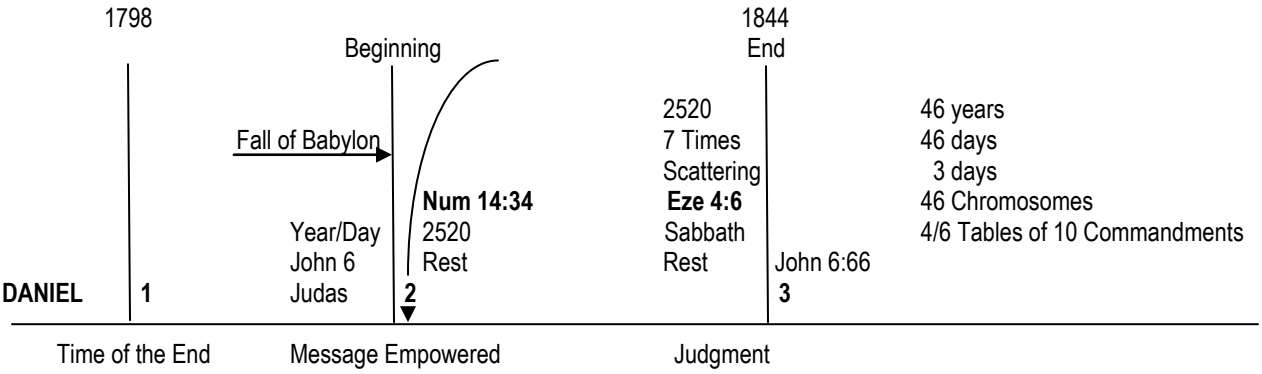


Figure No. 58A.

What we are dealing with now, at this particular juncture in our study is that the Book of Daniel is illustrating the history of the Millerites and the history of us today, and that Daniel,

chapter 1, marks the arrival of the First Angel's Message in verse 1. And in the First Angel's Message in Revelation 14 and in Daniel, chapter 1, you will see all three of the messages represented.

And, then Daniel, chapter 2, is the Second Angel's Message. It is in the history when the First Angel's Message is empowered.

And, Daniel, chapter 3, is the Third Angel's Message, the Judgment.

In Daniel, chapter 1, we show that Daniel was associated with Jehoiakim, the first of the three kings that Nebuchadnezzar brought under subjection; and, he was also associated with Cyrus, the first of the three kings that proclaimed the Decrees necessary to rebuild Jerusalem and the temple. So, we were saying that the Book of Daniel represents the First Angel's Message; and, it does.

And, the prophecy that begins Daniel, chapter 1, was a prophecy connected with Hezekiah; and, it predicted that descendants of Hezekiah would be taken as eunuchs to Babylon. And that prophecy was fulfilled when Daniel was brought here. That was the Time of the End.

And then in Daniel, chapter 1, we have the test of diet that ultimately leads an evaluation by the head of the eunuchs to check Daniel's countenance, a visual test [message empowered].

And then at the end of the chapter Daniel is brought in before Nebuchadnezzar to be judged, in relation to all the other eunuchs that are there; and, he was found ten times better.

So, in Daniel, chapter 1, as in the First Angel's Message in Revelation 14:6 and 7, you can see the Three Angels' Messages structured in the one message.

Daniel, chapter 2, the image test, a combination of church and state, is very clearly demonstrated there.

Daniel, chapter 3, is The Sunday Law.

We began in this series by noting that Sister White endorses the truths on these [1843 and 1850] Charts. We pointed out that she identifies that the Lord removed His hand from this [1843] Chart and then it was seen by the Millerites that the same Biblical evidence that had led them to predict 1843 was then recognized to identify 1844. She says that more than once.

So, she does not say that they were then led to see what they were teaching about the 2520 and the 2300 years was incorrect. She says that they then saw that the same evidence proved 1844 instead of 1843. So, she is placing her endorsement on the 2520, as well as the 2300 there.

If you do not make that initial recognition in her writings, then every other reference to the 2520 you will twist because of your preconceived ideas. But, if you understand that she puts her seal of approval upon that teaching, then you relate to all those other passages correctly.

For instance, when she says all the messages given from 1840 to 1844 are to be made forcible now, if you understand that she has put her seal of approval on the 2520, then it is easy for you to see one of the messages that is to be made forcible now is the 2520; but, if you do not see that, then you fight against even that quote, and there are several passages like that.

In terms of the Daily, *Early Writings,* page 74, she says that she was shown that those that gave the Judgment Hour Cry have the correct view of the Daily. Then we looked at the history of 1850 when James White published Crosier's wrong view of the Daily in September of 1850; and, then Sister White was given a vision in September of 1850 and said that there had been wrong views of the Daily being introduced and they would bring in confusion. James White immediately reprinted that *Review and Herald* and removed Crosier's teachings that the Daily represented Christ's Sanctuary ministry. And we also looked at passages where she said

that particular doctrine, that the Daily represents Christ's Sanctuary ministry, came from angels that were expelled from Heaven.

She was given visions where she said they were to reprint a new Chart, because the Lord held His hand over a mistake in some of the figures on this [1843] Table (Chart); and, this Table, she said, should not be changed except by Inspiration. So, in 1850, this Table was corrected by Inspiration.

And on this [1850] Table, this [referring to the center column] is the column of the 2520 on this Table. Up here it says 677BC; down here, AD1844. They corrected the AD1843.

But, in this [center] column of the [1850 Table (Chart)] it says AD508, *"Pa an Dominion or the Daily Taken Away."* How clear is that?

And she says that this [1843 Table (Chart)] is a fulfillment of Habakkuk 2's Tables, and this [1850 Table (Chart)] is a fulfillment of Habakkuk 2's Tables.

And the time period that they were preparing this [1850] Chart, Otis Nichols was preparing this Chart, and the Whites were staying with Otis Nichols in that time period; and, they had some meetings where a Brother Hewett from Dead River came with a bunch of fanatical ideas, and her statement to Brother Hewett on one of these doctrines was that the 1335 was past. So, she identified in this history [reflected on the 1850 Chart] that the 1335 was fulfilled before this history. So, she placed her seal of approval on the Pioneer understanding of that.

Then, her endorsement in *The Great Controversy,* and a variety of other places, on Josiah Litch's presentation of the Sixth Trumpet, she says the collapse of the Ottoman Empire, the event exactly fulfilled the prediction. So, she places her endorsement on the understanding of Islam.

And today, most of the major personalities, particular out there in the television world of Adventism, they take the 1335 and the 1290 and they put it at the end of the world in a day-for-a-day fashion.

The Biblical Research Institute says the Pioneer understanding of the Trumpets is incorrect, that they are at the end of the world. They say that in writing. They reject the 2520, and of course they teach the understanding of the Daily that Sister White says came from angels that were expelled from Heaven.

So, that is where we started.

Then we began to look at line after line in order to see these truths on these Charts as typified in the Scriptures. This is [presentation[No. 33B. This is getting into a month and a half of worships. So, as I was thinking about this, I thought, "You know, we ought to go through and pull some of these thoughts together before we proceed too much further.

So, here, when the message is empowered, is where we see a Divine Symbol coming down. All right?

And we looked at the story of Judas here, if you remember. And, Judas, one of the things that Judas taught us about this history from the empowerment to the close of the door [at Judgment] is that it is emphasizing a beginning and an end, not just for Judas but it is teaching the student of prophecy that in these histories that are laid in here that many times the histories will teach you something with the beginning and the ending message.

Judas, if you remember, started going in the wrong direction when Christ gave the sermon in John 6 about the Bread coming down out of Heaven. All right? And in John, chapter 6, when He is talking about the Manna, that is coming down out of Heaven right here [referring to the Divine Symbol].

And here, John 6, all by itself without considering Judas, after He gives the Manna over here [at the third waymark in Figure No. 58] he loses most of his disciples in John 6:66, marking The Sunday Law at the end of the world.

But with Judas, after the sermon on the Manna, which he did not like because he had a misconception about Christ's kingdom—we read that. We looked at it closely—he wanted an earthly, literal kingdom; but, he could realize that Jesus was talking about a spiritual kingdom and it was irritating to him.

But, then they end up at a feast at Simon's house, and at the feast at Simon's house, Judas really lost his direction there because of the humility of Mary washing Christ's feet.

So, you see, Judas here at the feast [second waymark], eats his last supper right here [third waymark]. He is at a feast, and what irritates him at that feast is that Christ was washing the Disciples' feet.

So, you see, what is the stumbling block for Judas at the feast is either Mary washing the feet or Christ washing the feet. Okay?

So, the Last Supper, this was Judas's last supper. Jesus ate a supper. He is going to eat a supper after that. We are going to eat, if we are faithful, a supper after that. The Disciples are going to eat a supper after that. This is Judas's last supper. We mark that because we are dealing with Belshazzar now, and Belshazzar goes down during his last supper.

So, the beginning and ending is worth noting.

And in this history [just before the second waymark], Judas's frustration with Mary washing Christ's feet was that, "Look at that perfume that she was wasting on His feet!" It was a lot of money that could go to feed the poor.

And it was in that same history where Jesus confronted the rich young ruler, and He said, "Go sell that you have and you will find eternal life." And Judas, we are told at that point, too, he lost it there: "We should have kept that rich guy with us, because then we would have had the finances to build a new church."

So, Judas here [at the second waymark] is talking about the establishing of an incorrect foundation of the church based upon human need, upon selfishness and not self-sacrificing love.

So, you can see that.

Now, what we are saying is, this history here [between the second and third waymarks of Figure No. 58], this is the history where the Everlasting Gospel was accomplished. Okay? This is where the two classes are going to be demonstrated.

And when you get to the Last Supper, Judas is representing the one class that goes out into darkness at the Midnight Cry.

All right. We looked at Ancient Israel and the year-day principle. Let's put "year/day" [adding to Figure No. 58 on the whiteboard].

And at the beginning of Ancient Israel, they rejected, they were in rebellion, to a rest. At the beginning—this is in agreement with Judas's beginning and ending lesson—they were rebelling against a rest here, and a rest here; Ancient Israel was. And both of these rebellions are marked in the Scriptures as the passages we turn to for the year-day principle.

Now, there are some people, no doubt, that are not familiar with proof-texting, line upon line. They are going to struggle with us taking these applications and applying them here at the end of the world; but, from here [first waymark] in the Millerite History, this is 1798, is it not, the Time of the End?

This is 1844 [third waymark].

One of the things that we learned about 1798 to 1844 was that it was 46 years. Right? And it is in these 46 years that the Lord raises up the temple of the Millerites that He is going to enter into covenant with.

And it was 46 days that Moses is on the Mount receiving instructions for raising up the temple.

But, Jesus in John 2, verses 18 through 19, when He tells the Jews, "Destroy this temple and in three days I will raise it up," that is where they said it was 46 years in the making. And, of course, it took Herod in remodeling the sanctuary 46 years. But, what Jesus was teaching us also in there is that these 46 years prophetically represents 3 days.

And how many chromosomes build the human temple? 46 chromosomes.

And the symbol of the covenant is the Two Tables of the Ten Commandments. Right? And one Table has 4 laws; the other has 6 laws = 4 / 6 (2 Tables).

So, the number 46 has to do with the temple, whether it is Herod's temple; Moses's tent sanctuary; the human temple, the temple that was raised up between 1798 and 1844. When you see the number 46 it is talking about the raising up of a temple that the Lord is going to enter into covenant with.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when you go back to the year-day principle, the rebellion of Ancient Israel at the beginning, this is where we find the year-day principle in both the beginning and at the end of Ancient Israel; but, they are rebelling against the Rest.

The Rest here [at the second waymark] is the rest addressed in Hebrews, the Rest of Grace. They would not enter into the Promised Land. They would not act upon faith, right?

But, the Rest down here [at the third waymark] was just before the destruction of Jerusalem, and that was the Sabbath. Jeremiah said had they kept the Sabbath, Jerusalem would have remained forever; but, they had rejected the Sabbath.

So, at the beginning of Ancient Israel and at the end of Ancient Israel, we have a rebellion against a rest.

And, of course, what we are saying is that at the beginning of modern Israel's accomplishment of the Everlasting Gospel here today, that the 2520 has been identified as the year-day principle by the theologians in Adventism. The first place in the Bible, they say, that the year-day principle is set forth is Leviticus 25 and 26.

So, when we are rejecting the 2520, if it is a true prophecy—and it is, without a doubt—then once again we are in rebellion to a rest; because, this was a resting of the land. And this is the rest that also corresponds with this history of Jeremiah 6:16, "Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest . . . ," because the foundational work begins right here [at the second waymark].

So, in Ancient Israel you are seeing a rebellion against the Rest at the beginning and a rebellion against the Rest at the end; and, those people that continue in their rebellion in Adventism against the 2520, they are going to receive the mark of the beast. They are going to reject the Sabbath at The Sunday Law: parallel histories, **parallel histories.**

And, it is not an accident that in these histories where you have the year-day principle, in reality the foundation —of the foundation; of the foundation [referring to the 1843 and 1850 Charts]— of William Miller is the year-day principle. If William Miller does not have the year-day principle to work with, you do not see any numbers on this [1843] Chart; you do not see this [1850] Chart; we are not talking about Millerite History.

So, the fact that both of the rebellions of Ancient Israel at the beginning and the end have to do with the two places in the Bible where we find the verses that establish the year-day principle, that is significant, too. It is tying Millerism into Ancient Israel.

Do you follow my logic?

Okay. So, in this rebellion by Ancient Israel, where do we find that? Where is the rebellion that they would not go into the Promised Land?

FROM THE AUDIENCE: Numbers.

BROTHER PIPPENGER: Numbers.

Numbers what?

FROM THE AUDIENCE: 14.

BROTHER PIPPENGER: Pardon me. 14 what?

FROM THE AUDIENCE: 14:32.

BROTHER PIPPENGER: Okay. It is Numbers 14:32 [14:34].

You should all know that. Right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Okay. Do me a favor. Where is it down here [referencing the third waymark]?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: In the rebellion of the Sabbath, right before Jerusalem is destroyed, where do we find that year-day principle?

FROM THE AUDIENCE: In Ezekiel.

BROTHER PIPPENGER: In Ezekiel what?

FROM THE AUDIENCE: 4:6

BROTHER PIPPENGER: **4:6**.

So, down here [at the third waymark] it is Ezekiel **4:6**; and down here [at the second waymark] it is Numbers 14:32 [14:34]. And 14 and 32 add up to 46 [14 + 32 = 46].[1] But, some people do not like to see that, because they say, "The translators of the King James Bible, they weren't inspired." But, it is there.

So, in theses lines upon lines that we have been developing, we also got into the fall of Babylon and we found that with Nimrod, Nebuchadnezzar, and Belshazzar that they always reject a warning message. The warning message is coming through history with the fall of Babylon.

Then there is a divine pronouncement, and the divine pronouncement is marking their judgment. So, when you get down to here [right before the third waymark] the divine pronouncement is going to be marked and their judgment is going to be marked.

With Nimrod, what was the divine pronouncement and judgment? It is the scattering.

With Nebuchadnezzar, what was it? *Seven times.*

And with Belshazzar? MENE, MENE, TEKEL, UPHARSIN; it is the 2520.

Okay. So, for those of Adventism that are fighting against this message, we really are not paying attention to how soundly this message is put in place.

So, we are saying from 1798 to 1844, from 1798 through this history, in the Millerite History we have Daniel 1, 2, and 3: that is Daniel 1. But, it gets repeated here at the end of the world with Daniel 1, Daniel 2, and Daniel 3 with us.

[1] See explanation and correction of error in Presentation #34 for the citing of Numbers 14:32 instead of 14:34, which does not add up to "46"; however, **it is Ezekiel 4:6 that represents the number "46."**

And we are saying that after here [the third waymark] that Daniel, chapter 4, marks a what? A scattering.

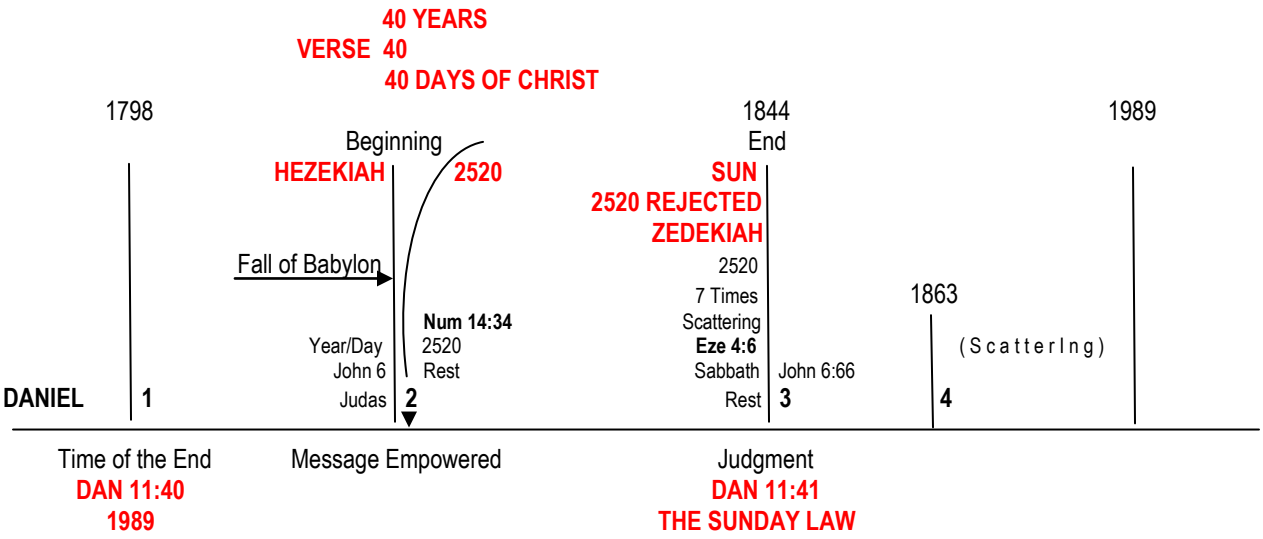


Figure No. 58B.

And here—and we have not proved this yet; we are on our way to prove this—in 1863, the first truth that William Miller discovered—

Now, you know, today Vance Ferrell, he has put out an attack against the 2520. It is about as shallow as you are going to find, and he makes the claim that some woman taught the 2520 to William Miller.

And for me, it does not matter if some woman taught that to him, or if William Miller accepted it, understood it, and put it in place; but, I am not willing to go there. Because, William Miller says he came to the 2520. So, you have to determine, are you going to accept William Miller's testimony, who Sister White says angels of God repeatedly visited and directed the mind; or, Vance Ferrell's testimony? But, there are a whole bunch of people accepting Vance Ferrell's testimony.

So, in 1863, Daniel, chapter 4, begins.

This is divine logic, Brothers and Sisters. William Miller says the first truth he found was the 2520; and, the first truth to get set aside in 1863 is the 2520.

And we discussed yesterday that after the third waymark, you will see typified repeatedly a scattering. You have seven times of Elijah praying after the prophets of Baal are judged. You have seven days of Noah in the ark. You have the last part of the First Angel's Message identifying that the Millerites were going to have to understand the Sabbath, which they did in 1846.

BROTHER PIPPENGER: When did they accept the Sabbath?

FROM THE AUDIENCE: In 1846.

BROTHER PIPPENGER: And you have several places, like Nebuchadnezzar here in chapter 3, when he is going to throw Shadrach, Meshach, and Abednego into the fiery furnace. What does he do? He heats it "seven times [more]."

You also have Christ crucified, and then what does He do? He rests on the Sabbath; He rested on the seventh day.

And at the end of the seventh day, what does He do? He is resurrected. Right? But, the church cannot touch Him, can she? The church cannot touch him, because He has to go to His Father, and then He comes down [referencing the second waymark] and empowers the message in His history. Remember, we went through that, and we are going to deal with that in these notes when we get to them; so, I will not go there.

So, in this history here [from 1863] we see a scattering begins. It is marked, and this is the scattering of William Miller's dream that has been marked repeatedly.

And that brings us down here to 1989. This is Daniel, chapter 4.

I am trying to dredge up other lines that we have dealt with that would be good to put in there.

I do not know that we are all caught up on where I want to get us caught up on. We dealt with Judas, Ancient Israel, modern Israel—what else did we deal with that I am forgetting?

FROM THE AUDIENCE: A lot!

BROTHER PIPPENGER: Pardon me? A lot? Okay.

So, we will take up these notes tomorrow; but, I am going to take some of these notes and deal with them right now. We have dealt with this before; but, I want to put it back in place and take it just a little bit farther, where we are going next.

All right. When Jesus came down after ascending to His Father, how long did He stay with the Disciples and teach them?

FROM THE AUDIENCE: Forty days.

BROTHER PIPPENGER: Forty days.

So, right in this history [at the third waymark (see Figure No. 58B)], we have the number 40 marks, 40 days for Christ. And we are saying—I am keeping it simple; we have it in the notes—what we are saying is that the judgment for Adventism at the end, it is The Sunday Law; it is the Sabbath Rest.

And The Sunday Law, that is Daniel 11, verse 41.

Daniel 11:40 begins back here in 1989, when the Dirt Brush Man comes in and begins to sweep out the garbage.

So, from 1989 until The Sunday Law you are in the history of what verse?

FROM THE AUDIENCE: Forty.

BROTHER PIPPENGER: Verse 40.

Right? Okay.

ZEDEKIAH

So, I hope that we have already set in place that the three kings that lead to the destruction of Jerusalem are representing the Three Angels' Messages: Jehoiakim, Jehoiachin, and Zedekiah. Upon many witnesses we did that. We went through the prophetic chains. Okay? It is always followed by a disappointment. They were carried to Babylon. There is always a fourth marked, and that would be Nebuchadnezzar.

So, at the top of the page in your notes concerning Zedekiah, it says from *Prophets and Kings,* page 422,

> "Within a few short years the king of Babylon was to be used as the instrument of God's wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of **Nebuchadnezzar**.

> Company after company—at first a few only, but later on thousands and tens of thousands—were to be taken captive to the land of Shinar, there to dwell in enforced exile. **Jehoiakim**, **Jehoiachin**, **Zedekiah**—all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel." *Prophets and Kings*, 422.

Now, go to Jeremiah 10, verses 1 through 10. What we are saying about this is that this is the three waymarks that lead to The Sunday Law. Okay? This is the First Angel's Message, Jehoiakim; the Second Angel's Message, Jehoiachin; and, the Third Angel's Message, Zedekiah. And we are approaching this from our argument that Daniel is the only prophet that is associated specifically with Jehoiakim alone; and, therefore, Daniel represents the First Angel's Message. We already dealt with that.

But, we said that Ezekiel represents the Second Angel's Message. We have not proved that. We just put it out there.

But, I want you to see that Jeremiah is the prophet that represents the Third Angel's Message.

And you may not have remembered it, but in this worship series we have read quotes from the Spirit of Prophecy where Sister White says, when it comes to the Third Angel's Message—she does not say it like this. She does not say, "When it comes to the Third Angel's Message"—but, when it comes to the Third Angel's Message, all the Messages are to be combined. She uses the word *combined.* She uses *united.* She uses the word *blended.*

So, when you come to the Third Angel's Message she has taught us—and we have read this more than once—that you cannot have a Third without a First and a Second; but, when you arrive at the Third Angel's Message, they all have got to be there.

So, when you go to Jeremiah, chapter 1, beginning at verse 1, it says,

> "[1]The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin: [2]To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. [3]It came also in the days of Jehoiakim"—*THERE IS THE FIRST ANGEL'S MESSAGE*—"the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month."—

So, the three kings that he mentions here are Josiah, Jehoiakim, and Zedekiah; but, there were other kings there in that history. All right? So, what he is doing in that history is he is letting us know that he is the prophet to the three kings that conclude with Zedekiah, the Third Angel's Message. You know, there are more than three kings from Josiah to Zedekiah.

Verse 3:

> —"[3]It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.
>
> "[4]Then the word of the LORD came unto me, saying, [5]Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations."—

Is that not part of the story of the Third Angel's Message?

Because, it first confronts Adventism, and then it goes to the nations; and, this is what Jeremiah's message is. He is there when Jerusalem is being destroyed, and then he carries the message to all the nations of the world and makes them drink the cup. You read that in Jeremiah, right? So, Jeremiah is the prophet that is dealing with God's flock and then the other sheep that are not of this flock. He is the Third Angel's Message.

Verse 6:

—"[6]Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child."—

What does that mean? Stammering lips; a child has stammering lips. This is not the ordained leadership of Adventism; these are those that are called, with stammering lips.

> —" [7]But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. [8]Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. [9]Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. [10]See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jeremiah 1:1-10 (KJV).

FORTY: FORTY DAYS: VERSE FORTY AND 1840

So, in your next quote from *Prophets and Kings* concerning Jeremiah as the messenger of the First, Second, and Third Angel's Messages [indicating the first, second, and third waymarks in Figure No. 58B], because they are all blended, Jeremiah is the messenger of all three because he is the messenger of the Third.

> "For **forty years**"—

It says for how many years did Jeremiah?

FROM THE AUDIENCE: Forty years.

BROTHER PIPPENGER: Forty years.

> —"For **forty years** Jeremiah was to stand before the nation as a witness for truth and righteousness. In a time of unparalleled apostasy he was to exemplify in life and character the worship of the only true God. During the terrible sieges of Jerusalem he was to be the mouthpiece of Jehovah. He was to predict the downfall of the house of David and the destruction of the beautiful temple built by Solomon. And when imprisoned because of his fearless utterances,"—

Are God's people going to be imprisoned in the Third Angel's time period?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Why? Because of the message that they are proclaiming.

—"he was still to speak plainly against sin in high places. Despised, hated, rejected of men, he was finally to witness the literal fulfillment of his own prophecies of impending doom,"—

He is going to see The Sunday Law.

—"and share in the sorrow and woe that should follow the destruction of the fated city." *Prophets and Kings*, 408.

THE PLAIN OF DURA

Okay. Now, just to deal with Zedekiah, the theologians of Adventism, the theologians of the world, are not really willing to claim this but they can see it. They can see the inference of where we are going here. We are switching gears here a little bit.

And I may not claim it, but I think so and I think I just claimed it.

Prophets and Kings, page 447, says speaking of Zedekiah, the last king, the Third Angel's Message, the leadership of who?

Who does Zedekiah represent at the end of the world?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: The leadership of Adventism.

Okay. Does he represent the stammering lips; does he represent Jeremiah?

Are there two classes in Adventism?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: What is going to happen to Zedekiah?

He is going to watch his family murdered in front of him, and then his eyes are going to be put out.

Why? Because, he desecrated the Sabbath. That is the story of Ancient Israel. Right? So, he is going to receive the mark of the beast. He is that guy.

"The unrest caused by the representations of the false prophets brought Zedekiah under suspicion of treason,"—

Zedekiah is giving his message about the doom of Jerusalem. He is telling them. There is a point in time when Jeremiah is telling them, "You just need to be submissive to Nebuchadnezzar. If you submit to his governing you, it will be a yoke of wood." That is why Jeremiah was wearing the wooden yoke, to teach that lesson with an object lesson.

But, he says, "If you rebel against Nebuchadnezzar, he is going to put an iron yoke upon you and carry you away into Babylon."

And there were a bunch of false prophets that were raised up against Jeremiah, saying, "The Lord is going to deliver us."

And it was getting to such a point that Nebuchadnezzar was hearing about it, that "The Jews are actually thinking that they are going to overthrow me?" This is Nebuchadnezzar thinking—okay?—"I am going to deal with them!"

So, it reached a point in time because of the false prophets that Zedekiah, he needed to make peace with Nebuchadnezzar. That is what this paragraph is dealing with, this history.

—"The unrest caused by the representations of the false prophets brought Zedekiah under suspicion of treason, and only by quick and decisive action on his part was he permitted to continue reigning as a vassal. Opportunity for such action was taken advantage of shortly after the return of the ambassadors from Jerusalem to the surrounding nations, when the king of Judah accompanied Seraiah, 'a quiet prince,' on an important mission to Babylon. Jeremiah 51:59."—

Who accompanied him on an important mission to Babylon?

Who accompanied the quiet prince?

The king of Judah.

Who is the king of Judah?

Zedekiah went to Babylon in this history.

—"During this visit to the Chaldean court, **Zedekiah renewed his oath of allegiance to Nebuchadnezzar**." *Prophets and Kings*, 447.

How do you renew your oath of allegiance to Nebuchadnezzar?

Well, you bow down to the idol that he has built and called everyone in to see. Okay?

So, what I am saying is—this is the next thing, from *The Seventh-day Adventist Bible Dictionary,* volume 8, 1206—they even acknowledge it; but, they are not willing to say it. It says.

" . . . and in his 4th regnal year he [Zedekiah] went to Babylon himself, probably for the same purpose [to reassure Nebuchadnezzar of his loyalty]. It is possible, though purely conjectural, that this visit may have been connected with the dedication of the great image erected in the plain of Dura (Daniel 3)." *The Seventh-day Adventist Bible Dictionary*, volume 8, 1206.

See, they [theologians] know it; but, they are using the historical-critical method. But, Brothers and Sisters, if you are using line upon line proof-texting, you know that the third king Zedekiah, he is representing those people in Adventism that receive the mark of the beast; and, sure, enough, Zedekiah actually went to Daniel, chapter 3, and bowed down to the image. You can see that with proof-texting.

And you can even see it with your historical-critical method, but you have not got the guts to say it because you do not know how to prove it; because, you do not know how to bring line upon line together to prove it.

All right. Skip over the next long quote and go to "Hezekiah's First Sign—The 2520."

THE 2520

Who is Hezekiah?

In this history we are dealing with the Book of Daniel, typifying the truths on these [1843 and 1850] Charts. We are showing that the Book of Daniel is present truth. It is illustrating the history of Adventism to the very letter; but, when you get to Daniel, chapter 4, then you see William Miller's dream and the covering up of the foundational truths. So, in this sense you

have to look at that to see these Charts typified in the Book of Daniel. These are the truths that are covered up in 1863 and that the Dirt Brush Man begins to unseal in 1989.

And that is in the Book of Daniel. We are looking at that from that point of view.

But, we are emphasizing the 2520. So, go to Jeremiah 34, beginning at verse 8—and we will deal with Hezekiah in a minute. We are still dealing with Zedekiah. I need to read my notes.

Verse 8 says,

> "[8]This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people"—

In this history leading to the destruction of Jerusalem, Zedekiah, the third king, the one that represents Adventists that receive the mark of the beast, in this history here, in Jeremiah 34, verse 8, Zedekiah had made a covenant with all the people.

> —"which *were* at Jerusalem, to proclaim liberty unto them; [9]That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit,* of a Jew his brother. [10]Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go."—

What is Zedekiah doing? He is saying, "We need to keep the statutes of Leviticus 25 and 26." Zedekiah is upholding the statues where we find the 2520 time prophecy, as he is approaching The Sunday Law. He is upholding it. This is in the record. This is what he is doing.

Verse 11:

> —"[11]But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids."—

They accepted the 2520 and then they rejected it.

Verse 12:

> —"[12]Therefore the word of the LORD came to Jeremiah from the LORD, saying, [13]Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, [14]At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear."—

Okay. This is the statutes. This is called the Year of Release. This is in Deuteronomy.

Some of the theologians right now, if they were watching this, they would be wiggling, saying, "You know, he is talking about Deuteronomy and he is claiming it is Leviticus 25 and 26."

Well, Deuteronomy is talking about the Year of Release, but Sister White says that Leviticus 25 and 26 is dealing with the Year of the Great Release. She ties them together, not me: line upon line.

> —"[15]And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: [16]But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. [17]Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. [18]And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, [19]The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; [20]I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. [21]And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. [22]Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant." Jeremiah 34:8-22 (KJV).

THE YEAR OF RELEASE

In your notes, from Deuteronomy 15, verses 9 through 12, you will see the statute that they put in place as The Sunday Law was approaching, as Nebuchadnezzar was approaching in the time of Zedekiah. It is called the Year of Release. Every seventh year you are to let the slaves go free.

> "[9]Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. [10]Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. [11]For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

> "[12]And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee." Deuteronomy 15:9-12 (KJV).

But, in Leviticus 25, that is expanded. When you get to seven cycles of seven years, you get to the time of the Jubilee. Then you have what is called the Year of the Great Release. You cannot separate them. When you are rejecting the Year of Release, you are rejecting the 2520.

Sister White says in *Patriarchs and Prophets,* page 533,

> "To the poor, **the seventh year was a year of release** from debt. The Hebrews were enjoined at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden: 'If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.' Leviticus 25:35–37. . . .
>
> "After 'seven sabbaths of years,' 'seven times seven years,'"—this is Leviticus 25—"came that great year of release—the jubilee. 'Then shalt thou cause the trumpet of the jubilee to sound . . . throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.' Leviticus 25:9, 10." *Patriarchs and Prophets*, 533.

So, what I want you to see down here [at the third waymark], when we are dealing with Zedekiah, Zedekiah being the third king, it is marked in there that they reject the 2520. Do you see it?

Now we will deal with Hezekiah.

HEZEKIAH'S FIRST SIGN—THE 2520

Hezekiah. Everyone remembers the story about why the Babylonians came to Jerusalem. Right?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Right?

Hezekiah was going to die. Isaiah says, "Prepare to die."

Hezekiah pled with the Lord, "I don't want to die."

He should have died. He lived another 15 years, and when he died Manasseh was 12 years old. If he would have died, there would have been no Manasseh. That says enough right there. Manasseh was a bad guy.

But, when Isaiah comes back in and says, "The Lord has given you another 15 years," he gives him a sign. What is his sign?

The sun goes back so many degrees.

So, we are going to look at Hezekiah here, and Hezekiah is definitely part of the story of Daniel; because, it is Hezekiah's prophecy immediately thereafter that is given to him that "Your offspring are going to be carried to Babylon as eunuchs in the house of the king." It is this

experience, connected with this sign, that produces the prophecy that when it is fulfilled marks the Time of the End in Daniel, chapter 1.

Are you with me on that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, how many signs are noted in Hezekiah's life? There are two. There is one at the beginning and one at the end.

Prophets and Kings, page 360, says:

> "The land of Judah had been laid waste by the army of occupation, but God had promised to provide miraculously for the needs of the people. To Hezekiah came the message: 'This shall be **a sign unto thee**, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this." *Prophets and Kings*, 360.

So, what was his sign?

2 Kings 19:29

Well, if you go to 2 Kings 19:29, you can see what Sister White just quoted from.

> "[29]And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof." 2 Kings 19:29 (KJV).

Leviticus 25:20-22

But, if you go to Leviticus 25, you can see where this was originally put in place. Leviticus 25, verses 20 – 22 is speaking about the Year of Rest, the land resting. And it says,

> "[20]And if ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase: [21]Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. [22]And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store."* Leviticus 25:20-22 (KJV).

This is the promise of letting the land rest, the promise associated with the 2520.

And so at the beginning of Hezekiah's life, he is given a sign, and his sign is the 2520.

Do you see it?

HEZEKIAH'S SECOND SIGN—THE SUN

And you have already acknowledged what his last sign (his first sign) was.

2 Kings 20:8-11

What was his last sign (his second sign)? It was the Sun.

> "[8]And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? [9]And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? [10]And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. [11]And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." 2 Kings 20:8-11 (KJV).

Okay. This is a second testimony to Ancient Israel first rejecting the Rest [second waymark] and then rejecting the Rest [third waymark]: the Rest [of Grace] of Hebrews 3 and 4 of entering into the Promised Land for Ancient Israel, the Rest of the Sabbath for Ancient Israel; the Rest for us of the 2520, and the Rest of the Sabbath for us; the Rest of Hezekiah's 2520, the Rest of the Sun for Hezekiah—line upon line.

To think the 2520 is not typified in the Scriptures is to partake of Isaiah, chapter 6. Go to Isaiah, chapter 6, with me for a moment, verse 8. It says,

> "[8]Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here *am* I, send me." Isaiah 6:8 (KJV).

Now, go back up to verse 3. It says,

> "[3]And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory." Isaiah 6:3 (KJV).

We are going to deal with that next week, the Lord willing.

Sister White confirms verse 3, that this is the Earth being full of the Lord's glory when the Angel of Revelation 18 descends. It would have to be if you are a proof-texter. Verse 3 is marking the time when the Earth is full of the glory of the Lord. That is Revelation 18.

So, in the Revelation 18 time period, which is the Latter Rain time period, which is the Sealing of the 144,000 time period, Isaiah is representing those people that are given a message.

And where does Isaiah's message begin? Well, it begins in verse 1. It says, "In the year that king Uzziah died . . ."

I saw now that we have just established it, and we will deal with it more next week. This is September 11, 2001; this is Revelation 18. If you are not willing to buy into 9/11 yet, at least it is Revelation 18. We can show that clearly. We will do that next week.

But, when the Angel of Revelation 18 comes down, it is the same time that Uzziah died.

You know, Uzziah is one of only two times where there were two kings reigning simultaneously.

Yeah, you might argue that David and king Saul were both anointed, but they were not reigning simultaneously.

The one time that a king was reigning simultaneously with another king was when [Adonijah] wanted to become king. Right? And they came in and told David, and what did David do? He very quickly anointed Solomon as king.

Was David still alive?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: So, you had king David and king Solomon reigning simultaneously.

In the time of Uzziah, Uzziah, he reigned for 52 years and he was a good king and he was a prosperous king. If you go into Sister White or the Bible historians, Uzziah was a prosperous good king; and, he decided to combine church and state. He went into the temple and wanted to do an offering, combining church and state. And what happened to him?

He received the mark of the beast. He got leprosy in his forehead and he fled out, and he went into a house and stayed there for the rest of his life and his son Jotham began to reign.

So, there are only two times when there are two kings ruling. And what I am going to suggest to you next week is that the United States is a kingdom that is made up of two powers. Solomon and David is the beginning of the United States, and Uzziah and Jotham is the end of the United States; and, Uzziah represents the prosperity of the United States. And when the Mighty Angel comes down out of Heaven is the year that Uzziah died (9/11). The economic structure of Planet Earth started going down.

And Isaiah, representing us, is given a message. Verse 8:

> "[8]Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here *am* I, send me. [9]And he said, Go, and tell this people,"—

This is the message for Adventism.

> —"Hear ye indeed, but understand not; and see ye indeed, but perceive not. [10]Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isaiah 6:8-10 (KJV).

If you can see this kind of evidence [referring to Figure No. 58B] and still sit there on your pew or in your chair and say that the 2520 is not typified in the Scriptures, that the Two Tables of Habakkuk are not typified in the Scriptures, then these verses are for you.

Shall we pray?

Benediction: Heavenly Father, we want to be those that are anointed that our eyes may see. We want the wax removed from our ears. We want to hear these things. We want these things to change us. We want to be among those represented by Jeremiah that carry the message not only to Adventism but to the nations of the world. We ask that you would make this a possibility for us. Set before us the things that we need to do individually to be allowed to participate in this sacred work that all the prophets wish to be participants of, and then give us the courage to accomplish those things in our experience that we might be fit vessels to carry this message to your church and to the world. In Jesus's name, amen.

Habakkuk's Two Tables #34

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us here this morning to open your Word, study your Word. We ask for the presence of your Holy Spirit to direct the discussion, to influence our minds. We ask forgiveness of sins that we might be clean vessels to receive what you have for us. I ask that you take control of this presentation, that it not be a human presentation, that it be light and power from on High. We wish the Latter Rain to be poured out upon us. We ask for that now. We ask for the presence of the holy angels that we might have that influence in this room. We ask that you would watch over the work that we are doing with the DVDs and the LiveStreaming. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: I suppose I have to stick to my notes. Yesterday I determined not to stick to my notes and I made a couple of mistakes; and, I never heard about any of the mistakes from anyone in this room. But, I did hear about them on the internet.

When David was anointing Solomon king, he was doing so because Adonijah was raising up himself as king, not Absalom[2].

And earlier in the worship series, I had wanted to put a line of thought in, and I did not do it. It slipped my attention; and, yesterday it came back to my attention and I added to the Word of the Lord; but, it is still valid.

I pointed out that at the beginning of Ancient Israel the year-day principle, and at the end of Ancient Israel the year-day principle; but, down here at the end when the rebellion to the rest, the Rest of the Sabbath, and that is Ezekiel 4:6, you have the "46."

And then I pointed to the rebellion against the rest [the Rest of Grace] and said it was in Number 14:32 and all the people answered not a Word, because 14:32 adds up to 46. **But,** it is in Numbers 14:34 and it adds up to 48.

But, it does not matter. The 46 is still down here [Ezekiel 4:6 at the third waymark] marking the end of this history, which is 46 years, the temple.

Okay. Put that in place. We created ourselves a little dilemma in terms of notes that we are calling yesterday's notes, #33B; and, this is #34.

What we are dealing with is the fact that the Book of Daniel illustrates the history of Adventism.

[2] Correction was made in the transcript of Presentation #33B.

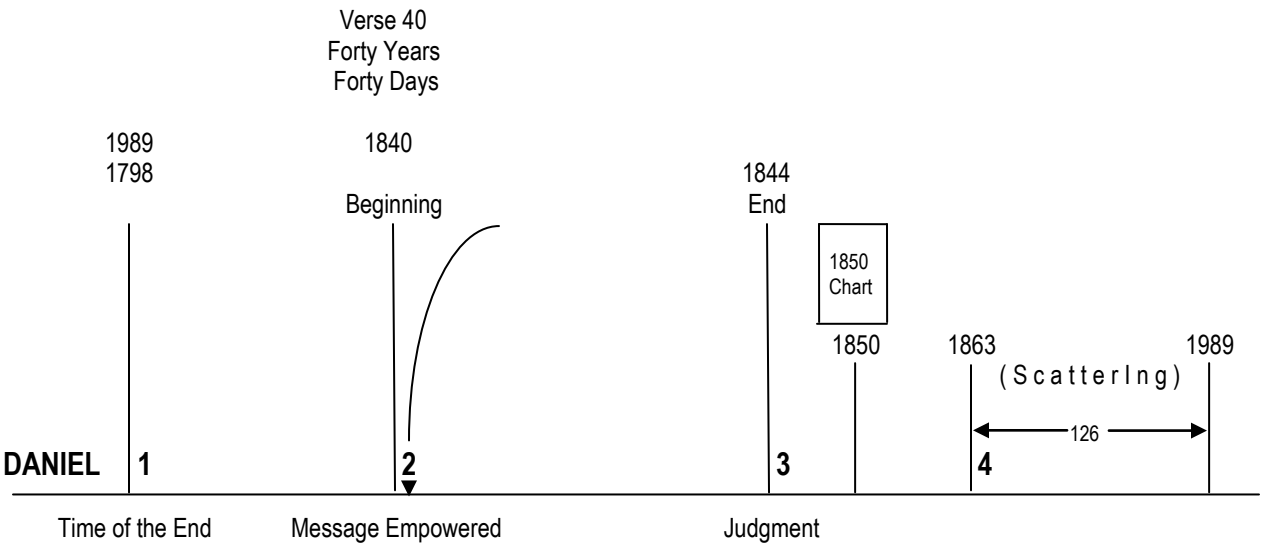


Figure No. 59A.

Daniel, chapter 1, is the First Angel's Message that arrived at the Time of the End of the Millerites in 1798. Daniel, chapter 2, the Second Angel's Message, is in the time of the Millerites in 1842, in that history. The Third Angel's Message arrives in 1844 for the Millerites: this is Daniel, chapter 3.

But, the Millerite History is prefiguring our history; so, the Third Angel's Message in our history is The Sunday Law. The testing of the Second Angel's Message takes place when the Lord leads His people back to the foundations. The testing represented by the First Angel's Message in our history, is marking the arrival of The Time of the End in 1989. So, we are looking at Daniel, chapters 1, 2, and 3, as illustrated in the Millerite History, illustrating our history.

From there we went from Daniel, chapter 4, and have been identifying that Nebuchadnezzar's dream of Daniel, chapter 4, is William Miller's dream where there is a scattering mentioned seven times in William Miller's dream, just as there is *seven times* scattering in Nebuchadnezzar's dream. We are marking the beginning of this in 1863, for it is here that the first of the foundational truths were set aside. It was done so by James White, and it is not something that is accidental. It is noteworthy to go back and look at the logic that James White uses. He set aside the 2520, and he did so based upon the Hebrew. So, he was moving away from proof-texting and placing a dependence upon man's evaluation of the languages of the Bible. Of course, this is going to develop further and further as this history goes on.

You have the first foundational truths set aside in 1863. By the time you get to 1989, you are at the Time of the End for our history, which is paralleling here [at the first waymark of Figure No. 59A]. This is the arrival of the First Angel's Message for our history.

This is also, we have pointed out, the history of Jeremiah; and, Jeremiah was the messenger that represents the Third Angel's Message. So, we have been looking at some of the lines of truth connected with that.

THE SOLEMN EVENTS

Let us begin with something that at first may not seem connected with this, from *Education,* page 179. It says,

> "That time is at hand. **Today the signs of the times declare that we are standing on the threshold of great and solemn events**. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: 'Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.' Matthew 24:6, 7." *Education*, 179.

And Adventists have not taken the time by and large to come to grips with what these great and solemn events are, and you are required to understand what these great and solemn events are. And the reason that I am taking some time to focus on these great and solemn events—I am not going to do it in-depth—but we need to identify as we proceed 1863 as the beginning of Miller's scattering, and 1989 as the end of Miller's scattering.

In 1989, among other things, begins the sequence of events that Sister White calls the great and solemn events. All right? So, she has referenced it here. We are going to look at a few places where she references it so you will see that you and I have a responsibility to understand what these events are.

WHICH WE MUST KNOW

In *Selected Messages,* book 2, page 109, it says,

> "All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events**"—

There you go again.

> —"of **the great and solemn events which we must know as we stand on the very threshold of their fulfillment.**
>
> "In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated." *Selected Messages*, book 2, 109.

We must know what these events are as we stand on the threshold. What does that mean? We have to know in advance. Okay? We have to know what the great and solemn events are, and we have to know about them before they arrive.

THE CLOSING OF PROBATION

In *Prophets and Kings,* beginning on page 115, it says,

> "Today, in the spirit and power of Elias and of John the Baptist, **messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the**

> **closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords**. Soon every man is to be judged for the deeds done in the body. The hour of God's judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind." *Prophets and Kings*, 715–716."

Those people that are given the Judgment Hour Message at the end of the world are identifying to the world the solemn events connected with the close of probation.

Okay. So, the events that we must know as we stand on the threshold of their fulfillment are the events connected with the close of probation.

And, of course, what we are saying is that in 1989 the Reform Movement where the Lord is going to produce the 144,000, that in 1989 that is the Time of the End for that Reform Movement, and that we will be paralleling the Millerite History, along with several other histories. And the Millerites are going to announce the opening of the Judgment, but we are raised up to announce the close of the Judgment. But, nevertheless, as we are doing this, we are paralleling Miller.

THE OPENING OF THE JUDGMENT

And in *The Great Controversy,* and I do not have the full context of this message, but in this next quote is identifying the work of William Miller, a work which we will parallel.

In *The Great Controversy,* page 310, speaking of Miller, it says,

> "It was needful that men should be awakened to their danger; that they should be roused to prepare for **the solemn events connected with the close of probation**." *The Great Controversy*, 310.

So, in 1798, the Lord raises up William Miller to present to the world the events connected with the close of probation; and, what we are saying is the events connected with the close of probation, these are the solemn events which we must know as we stand on the threshold of their fulfillment. The Millerites are announcing the opening of the Judgment, where probation comes to a conclusion. We are announcing the close of the Judgment.

THE JUDGMENT OF AD70

And often in this series we have lined up the Millerite History that begins in 1798 with the history of John the Baptist and Christ, and that is what John the Baptist was doing as well. In Matthew 3:7, John the Baptist was also presenting his generation with the events connected with the close of probation.

Matthew 3:7 says,

> "[7]But when he *[JOHN THE BAPTIST]* saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" Matthew 3:7 (KJV).

And, if you mark this as the message of John the Baptist, this waymark [the first waymark of Figure No. 59A], this here [the third waymark] being the cross, AD31, the wrath to come for that history is down here [the fourth waymark] in AD66 to 70 when Jerusalem is being destroyed. And John was announcing to that generation the events connected with the close of their probation that was going to close in AD34 at the stoning of Stephen. Although it was a progressive close, they were closing it all along the way. They closed it at the cross. They closed it at the stoning of Stephen. They even began to close it when Jesus was in the temple when he was 12 years old.

THE CLOSE OF PROBATION

So, John the Baptist is raised up to present to his generation the events connected with the close of probation, and the symbol of that probation is the destruction of Jerusalem, which Sister White uses as a symbol of the close of probation at the end of the world, the Seven Last Plagues.

William Miller was raised up to present to his generation the events connected with the close of probation, and our work is to present to the world the events connected with the close of probation. And by and large Seventh-day Adventists do not know what these events are.

The close of probation is identified by Sister White in *The Great Controversy,* page 613. She quotes from Daniel 12:1, you will see in your notes, when Michael stands up. That is the close of probation.

Did probation close for the Jews when Michael stood up at the stoning of Stephen? Yes, it did.

Sister White quotes from Daniel 12:1:

> "'At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.' Daniel 12:1."—

And then she says,

> —"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received 'the latter rain,' 'the refreshing from the presence of the Lord,' and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received 'the seal of the living God.' Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, 'It is done;' and all the angelic host lay off their crowns as He makes the solemn announcement: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' Revelation 22:11. Every case has been decided for life or death." *The Great Controversy*, 613.

So, she begins this with Daniel 12:1. She speaks about Him standing up. Daniel 12:1, Michael stands up, and the pronouncement He gives: the close of probation. That is Daniel 12:1.

So, when Sister White talks about the events connected with the close of probation, the events that lead to the close of probation are the events that are represented in Daniel 11:40, 41, 42, 43, 44, and 45. And then in Daniel 12:1, Michael stands up

.

THE EVENTS

Daniel 11:40 – 12:1

VERSE FORTY

Because Adventism has been in its sleepy Laodicean condition, it has not paid attention to the events connected with the close of probation; so, there is a wealth of truth connected to these verses that are unnoticed and they need to be dealt with in detail in this worship; but, sometimes down the road. But, we are at least putting the emphasis on these verses in order to give a little bit of a justification for marking 1989 as the Time of the End. We have not got time to take every point in this worship and defend it fully, right when it first comes up; so, we are just going to make a brief defense of our reasoning for identifying 1989 as the Time of the End. And part of that reasoning is, is that when verse 40 of Daniel 11 is fulfilled, that was in 1989, and it marks the beginning of the events connected with the close of probation.

The fact that you as a Seventh-day Adventist have not taken the time to understand that truth in Daniel 11, verse 40, does not make that truth error.

1798 AND 1989

Okay. In Daniel 11, verse 40, it says,

> "[40]And at **the time of the end**"—

And in *The Great Controversy,* page 356, Sister White tells us the Time of the End is 1798.

It says,

> —"[40]And at **the time of the end** shall the king of the south"—

And the king of the south, the word that is translated as *south* there is *negeb.* Many times it is translated as *Egypt*. The king of the South is the king of Egypt. And in Revelation 11, verse 8, it talks about atheistic France and the time period of the French Revolution. This kingdom that is represented by Egypt and Sodom, it is spiritual Egypt in the 1798 time period. The French Revolution takes place in the 1798 time period.

So, verse 40 says,

> —"[40]And at **the time of the end** *[IN 1798]* shall the king of the south *[OF EGYPT]"*—

Egypt is a symbol of atheism.

> —*SHALL THE KING OF ATHEISM, SHALL ATHEISTIC FRANCE*—"push at him:"—

Push means *war against*. In 1798 atheistic France will begin a war against the king of the North, and the king of the North here is the Papacy. And, sure enough, in 1798 atheistic France delivered the deadly wound to the Papacy.

But, there is a colon in the verse, and it says,

—"**and the king of the north** *[THE PAPACY]* **shall come against him** *[AGAINST THE KING OF ATHEISM]* **like a whirlwind**,"—

And here, this second part of the verse, projects us to the end of the world (1989) when the Soviet Union, the new king of atheism in the history of the world, is swept away by an alliance between the Papacy, the king of the North, and the United States. And the United States is represented in the verse as,

> —"with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Daniel 11:40 (KJV).

Ships in Bible prophecy, representing economic strength; chariots and horsemen, military strength; and, there is an abundant historical evidence that it was an alliance between the United States and the Vatican that brought down the Soviet Union in 1989; and, it was in fulfillment of Daniel 11:40. There are all kinds of evidence to this.

And in Poland this last week, they just set up a monument to Ronald Reagan and Pope John Paul, commemorating their work in sweeping away the Soviet Union. But, we do not even need that because there is so much evidence of this.

So, what we are saying is, that in 1989 Daniel 11:40 was fulfilled, and that is the first of the verses that lead to the close of probation; therefore, these are the events connected with the close of probation; therefore, this is God's people message at the end of the world that parallels Miller's message, that parallels John the Baptist's message. And Sister White tells us that by and large we do not know what those events are.

I am going to drop down to where it says "Verse Forty" in your notes, and then it says "Forty Days," "1840," and "9/11." I am going to come back to those three references. Drop down to where it says, "The Events Connected with the Close of Probation" where you can see my point I have been making about Sister White.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

A lot of people argue this passage, how we apply this passage here in *The Great Controversy*. And I left off the introduction. The verses that lead to this paragraph are talking about the Jews misunderstanding prophecy in the time of Christ. After she explains it is their misunderstanding of prophecy that allowed them to participate in the crucifixion of the Messiah, then she says this about us. She says,

> "**The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented**."

Where are they presented? The last six verses of Daniel 11.

> —"But multitudes"

Multitudes in Adventism, by context, she is just talking about Ancient Israel and comparing it to modern Israel.

> —"But multitudes *[IN ADVENTISM]* have no more understanding of these important truths than if they had never been revealed."—

These are the great and solemn events that we must know as we stand on the threshold of their fulfillment, and we do not know them.

> —"But multitudes *[IN ADVENTISM]* has no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready."—

These are salvational. She says every opportunity that you get to understand these verses, Satan is there trying to prevent you from understanding them and, in so doing, he is taking your salvation away from you.

The next paragraph says,

> —"When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: 'The time will come when they will not endure sound doctrine.' 2 Timothy 4:3. **That time has fully come.** The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love."—

Now, the want-to-be-theologians in Adventism and the theologians in Adventism will comment on what I am saying about these two paragraphs, and they will say, "Look, he took that first paragraph and he is saying it was the last six verses of Daniel 11; but, in the next paragraph, she is clearly talking about the Third Angel's Message of Revelation 14." And because they are not proof-texters, because they are unwilling to be proof-texters and take a passage from the Old Testament of the Hebrew and the New Testament in the Greek and line them up, then they are unwilling to see that when it comes to an illustration of an history that takes place just before the close of probation, when you have an illustration of an history that leads to the close of probation and then you have a message that is marked that God's people are proclaiming, it has to be the same message. Okay?

So, in Daniel 11, verse 44, when it says, "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many," that is the final warning message that God's people are giving just before probation closes. And in Revelation 14, that Third Angel's Message, that is also the final warning message given just before probation closes. And they are the same message because all the prophets agree with one another.

So, when people are giving you that argument about these two paragraphs, they are doing it based upon the historical-critical method of Biblical interpretation, and they are hiding under falsehood and lies.

The next paragraph says—and the next paragraph is going to explain why the multitudes do not understand this. It says,

> —"But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms."—

Really, the Bible only? You mean: I do not need a Bible and a theologian? I do not need a Bible and my pastor, or my Bible and my elder, just the Bible alone?

> —"The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith."—

> FROM THE AUDIENCE: Amen!

> BROTHER PIPPENGER: —"Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support.
>
> "Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will." *The Great Controversy*, 594–595.

So, what we are saying is, yes, we have not made a thorough proof that Daniel 11, verse 40, was fulfilled in 1989 and that that is the beginning of the events connected with the close of probation, and that these are events, are the great and solemn events that we must know as we stand on the threshold of their fulfillment. But, 1989 was the Time of the End. That is when the Reform Movement here at the end begins.

You can go back to your notes now. I want to put one more thing in place.

FORTY DAYS

We touched on this yesterday. We will do it again.

When you become weaned, detached from human interpretations of Scriptures and you approach the Word of God and the Spirit of Prophecy from the perspective that this is the Word of God and that everything in it has been governed by His Holy Spirit, then you begin to see little nuances, little markings in His Word that are virtually impossible to see when you are using the historical-critical method of Scripture [interpretation].

But, one of the things you see in Daniel 11, verse 40, Daniel 11, verse 40, has both the Time of the End for the Millerites marked and the Time of the End for the 144,000 marked. And this history [indicating from the first waymark through the third waymark] is both of those histories. It is Daniel 1, 2, 3, 4, 5, and 6; it is Millerite History; it is our history.

And this history that begins in 1989, it goes until The Sunday Law, right here [the third waymark]; and, The Sunday Law is verse 41. So this history from the Time of the End in 1989 until The Sunday Law—or this history from 1798, the Time of the End for the Millerites, until 1844 and judgment for the Millerites—this history for us takes place in verse 40 of Daniel 11; but, the empowerment to the Millerite History took place on August 11, 1840. And when the Divine Symbol comes down on August 11, 1840, it is paralleling when Jesus came down after His ascension and He spent **40 days** teaching the Disciples what they needed to know as they approached Pentecost [the third waymark as reflected in Figure No. 59A].

> "While they were relating their experience, the Saviour himself stood in the midst of them, and said, 'Peace be unto you.' But the disciples were 'terrified and affrighted.' 'And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself.' Then he began to teach them of all that was written in the Old Testament Scriptures concerning himself; and **for forty days he instructed them in the way of life**." *Review and Herald,* October 9, 1888.

So, this number 40 is in here repeatedly.

And we noted yesterday that Jeremiah is the prophet of the Third Angel's Message, and the Third Angel's Message is the combination of all three messages. This [referring to the first three waymarks in Figure No. 59A] is the First, Second, and Third Messages. So, this history is represented by the prophet Jeremiah, and Jeremiah, he had a ministry that was carried out for 40 years. This is the ministry of Jeremiah. This history, on at least four testimonies, is represented by 40 years.

1840

> "The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan." *The Seventh-day Adventist Bible Commentary,* volume 7, 971.

And, therefore, when we see the Mighty Angel of Revelation 18 descend on September 11, 2001, beginning the testing time for Adventism, what causes that Mighty Angel to descend is the same thing that caused that Mighty Angel to descend on August 11, 1840. It is the restraint of Islam in the Millerite History and our history.

9/11

> "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

When we see that Angel descends, then we realize that 2001 is after 1989 but before The Sunday Law. So, 9/11 is part of verse 40.

THE SEVEN THUNDERS

On page 3 of your notes where it says "The Seven Thunders," the Millerites here—this is review—the history of the Millerites Sister White says the Seven Thunders represent a delineation of events that would transpire under the First and Second Angels' Messages.

> "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' **These relate to future events which will be disclosed in their order**. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time." *The Seventh-day Adventist Bible Commentary,* volume 7, 971.

You could say that the Seven Thunders represented the delineation of events that would transpire under Daniel 1 and Daniel 2, and would reach their conclusion in Daniel 3.

The Seven Thunders represented delineation of events that would transpire under the First and Second Angels' Messages. They represent the history of 1798 to 1844; but, she also said they relate to future events that will be disclosed in their order. This history, the history of Daniel 1, 2, and 3; and, the history of the Millerites from 1798 to 1844, is the history that we are living today.

THE SEVEN THUNDERS UNSEALED

And Sister White tells us in this passage where she deals with the Seven Thunders that the injunction was given to John, as to Daniel, to seal up those things which the Seven Thunders uttered. Ellen White is the one that teaches us that the sealing up of the Seven Thunders is a parallel to the sealing up of the Book of Daniel; because, these histories, the Millerite History in 1798, it is going to begin when the Book of Daniel is unsealed; but, this history at the end of the world in 1989, it is going to begin when the Seven Thunders are unsealed.

And when are the Seven Thunders unsealed? We have looked at this before, no doubt; but, go to Revelation 22, verses 10 and 11. The only thing that is sealed up in the Bible, in the Book of Revelation, is the Seven Thunders.

You might say, "Well, the book that was sealed with the Seven Seals in chapters 4 and 5, it was sealed up." But, Jesus unsealed those seals. That does not qualify.

In Revelation 22, verse 10, it says,

> [10]And he saith unto me, Seal not the sayings of the prophecy of this book:"—

The only thing that has been sealed up is the Seven Thunders.

> —"for the time is at hand. [11]He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:10-11 (KJV).

Just before probation closes [at the third waymark, The Sunday Law], the Lion of the tribe of Judah, the Dirt Brush Man, he unseals the truth about the Seven Thunders; and, the truth about the Seven Thunders is that the Seven Thunders represents the delineation of events that transpire under the First and Second Angels' Messages, and it also represents future events that will be disclosed in their order.

The truth that the Lion of the tribe of Judah unseals just before probation closes is that the Millerite History is repeated to the very letter in our history, and this truth begins the increase of knowledge.

And this truth is unsealed by whom?

FROM THE AUDIENCE: The Lion of the tribe of Judah.

BROTHER PIPPENGER: The Lion of the tribe of Judah; is that who unseals it? The Dirt Brush Man. And the Dirt Brush Man, he begins to sweep out the garbage at the Time of the End in 1989; and, because the Lion of the tribe of Judah began to sweep out the garbage in 1798.

So, this scattering, this *seven times* of Nebuchadnezzar's dream, Daniel, chapter 4—William Miller's dream—it leads us to the Time of the End, 1989. And it takes us just before verse 11 of Revelation 22, just before probation closes. And what are we to understand? The great and solemn events of the events connected with the close of probation. We must know them as we stand on the threshold of their fulfillment.

And just before probation closes in verse 11 of Revelation 22, in verse 10 it says, "the time is at hand" to unseal the prophecy in Revelation that has been sealed up, the Seven Thunders. The time is at hand for the Dirt Brush Man to begin to sweep out the traditions and customs that has been handed down from generation to generation covering up the foundational truths of Adventism.

THE OLD PATHS

We have put so many things in place in this worship study that it may sound a little redundant to keep going back to these passages, some of them; but, review is good.

Jeremiah 6:16-17 says,

> "[16]Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. [17]Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken." Jeremiah 6:16-17 (KJV).

We have seen on multiple testimonies that one of the works that the 144,000 do according to Isaiah 58:12 is they raise up the foundations of many generations. And we looked at many generations and marked that the foundational work always begins right here [at the second waymark] when the Divine Symbol comes down, whether it is Noah, or Moses, or Elijah, or Christ, or in the history of the First Decree. The foundational work is going on right here.

So, when all those histories are pointing forward to our history, we know that when Islam is restrained and the Angel descends that there is going to be a foundational work that takes place.

And this foundational work for us is in connection with Daniel, chapter 4, Nebuchadnezzar's dream; because, now that the *seven times* is over, and the reason is restored to Nebuchadnezzar, there is an increase of knowledge down here [at the first waymark]. Daniel is standing there at the end of the days to present to Nebuchadnezzar, to William Miller, the events connected with the close of probation. He opens these things up to God's people.

And when you get here [at the second waymark], you realize that the Angel has come down. It has come down because Islam is restrained and you have to defend Islam in Bible prophecy; and, in order to do so, you have to go back to the foundations of Adventism that began to be covered up right here in Miller's dream in 1863.

And that is why verse 17 says at this point, "I put watchmen over them," saying what?

FROM THE AUDIENCE: Harken!

BROTHER PIPPENGER: "Harken to the sound of the trumpet."

There are three woes. It is the Fifth, the Sixth, and the Seventh Trumpets: [referencing the 1843 Chart], the Fifth Trumpet, Islam; the Sixth Trumpet, Islam, are prefiguring the arrival of the Third Woe, right here [at the third waymark, 2001]. Right at the point where you get led back to the foundations, the watchmen with the trumpet in their hands are marked because they are the ones that go back to the foundations in order to identify the Seventh Trumpet, the Third Woe, is the restraint of Islam on September 11, 2001.

THE FOUNDATIONS

So, on page 1 of your notes, you have Sister White quoting from Jeremiah 6:16. We have read this quote several times. It is in the record, *Testimonies,* volume 8, pages 296 – 297.

> "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. 'Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.' [Jeremiah 6:16.]"
>
> "Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. 'Other **foundation** can no man lay than that is laid.' [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." *Testimonies*, volume 8, 296–297.

After she quotes the old paths of Jeremiah 6:16, she says, "Let none see to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, . . . ,"
one of the many places where she is identifying that these are the foundational truths [as reflected on the 1843 Chart].

Here [the second waymark and the Divine Symbol coming down] is where we are going back to the foundations.

The Dirt Brush Man, at the end of Miller's seven times, begins to sweep out the traditions and customs in 1989. But, here in 2001, the message is empowered; He leads His people back to the Old Paths, to the foundational truths, and the testing process is underway.

Right here [beginning at the second waymark], from here to The Sunday Law [the third waymark] two classes in Adventism are going to be developed and then demonstrated.

THE OLD PATHS OF RIGHTEOUSNESS

So, we are now in the middle of your notes to deal with chapter 5 of Daniel.

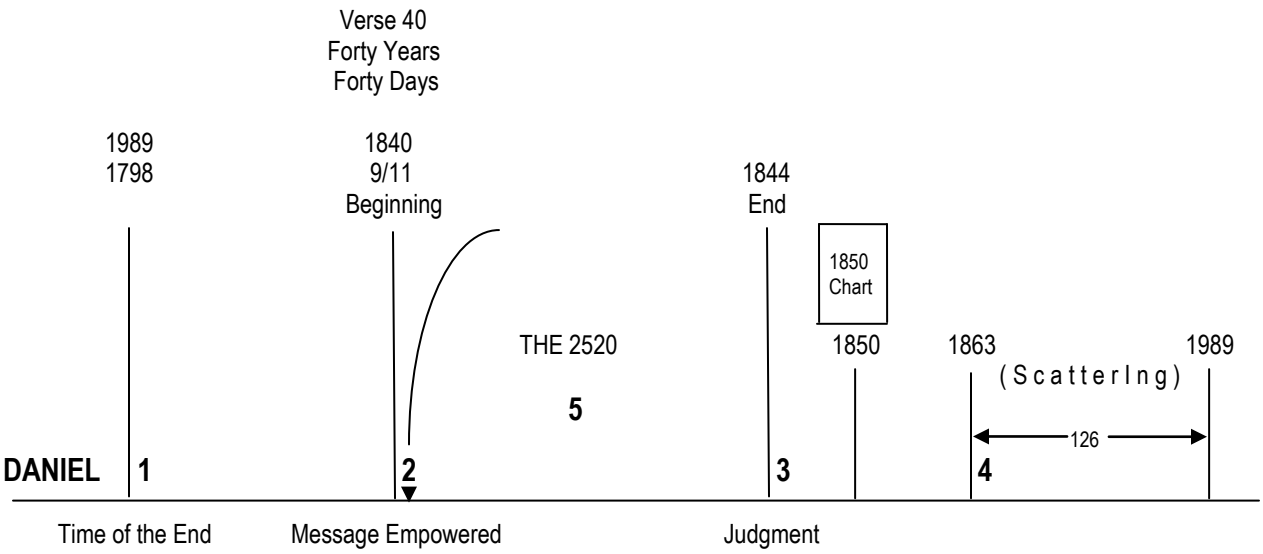


Figure No. 59B.

Chapter 5 of Daniel, it is going to take place right in here [between the second and third waymarks of Figure No. 59B]. This is where Belshazzar is going to demonstrate the foolish virgins of Adventism.

And we have gone over this a few times already, so we do not have to do a lot of study on this. What does Belshazzar reject here? He rejects the warning message of Nebuchadnezzar.

And what is the warning message of Nebuchadnezzar? It is the 2520.

But, who is Nebuchadnezzar? It is Belshazzar's father—well, grandfather; but, in the understanding of the Bible, it is his father.

What is he rejecting? He is rejecting the Old Paths. He is rejecting the foundational message of Babylon.

Okay. Let us read a couple of things here.

Signs of the Times, July 20, 1891:

> "**In the history of Nebuchadnezzar and Belshazzar**, God speaks to **nations** of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued **a course in harmony with the instruction given to his grandfather**, he would have retained not only his kingdom but his life. **He disregarded the lessons**,"—*THE LESSONS OF HIS GRANDFATHER*—"and went on in rebellion against God, committing the very sins for which his grandfather had been reproved and punished. He, too, **lifted himself up in pride and exaltation**, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, **he refused to walk in the paths of righteousness**." *Signs of the Times*, July 20, 1891.

He refused to walk in the what?

FROM THE AUDIENCE: In the paths of righteousness.

BROTHER PIPPENGER: In the Old Paths, the paths of righteousness.

THE WATCHMEN IN THE PALACE

Now we have looked at Daniel, chapter 1, being the First Angel's Message; Daniel, chapter 2, being the Second; Daniel, chapter 3, the Third; Nebuchadnezzar, chapter 4, is William Miller's dream, the covering up of foundational truths of Adventism.

But, now the Dirt Brush Man comes in at 1989 and begins to remove the traditions and customs. We are in a repeat of the reform lines, and there comes a point in time where the message of 1989 is going to be empowered; and, when it is empowered, the Lord leads us back to the foundational truths. Now the testing process that is going to test Belshazzar is underway. And what Belshazzar represents is someone that is rejecting the Old Paths.

But, the story of Belshazzar, it is basically just about one night. It is the Last Supper for Belshazzar, just like it was the Last Supper for Judas. So, in this one night we are seeing his judgment represented as MENE, MENE, TEKEL, UPHARSIN (the 2520). This is his judgment because he rejected the message of the *seven times* of Nebuchadnezzar. Correct?

But in that night, which begins here [at the first waymark]. This picture of Belshazzar encompasses the empowerment of the message to the judgment.

What is it that he did that night to mark the falling away that he had totally rejected? What is it that he did at his last supper?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Pardon me?

He brings in the sacred vessels.

Right here [at the first waymark] he brings in the sacred vessels, and what does he begin to do?

FROM THE AUDIENCE: He drinks wine out of them.

BROTHER PIPPENGER: Before he drinks wine out of them, what does he do?

He fills the vessels with wine. Okay?

So, we have dealt with this in this worship. What are the vessels? What are the vessels?

FROM THE AUDIENCE: People.

BROTHER PIPPENGER: People, okay. What people would be the vessels that came out of the sanctuary?

FROM THE AUDIENCE: God's people.

BROTHER PIPPENGER: God's people.

So, what Belshazzar is doing is, right here [at the first waymark] when it all begins—when are we saying this all begins? 9/11.

Belshazzar begins to take the sacred vessels. Who are the sacred vessels?

Seventh-day Adventists.

And fill them with what?

FROM THE AUDIENCE: The wine of Babylon.

BROTHER PIPPENGER: The wine of Babylon.

Okay. There are lots of lines that we have not brought into this; but, in this history there are two kinds of wines that are getting drunk. Those that are drinking the wine of Babylon are called the drunkards of Ephraim, and then there is a group that are drinking the new wine of the Latter Rain. One class is making a covenant with death, and another class a covenant with life.

So, in this history, this is going on; but, right here at 9/11, Belshazzar brings in the sacred vessels and begins to fill them with wine.

And this here, this is *The Handbook of Seventh-day Adventist Ministerial and Theological Education.* And it is here; **it is here**, Brothers and Sisters, where the ruling was

passed by Adventism that if you are going to be an ordained Seventh-day Adventist pastor, then you must study the spiritualistic techniques of Ignatius Loyola. You need to study how to go into the hypnotic trance that is the trademark of the Jesuit church.

And when did this manual come out of the General Conference? Right there [indicating on the manual cover], September 2001 they began to fill the vessels with the wine of Babylon.

So, this is the story of Belshazzar here, bringing in the sacred vessels at the same point in time when Islam was restrained and the watchmen were raised up to say, "Harken to the sound of the trumpet." At that same time Belshazzar is bringing in the sacred vessels and filling them with wine.

So, in this history Belshazzar is in rebellion, but his rebellion is not going to go unresponded to.

Notice the next quote—we have read this before, but I like this one. I like this one—*Youth Instructor,* May 26, 1898.

> "There was in the palace **a woman who was wiser than them all**,"—

What is a woman in Bible prophecy?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: In this history there is a church that is wiser than Belshazzar. Okay?

> —"—the queen of Belshazzar's grandfather."—

Who is Belshazzar's grandfather?

FROM THE AUDIENCE: Nebuchadnezzar.

BROTHER PIPPENGER: Nebuchadnezzar.

Nebuchadnezzar's wife, who witnessed all these things.

And what is Nebuchadnezzar a symbol of? Ultimately, what is Nebuchadnezzar a symbol of?

Someone who has been redeemed by the Third Angel's Message. Justification by faith is the work of Christ in laying the glory of man in the dust, and Nebuchadnezzar is the symbol of that. His wife is the church that has that experience, and they are here in this history with Belshazzar.

Belshazzar does not know what is going on when the handwriting on the wall comes into the history. What is the handwriting on the wall?

Right here on **this wall** [referring to the 1850 Chart]. This is the handwriting on the wall. It comes into this history; but, Belshazzar, he does not know what it is.

Why? Because, he has been chained up with the two bands of brass and iron through this history.

And what is that? False education: the study of Latin and the study of Greek. The Mystery of Iniquity doth already work.

Belshazzar cannot understand this [the handwriting on the wall represented by the 1843 Chart] because he has been chained by the iron and brass. He does not know what proof-texting is, but he can tell he has got a problem going on. He can tell there is a problem going on.

So, anyway,

—"There was in the palace **a woman who was wiser than them** all,—the queen of Belshazzar's grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness. '**O king, live forever**,' she said; '**let not thy thoughts trouble thee**, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in **the days of thy father** light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, **made master of the magicians, astrologers, Chaldeans, and soothsayers**: . . . now **let Daniel be called, and he will show the interpretation**.' . . ."—

The Book of Daniel, the message of Daniel, is the message that gets presented to these apostates that are filling these vessels with the wine of Babylon at this time, by the church that is represented by Nebuchadnezzar's wife.

And it is just amazing. I do not know if any of you did it, when I suggested that you do it. What she just said there, you go look at the little phrases that are used to make up her commentary to Belshazzar, and she draws them from the previous books of Daniel. She is someone that is fluent in the language of the Book of Daniel.

—"Daniel did not swerve from his duty. He held the king's sin before him, showing him **the lessons he might have learned, but did not**. **Belshazzar had not heeded the events so significant to him**. He **had not read his grandfather's history correctly**. The responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result.

"**This was the last feast**"—

This was Belshazzar Last Supper, just like it was Judas's Last Supper, if you remember that presentation.

—"**This was the last feast** of boasting held by the Chaldean king; for he who bears long with man's perversity had passed **the irrevocable sentence**. Belshazzar had greatly dishonored the One who had exalted him as king, and **his probation was taken from him**." *Youth Instructor*, May 26, 1898.

AS VIVIDLY AS THE HANDWRITING ON THE WALL

Bible Echo, April 25, 1898, says,

"Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen his grandfather Nebuchadnezzar banished from the society of men**."—

He did not just hear about it. He was there.

—"He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen** the king driven from his kingdom, and made

the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar**."—

What kind of judgments?

FROM THE AUDIENCE: Signal judgments.

SIGNAL: noun—**A sign that gives or is intended to give notice**; or the notice given. Adjective—Eminent; remarkable; **memorable**; distinguished from what is ordinary. *Webster's 1828 Dictionary*.

BROTHER PIPPENGER: *Signal* is a sign. The judgments of Nebuchadnezzar is a sign.

And what was Nebuchadnezzar's judgment? The 2520. And we put it in place that all the signs in the Bible apply to the end of the world, because the prophets are speaking more about the end of the world than the days in which they lived.

So, what was the sign in this history that Belshazzar was supposed to recognize? The signal judgment, it is the 2520.

—"He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. 'What must I do to be saved?' was a question that the great but **foolish king** passed by indifferently."—

He was a foolish king.

"This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent.

"The ruler of Babylon had riches and honour, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, 'Why doest thou this?' But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength and humbled as a child. He realized that he was at the mercy of One greater than Belshazzar. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. **The history of his grandfather stood out as vividly before him as the writing on the wall**." *Bible Echo*, April 25, 1898.

The handwriting on the wall was the foundational Old Paths. The Old Paths of Adventism stand out in Adventism today as vividly as the handwriting on the wall [gesturing toward the 1843 and 1850 Charts hanging behind the podium].

THE BEGINNING AND THE ENDING OF ADVENTISM

Okay. I have a rather long passage here from *Prophets and Kings*, page 450 – 451, and I am not going to read it at this time. [The following notes, however, are provided in transcript.]

> "Through Jeremiah the Lord had declared of the wicked men who presumptuously dared to stand before the people in His name: 'Both prophet and priest are profane; yea, in My house have I found their wickedness.' Jeremiah 23:11. In the terrible arraignment of Judah as recorded in the closing narrative of the chronicler of Zedekiah's reign, this charge of violating the sanctity of the temple was repeated. 'Moreover,' the sacred writer declared, 'all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem.' 2 Chronicles 36:14.
>
> "The day of doom for the kingdom of Judah was fast approaching. No longer could the Lord set before them the hope of averting the severest of His judgments. 'Should ye be utterly unpunished?' He inquired. 'Ye shall not be unpunished.' Jeremiah 25:29.
>
> "Even these words were received with mocking derision. 'The days are prolonged, and every vision faileth,' declared the impenitent. But through Ezekiel this denial of the sure word of prophecy was sternly rebuked. 'Tell them,' the Lord declared, 'I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.'"—

She is talking about Jeremiah here, and the history of Jeremiah is the history of the First, Second, and Third Angels' Messages. He is the prophet of the Third Angel's Message.

And if you see the fourth paragraph, when she is talking about the history of Jeremiah dealing with the final three kings (Jehoiachin, Jehoiakim, and Zedekiah), she is going to speak about in that contemporary history the work of Ezekiel, and she says,

> —"'Again,' testifies Ezekiel, 'the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.' Ezekiel 12:22–28."—

In this history of Jeremiah, which is also this history [see Figure No. 59], Sister White references the prophecy of Ezekiel that is saying that these false prophets that are contemporaries with Ezekiel and Jeremiah that are saying The Sunday Law is not coming and that probation does not close for Adventists at The Sunday Law, these false prophets, that the Lord makes His pronouncement in Ezekiel 12 that the time is at hand that every vision is going to be fulfilled.

> —"Foremost among those who were rapidly leading the nation to ruin was Zedekiah their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah's king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own

wisdom he turned for help to the ancient enemy of Israel's prosperity, 'sending his ambassadors into Egypt, that they might give him horses and much people.'

"'Shall he prosper?' the Lord inquired concerning the one who had thus basely betrayed every sacred trust; 'shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war: . . . seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.' Ezekiel 17:15–18." *Prophets and Kings,* 450-451.

Now, the reason why I am putting that in place is that this particular prophecy in Ezekiel, in this history, that is one of the prophecies that Sister White points to as the fulfillment of this [1843] Chart. You have that right below. It says, "The Beginning." She is quoting from Ezekiel at the same place.

THE BEGINNING

"As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. . . .

"A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: Ezekiel 12:21–25, 27, 28 quoted." *The Great Controversy*, 393.

So, what I am saying is, this passage of Ezekiel in this history, when Jerusalem was being destroyed, also had a present truth application in the time of the Millerites.

And in Ezekiel, in *Prophets and Kings,* pages 450 – 451, the last paragraph there, she says,

"To the 'profane wicked prince'"—

Who is the "profane wicked prince"? Zedekiah.

Zedekiah is the one. You have to remember, yesterday Zedekiah is the one that went to Babylon for the image to bow down—okay?—representing the leadership of who?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: That is going to accept the what?

FROM THE AUDIENCE: The mark of the beast.

BROTHER PIPPENGER: Okay. That is Zedekiah. He is the "profane wicked prince."

—"To the 'profane wicked prince' had come the day of final reckoning. 'Remove the diadem,' the Lord decreed, 'and take off the crown.' Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king. 'I will **overturn**, **overturn**, **overturn**, it,' was the divine edict concerning the throne of the house of David; 'and it shall be no more, until He come whose right it is; and I will give it Him.' Ezekiel 21:25-27." *Prophets and Kings*, 450–451.

Okay. So, what I am saying is, these prophecies of Ezekiel and Jeremiah were present truth in their histories; but, they were also present truth in the Millerite History; and. sure enough, they are present truth here at the end.

THE ENDING

Notice from *Testimonies to Ministers,* pages 372-373, where it says,

> "Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles."—

What are the "perverted principles" they are being leavened with? The principles of the iron and the brass bands that have been wrapped around the stump of the tree: Higher Education.

> —"Whole conferences are becoming leavened with the same perverted principles."

FROM THE AUDIENCE: From where are you reading?

BROTHER PIPPENGER: At the bottom of page 6 of your notes. I am going to show that she is going to apply this passage from Ezekiel to our day and age.

> —"'For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.' **The Lord will work to purify His church**."—

When does the Lord work to purify His church? Beginning right here [second waymark of 9/11] when the Divine Symbol comes down. This is the purification process [9/11 to 1844]. This is the climax of the Everlasting Gospel.

> —"'**The Lord will work to purify His church**."—

This is the time period of whom? Belshazzar. Today we are studying Belshazzar, illustrated by several.

> —"I tell you in truth, the Lord is about to **turn and overturn**"—

That is Ezekiel there. That is his history.

> "— in the institutions called by His name.
>
> "Just how soon this **refining process** will begin I cannot say, but it will not be long deferred. **He whose fan is in His hand will cleanse His temple of its moral defilement**."—

Who has got the fan in His hand?

FROM THE AUDIENCE: The Dirt Brush Man.

BROTHER PIPPENGER: It is the Dirt Brush Man right here, in the time of Belshazzar; because, it is Belshazzar who brought the sacred vessels in, poured the wine of Babylon into them, marking the close of his probation, producing the handwriting on the wall.

—"He will thoroughly purge His floor. God has a controversy with all who practice the least injustice; for in so doing they reject the authority of God and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, and say it makes no difference?" *Testimonies to Ministers*, 372–373.

THE LAST DECEPTION OF SATAN

Okay. Where it says, "The Last Deception of Satan," it is still dealing with Jeremiah's history. From *Prophets and Kings,* page 428, it says,

"As an interpreter of the meaning of the judgments beginning to fall upon Judah, Jeremiah stood nobly in defense of the justice of God and of His merciful designs even in the severest chastisements. Untiringly the prophet labored. Desirous of reaching all classes, he extended the sphere of his influence beyond Jerusalem to the surrounding districts by frequent visits to various parts of the kingdom.

"**In his testimonies to the church**,"—

Have you ever heard of *Testimonies to the Church?*

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: In Jeremiah's testimonies to the church,

—"Jeremiah constantly referred to the teachings of the book of the law that had been so greatly honored and exalted during Josiah's reign. He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah's words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation." *Prophets and Kings*, 428.

So, everyone knew about the testimonies of the church. All of Adventism knows about *The Testimonies to the Church.* Did they receive Jeremiah's testimonies to the church?

Selected Messages, volume 2, page 78:

"**The very last deception of Satan will be to make of none effect *[JEREMIAH'S TESTIMONY TO THE CHURCH].*"**—"**The very last deception of Satan will be to make of none effect the testimony of the Spirit of God**. 'Where there is no vision, the people perish' (Proverbs 29:18)."—

What is the vision? The vision is the events connected with the close of probation that we must know as we stand on the threshold of their fulfillment that multitudes in Adventism has no more understanding of these great truths as if they have never been revealed. "Where there is no vision, the people perish."

—"Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them." *Selected Messages*, volume 2, 78.

So, in this history [between the second and third waymarks in Figure No. 59], what I am saying is it is marked that this is where the Spirit of Prophecy is rejected.

And, of course, we have made the case already that when the Lord leads His people back to the foundational truths, they are connected with the Spirit of Prophecy. That is where we started in this worship series, is that Sister White puts her seal of approval on these foundational truths [reflected on the 1843 Chart]. You reject the foundational truths, you are rejecting the Spirit of Prophecy simultaneously, and *vice versa*.

And in this history they rejected the testimonies of the church, the testimonies of Jeremiah. And so, "The King of the North, The Sunday Law, is coming. Nebuchadnezzar is coming to kill Zedekiah's children and then put out his eyes." Right?

9/11—JERUSALEM DESTROYED

So, in Jeremiah 52:4-5, what does it say about that? It says,

"[4]And it came to pass in **the ninth year** of his reign,"—

Whose reign? Zedekiah's.

—"[4]And it came to pass in the **ninth** year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. [5]So the city was besieged"—*UNTIL WHAT?*—"unto **the eleventh year** of king Zedekiah." Jeremiah 52:4–5 (KJV).

So, the besiegement of Jerusalem and Zedekiah takes place on 9/11 (the 9th and the 11th years).

And this history here, one of the things that we started with was that in this history in the time of Christ, the John the Baptist presented the events that connected with the close of probation, did he not?

And John the Baptist was basing his message on what? On what?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel 9.

And Miller came and presented the events connected with the close of probation, and his message was Daniel 8; but, Daniel 8 is meaningless without Daniel 9. You have to have Daniel 9 to give you a starting point for Daniel 8. So, Miller's message was Daniel 9, also.

John the Baptist's message was Daniel 9. Miller's message was Daniel 9. And, Sister White says so. Sister White talks about they were preaching different portions of the same prophecy.

So, in the Millerite History, the events connected with the close of probation are based upon Daniel 9, and they announce the opening of the Judgment. But, in our history, we are

dealing with the same thing, the events connected with the close of probation, but our message comes from Daniel 11, just like the capture of Jerusalem by Nebuchadnezzar began in the 9th year and ended in the 11th. But, you cannot see that if you do not do proof-texting and you do not want to see.

In that very night Belshazzar was slain; and, when Belshazzar is slain, it is demonstrated who the wise and foolish virgins are in Adventism. Okay?

This is the Sunday Law. **This is the Sunday Law.** And in our next presentation we will bring this consideration of the first six verses of Daniel to a close; because, Daniel, chapter 6, it is The Sunday Law. It is right on time. It follows Daniel, chapter 5.

Daniel, chapter 5, is showing the rebellion that takes place after the scattering of Daniel, chapter 4 has happened, which follows the history of the Millerites from 1798 to 1844, which is Daniel, chapters 1, 2, and 3.

So, on Sunday, the Lord willing, we will end this by looking at Daniel, chapter 3, and the ensuing Sunday Law.

Shall we pray?

Benediction: Heavenly Father, we thank you that you as the Dirt Brush Man, as the Lion of the tribe of Judah are willing to open these wonderful truths to us. But, we know that just as certain as the first six chapters are an illustration of Adventism at the end, so is the ninth chapter of Daniel. And in the ninth chapter, Daniel confesses his sins as we do here this morning, and the sins of our fathers as we do here this morning. And we admit that we have walked contrary to you and you have walked contrary to us. We want to understand these things, and we know that it was only when Daniel entered into this repentance set forth in Daniel 9 that the Angel Gabriel was sent to him to open these wonderful truths to his mind. And we would ask that you send us now the Latter Rain, as you sent Daniel Gabriel, as we meet the conditions of this reception. Please forgive us of our sins. Forgive our fathers' sins in the history of Adventism that set aside these wonderful truths and began wandering in the wilderness of Laodicea. We are seeing from the Books of Prophecy as Daniel saw from Jeremiah and the writings of Moses that the scattering was underway, that William Miller's dream was being fulfilled. And now that we have reached the end of the scattering and we are recognizing that the 70 years of captivity in Babylon has reached its conclusion and that it is time to come out of Babylon and go rebuild the City of Jerusalem, we want to participate in that work. So, help us to meet the conditions that Daniel so clearly represents in Daniel, chapter 9, that we might understand these things fully, we pray in Jesus's name. Amen.

Habakkuk's Two Tables #35

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that as we take up this study this morning that you grant us the presence of your Holy Spirit. Enlighten our hearts and minds. We want to receive the Latter Rain. We ask that you would forgive us our sins that our vessels might be prepared to understand what you have for us at this time. We want to bring our consideration of the first six chapters of Daniel to a close at this time. We ask that you give us discernment to see these things as they apply to the here and now. We ask that you take control of our thoughts that we might understand things as you see fit, that I will be conveying truths that are from you and not from a human being. We ask your blessing upon the work that we are doing with the DVD production and the LiveStreaming. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: What we have been dealing with here is the Book of Daniel over the past period of time.

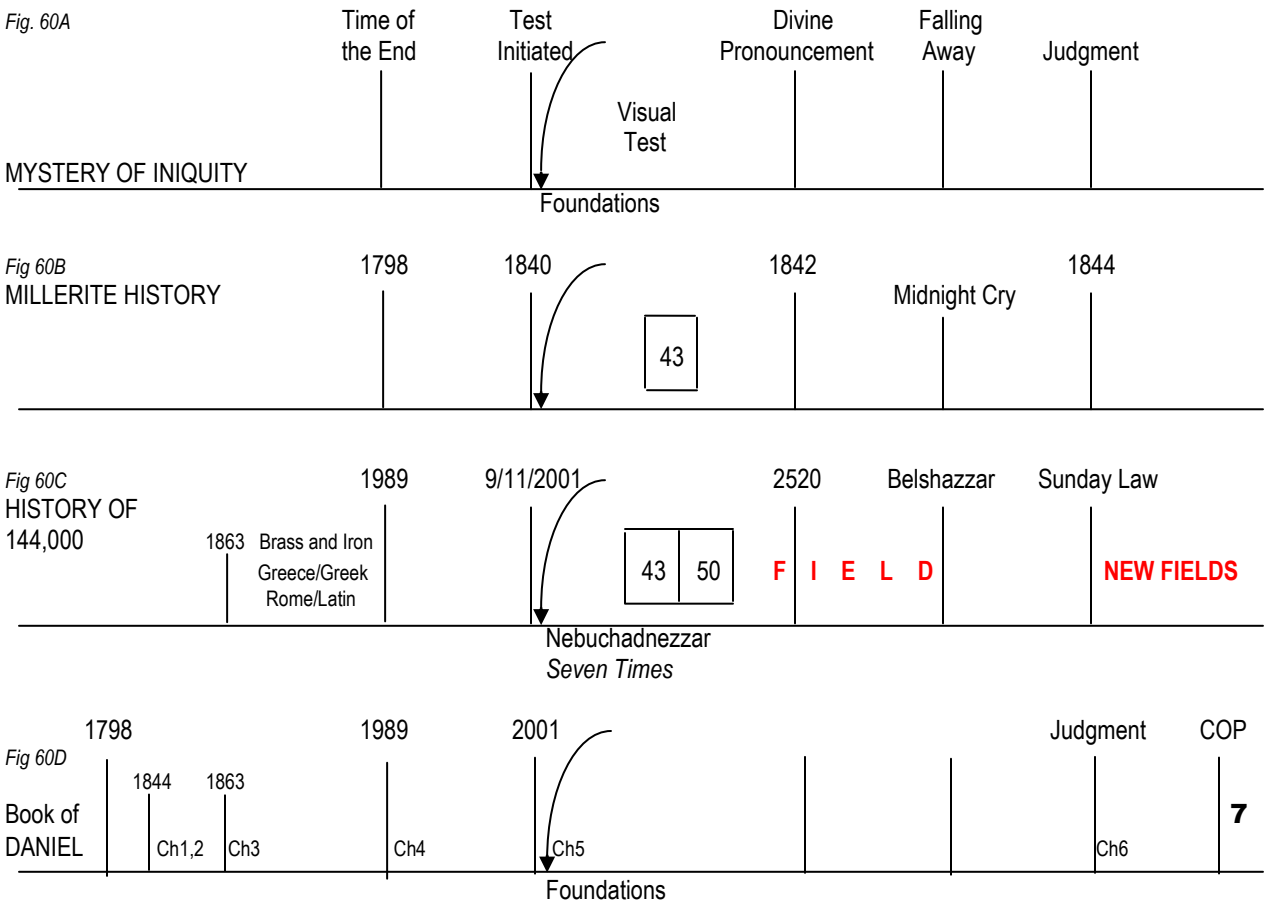


Figure Nos. 60A, B, C, D.

We are dealing with Habakkuk's Two tables. We started by considering Sister White's endorsement of the truths on these Tables, and then we have been spending a long time looking at these Two Tables [indicating the 1843 and 1850 Charts] typified in Bible prophecy.

In this recent segment of what we are doing, we have shown that Daniel, chapter 1, represents the First Angel's Message; Daniel, chapter 2, represents the Second Angel's Message; Daniel, chapter 3, represents The Sunday Law and the Third Angel's Message.

Then we showed that Daniel, chapter 4, Nebuchadnezzar's *seven times* that that was William Miller's dream of seven times. And Daniel, chapter 4, begins in our history in 1863, when the foundational truths that are in William Miller's dream begin to be covered up; and, the seven times extends until the end of 1989, at which time the message to return to the foundational truths, at least in 2001, it comes into history.

And that brings us to Daniel, chapter 5, where Belshazzar represents those in Adventism that reject the warning message of their foundation. They reject the message of Nebuchadnezzar.

This is Daniel, chapter 5, in here; the rejection by Belshazzar of Nebuchadnezzar's foundational message.

And now we are going to look at Daniel, chapter 6. And Daniel, chapter 6 down here is The Sunday Law.

So, we have been looking at lots of lines. We have been looking at a general line up here [Figure No. 60A], that there is a Time of the End in each Reform Movement; and, the Mystery of Iniquity precedes the Time of the End. Paul says the Mystery of Iniquity doth already work. Before a Reform Movement begins, the Mystery of Iniquity is already active. We have looked at that from several points of view.

At the Time of the End there is a message unsealed that ultimately is empowered when a Divine Symbol comes down; and, this is where the testing process of this reform line begins. And in this testing process there is generally a Visual Test marked, a Divine Pronouncement, and then the Falling Away marks the point in time where those people that have succumbed to the influence of the Mystery of Iniquity: they are totally settled into a rejection of the message of that time. And then follows Judgment; because, there is a falling away first that the man of sin might be revealed.

And we looked at several lines in prophecy that establish this sequence of events.

And then when we looked at the Millerite History [Figure No. 60B], the Time of the End, 1798, an increase of knowledge; First Angel's Message empowered here in 1840, the Visual Test at this time is the 1843 Chart that leads to the process in 1842 with the Protestants closing their doors against the First Angel's Message, against the message on the Chart. And the Divine Pronouncement in this history is the Second Angel's Message, "Babylon is fallen, is fallen," marking when the Protestants have fully fallen away from the First Angel's Message that the man of sin [1844], that apostate Protestantism, becomes the false prophet of Bible Prophecy and is identified right here in contrast with the true prophet of Bible Prophecy, Millerite Adventism.

What we are saying here [Figure No. 60C, History of 144,000] is in 1989, paralleling Millerite History because Jesus illustrates the end from the beginning and this is the history of Adventism, the Millerites being the beginning and here, today, being 1989, the Time of the End arrives for us. The Mystery of Iniquity doth already work. We have identified the Mystery of Iniquity in Adventism as the bands of brass and iron, the educational processes often directly marked by Sister White as the Mystery of Iniquity. And from 1863 onward we see the production of an educational process that is a counterfeit in Adventism that prepares Adventism to reject this message down here [marked with the visual tests of the 1843 and 1850 Charts].

The brass represents Greece, or Greek; the iron represents Rome, or Latin; and, Greek and Latin are the symbols that Sister White uses of the false education that we are sent to learn in the schools of theology. This is the iron and brass in the time of William Miller's scattering; the Mystery of Iniquity that is already working in 1989, when a message is unsealed that is empowered on 9/11/2001.

And at this waymark there is always a foundational work. This was the foundational work in the Millerite History, the 1843 Chart; and, the foundational work here in our time period are both of these Tables. They are visual tests. They lead to Seventh-day Adventists beginning to close their doors against this message here [third waymark of Figure No. 60C]. The symbol of this is represented in Revelation 18, verse 2, as "Babylon is fallen." It does not mean the Adventist Church is Babylon; it means the Adventist Church is repeating the history of Nimrod, Nebuchadnezzar, and Belshazzar, who all had a warning message that they rejected and, as they rejected it, they fell and their punishment was always the 2520. With Nimrod, he was scattered; with Nebuchadnezzar, he lived as a beast for *seven times;* and with Belshazzar, he had MENE, MENE, TEKEL, UPHARSIN, marking the 2520.

So, those three lines of prophecy from the story of the fall of Babylon, marked Revelation 18, verse 2, which says, "Babylon is fallen, is fallen," saying that Adventism is rejecting the warning message, the foundational message.

And the next thing to happen is Revelation 18, verse 3, where the kings of the Earth commit fornication with the whore and this amalgamation between man and beast is one of the symbols of the Mystery of Iniquity. So, in verse 3 of Revelation 18, we see that there is a falling away in Adventism that is complete, just prior to The Sunday Law; because, there is a falling away first that the man of sin might be revealed. And at The Sunday Law, you are going to see Barabbas lifted up, and you are going to see an ensign lifted up. The man of sin, Barabbas, is going to be identified and his counterpart in prophecy, the 144,000, will be identified.

Anyway, that is the premise that we are working on in terms of identifying Daniel, chapter 6, as we bring this to a conclusion. The reason that we are identifying the first six chapters of Daniel 6 as present truth for us today is because Nebuchadnezzar in Daniel, chapter 4, is representing William Miller's dream. And William Miller's dream is about the covering up of the truth on these 1843 and 1850 Charts. The Charts are a subject of prophecy. The truths on these Charts are a subject of prophecy. The truths on these Charts are the jewels of William Miller's dream that get covered. They are the food, the fruit of Nebuchadnezzar's tree.

And if you remember, the fruit when Nebuchadnezzar's tree was cut down, that fruit comes from the word that is used to mark the Month of Abib, the Month of Abib being the month that they came out of Egypt. So, the food, the fruit on William Miller's tree or Nebuchadnezzar's tree is the fruit identifying the foundational message of both Ancient Israel and modern Israel.

So, let us go to our notes.

DANIEL SIX

REVELATION EIGHTEEN AND THE FIRST TEMPLE CLEANSING

> "[3]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Revelation 18:3 (KJV).

When an angel comes down, it is identifying the empowerment of a message.

9/11

This Angel here, He is also coming down right here [9/11/2001 in Figure No. 60C]—you have a couple of lines going here; do not stumble over this. This Angel that comes down here, Revelation 18, verse 1, is paralleling the Angel that came down on August 11, 1840. They both come down with the restraint of Islam.

In Millerite History, now you are heading towards the Triumphal Entry which takes place down here at the Midnight Cry. And we know that in the history of Christ on the Triumphal Entry, what He rode into Jerusalem in the Triumphal Entry was an ass, which is the symbol of Islam. Islam is what carries the marriage of Christ's righteousness in each of these histories.

So, we are here, looking at Daniel 1 through 6 [Figure No. 60D].

In the next passage, it says, *Review and Herald,* July 5, 1906:

> "Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth!'"—

Now, remember, in this history the testing process begins, **the testing process begins.** So, you are going to have one class here that is going to fight this message. And just on this particular quote there are certain fights that are fought in Adventism. One of them is the Lord is going to arise to shake terribly the Earth. The people that fight this message, they go to passages in the Bible and the Spirit of Prophecy where it is commented upon about the Lord shaking Heaven and Earth. Okay? But, it does not say He is going to shake Heaven here. It says He is going to shake the Earth, and Sister White tells us that the shaking of the Earth is different than the shaking of Heaven. She says that specifically, and she says the powers on Earth that are shaken are the powers that rule the Earth. So, for those that want to argue against this and say that "The Lord shakes Heaven and Earth in the Seven Last Plagues; this can't be 9/11 because probation is still open now," well, you are not marking this carefully as a Berean would, about shaking the Earth. Sister White says it shakes the powers of the Earth, those that rule in the Earth. And 9/11 shook all the rulers of the Earth.

> —"'What terrible scenes will take place when the Lord shall arise to shake terribly the earth!'"—

If you look at that sentence and you go into the Scriptures and find when the Lord arises, when the Lord arises, when He stands up, it is marking a change in dispensation. When the Lord arose on October 22, 1844, and moved from the Holy Place to the Most Holy Place, He was changing from one dispensation to the dispensation of the Judgment.

The Bible talks about when Michael stands up, He arises, and now the dispensation of God's wrath begins. When the Lord is changing dispensations, He arises.

So, in this sentence, it says, "'What terrible scenes will take place when the Lord shall arise to shake terribly the earth!'" and, of course, all the prophetic information is that on 9/11 the Judgment of the Living began. He has changed dispensation from the Judgment of the Dead to the Judgment of the Living. So, this sentence is very accurate to the prophetic message.

—"**Then the words of Revelation 18:1–3 will be fulfilled**.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." *Review and Herald*, July 5, 1906.

So, we are saying the great buildings that she is dealing with are the Twin Towers in New York City, and the biggest majority of Adventists that will even get interested in this discussion will say, "Well, don't you know that was George Bush and the Globalists and the CIA that brought those buildings down? And you are saying it is Islam?"

And I say, "Well, I may be saying it is Islam, but that is not the point. The point is, is when Islam is restrained, the Mighty Angel comes down. And no matter who brought down those Twin Towers, George Bush immediately thereafter went to the United Nations and placed a restraint on Islam. It is not the issue of who brought the Twin Towers down; it was Islam restrained on September 11, 2001." And it was, immediately thereafter.

For those that are in a position that they are unwilling to see, they do not see some of the larger implications of this in the Prophetic Word. This is a judgment against the United States of America; and, Revelation 13 says the United States of America has two horns and that it is the beast that comes out of the Earth. And the two horns, as Seventh-day Adventists understand it to be the two strengths of Republicanism and Protestantism.

But, we also understand that in Revelation 13, the United States is the power that changes. Not all powers in Bible prophecy change. The Catholic Church never changes. The beast, the Catholic Church of itself says it never changes; and, God's Prophetic Word says it never changes. But, the United States is the power that changes.

And at the beginning of the United States, its two strengths were Republicanism and Protestantism; but, at the end of the United States, its two strengths are no longer Republicanism and Protestantism because Protestantism is going to be set aside at The Sunday Law, and we have changed from a Republic that focuses on defending individual rights to a democracy where the majority rules and destroys individual rights. And anyone living in the United States or in the world today can see, by what is going on in the Government of the United States, that individual rights are being destroyed. So, we are at that point where you are at the end of the history of the United States and the two horns are no longer Republicanism and Protestantism. They are the last part of Revelation 13.

The two strengths of the United States at the end of the world is it is going to force the entire world to receive the mark of the beast upon the premise that if you do not have that mark you cannot buy or sell. One of the strengths of the United States at the end is economic strength; and, if you do not have the mark of the beast and you refuse to take it, then you are going to be put to death.

The other horn of the United States at the end of the world is military strength. The United States is the earth beast. Its two strengths at the end are economic and military. And on 9/11 the symbol of its economic strength, the Twin Towers, were both struck. The symbol of its military power was struck when the Pentagon was hit; and, that fourth plane went into the earth.

So, on 9/11 you can see a sign form the Lord, a prophetic sign, that this is a judgment upon the earth beast of Revelation 13; and, all the history that goes along with it says this is so.

So, we are saying that on 9/11, the testing process is initiated for Adventism; and that here you have an argument about return to the foundations, these two Charts [1843 and 1850 Charts].

But, there will be a group in Adventism that does not want to return to these Charts. They have been represented by Belshazzar. If you will recall, Belshazzar refused to be warned by the foundational message of Nebuchadnezzar.

And what was the foundational warning message of Nebuchadnezzar? *Seven times*.

And what was the pronouncement against Belshazzar? MENE, MENE, TEKEL, UPHARSIN, which I am just going to write down as *2520*.

So, in our history it is not an accident that when the Lord brings the foundational test to Adventism that part of the argument is the 2520 that is on both of these 1843 and 1850 Charts.

And Belshazzar reaches a point where he is at his Last Supper.

Remember, we looked at Judas. Judas was at his Last Supper when he finally fully betrayed Christ; and, Belshazzar is at his Last Supper and here is the complete falling away of Belshazzar, the complete falling away of Judas, the complete falling away of the foolish virgins in Adventism.

The Divine Pronouncement is here. The Divine Pronouncement is, "Go back to the history of Babylon and see how Nimrod, Belshazzar, and Nebuchadnezzar rejected the warning message, because then you will understand the history that you are repeating." But, there comes a point in time where the falling away that comes first is complete and it leads to Judgment; and, the Judgment for Adventism is The Sunday Law in the United States.

THE FIRST TEST

So, in your notes, "The First Test":

> "One thing is certain: Those Seventh-day Adventists who take their stand under Satan's banner"—

And you can show in the writings of Ellen White that Adventists that take their stand under Satan's banner do so at The Sunday Law. She uses those terms to identify The Sunday Law.

> —"One thing is certain: Those Seventh-day Adventists who take their stand under Satan's banner **will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit**." *Selected Messages*, book 3, 84.

And the Testimonies of God's Spirit is the Spirit of Prophecy, and that is where we started in this presentation, is that the Spirit of Prophecy upholds the truths on these 1843 and 1850 Charts. If you reject the truths on these Charts, you are rejecting the Spirit of Prophecy. If you reject the Spirit of Prophecy, you are rejecting the truths on these Charts. They cannot be separated. The Spirit of Prophecy is part of the foundational test, the first test. And there are three: The first test for Adventism is the Spirit of Prophecy.

Spalding and Magan, page 1, says,

"I saw that **the truth should be made plain upon tables**, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it **plain**. I saw that **the old chart** was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." *Spalding and Magan*, 1.

Manuscript Releases, volume 13, page 539:

"I saw that **God was in the publishment of the chart by Brother Nichols**."—

[Pointing to the 1850 Chart]

This Chart [pointing to the 1843 Chart] was directed by the hand of the Lord and it should not be altered.

God was in the publishment of this chart [indicating the 1850 Chart once more], according to the Spirit of Prophecy.

—" I saw that **there was a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. . . .

"I saw that **the charts [the 1843 and the 1850] ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But **the other charts** that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven." *Manuscript Releases*, volume 13, 359.

You reject these truths [indicating the truths reflected on the 1843 and 1850 Charts], you are rejecting the Spirit of Prophecy. You are failing the first test.

Early Writings, page 249, says,

"**Those who rejected and opposed the light of the first angel's message**,"—Those that rejected and opposed the first test—"**lost the light of the second**, and could not be benefited by the power and glory which attended the message, 'Behold, the Bridegroom cometh.'" *Early Writings*, 249.

THE SECOND TEST

THE DIVINE PRONOUNCEMENT—THE 2520 ON THE SACRED TABLES (VISUAL)

"[2]And **he cried mightily with a strong voice**, saying, **Babylon the great is fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Revelation 18:2 (KJV).

THE MYSTERY OF INIQUITY AND THE FALLING AWAY

"[3]For all nations have drunk of the wine of the wrath of her fornication, and **the kings of the earth have committed fornication with her**, and the merchants of the earth are waxed rich through the abundance of her delicacies." Revelation 18:3 (KJV).

VISUAL

The Seventh-day Adventist Bible Commentary, volume 7, page 976:

"The Lord has shown me clearly that the image of the beast will be formed **before probation closes**; for it is to be **the great test for the people of God**, by which their eternal destiny will be decided.

"This is **the test that the people of God must have *before* they are sealed**. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast" *The Seventh-day Adventist Bible Commentary*, volume 7, 976.

THE THIRD TEST

"[4]And I heard **another voice from heaven**, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4 (KJV).

Review and Herald, December 18, 1888**:**

"A time is coming when the law of God is, **in a special sense**, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws **to bind the consciences of men in regard to their religious privileges**, **enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath**, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin." *Review and Herald*, December 18, 1888.

Review and Herald, April 27, 1911:

"If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, *refusing to keep holy the Sabbath* which God calls 'my holy day,' you receive the mark of the beast. *When does this take place?*—When you obey the decree that commands you to *cease from labor on Sunday and worship God,* while you know that there is not a word in the Bible showing Sunday to be other than a common working-

day, you consent to receive the mark of the beast, *and refuse the seal of God.* If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those *who conscientiously keep the Sabbath of the Lord*." *Review and Herald*, April 27, 1911**.**

So, right in here, right in here [referencing 2001, Figure No. 60D], right in here, in the foundational argument of Adventism, you reject that one, you are not going to recognize the second test; and, the second test is the visual image of the beast test which marks the end of the line, the falling away first. But, you have to be on this foundation to even participate in the second test.

PARALLEL

The 1888 Materials, page 804:

> "God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages"—

Here, [see Figure No. 60B], this is the First and Second Angel's Messages

> —"The first and second angel's messages are still truth for this time, and **are to run parallel with this which** follows.'—

And this is which follows [see Figure No. 60C]. This is our history.

[Paralleling Figures Nos. 60B and 60C] 1798, Time of the End; 1989, Time of the End. 1840, Islam restrained; 2001, Islam restrained. Testing process begins: Foundational Test, 1843 Chart; Foundational Test, both Tables (the 1843 and 1850 Charts). Door Closing here on the Protestants, 1842; here, on Adventists [2520 waymark]; the Midnight Cry demonstrates the complete Falling Away and who is going to go into the Judgment with Christ [1844 waymark]; and, here [at the Belshazzar and The Sunday Law waymarks], perfect parallel, The Sunday Law Judgment.

> —"The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, **the light of all the three messages is combined**." *The 1888 Materials*, 804.

LIFTING UP AN ENSIGN

Daniel 6:1-3; Isaiah 5:26; 18:3; Zechariah 9:16

And now let us go to Daniel 6. We are finally where we can incorporate Daniel 6 into this scenario.

Most of these concepts we have already put in place in this worship series.

In Daniel 6:1-3, we have pointed out that at The Sunday Law, God's people are going to be lifted up as an ensign. But, we have pointed out the lifting up has to begin before The Sunday

Law. It is not suddenly The Sunday Law comes and then the Lord starts evaluating who is going to be the ensign. The character that qualifies to be the ensign is settled into before The Sunday Law, and the character that qualifies as Barabbas is settled into before The Sunday Law. So, the lifting up begins back here, just in advance of The Sunday Law.

And in Daniel 6, beginning in verse 1, it says,

> "[1]It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; [2]And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage. [3]Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him"—*WHAT?*—"over the whole realm." Daniel 6:1-3 (KJV).

Right here, the lifting up of Daniel is beginning [see Figure No. 60D, just before the Judgment waymark]. In contrast with the 120 other rulers, Daniel is getting set above them all.

And what does this do? This produces jealousy among that other group.

Now, let us go back and remind ourselves—Isaiah 5:26—that there is an ensign that is lifted up. We will just look at a couple of verses that deal with the ensign. There are several.

Verse 26 says,

> "[26]And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: . . ." Isaiah 5:26 (KJV).

The ensign that is lifted up at The Sunday Law is what draws the eleventh-hour workers to come stand on the right side of the issue during The Sunday Law crisis.

Look at chapter 18 of Isaiah, verse 3. It is an ensign lifted up to the nations. Isaiah 18:3 says,

> "[3]All ye inhabitants of the world,"—

All the inhabitants of the world are represented there in Daniel 6. The 120 rulers of which Daniel was lifted up above represents rulership over the whole kingdom, over the whole world.

> —"[3]All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." Isaiah 18:3 (KJV).

So, there is a lifting up that takes place that brings the whole world into this issue. Zechariah 9:16:

> "[16]And the LORD their God shall save them in that day as the flock of his people:"—

How many flocks are there? There are two flocks. This is the flock of His people, but Jesus says, "Other sheep I have that are not of this fold, and they will come when I call." The first fold He deals with, the first flock, is His people. This is Adventism.

> —"[16]And the LORD their God shall save them in that day"—

What day? The Sunday Law.

> —"as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land." Zechariah 9:16 (KJV).

The first flock is lifted up to draw the second flock unto it.

Daniel is being lifted up, just in advance of the Decree. The lifting up process has begun.

THE LAW OF GOD

Daniel 6:4-5

Okay. What is the issue over? Back to Daniel 6, verses 4 and 5.
With The Sunday Law crisis we know the issue is the Law of God. Verse 4 says,

> "[4]Then the presidents"—the jealous presidents—"and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him. [5]Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God." Daniel 6:4-5 (KJV).

So, the issue with Daniel 6 [referencing the final waymark of Judgment] is the same issue for us at the end of the world. It is the Law of God. Daniel 6 is describing The Sunday Law crisis.

THE EVENT IS SEEN TO BE APPROACHING

In *The Great Controversy,* beginning at page 605, it says this:

> "Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been"—

Now, you realize that with the Supreme Court ratifying Obama's Health Care package that the basic premise for doing so is the common good, **the common good**; and, this is the same basic premise that will be used to pass The Sunday Law. So, the principles that are going to be used to pass The Sunday Law, they are active and alive in the United States today.

—"have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated,"—

So, right now Sister White is speaking during The Sunday Law, after The Sunday Law, or before? Before; this is before The Sunday Law.

—"But as the question of enforcing Sunday observance is widely agitated, **the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before**."—

Just before The Sunday Law there is something going on; there is an empowerment of the message. And, those people that are faithful at that time period, they are going to begin to be lifted up; because, they are going to start raising their voices and they are going to be in conflict with the direction of this country.

—"**In every generation God has sent His servants to rebuke sin, both in the world and in the church.** But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible— doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning."—

This is taking place just before The Sunday Law.

—"Thus the message of the third angel will be proclaimed."—

Who is it being proclaimed by? By those people that are being lifted up in advance of The Sunday Law.

—"As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of**"—*BRASS AND IRON*—"**by the training of literary institutions**."—

There is a separation that takes place. The Mystery of Iniquity has captured one class of Adventism through the brass and iron, and they have fallen away. There is a falling away in this time period: Belshazzar, Judas.

—"Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism,"—

So, when they are given this message just before The Sunday Law, what is the message? It is the message about the combination of church and state, about why it is wrong. Okay? That is Revelation 18, verse 3.

—"The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain 'Thus saith the Lord,' the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

"**As the controversy extends into new fields**"—

Please note this: At The Sunday Law, you are entering into new fields.

Before The Sunday Law, you are in a field, **you are in a field here**, and we will deal with that later; but, I want you to see that this is marked [see Figure No. 60C].

—"**As the controversy extends into new fields** and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As **the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers**."—

What is that? The Sunday Law; that is Daniel.

—"They will be threatened with fines and **imprisonment**, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: 'Show us from the word of God our error'—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong

vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths." *The Great Controversy*, 605–606.

THE SUNDAY LAW DECREE

Daniel 6:6-9

Okay. Daniel 6, beginning at verse 6, says,

"[6]Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. [7]All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains,"—*THE CONGRESS OF THE UNITED STATES*—"have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. [8]Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the"—*ROMANS*.

Is that what it says?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: The law of the Medes and the Persians: This decree is passed by a nation that has two nations in it, the Medes and the Persians. The Medes and the Persians, there are only a few powers in Bible prophecy that have two nations in them. One of them is the Medes and the Persians. Another one is France. France consisted of two powers, Egypt and Sodom (Revelation 11:8). Another kingdom that had two powers was Israel. Israel was the Northern Kingdom and the Southern Kingdom. Another kingdom in Bible prophecy that has two powers is the United States, two horns: Republicanism and Protestantism.

So, when we see that this law here in Daniel 6 is being passed, it is the law of the Medes and the Persians, it is The Sunday Law in the United States

—"the Medes and Persians, which altereth not."—

And it is not just a coincidence on these two powers. This is a prophetic truth that has many ramifications beyond just noting that this is typifying the United States.

Verse 9:

—"[9]Wherefore king Darius signed the writing and the decree." Daniel 6:6-9 (KJV).

Manuscript Releases, volume 14, page 91, says,

"An idol sabbath **has been set up**, as the golden image was **set up** in the plains of Dura. And **as Nebuchadnezzar, the king of Babylon, issued a decree** that all who would not bow down and worship this image should be killed, so a proclamation **will be made** that all who will not reverence the Sunday institution

> will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, 'Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed' [**Isaiah 10:1**]."—

And then Sister White quotes:

> —"[**Zephaniah 1:14–18; 2:1–3, quoted**.]" *Manuscript Releases*, volume 14, 91.

And in Zephaniah 2:1-3, it says, "Gather yourselves together, . . . Before the decree . . . ." And the point is here, is that Sister White has just marked Daniel, chapter 3, Nebuchadnezzar's decree and has said it is The Sunday Law Decree; and, she says the unrighteous decree of Isaiah 10:1 is also The Sunday Law Decree; and, the decree of Zephaniah, chapter 2, verses 1 through 3, is also The Sunday Law Decree.

So, in Daniel 3, Isaiah 10, and Zephaniah 2, the decree of Bible prophecy is The Sunday Law. Upon the testimony of two or three a thing is established; therefore, when we see a decree of this nature in God's Word, it is The Sunday Law Decree.

Therefore, the decree of Daniel 6, based upon two or three witnesses, is The Sunday Law Decree. All the prophets agree with one another.

Prophets and Kings, page 605, says,

> "The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath." *Prophets and Kings*, 605.

The point here is that throughout the Scriptures these unrighteous decrees are prefiguring The Sunday Law Decree, and the prophets all agree with one another; therefore, this decree in Daniel 6, verses 6 through 9, is The Sunday Law Decree. The prophets do not disagree with one another.

AS HE DID AFORETIME

Daniel 6:10

Early on somewhere in this worship presentation, we read a quote that 'those that will'—and this is a bad paraphrase—'those that will not receive the mark of the beast must have the decision now to say no, when the mark of the beast is enforced.' And I know we touched on it a little bit. You have to be settled in the truth both intellectually and spiritually before The Sunday Law arrives in order to be able to stand during The Sunday Law. It is something you have to settle into in advance.

So, Daniel 6, verse 10 is identifying this. It says,

> "[10]Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled

upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel 6:10 (KJV).

He did not change a thing. His character was already set for The Sunday Law, before The Sunday Law arrived, and he did not change a thing. You have to be settled into the truth before The Sunday Law arrives.

Testimonies, volume 5, page 216:

> "When the decree goes forth"—

Is Ellen White a prophet?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Therefore, when she is identifying the decree, it is the same decree as all the other prophets.

> —"When the [Sunday Law] decree goes forth and the stamp is impressed, **their character will remain** pure and spotless for eternity." *Testimonies*, volume 5, 216.

Daniel's character was not going to change there. People who receive the Seal of God, they are set for eternity. They may die before the Lord returns, but they are saved; and, likewise, those people that receive the mark of the beast at that time, there is no turning around for them.

NOMINAL ADVENTISTS, LIKE JUDAS

Verses 11 through 14 of Daniel 6:

> "[11]Then these men assembled, and found Daniel"—

So, The Sunday Law has been passed. Daniel is not changing a thing. Now they are going to come and put him on trial.

> —"[11]Then these men assembled, and found Daniel praying and making supplication before his God. [12]Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O King, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. [13]Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. [14]Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him." Daniel 6:11-14 (KJV).

Notice this next quote from *Spalding and Magan,* pages 1-2.

Who is it that is going to come and point their fingers at Adventists once The Sunday Law arrives?

> "I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that **the decree would go out of his mouth**. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.
>
> "I saw **the nominal church and nominal Adventists, like Judas, would betray us** to the Catholics to obtain their influence"—

Now, if you remember our study of Judas, Judas goes out and betrays Christ right here, marking the Falling Away [the waymark of Belshazzar in Figure No. 60C]. But the falling away in 2 Thessalonians comes before—what?—the man of sin could be revealed.

And in the story of Judas, Judas dies before the man of sin is revealed. Who is the man of sin in Judas's story? Barabbas, the counterfeit Christ; *Barabbas* meaning *Son of God,* but he is a counterfeit Christ.

So, the nominal Adventists are going to betray us as did Judas. So, as you approach The Sunday Law and the two classes are settled into the direction that they are going, the nominal Adventists, they are eating their Last Supper.

> —"I saw **the nominal church and nominal Adventists, like Judas, would betray us** to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and **report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.**

What is this? What has taken place in this history?

Judas, the nominal Adventists, is paralleling these 120 leaders, presidents, and governors that have gone to Darius and said, "He is the one. He is not keeping your law. Deal with him."

Right? You see that there?

So, what has happened? The decree has already been passed. In this history, in this paragraph, The Sunday Law is already here. Okay? But, there are two Sunday laws in Bible prophecy. I want you to see that.

Notice the next paragraph.

> "Then **the Catholics bid the Protestants to go forward, and issue a decree** that all who will not observe the first day of the week, instead of the seventh day, shall be **slain**."—

Here is a second decree. This is the Death Decree. This is down here [see Figure No. 60D, after the waymark of Judgment]. You have the first decree, The Sunday Law in the United States [at the waymark of Judgment] and then you have the Death Decree in the world.

> —"And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God." *Spalding and Magan*, 1–2.

Two Sunday Law decrees, but that is not what we are dealing with.

THE SEALING IS AT THE LAW OF THE MEDES AND PERSIANS

We are dealing with Daniel, chapter 6. Let us read verses 15 through 17.

> "[15]Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is,* That no decree nor statute which the king establisheth may be changed. [16]Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. [17]And a stone was brought, and laid upon the mouth of the den; and the king"—what?
>
> FROM THE AUDIENCE: Sealed it.
> BROTHER PIPPENGER: This is where God's people receive the Seal of God.
>
> —"and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel." Daniel 6:15-17 (KJV).

The Seal is delivered right here at The Sunday Law.

THE FINAL DELIVERANCE

Daniel 6:18-23, beginning at verse 18:

> "[18]Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him; and his sleep went from him. [19]Then the king arose very early in the morning, and went in haste unto the den of lions. [20]And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? [21]Then said Daniel unto the king, O king, live for ever. [22]My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. [23]Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Daniel 6:18-23 (KJV).

That is the deliverance, the final deliverance down here of God's people.

THE SEVEN LAST PLAGUES

Daniel 6:24

And, the final deliverance of God's people takes place when the wicked are being dealt with, verse 24.

> "[24]And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den." Daniel 6:24 (KJV).

Before they hit the floor, they were in the lions' mouths.

The Great Controversy, page 626:

> "As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for 'the munitions of rocks.' Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.
>
> "Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison house? Did He forget the three worthies in the fiery furnace? or **Daniel in the den of lions**?" *The Great Controversy*, 626.

SUMMARY

So, what we are saying is, Daniel [see Figure No. 60D], chapter 6, is illustrating The Sunday Law time period for Adventism.

Therefore, what we are saying is, Millerite History (Daniel, chapter 1), in Daniel, chapter 1, we demonstrated that it has all three messages in Daniel, chapter 1: First Test: Fear God – Daniel purposed in his heart not to be defiled with the king's meat; Second Test: An

Image Test – He was judged that his countenance was better than all the others; and, then, the Third Test: He was brought in to be judged by Nebuchadnezzar. That is Daniel, chapter 1.

Daniel, chapter 2, the Image Test; and, the Image Test in Daniel, chapter 2, takes place down in the toes where the iron and clay are mixed; and, Sister White says the iron and clay in the toes represent the combination of church and state at the end of the world. The Image of the Beast Test is the test of the combination of church and state at the end of the world. That is Daniel, chapter 2.

And, Daniel, chapter 3, Sister White repeatedly says is The Sunday Law.

Daniel, chapter 4, is the only chapter in Daniel that Daniel did not write. Nebuchadnezzar wrote Daniel, chapter 4. It is Nebuchadnezzar's second dream.

William Miller had two dreams. His second dream is recorded in *Early Writings.* That chapter where is William Miller's dream is the only chapter in *Early Writings* that Ellen White did not write. William Miller wrote it.

Both Nebuchadnezzar's and William Miller's dreams deal with a scattering for seven times; at the end, a restoration of the kingdom.

This is Daniel, chapter 4 [indicating Figure No. 60D, 1863]. This is William Miller's dream. The restoration comes at the Time of the End, 1989, when the Foundational Message is going to test Adventism; and, the story of Belshazzar in Daniel, chapter 5, is going to be acted out by the foolish virgins of Adventism.

And when you reach the climax of this testing process, you arrive at The Sunday Law, where God's faithful people are going to be lifted up as an ensign; and, Daniel, chapter 6, is going to be fulfilled.

The first six chapters of Daniel are illustrating Adventism at the end of the world, as is Daniel, chapter 9; Daniel, chapter 10; and, Daniel, chapter 12. We are not going there at this time. But, we did do the first six chapters because we want to show that in Daniel, chapter 4, you have William Miller's dream, and William Miller's dream is about the foundational truths on this [1843] Chart.

We will switch gears tomorrow, the Lord willing, and we will begin to put in place 1863 as a waymark of prophetic history.

Shall we pray?

Benediction: Heavenly Father, we thank you that you have given us a good night's rest, that you have awakened us this morning that we could study your Word. We wish to be benefited by the revelation that the Book of Daniel is present truth for the history of Adventism today. We wish to see the foundational work accomplished by the Millerites that is represented upon these Tables. We wish to see them in their proper perspective here at the end of the world. We thank you for the evidence that you are bringing forth in this regard. And as we close this worship, we ask that you would be with each of us this day as we serve you in whatever capacity, that you would let us glorify you in doing so, and that you would keep us safe in whatever we do. And we ask for a continued blessing upon the DVDs and LiveStreaming that is going on here. Thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #36

Part Five: 1863

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest, and we ask as we take up the study of your Word this morning that you would allow us to have the experience that Isaiah had in chapter 6, where he recognized who he was and who you were and was changed into your image. We want the Holy Spirit to guide and direct our study this morning. We ask that you would grant us the presence of your Holy Spirit; that you would forgive us of anything that we have done that would be preventing us from understanding this message in the way that you want it understood. We ask that you pour the Latter Rain out upon us and bless the work we are doing with the DVDs and the Live Streaming. We ask in Jesus's name, amen.

ISAIAH SIX

BROTHER PIPPENGER: Okay. We are beginning a new section in our study in Habakkuk's Tables. We want to put 1863 in place as a waymark in history, as the time when the 2520 comes to its complete conclusion. We will deal with that in chapter 7 of Isaiah.

THE EARTH WAS LIGHTENED WITH HIS GLORY

Isaiah 6:1-3

But, before we get to Isaiah 7 and really focus in on 1863, we need to deal with Isaiah 6, because that is what puts Isaiah 7 in context. So, we will begin in Isaiah 6, verse 1, which says,

> "[1]In the year that king Uzziah died"—

I wonder why we have to know that it is in the year a king died.

> —"[1]In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. [2] Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. [3] And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory." Isaiah 6:1-3 (KJV).

And in verse 3 we can see that if "the whole earth is full of his glory," understanding that all the prophets are speaking more about the end of the world than the days in which they live, that verse 3 is carrying us forward to Revelation 18, when the Mighty Angel comes down and the Earth is lightened with His glory.

And in your notes you have a passage from *Review and Herald,* December 22, 1896, in where it says "[the angels]" in there, I inserted that. It says,

> "As they **[the angels]** see the future, **when the whole earth shall be filled with His glory**,"—

That is Revelation 18.

> —"As they **[the angels]** see the future, **when the whole earth shall be filled with His glory,** the triumphant song of praise is echoed from one to another in melodious chant, '**Holy, holy, holy, is the Lord of Hosts**.' They are fully satisfied to glorify God; and in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His service and worshiping Him, their highest ambition is fully reached." *Review and Herald*, December 22, 1896.

So, Sister White is tying Isaiah 6, verse 3, in with Revelation 18.

Therefore, Isaiah 6 is put in the history of the Mighty Angel descending at the end of the world; and, of course, that is September 11, 2001.

THE YEAR UZZIAH DIED

A KING IS A KINGDOM

Daniel 2:37-39

But, why do we know that it is in the year that king Uzziah died?

Daniel 2, verses 37 through 39, this is probably fairly familiar, but we will go there just to make a point here. We are going to deal with Uzziah here before we move forward.

Daniel 2:37-39, when Daniel is giving the interpretation to Nebuchadnezzar of his first dream, he says,

> "[37]Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. [38]And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. [39]And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Daniel 2:37-39 (KJV).

Therefore, Nebuchadnezzar is a kingdom. He is a king. A *king* is a kingdom; and, in Bible prophecy this is consistent: A *king* is a kingdom. So, Uzziah, the king, would represent a kingdom.

UZZIAH AND JOTHAM

TWO NATIONS

Genesis 25:23; Ezekiel 37:21-22; Daniel 8:20-21; Revelation 11:8; Daniel 7:24; 13:11

Genesis 25:23:

> "[23]And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger." Genesis 25:23 (KJV).

In Ezekiel 37:21-22 we find a promise that at the end of the world that God was going to join the two sticks together, the one stick representing the Northern Kingdom, the other stick representing the Southern Kingdom. And in Ezekiel 37, in this parable, in verse 21, dealing with the two sticks, it says,

> "[21]And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: [22]And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: . . ." Ezekiel 37:21-22 (KJV).

A kingdom is a nation: a king, a nation, interchangeable terms in prophecy.

In Daniel 8:20-21 says,

> "[20] The ram which thou sawest having *two* horns *are* the kings of Media and Persia. [21]And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes is the first king." Daniel 8:20-21 (KJV).

So, you also have the fact that a *horn* is a kingdom, a king.

In Revelation 11:8, we have France during the French Revolution time period; and, France has two kingdoms that make up one nation. Revelation 11, verse 8, speaking of France, it says,

> "[8]And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Revelation 11:8 (KJV).

Sodom and Egypt, representing the two nations that were illustrating the one nation of France.

And then in Daniel 7:24, we have the ten horns of Pagan Rome, where three horns are removed and one horn comes up. A horn is a king, is a kingdom.

Then, in Revelation 13:11, you have the United States; and, verse 11 says,

> "[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Revelation 13:11 (KJV).

A *horn* is a king, as a *king* is a nation.

A horn is a power of strength, a kingdom, a king, a nation.

DAVID AND SOLOMON

So, in studying the kings in the Old Testament, and taking those stories and applying them to the end of the world, it is a very profound study.

How many months did the Papacy rule the world?

FROM THE AUDIENCE: Forty-two.

BROTHER PIPPENGER: Forty-two, did someone say 42? Who said that?

Did you say that?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: How many generations from Adam to Christ?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Forty-two.

How many kings were there?

FROM THE AUDIENCE: I guess 42.

BROTHER PIPPENGER: (Laughter) It is a guess, but it is right: 42.

So, when you start getting into the kings, there are all kinds of things that start popping out.

You have the Northern Kingdom and the Southern Kingdom. In the Northern Kingdom, it began with Jeroboam. You had 19 kings.

How many of them were good kings? *Cero* is the way they say it in Spanish.

Zero in the Northern Kingdom, and then there were 20 kings in the Southern Kingdom, and then the first 3 in the United Kingdom. Anyway, there are all kinds of stuff to look at in the kings.

But, of the kings, how many times were there when there were two kings that were kings living at the same time?

FROM THE AUDIENCE: Twice.

BROTHER PIPPENGER: I am not going to talk to you in advance any more.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Twice.

Okay. Who were they?

FROM THE AUDIENCE: Who were they?

BROTHER PIPPENGER: Yes.

FROM THE AUDIENCE: Go ahead.

BROTHER PIPPENGER: "Go ahead," okay. Well, David was alive when Solomon was anointed king, was he not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, right at the beginning of the story of the kings, you have a kingdom where two kings are alive at the same time.

And here in our story, Uzziah, Uzziah is alive while his son Jotham begins to rule. Those are the only two places.

And what I am going to suggest is that David and Solomon are the beginning of this particular line of truth and Uzziah and Jotham are the end; therefore, we need to know what Uzziah represents; because, even though we can see that Isaiah 6 is set at 9/11 when the Mighty Angel of Revelation 18 descends, there is something in the story about Uzziah dying at that time.

And in your notes, concerning David and Solomon, from *Education,* page 48, it says,

> "The principles taught in the schools of the prophets were the same that molded David's character and shaped his life. The word of God was his instructor. . . .
>
> "In the early life of Solomon also are seen the results of God's method of education. Solomon in his youth made David's choice his own. Above every earthly good he asked of God a wise and understanding heart. And the Lord gave

him not only that which he sought, but that also for which he had not sought—both riches and honor."—

The Lord gave Solomon what?

FROM THE AUDIENCE: Riches and honor.

BROTHER PIPPENGER: —"riches and honor. The power of his understanding, the extent of his knowledge, **the glory of his reign, became the wonder of the world**."—

Solomon's reign was the wonder of the world.

—"In **the reigns of David and Solomon**, Israel reached the height of her greatness." *Education*, 48.

So, what I am saying as a student of prophecy, in Solomon's reign, there is a time where you have two kings that are alive simultaneously. So, you have two kings, you have two nations in that nation. If you are going to apply that at the end of the world, which nation is the wonder of the world that is the most prosperous nation of the world that has two nations in it at the end of the world?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States. So, I would suggest that David and Solomon is emphasizing the beginning of the United States; because, we have one other place where two kings rule simultaneously, and it is Uzziah and Jotham, and I would say that is the end of the United States.

Notice what Sister White says about the United States in *Spirit of Prophecy,* volume 4, page 398:

"**The greatest and most favored nation upon the earth is the United States**. A gracious Providence has shielded this country, and poured upon her **the choicest of Heaven's blessings**."—

Is that not just what is just taught about Solomon?

—"Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God." *Spirit of Prophecy* volume 4, 398.

Did Solomon begin good and end bad?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. The United States, two nations (David and Solomon), begins good, blessed by Heaven, prosperous, ends on the wrong side of the issue.

ALSO KNOWN AS AZARIAH

But, Uzziah, what happened to Uzziah?

Okay. In here you will see brackets in this quote that we are going to read from *Prophets and Kings,* pages 303 - 304. You will see brackets where it says, "[also known as Azariah]" in that first sentence. That is Sister White; I did not put that in there.

> "[17]And Azariah the priest went in after him, and with him fourscore priests of the Lord, *that were* valiant men." 2 Chronicles 26:17 (KJV).

Okay. It says,

> "The long reign of Uzziah [also known as Azariah]"—

Can you say "Azariah"? Say "Azariah."

FROM THE AUDIENCE: (Complies.)

BROTHER PIPPENGER: So, what is Uzziah's name? Azariah and Uzziah, either way; but, I want you to know the king's name was Azariah because we are going to find that the king's name was Azariah and, at the same time, there was a high priest named . . . ?

FROM THE AUDIENCE: Azariah.

BROTHER PIPPENGER: Azariah.

So, in that kingdom you have both the symbol of church, the high priest, and the symbol of state, the king, with the same name. Okay? The horns were the same, the same name.

> —"The long reign of Uzziah [also known as Azariah] in the land of Judah and Benjamin was **characterized by a prosperity**"—

Ah, that is what characterized Solomon and David.

> —"**a prosperity greater than that of any other ruler since the death of Solomon**, nearly **two centuries before**."—

Here we are a little bit over two centuries into the United States, and we are starting to parallel what Solomon did when he lost his way.

> —"For many years the king ruled with discretion. Under **the blessing of Heaven** his armies regained some of the territory that had been lost in former years. Cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and **the riches of the nations flowed into Jerusalem**."—

Sounds like the United States to me.

—"Uzziah's name 'spread far abroad; for he was marvellously helped, till he was strong.' 2 Chronicles 26:15."—

Till he was strong: What happened till he was strong?

—"This outward prosperity, however, was **not accompanied by a corresponding revival of spiritual power**."—

That is the story of the United States.

—"The temple services were continued as in former years, and multitudes assembled to worship the living God; but **pride and formality gradually took the place of humility and sincerity**. Of Uzziah himself it is written: 'When he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God.' Verse 16.

"The sin that resulted so disastrously to Uzziah was one of **presumption**. In violation of **a plain command** of Jehovah, that none but the descendants of Aaron should officiate as priests, the king entered the sanctuary 'to burn incense upon the altar.'"—

What is he doing? **What is he doing?**

He is mixing church and states. Okay? The state is not supposed to start meddling with the church.

Is that part of the story of the United States?

—"**Azariah the high priest**"—

These two horns, they are identical—Azariah and Uzziah (church and state). There are two horns on this 'animal.'

—"**Azariah the high priest** and his associates remonstrated, and pleaded with him to turn from his purpose. 'Thou hast trespassed,' they urged; 'neither shall it be for thine honor.' Verses 16, 18.

"Uzziah was filled with wrath that he, the king, should be thus rebuked. But he was not permitted to profane the sanctuary against the united protest of those in authority. While standing there, in wrathful rebellion, he was suddenly smitten with a divine judgment. **Leprosy appeared**"—

Appeared on what, on his knee?

FROM THE AUDIENCE: On his forehead.

BROTHER PIPPENGER: On his foot? No! He got a mark on his forehead.

Well, that sounds pretty much like the mark of the beast to me, at The Sunday Law in the United States.

—"**Leprosy appeared on his forehead**. In dismay he fled, never again to enter the temple courts. Unto the day of his death, some years later, Uzziah remained a

leper—a living example of the folly of departing from a plain 'Thus saith the Lord.' **Neither his exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven**.

"God is no respecter of persons. 'The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.' Numbers 15:30." *Prophets and Kings*, 303–304.

So, what I am saying is, Uzziah, who now his son is going to reign while he is still alive. Jotham is going to begin reigning. This is a symbol of the end of the United States. And the presumptuous sin of Uzziah is The Sunday Law, which brings the mark of the beast in the forehead.

But, nevertheless, Uzziah is a symbol of prosperity; the United States, a symbol of prosperity, a two horned nation; church and state, Republicanism and Protestantism; Azariah and Uzziah. Do you see the connection?

Are you willing to take the stories of the Old Testament and bring them down to the end of the world?

Okay. Next quote, from *Review and Herald,* August 14, 1900, it says,

"**The case of Uzziah the king reveals how God will punish the sin of presumption**. . . ."—

A couple of paragraphs later, she is going to tell us how this sin of presumption manifests itself. She says,

—"Through successive generations iniquity has increased, until we are nearing the time when God shall say, **The cup of their iniquity is full**. In David's day the contempt placed upon the law of God led him to exclaim, 'It is time for thee, Lord, to work: for they have made void thy law.' The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholy feet, he exclaimed: 'Therefore I love thy commandments above gold; yea, above fine gold.' In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God's law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, 'It is time for thee, Lord, to work: for they have made void thy law.' **The boundary line will soon be reached**. The crisis will soon come, and then God will interfere. When mercy's limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth." *Review and Herald,* August 14, 1900.

The presumption sin of Uzziah is here identified with The Sunday Law.

Okay. So, what am I saying? I am saying that Uzziah represents the prosperity of the United States.

In verse 1 of Isaiah 6, it says, "In the year that Uzziah died"; and, in verse 3, it says, "Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory." It is saying that on September 11, 2001, the prosperity of the United States began to go down.

Can you demonstrate that from the historical record? Oh, most certainly!

So, you not only have verse 3 tying it in to 9/11, but you have the story of Uzziah.

Go to verses 4 and 5 now of Isaiah 6. We are going through Isaiah 6, in order to prepare the way for Isaiah 7; because Isaiah 7 is where we are going to put in place 1863 as the year that the foundational truths that are on the 1843 Chart began to be covered up in fulfillment of Nebuchadnezzar's and William Miller's dreams.

> "[4]And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."—

What house? The Sanctuary.

> —"[5]Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts." Isaiah 6:4-5 (KJV).

LAODICEA

Sister White tells us here, from *Review and Herald,* December 22, 1896, that "Isaiah had denounced the sin of others." Isaiah had been functioning as a prophet for the first five chapters of Isaiah; but, then he sees the glory of the Lord and he realizes that he is just as much a sinner as any of these people that he has been giving the prophetic message to.

She says,

> —"Isaiah had denounced the sin of others; but now he sees himself exposed to **the same condemnation he had pronounced upon them**. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle **Paul**, 'O wretched man that I am! who shall deliver me from the body of this death?'
>
> "But relief was sent to Isaiah in his distress. [Isaiah 6:6, 7 quoted.] . . .
>
> "**The vision given to Isaiah represents the condition of God's people**"—

Where?

> —"**in the last days**."—

Isaiah is symbolizing us in these last days.

> —"They are privileged to see by faith the work that is going forward in the heavenly sanctuary. '**And the temple of God was opened in heaven**, and there

was seen in his temple the ark of his testament.' **As they look by faith into the holy of holies**, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. **But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them.** The bow of promise is above the throne, and **the work done for Isaiah will be performed in them**. God will respond to the petitions coming from the contrite heart." *Review and Herald*, December 22, 1896.

So, in verses 4 and 5, when Isaiah sees the glory of the Lord, he recognizes that he is a certified Laodicean Seventh-day Adventist living at the end of the world and, if he does not get it right with God, he is going to be lost.

9/11—A CHANGE OF DISPENSATION

Isaiah 6:3-4

"[3]And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory. [4] And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Isaiah 6:3-4 (KJV).

But, in that experience, the Temple is filled with smoke.

Exodus 40:34-35; 1 Kings 8:10-11; Ezekiel 10:1-4; Revelation 1:5-8

And if you go to Exodus—and you do not have to. They are in your notes. You can test me and see if I am reflecting these correctly.

In Exodus 40:34-35—let us go there, just so you can see my point, Exodus 40:34-35. When they are inaugurating the Tabernacle Sanctuary, verse 34 says,

"[34]Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. [35]And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle." Exodus 40:34-35 (KJV).

They are beginning the work in the Sanctuary. They are changing dispensations, and one of the things that marks a change of dispensations is when the Tabernacle is filled with smoke.

If you go to 1 Kings 8:10-11, when they are inaugurating Solomon's permanent temple, it is filled with smoke, marking a change of dispensation from the tent sanctuary to the permanent sanctuary.

"[10]And it same to pass, when the priests were come out of the holy *place,* that the cloud filled the house of the Lord, [11]So that the priests could not stand to minister

because of the cloud: for the glory of the LORD had filled the house of the LORD." 1 Kings 8:10-11 (KJV).

Let us go to Ezekiel 10:1-4. This is definitely present truth.

Now, Ezekiel 10, it is part of the vision that begins in chapter 8, and in chapter 8 there are four escalating abominations in Jerusalem. In *Testimonies,* volume 5, page 215, commenting on Ezekiel 8, Sister White tells us that Jerusalem in Ezekiel 8, 9, and 10 is the Seventh-day Adventist Church.

In Ezekiel 8 you see four abominations escalating, and the fourth one is 25 men, the leadership of Adventism, bowing down to the sun. So, prophecy is based upon the principle of repeat and enlarge; so, then in chapter 9, you are going to see the other classes of worshippers in Jerusalem, in Adventism at the end of the world, and they are the ones that are sighing and crying for the abominations that are done in the land, and then an Angel goes through and puts a mark upon them. And anyone that does not have a mark, in chapter 9, when the Destroying Angel comes through, they are destroyed.

And this sealing in chapter 9, Ellen White tells us plainly, is the same sealing as Revelation 7. It is the sealing of the 144,000.

So, in Ezekiel 8, you have an illustration of those in Adventism that are going to receive the mark of the beast at The Sunday Law; and, in Ezekiel 9 you see those that are going to receive the Seal of God at The Sunday Law.

Then in Ezekiel, chapter 10, verse 1, repeating and enlarging the same story, it says,

> "[1]Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. [2]And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight. [3]Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. [4]Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory." Ezekiel 10:1-4 (KJV).

Sister White, commenting on this, says these coals represent purification. Ezekiel 10 is telling us that the story of Ezekiel 8 and Ezekiel 9 is the story of the purification of Adventism, the purification of Jerusalem, the purification of God's church at the end of the world at The Sunday Law crisis. It is purified by the providential circumstances of The Sunday Law. One class receives the mark of the beast; the other receives the Seal of God. When that happens at The Sunday Law, Ezekiel sees the Sanctuary filled with smoke because it is a change of dispensation: the end of probationary time has just come for Adventism at The Sunday Law, and now the subject is the eleventh-hour workers.

> "[5]And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: [6]And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. [7]And one of the four beasts gave unto the seven

angels seven golden vials full of the wrath of God, who liveth for ever and ever. [8]And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Revelation 15:5-8 (KJV).

So, what I am saying is when we see the Temple filled with smoke, as we do in Revelation 15:5-8, when human probation closes in Revelation 15:5-8 and no man can enter the Temple because it is filled with smoke, that the filling of the Temple with smoke is marking a change of dispensation.

So, what we are saying here, is when Uzziah died, it marks a time in Earth's history when the prosperity of the United States starts to go down; and, in verse 3 it is identified as the time when the Mighty Angel of Revelation 18 descends, which is 9/11; and, here we find that based upon the Sanctuary being filled with smoke that there is some type of change of dispensation that takes place at that time. And I mean, of course, the change of dispensation on 9/11 is that Christ has finished judging the dead and he is now beginning to judge the living.

THE SHEKINAH GLORY

Okay. Isaiah was a Laodicean when he saw this. What did Isaiah see when he saw this?
The Seventh-day Adventist Commentary, volume 4, page 1139:

"Christ Himself was the Lord of the temple. When He should leave it, its glory would depart—that glory once visible in the holy of holies over the mercy seat, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. **This was the Shekinah, the visible pavilion of Jehovah**.

"It was this glory that was revealed to Isaiah, when he says, 'In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple' [Isaiah 6:1–8 quoted]." *The Seventh-day Adventist Bible Commentary*, volume 4, 1139.

What did Isaiah see? The Shekinah.

Where was Isaiah when he saw it?
Prophets and Kings, page 314:

"**In the vision that came to Isaiah in the temple court**, he was given a clear view of the character of the God of Israel." *Prophets and Kings*, 314.

So, when Isaiah sees this vision in the Most Holy Place, is Isaiah physically in the Most Holy Place? No, he is physically in the Temple Court; but, he is representing you and me at the end of the world.

Are we going to be physically in the Most Holy Place? No. We are going to be in the Temple Court. We have to enter the Most Holy Place by faith, the same way that Isaiah is typifying that we must do.

1888 Materials, page 127, Sister White tells this.

"Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must 'cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' Satan will come and tempt you and you will give way to his temptations. What then? Why,"—*"WHAT THEN? WHY, . . ." SHE IS SAYING THIS IS WHAT YOU NEED TO DO*—"come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father—hands that have been bruised and wounded in our behalf— and He will make an atonement for all who will come with confession. What if you cannot understand about this matter? He says, 'He that lacketh these things is **blind**,"—

There are people that do not understand this. They are blind.

Who is blind?

FROM THE AUDIENCE: Laodiceans.

BROTHER PIPPENGER: Laodiceans.

—"'He that lacketh these things is blind, and cannot see afar off, and hath forgotten that **he was purged from his old sins**' (2 Peter 1:19)." *The 1888 Materials*, 127.

THE MANIFESTATION OF GOD'S POWER

Okay. What also did Isaiah see? *Review and Herald,* June 4, 1889:

"Isaiah had a wonderful view of God's glory. He saw **the manifestation of God's power**, and after beholding His majesty, **a message came to him to go and do a certain work**."—

Remember that. He sees God's glory, and as he is seeing God's glory, he sees the manifestation of God's power and then a message comes to him; because, that is what we are dealing with in Isaiah 7.

What was Isaiah's message? It was the 2520. We will deal with that later.

—"He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God's glory?—No; **he imagined himself in a righteous state before God**;"—

There is a Laodicean for you: Everything is all right when everything is really all wrong.

—"but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, 'I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the

altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.' **This is the work that as individuals we need to have done for us**. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, 'Thine iniquity is taken away, and thy sin purged'" *Review and Herald*, June 4, 1889.

What is the work that we want done for us?

FROM THE AUDIENCE: To be purged from our sins.

BROTHER PIPPENGER: We want to be purged from our sins, but we want to enter by faith into the Most Holy Place and have a confrontation with the glory of the Lord that humbles us into the dust, so that we can have that coal placed upon our lips.

THE GLORIOUS MANIFESTATIONS OF THE POWER OF GOD

But, Isaiah saw the glorious manifestation of the power of God; and, we have read a few times in this worship study already *The Great Controversy,* page 611. This is the same Angel that we are dealing with in Isaiah 6. This is the Angel of Revelation 18.

—"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A **work** of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was **a glorious manifestation of the power of God**;"—

What did Isaiah see in the Most Holy Place? He saw the reform lines that all prefigure the Latter Rain. That is the glorious manifestation of the power of God. He is representing Laodiceans at the end of the world that have a recognition of Christ's character that humbles them into the dust; but, in that experience, they come to understand line upon line that is illustrating the time period of the Latter Rain in which we are living, when the Mighty Angel of Revelation 18 descends.

—"the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

"The **work** will be similar to that of the Day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest." *The Great Controversy*, 611.

The Seventh-day Adventist Bible Commentary, volume 7, page 984, says,

"We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us."—

We have to recognize, we have to move into the Most Holy Place, as Isaiah did, and see a glorious manifestation of the power of God. We need to see these reform lines upon lines, from here a little and there a little, and understand they are illustrating the Latter Rain.

—"When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

We have a definition of *RECOGNIZE:*

RECOGNIZE: 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster's 1828 Dictionary*.

In order to see the Latter Rain, you have to recognize it. To recognize it means that you have seen it in the past. The Latter Rain today has been illustrated in the past history of the reform lines of the Bible. They are all illustrating the Latter Rain. You have to be a student of prophecy that is using the technique of Biblical study endorsed by Ellen White that was employed by William Miller, called *proof-texting: line upon line.*

Isaiah 6:6-7, moving through Isaiah 6 as quickly as possible in advance of getting to Isaiah 7 in order to mark 1863 in Bible prophetic history, beginning at verse 6:

"[6]Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: [7]And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah 6:6-7 (KJV).

PURGE, you have the definition there.

PURGE: *Strong's Concordance* H3722—A primitive root; to *cover* (specifically with bitumen); figuratively to *expiate* or *condone*, to *placate* or *cancel:* - appease, **make (an) atonement**, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge (away), put off, (make) reconcile (-liation).

When your sins are purged, it is connecting with the Day of Atonement.

Okay. You have in your notes there:

1 Samuel 3:12-14; Psalm 65:3; Isaiah 22:12-14; Isaiah 27:8-9

Other places where this same word *purge* of verse 7 is marked in the Scriptures, and it has to do with having your sins removed in the Investigative Judgment in the Day of Atonement.

In the Scriptures, we will close that thought with Matthew 3:11-12.

"[11]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: [12]Whose fan *is* in his hand, and **he will thoroughly**

purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matthew 3:11–12 (KJV).

We have thoroughly dealt with this a few times already.

What is His fan?

FROM THE AUDIENCE: He is the Dirt Brush Man.

BROTHER PIPPENGER: He is the Dirt Brush Man that has the fan, but what is His fan? Sister White defines it as the message. It is a message that purges His floor; and, it sweeps out the counterfeit coin.

But, what did the counterfeit coin take with them? Well, the counterfeit coin are idols, and everyone who refuses to be detached from their idols goes out the window with the counterfeit coin; because, "Ephraim is joined to his idols. Leave him alone."

So, this purging process is what takes place in the climax of the Everlasting Gospel in the Investigative Judgment, in the Judgment of the Living, during the time period of the Latter Rain and the sealing of the 144,000 that begins when the Mighty Angel of Revelation 18 descends.

PURIFICATION

Sister White says in *Review and Herald,* October 16, 1888:

> "The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord." *Review and Herald*, October 16, 1888.

Isaiah 6:8-10

"[8]Also I heard the voice of the Lord, saying,"—

After Isaiah is purified, after the Laodiceans have entered by faith into the Most Holy Place and seen a vision of the Lord's character and have recognized the reform lines, after that experience has taken place and their lips are purified, then in verse 8 it says,

—"[9]Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. [9]And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. [10]Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isaiah 6:8-10 (KJV).

SEND ME

So, what is Isaiah representing there? In *Youth Instructor,* June 21, 1900, it says,

> "Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal, self-existing Son, on whom no

yoke had come; and when God asked, '**Whom shall I send**?' he could reply, '**Here am I; send me**.' He could pledge himself to become man's surety; for he could say that which the highest angel could not say,—I have power over my own life, 'power to lay it down, and . . . power to take it again.'" *Youth Instructor*, June 21, 1900.

When Isaiah hears the question, "Whom shall I send?" and he responds, "Here am I; send me," he is demonstrating someone who has perfected the character of Christ in the Judgment of the Living in the Latter Rain time period when the Mighty Angel of Revelation 18 comes down.

And he is given a message; but, before he is given the message, he is informed that, "When you take this message, you are going to take it to a people that won't see it, that won't hear it." This is his commission. This is the pre-warning he has.

THE COMMISSION

Jeremiah 15:16-21; Ezekiel 2:1 – 3:9

"Jeremiah chapter 15:16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts. 17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. 18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

"19 Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. 20 And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD. 21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." Jeremiah 15:16-21 (KJV).

"Ezekiel chapter 2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. 3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. 4 For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. 5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

"6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. 7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. 8 But

thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

"[9]And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein; [10] And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

"Ezekiel chapter 3:[1]Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. [2]So I opened my mouth, and he caused me to eat that roll. [3]And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

"[4]And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. [5]For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel; [6]Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. [7]But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. [8]Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. [9]As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house." Ezekiel 2:1 – 3:9 (KJV).

And you will see this paralleled in Jeremiah 15:16-21; and, Ezekiel 2:1 through chapter 3:9, where both Ezekiel and Jeremiah eat the Little Book, just as John does in Revelation 10 and they are given a message to carry to God's people, and they are forewarned that God's people are a rebellious house (they will not hear).

And the promise given to both of them, Ezekiel and Jeremiah, is that He would give them a forehead of a diamond, a forehead of a flint, because they were going to need it because they were going against a rebellious people. And that is what Isaiah is being told, and all the prophets agree with one another. They are all telling the same story: When the Angel comes down, He has a Little Book opened in His hand where you have to eat. Isaiah has to eat this Little Book, this message, just as Ezekiel, John, and Jeremiah did; and, he has to carry a message to God's people (to Seventh-day Adventists, Laodiceans) that they are going to refuse to hear and refuse to see, they are going to persecute them, throw them in a pit, and reject His message.

Isaiah 6:11-13

So, verses 11 through 13 of Isaiah 6, after Isaiah is forewarned—and you see this when people come into this message. They get excited about this message. And then shortly thereafter, they are communicating with you, one way or another, saying, "I can't believe it. I shared this with my church family, I shared this with friends that I have been close to in Adventism for years, and as soon as I shared it with them, our friendship is over. Family members, blood family members, they started talking about fanaticism and delusion."

Hey, that is part of the story.

"My pastor, my elder, my conference president."

That is part of the story.

And how do you suppose that you are going to have the strength to stand in The Sunday Law crisis when every human support is cut off, if you have not developed the spiritual muscles beforehand to stand during that time period?

In order to stand there in The Sunday Law crisis, the Lord provides an experience for you that allows you to toughen up from the rejection that comes.

And where does the worse persecution come from?

FROM THE AUDIENCE: From the church.

BROTHER PIPPENGER: I do not know how this comment that Sister White makes sense, but I believe it.

I mean, I think when [in] The Sunday Law crisis, when they finally get to the point to where they are cutting your heads off or shooting you, whatever they are going to do when you are spilling blood, I do not know how that type of persecution can be less than what goes on in Adventism before any blood is spilled; but, that is what she says: "The worse persecution comes from within."

But, that worse persecution comes in advance of The Sunday Law, and it is to prepare the spiritual muscles to stand whenever human support is cut off.

So, if you are understanding this message and you are not suffering from some of this rejection, then it is just evidence that even though you are understanding this message, you are not sharing it. You are not sharing it!

And if you are not sharing it, YOU DON'T GET ANY MORE! In order to get the Holy Oil, you have to give out the Holy Oil. You have to keep the flow going.

But, I am getting off target here.

So, when Isaiah realizes that he has this message to take to a Laodicean church, he asks a question in verses 11 through 13—and we have arrived at the fun part.

> "[11]Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, [12]And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. [13]But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof." Isaiah 6:11-13 (KJV).

Now, if you have been following this worship along, you know that we have spent time dealing with the Everlasting Gospel. The Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a three-step testing message. The classic illustration of the Everlasting Gospel is the Millerite History, which is the history of the First and Second Angels' Messages; and, the First Angel's Message of Revelation 14 is specifically identified as the Everlasting Gospel.

And Sister White informs us in *Selected Messages* that the Everlasting Gospel of the First Angel of Revelation 14 is the same gospel that was preached in Eden, when God said He would put enmity between the seed of Satan and the seed of Christ. It is about two seeds. The Everlasting Gospel is the work of Christ in producing two classes of worshippers. One is the seed of Christ and one is the seed of Satan.

On October 22, 1844, the seed of Christ [the wise virgins] followed Christ by faith into the Most Holy Place, where the foolish virgins of that history continued to direct their prayers to the Holy Place. And who was it that was answering their prayers?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

The seed of Christ; the seed of Satan: The Everlasting Gospel had been accomplished in the history of the Millerites; but, the history of the Millerites is the beginning of Adventism and we are living in the end of Adventism. And at the end of Adventism, the Everlasting Gospel is going to be accomplished once again, and it is going to produce two classes of worshippers.

And here, Isaiah asked, "How long do I have to carry this message"?

Well, when do you begin carrying the message, Isaiah?

Well, you begin carrying when the Mighty Angel of Revelation 18 descends; because, in verse 3 the angels are saying, "The whole Earth is full of His glory." So, you begin carrying the message on 9/11, and you continue to carry this message until the cities are wasted; and, the destruction of the cities, the destruction of Jerusalem in Bible prophecy is prefiguring The Sunday Law.

So, the period of time here in Isaiah 6 that is being dealt with is from September 11th, from Revelation 18 when the Angel descends, until The Sunday Law. In that history two classes of worshippers are going to be produced. The one class who refuses to see and who refuses to hear, and then the other class here who we are told that have the holy seed in them. That holy seed, that is the seed of Christ.

So, what does the other class have in them? The unholy seed.

HOW LONG?

Psalm 74:1-10; 79:5-10; Zechariah 1:12; Daniel 8:13; **Revelation 6:9-11**

So, what is being described here in this question about "How long? What is the duration of the proclamation of this message?" is from the descent of the Angel until The Sunday Law. It is saying until the Everlasting Gospel is accomplished in Adventism.

Now, this question "How long?" is an important question. You may not realize it, but the theologians in Adventism, they are having trouble with this question; because, this question, this is an eternal question. You will find it throughout the Scriptures. And when you pull this question "How long?" from various points in the Scriptures, you will find that it is the same question but it is line upon line and it is giving a broader picture of what the question "How long?" is.

For instance, in Daniel 8:13 it says, "How long *shall be* the vision *concerning* the daily ~~*sacrifice,*~~ and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" That "How long . . . ?" is Isaiah's "How long?"

And in the Fifth Seal under the altar, we see those that were slain during the 1260 years of Papal rule, and those people that were slain, they asked the question, "How long until you judge the Papacy from murdering us during this time period?" It is the same question.

This eternal question, when they are brought together, they are the same question.

And in your notes you can see several places where this question is raised in the Scriptures: Psalm 74:1-10—let us go there just so you will get my point. I am not going to deal with all these Scriptures I have cited. I am going to put them in the notes for you to check out on your own; but, let us go to Psalm 74 so you can see, perhaps, the logic that I am implying.

Isaiah wants to know how long he has to carry this message to Adventism, and he is told that he is going to have to carry it to The Sunday Law, because at The Sunday Law the holy seed is going to be manifested and the unholy seed is going to be manifested. But, the question we are looking for is "How long?"

Beginning at verse 1 of Psalm 74 it says,

> "[1]O God, why hast thou cast us off for ever? *why* doth thine anger smoke against the sheep of thy pasture?"—

So, He is talking about Adventism, because Adventism is the sheep of His pasture. There is another flock of sheep, but those are the eleventh-hour workers.

Verse 2,

> —"[2]Remember thy congregation,"—

Is His congregation Adventism?

> —"[2]Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt. [3]Lift up thy feet unto the perpetual desolations;"—

See, there is something going on here, is there not? Something is being trampled down. There has been a scattering.

Where is this scattering in Adventism that fulfills this commentary in Psalm? If we take this commentary in Psalm and bring it to the end of the world, how can the psalmist be saying in Adventism, at the end of the world, there has been a desolation that took place in Adventism? Where can we see that illustrated? William Miller's dream.

> —"[3]Lift up thy feet unto the perpetual desolations, *even* all *that* the enemy hath done wickedly in the sanctuary."—

Something has gone on in Adventism, and it is wicked!

> —"[4]Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs."—

Okay. This is where Jesus was referring to in Matthew 24:15. The enemy set up their ensigns for signs: "When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place," let him flee out of the city! It is a sign.

Their ensigns, the enemy, Pagan Rome, set their ensigns up where? In the sanctuary for a sign.

> —"[4]Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs. [5]*A man* was famous according as he had lifted up axes upon the thick trees."—

Who was the man that was famous for lifting up his axes upon the thick trees? Hiram.

Hiram produced the materials that Solomon used to build the sanctuary, and he is talking about the sanctuary here. Hiram was famous for contributing to the raising up the sanctuary. Hiram here is being illustrated as the one that built the sanctuary. Hiram here is representing William Miller; but, we will not go there. We are not dealing with William Miller at this time period.

> Verse 6; and now here at the end of Adventism, in contrast with Hiram, the beginning of Adventism:
>
> —"[6]But now they break down the carved work thereof at once with axes and hammers."—

Now they are taking apart the foundations, instead of building them up.

> —"[7]They have cast fire into thy sanctuary,"—

And Sister White says that many will stand in the pulpits with the torch of false prophecy.

> —"[7]They have cast fire into thy sanctuary, they have defiled by *casting down* the dwelling place of thy name to the ground. [8]They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. [9]We see not our signs:"—

What are our signs? Well, definitely the 2520 is a sign. We do not see our waymarks. We do not see our prophetic history. Those are our signs. They have been covered up.

> —"[9]We see not our signs: *there is* no more any prophet:"—

You throw out the Foundations, you throw out the Spirit of Prophecy.

> —"neither *is there* among us any that knoweth how long. [10] O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?" Psalm 74:1-10 (KJV).

And the answer in Isaiah 6 is, "Until The Sunday Law."

And it is the same answer here.

When you take this word "How long?"—I will show you one more. Upon the testimony of two or three a thing is established.

> Go to the Fifth Seal in Revelation 6. We are looking at the question, "How long?" And beginning in verse 9 of Revelation 6 says,
>
> "[9]And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. [10]And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11]And white robes were given unto every one of them; and it was said unto them, that they

should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were,* should be fulfilled." Revelation 6:9-11 (KJV).

Those people that were killed by the Papacy in the 1260 years, they are to rest in their graves until there is another group of martyrs that the Papacy produces at the end of the world during The Sunday Law crisis.

So, what was the question?

FROM THE AUDIENCE: "How long?"

BROTHER PIPPENGER: "How long till you deal with the Papacy?"

The answer is, "Until The Sunday Law," same answer.

TYPO

Notice Sister White's comments here from *Manuscript Releases,* volume 20, page 14; and, you are going to see a typo. She is going to quote from the Fifth Seal, which we just read. *Manuscript Releases*, volume 20, 197, she says,

> "'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, **How long**, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them"—

And this is Sister White's comments that she inserts here.

> —"[They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled' [Revelation 6:9–11]. **Here were scenes presented to John that were not in reality but that which would be in a period of time in the future**."—
>
> —"**<u>Revelation 8:1–4</u>** quoted." *Manuscript Releases*, volume 20, 197.

That is a typo. That should be <u>Revelation 18:1-4</u>.

Notice the next quote, *Manuscript Releases,* volume 20, page 14:

> "When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. [**Revelation 18:1–5, quoted**.]" *Manuscript Releases*, volume 20, 14.

So, what is the point? The point is this: The question "How Long?" its answer is until The Sunday Law. It is an eternal question. It is throughout the Scriptures.

When Isaiah says, "Oh, my! I've got a message and I've got to carry it to a people who will not see it and a people who will not hear it," he says to the Lord, "How long do I have to do this?"

And the Lord says, "Until The Sunday Law, until the cities are wiped out: until The Sunday Law."

Because, at The Sunday Law, what will happen? The Everlasting Gospel will reach its climax and the two classes will be demonstrated. They are developed from 9/11 through that history, but they are demonstrated at The Sunday Law.

A TENTH, A SUBSTANCE AND A HOLY SEED

Isaiah 6:11-13

> "[11]Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, [12]And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. [13]But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof." Isaiah 6:11-13 (KJV).

Okay. It says in Isaiah 6 that when The Sunday Law arrives, there would be a tenth. It says in verse 13: "But yet in it *shall be* a tenth, . . ." And what is a *tenth*?

> **TENTH: *Strong's Concordance* H6224—**From H6235; *tenth*. **H6235—**From H6237; *ten*. **H6237—**A primitive root; to *accumulate*; to *tithe*, that is, take or give a tenth.

It is from H6235 in the *Stron ' s Concor anc e,* and H6235 is from H6237. And H6237 is "A primitive root; to *accumulate,* to *tithe.*"

Okay. In it will be a tithe. From Adventism there is going to be a remnant; only here, Isaiah is labeling the remnant as a tithe.

And what is the tithe? What is the tithe?

You know, you oftentimes hear it—and sometimes I slip up and say, but I try not to—but you often hear people say, "I returned my tithe to the Lord."

And if I am in a good enough relationship with them, I will say, "No, Brother, no, Sister, you do not return your tithe to the Lord. That is the Lord's tithe."

Okay? It is not ours. The tithe is the Lord's portion. Right? The tithe is the Lord's portion.

So, what remains in the Everlasting Gospel in Isaiah 6 is the Lord's portion of Adventism. It is His tithe. It is His remnant.

THE LORD'S PORTION

Education, page 138, says,

> "He who gives men power to get wealth has with the gift bound up an obligation. Of all that we acquire He claims **a specified portion**."—

That is His portion.

—"The tithe is the Lord's. 'All the tithe of the land, whether of the seed of the land, or of the fruit of the tree,' 'the tithe of the herd, or of the flock, . . . shall be holy unto the Lord.' Leviticus 27:30, 32. The pledge made by Jacob at Bethel shows the extent of the obligation. 'Of all that Thou shalt give me,' he said, 'I will surely give the tenth unto Thee.' Genesis 28:22." *Education*, 138.

And then in Deuteronomy 32:8-9, it says,

"[8]When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. [9]For **the LORD's portion**"—*THE LORD'S TITHE*—"***is*** **his people**; Jacob *is* **the lot of his inheritance**." Deuteronomy 32:8–9 (KJV).

So, this tithe that remains in Isaiah 6, it is His people that come out of the Everlasting Gospel. They are the remnant. They are the tenth. They are the Lord's portion.

And what do they have in them? Well, they have the holy seed in them.

But, it says in verse 13 of Isaiah 6, "But yet in it *shall be* a tenth," a tithe, "and *it* shall return, . . ." This tenth, this remnant is going to return.

And this word *return* is the same word translated as *restorer* in Isaiah 58:12; and, of course, you can find it in other places in the Bible.

RETURN: ***Strong's Concordance*** **H7725—**to turn back *[RESTORER, ISAIAH 58:12]*.

"[12]And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The **restorer** of paths to dwell in." Isaiah 58:12 (KJV).

But, this tenth, this remnant that returns, it is those that are "the restorers of the paths to dwell in." That is what it means to return. They return to the Old Paths.

This tenth is the group in Adventism that return to the Old Paths in the time period of September 11, 2001 (9/11), to The Sunday Law.

And it says it is going to be eaten? It shall be eaten. When the Angel comes down and He has the Little Book open in His hand and it is time to go return to the Old Paths, then what are we supposed to do? We are to take that Little Book and eat it. We are supposed to eat this message about the Old Paths. Right?

And what is it going to be? Sweet as honey.

But, it ends with what? Bitterness at The Sunday Law crisis and the Seven Last Plagues.

Okay. And it says it is going to be as a teil tree.

What produces the remnant, what produces the Lord's portion, what identifies the holy seed from the unholy seed? Let us read it.

"[13]But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof." Isaiah 6:13 (KJV).

It is going to be eaten as a teil tree and an oak.

> **TEIL TREE:** ***Strong's Concordance*** **H424—**Feminine of H352; an *oak* or other strong tree. **H352—**properly *strength*; hence anything *strong*; specifically **a *chief* (politically)**; also a *ram* (from his strength); a *pilaster* (as a strong support); an *oak* or other strong tree:—**mighty (man)**, lintel, oak, post, ram, tree.

A *TEIL TREE* is an oak or other strong tree, *strength*; hence anything *strong;* specifically a *chief (politically);* also a *ram;* a *pilaster;* an *oak* or other strong tree: a mighty (man).

What they are going to eat, **what they are going to eat**, is a tree that represents a kingdom. They are going to return to the Old Paths and, in so doing, they are going to find a message about a tree that was a kingdom. I wonder what message what that is inferring there.

And the substance of this message is going to be in them. They are going to eat it. The substance is going to be in them. So, what is the substance of what they eat?

> **SUBSTANCE:** ***Strong's Concordance*** **H4678—**something *stationary*, that is, **a monumental *stone***; also **the *stock* of a tree**:—pillar, substance.

The word *SUBSTANCE* is something stationary*, a* monumental *stone;* the *stock* of a tree. So, it is not just a message about a tree—it is about the message that is the foundational message, the monumental stone, the cornerstone, the Rock of Ages—but it is about the stump of the tree. I wonder what message that is.

And "when they cast their leaves," what does it mean to cast their leaves?

> **CAST:** ***Strong's Concordance*** **H7995—**a *felling* (of trees).

It means the felling of a tree. This story is about the cutting down of a tree and the stump and the message that is there contained.

". . . when they cast *their leaves: so* the holy seed *shall be* the substance thereof."

> **HOLY:** ***Strong's Concordance*** **H6944—**a *sacred* place or thing; sanctuary.

And this word *HOLY* is *kodesh;* it is not *miqdesh.*

> **SEED:** ***Strong's Concordance*** **H2233—***seed*.

And the *seed* is Christ.

Patriarchs and Prophets, page 370, it says,

> "This same covenant was renewed to Abraham in the promise, 'In thy seed shall all the nations of the earth be blessed.' Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness." *Patriarchs and Prophets*, 370.

Revelation 12:17 says, "And the dragon was wroth with the woman," with the remnant, with the tenth, with the Lord's portion.

> "[17]And the dragon was wroth with the woman, and went to make war with **the remnant of her seed**,"—*THIS TENTH, THIS PORTION*—"which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17 (KJV).

They are the seed. They are the holy seed. And at 9/11 they are prepared to give a message to a people that will not hear. And what identifies this remnant, this portion, this tenth, this tithe as the holy seed is that they eat a message about a mighty tree that is a kingdom that is cut down as they return to the Old Paths.

I wonder what message that is. That is the message of William Miller's dream, which is the message of Nebuchadnezzar's dream, which is the message of the 2520.

And in chapter 7 of Isaiah, we will find that the message of the 2520 is the message that marks 1863 as a waymark in Advent history; and, we will begin to take that up tomorrow.

Shall we pray?

Benediction: Heavenly Father, we wish to be among those that enter by faith into the Most Holy Place and see a revelation of your character, and understand the manifestation of your power as you produce a holy seed, a portion, a tenth in accomplishment of the Everlasting Gospel. We want to be those that are on the right side of this testing process. And we ask that you forgive us for the areas that we have surrendered opportunities to have victories in this process. Give us discernment to see that time is running out, that The Sunday Law is approaching, it is on the horizon, and that what we do, we must now do quickly. Give us confidence from the understanding of your Word that you are calling us, encouraging us to follow the footsteps of Isaiah into that experience. We ask a blessing upon the work that we are doing here with the DVDs and the LiveStreaming, and we set before you this day and ask that as we take up our individual tasks that we can do it in a way that glorifies and honor you. We ask that you keep us safe in this endeavors in Jesus's name. Amen.

Habakkuk's Two Tables #37

Part Five: 1863

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest and for awaking us to serve you another day. And as we take up the study of your Word this morning, we ask that you would take control of this meeting, grant us your Holy Spirit in each of our hearts and minds, and that you overrule my humanity that I might be a vessel that you use to convey a message that will produce an effect that will glorify and honor you among us. We want the Latter Rain poured out upon us; so, we ask that you would forgive our sins so that the vessels that we are can receive the Rain that you have for us. Please send the Holy Oil down through the golden pipes that we will have a supply of Oil to share with those that we come in contact with. Please bless this study. In Jesus's name, amen.

BROTHER PIPPENGER: Okay. We are going to have to move quickly here this morning because there are a lot of pages of notes.

ISAIAH 7

We are beginning to identify 1863 as a waymark in sacred history, and there are some points that we want to put in place before we move into a detail study in Isaiah 7.

Yesterday we looked at Isaiah 6, where Isaiah, representing Laodicean Seventh-day Adventists at the end of the world, is purified and prepared to carry a message to God's church. Isaiah 7 is the message that he is to carry to God's church, and the message of Isaiah 7 is the 2520.

The duration of the 2520 time prophecy is set forth in Leviticus 26 by Moses. The starting points for both 2520s are noted in Isaiah 7. The conclusion of both 2520s is found in the Book of Daniel.

We are going to deal with the 2520 as a doctrine, after we finish looking at the Two Tables of Habakkuk typified in Bible prophecy; so, I am not going to spend a great deal of time here in Isaiah 7 defending the application of the two 2520s in Isaiah 7. I want to look at 1863 as typified.

742BC

Isaiah 7:3-9

> "[3]Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; [4]And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. [5]Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, [6]Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: [7]Thus saith the Lord GOD, It shall not

stand, neither shall it come to pass. [8]For the head of Syria is Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. [9]And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established." Isaiah 7:3-9 (KJV).

But, in Isaiah 7, verse 8, in the time period the Northern Tribe of Ephraim has formed an alliance with Syria and is on its way to attack Judah, the Southern Kingdom, Isaiah is commissioned by the Lord to go tell Ahaz not to be worried about this confederacy that is coming against him.

And in the midst of this prophetic announcement to Ahaz by Isaiah, in verse 8, there is a time prophecy that says, "For the head of Syria is Damascus, and the head of Damascus *is* Rezin; and within threescore and five years"—how many is threescore and five years?

FROM THE AUDIENCE: Sixty-five.

BROTHER PIPPENGER: Sixty-five—"sixty-five years shall Ephraim be broken, that it be not a people. [9]And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established."

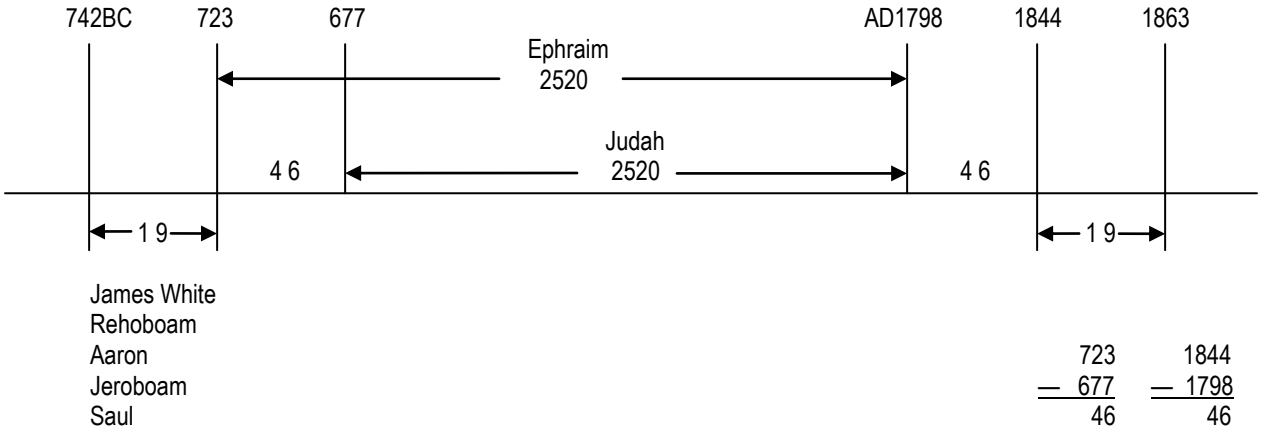


Figure No. 61A

So, we find that this time prophecy of Isaiah 7 was given in the year 742BC, and the promise was that in 65 years, which takes you out to 677BC, the Northern Kingdom of Ephraim would be broken. And it was carried away in 677BC, thus beginning the scattering of the Northern Kingdom that concludes in AD1798.

And although it is not specifically addressed, it is there in black and white. At the end of these 65 years you come to 677BC, which marks the beginning of the 2520 against the Southern Kingdom of Judah that ended in AD1844.

But the Lord speaks through what the theologians call chiastic structures, and we have these 19 years here at the beginning that takes us to the beginning point of the first 2520, that ends in AD1798. The second 2520 ends in AD1844. And if you extend 19 years farther you come to several things that took place in AD1863 that are identical to what took place in 742BC. So, we are going to start building a case that the characteristics of 742BC are fulfilled again in

Adventism in AD1863. And, of course, this is one of the battle grounds over this message, even though it is not being battled yet; because, those people that are rejecting the 2520 have not heard a real complete argument about 1863.

But, I would suggest to you that even though this will be a battle point in this message, the real battle point of 1863 is illustrating the beginning of Adventism, and therefore 1863 is identifying the end of Adventism; and, the characteristics that are in 742BC that are repeated in AD1863 are going to be repeated in the time of The Sunday Law in Adventism at the end of the world. So, there is even a more present truth application than simply the argument of 1863.

But, if you go back into the Millerite History, you will find that William Miller and most of the Millerites mark the beginning of this time prophecy in 722BC. Hiram Edson in AD1856, when he wrote his articles about the 2520, he marked 723BC; so, there were some historical differences. When they looked into history they were seeing 722BC and 723BC. And even with those people presenting this message, there are still some people that cling to 722BC.

That is why I have this up here [referring to the calculation in the bottom right of Figure No. 61A.] Without dealing with historical evidence, just keeping it at a simple mathematical level, if you have 46 years from 1798 to 1844—1798 subtracted from 1844 equals 46—and both of these points in time [1798 and 1844] are the conclusions of identical time prophecies of 2520, then mathematically when you go back to the beginnings, the beginnings have to do the same thing for you.

You subtract 677BC from 723, you come to 46. If it was 722BC, you would come to 45, and it does not—just mathematically you know right there it has to be 723BC, if you want to know. This idea of the 45 years becomes something that the Millerites struggled with. You will see that the 45 years on these 1843 and 1850 Charts, this was part of what they were dealing with, was with the two 2520s, with the belief that one started in 722BC. That is not a big point in our study here today, so we will move beyond that.

THE NORTHERN 2520 (THREE YEARS)

2 Kings 17:20-22

In your notes, you will see 2 Kings 17, where the Northern Tribe is carried into captivity.

> "[20]And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. [21]For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. [22]For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; . . ." 2 Kings 17:20-22 (KJV).

The Beginning—723BC

And Jesus illustrates the end with the beginning; and, in 723BC, the history that surrounds 723BC is one of the reasons that some people say 722 is the starting point for this 2520 is a process that covers at least three years. Some people will argue that it covers four years. There is a sequence of events that takes place between 724BC and 722BC. And when this prophecy ends down here [at the end of the timeline in Figure No. 61A], you will be the

same sequence of events. So, it is up to the student of prophecy to go select how he wants to apply it.

But, first, Hoshea was besieged. He was captured, surrounded; but, he was not defeated. Then he was defeated, and then he was carried away into captivity over a period of time.

Review and Herald, February 12, 1914:

> "About two years later, 'in **the seventh year of Hoshea**,' 'Shalmaneser king of Assyria came up against Samaria, and besieged it. And at **the end of three years** they took it: even in the sixth year of Hezekiah, that is **the ninth year of Hoshea** king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded.' 2 Kings 18:9–12.
>
> "**The destruction that came upon the northern kingdom was directly from God himself**. The Assyrians were merely the instruments that he used to carry out his purpose. Through Isaiah, who began to prophesy before the fall of Samaria, the Lord referred to the Assyrian hosts as the 'rod of mine anger.' 'The staff in their hand,' he said, '**is mine indignation**.' Isaiah 10:5." *Review and Herald*, February 12, 1914.

THE END—1798

And the story of the Papacy receiving its deadly wound here [AD1798].
Encyclopedia Britannica, 1913 Edition:

> "In 1796 Napoleon invaded Italy, defeated the papal troops and occupied Ancona and Loreto. Pius sued for peace, which was granted at Tolentino on **the 19th of February1797**; but on the 28th of December of that year, in a riot created by some Italian and French revolutionists, General Duphot of the French embassy was killed and a new pretext furnished for invasion. General Berthier marched to Rome, entered it unopposed on the **13th of February 1798**, and, proclaiming a republic, demanded of the pope the renunciation of his temporal authority. Upon refusal he was taken prisoner, and on the 20th of February was escorted from the Vatican to Siena, and thence to the Certisa near Florence. The French declaration of war against Tuscany led to his removal by way of Prama, Piacceza, Turin and Grenoble to the citadel of Valance, where he died six weeks later, on the 29th of August 1799." *Encyclopedia Britannica*, 1913 Edition.

1799

A. T. Jones, *Signs of the Times,* October 24, 1900:

> "Thus 'those days' are the twelve hundred and sixty years of papal supremacy, which began in A.D. 538, at the rooting up of the last of the 'three' kingdoms mentioned in Daniel 7:8, 20, 24, and ended in A.D. 1798, when the papal government was abolished in Rome, when a Roman republic was again declared there, and 'the old foundations of the capital were made again to resound with the cries, if not the spirit, of freedom; and the venerable ensign, S.P.Q.R., after the lapse of fourteen hundred years, again floated in the winds,' and when the pope was made a prisoner and was carried into captivity in France, where he died at Valence, August 29, **1799**." A. T. Jones, *Signs of the Times*, October 24, 1900.

First in AD1797, Berthier subdues Italy but the Pope is still in the Vatican; and, in then 1798 he [Berthier] takes him [the Pope] and then in 1799 in captivity he [the Pope] dies.

So, Jesus illustrates the end from the beginning.

And at the beginning of this time prophecy, you have got a three- or four-year history that gets paralleled down here at 1798. It is very interesting to look at it. And we are not dealing with it in detail here, because there is more about this 2520 that is very profound.

THE SOUTHERN 2520 (PROGRESSIVE)

THE FIRST: MANASSEH—677BC

2 Chronicles 33:11

> "[11]Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." 2 Chronicles 33:11 (KJV).

And in this history [beginning at 677BC], one of the arguments is that Manasseh, though carried away in captivity in 677, he repents and he returns home. Okay? Therefore, that cannot be the beginning of the scattering is the argument. But, that is not the Millerite logic.

Prophets and Kings, page 382:

> "Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. **As an earnest of what would befall the people** should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who 'bound him with fetters, and carried him to Babylon,' their temporary capital. This affliction brought the king to his senses; 'he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.' 2 Chronicles 33:11–13. **But this repentance, remarkable though it was, came too late to save the kingdom** from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise." *Prophets and Kings*, 382.

> **EARNEST: First fruits**; that which is in advance, and gives promise of something to come. Hence earnest or earnest-money is a first payment or deposit giving promise or assurance of full payment. Hence the practice of giving an earnest to ratify a bargain. **This sense of the word is primary, denoting that which goes before, or in advance**. *Webster's 1828 Dictionary*.

The Millerite logic is is that the 2520 begins when the pride of God's people's power is broken, and the pride of their power is they wanted a king. They wanted to be like the other nations. And here [723BC], the king of the Northern Tribe is taken away, and here [677BC] Manasseh is carried away. And from this point on, they are always in subjection to other kings, even if they are still ruling in their own little domain they are in subjection to other kings. This [677BC] is where their pride of their power is taken away.

And more importantly, there are five or six kings after Manasseh that takes you to Zedekiah, when Jerusalem is destroyed and they are carried into Babylon captive.

THE LAST: UNITED STATES—1844

The Great Controversy, page 389:

> "The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one**, and **the perfect fulfillment** of Revelation 14:8 **is yet future**." *The Great Controversy*, 389.

But, Manasseh here is illustrating 1844; and, in 1844 what Manasseh is illustrating is the United States. And the United States, when Sister White talks about the First Angel's Message being rejected down here in 1842, 1843, 1844, she says the Protestants of the United States suffered a moral fall, but it was not complete. The complete fall of the United States is down here at The Sunday Law.

So, this prophecy with Manasseh is describing a progressive fall; and, when it is fulfilled in the 1844 time period, it is marking the beginning of a progressive fall.

So, if you do not understand that Jesus illustrates the end from the beginning, and you do not look carefully at this, there are lots of hooks to hang your doubts on and reject the warning message that is designed to prepare you for the Seal of God.

And the name *MANASSEH* here, I will add one nice little thought here. We are passing over some things that we have dealt with before.

MANASSEH: *Strong's Concordance* H4519—*causing to forget.*

The name *MANASSEH* means *causing to forget.*

And when you get down here to the Protestants of the United States, they have forgotten that they had escaped from Roman Catholicism. So, when the message came to them saying, "You need to continue to separate further and further from the Roman Church here in the 1840s because now the complete light of the Reformation has come," the Protestants have forgotten that they have come out of Roman Catholicism and they determined they were going to stay under the influence of Catholicism, holding on to the two primary pillars of Catholicism, that being the immortality of the soul and Sunday sacredness.

And, of course, when you get down to the end of the world, the reason that the United States places the Papacy on the throne of the Earth is they forgot who she is.

The Great Controversy, page 581:

> "And **let it be remembered**, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be

enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

"God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution." *The Great Controversy*, 581.

So Manasseh, meaning *causing to forget,* he is illustrating the United States from a lot of different directions; and, you have these quotes that show the United States forgets where they came from.

You have some quotes in there that show the United States forgets where they came from.

AHAZ—742BC (THE BEGINNING)

Isaiah 7:1-2

"[1]And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. [2]And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind." Isaiah 7:1-2 (KJV).

JAMES WHITE—1863 (THE END)

Okay. Now, what we want to deal with today a little bit—and this is why I am moving quickly; I have a lot of reading—is here in 1863, James White, the leader of the Seventh-day Adventist Church, he sets aside the 2520 on this [1843] Chart and, in so doing, he is setting aside this Chart. And in the same year he introduces a new chart without the 2520. And those of us that are teaching the importance of Habakkuk's Tables out in the public arena today, one of the quotes that we use—I do not have it in these notes, but it is in the worship notes—one of the quotes that we use is from James White; and, James White said, before 1863, "Anyone that denies that the 1843 Chart is the fulfillment of Habakkuk II has left the original faith. So, James White is the one that is noted as being so specific about the significance of this [1843] Chart, of which the [vertical] center line is the 2520; and, yet, he is the one in 1863 that sets it aside.

And what James White was, he was the first leader of Adventism. So, what we are going to do this morning is deal with James White, but deal with him line upon line, proof-texting, by looking at some first leaders. We want to put in the record here about James White as we begin.

Like I said this morning, we have to move quickly because there is some reading to do.

This is from *Pamphlets 159,* beginning on page 14, speaking of James White.

"I will here copy from another testimony written **June 6, 1863**:"—

So, this is a testimony from 1863, the very year that we are dealing with, the conclusion of the 19 years.

> "'I was shown that our testimony was still needed in the church,"—*HERS [ELLEN'S] AND JAMES'S TESTIMONY*—"and that we should labor to save ourselves trials and cares, and that we should preserve a devotional frame of mind. It is duty for those in the Office to tax their brains more, and my husband tax his less. Much time is spent by him upon various matters which **confuse and weary his mind, and unfit him for study, or for writing, and hinder his light from shining** in the *Review* as it should."—

So, we are taking note here that in 1863 James White is under—I am going to call it "peer pressure," and you will see why I call it peer pressure. I do not mean it specifically as peer pressure, necessarily; but, all the first leaders are under mental strain and they are tested. You will find that every first leader is placed under mental strain and then they are tested. And that is where James is.

And when is he? He is that way in 1863.

Continuing on:

> —"I saw that my husband's mind should not be crowded and overtaxed. **His mind must have rest**, and he be left free to write and attend to matters which others cannot do. Those engaged in the Office can lift from him **a great weight of care** if they would dedicate themselves to God, and feel a deep interest in the work. No selfish feelings should exist among those who labor in the Office. It is the work of God in which they are engaged, and they are accountable to God for the motives and manner in which this branch of his work is performed. They are required to discipline their minds, and to bring their minds to task. Forgetfulness is sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here; and this leads to many blunders, and much disorder, and many wrongs. The mind must be tasked. Things that should be done should not be forgotten. The mind must be disciplined until it will remember."—

Dropping down to the next paragraph:

> "My husband **has had much care**, and **he has done many things which others ought to have done**, fearing they would, in their heedlessness, make mistakes which would involve losses not easily remedied. **This has been a great perplexity to his mind**. Those who labor in the Office should learn. They should study, and practice, and exercise their own brains; for they have this branch of business alone, while my husband has the responsibility of many departments of the work. If the workmen make a failure, they should feel that it rests upon them to repair damages from their own purses, and not allow the Office to suffer loss through their carelessness. They should not cease to bear responsibilities, but should try again, avoiding their former mistakes. In this way they would learn to take that care which the word of God ever requires, and then they will do no more than their duty."—

So, she is talking about Jams White having a personal connection to every branch of the work, working with people that did not seem to have that personal connection with it; so, his mind is getting worn out from worry.

The next paragraph:

> —"I was shown that my husband should take time to do those things which his judgment tells him would preserve his health. He has thought that he must throw off the burdens and responsibilities which were upon him, and leave the Office, **or his mind would become a wreck**."—

He knew it. He thought, "I need to set these things aside, because I can tell my mind is getting worn out." So, he even knew it.

And when did he know it?

FROM THE AUDIENCE: In 1863.

BROTHER PIPPENGER: In 1863.

> —"I was shown that when the Lord released him from his position, he would give him just as clear evidence of his release as he gave him when he laid the burden of the work upon him. But **he has borne too many burdens**, and those laboring with him at the Office, and his ministering brethren also, have been too willing that he should bear them. They have, as a general thing, stood back from bearing burdens and have sympathized with those that were murmuring against him, and left my husband to stand alone while he was bowed down beneath censure until God has vindicated his own cause. If they had taken their share of the burdens, he would have been relieved." *Pamphlets 159,* 14–15.

So, I am putting into the record here, in this argument that I am making, that James White in 1863, he was going to be tested at a time period when he was mentally worn out.

PEER PRESSURE

REHOBOAM—THE FIRST KING OF JUDAH (REJECTING THE OLD PATHS)

So, I want to go to the first king of Judah, [indicating the name of Rehoboam on the whiteboard].

The first king of the united Israel of the 12 tribes is king Saul; but, when the kingdom split, the first king of Judah is Rehoboam, the first king of Israel is Jeroboam—we are going to look at Jeroboam.

The first leader of God's people when they came out of Egypt is Aaron. I know you might claim Moses, but I am pointing to Aaron the same way I am pointing to James White. Aaron's brother was the prophet; James White's wife was the prophetess. As far as a human leader, Aaron was the first leader when they came out of Egypt; and, then king Saul—this is not Paul; this is king Saul—the first leader of Ancient Israel united.

So, let us look at Rehoboam.

And what I am saying is, is that in every first leader they are tested. You will see that they are tested, and part of their test is mental strain, peer pressure, of one way or another.

So, this is Rehoboam. And we want to look at what their [these first leaders'] tests are and what they do with their tests, and see that it is a parallel to James White's test, and also a parallel to Ahaz's test; but, we will deal with that more later.

This is Rehoboam, the first king of Judah, reading from *Prophets and Kings*, pages 87 – 91.

> "'Solomon slept with his fathers, and was buried in the City of David his father: and Rehoboam his son reigned in his stead.' 1 Kings 11:43.
>
> "Soon after his accession to the throne, Rehoboam went to Shechem, where he expected to receive formal recognition from all the tribes. 'To Shechem were all Israel come to make him king.' 2 Chronicles 10:1.
>
> "Among those present was Jeroboam the son of Nebat—the same Jeroboam who during Solomon's reign had been known as 'a mighty man of valor,' and to whom the prophet Ahijah the Shilonite had delivered the startling message, 'Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.' 1 Kings 11:28, 31.
>
> "The Lord through His messenger had spoken plainly to Jeroboam regarding the necessity of dividing the kingdom. This division must take place, He had declared, 'because that they have forsaken Me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David.' Verse 33.
>
> "Jeroboam had been further instructed that the kingdom was not to be divided before the close of Solomon's reign. 'I will not take the whole kingdom out of his hand,' the Lord had declared; 'but I will make him prince all the days of his life for David My servant's sake, whom I chose, because he kept My commandments and My statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.' Verses 34, 35.
>
> "Although Solomon had longed to prepare the mind of Rehoboam, his chosen successor, to meet with wisdom the crisis foretold by the prophet of God, he had never been able to exert a strong molding influence for good over **the mind of his son**,"—*IT IS ABOUT HIS MIND*—"whose early training had been so grossly neglected. Rehoboam had received from his mother, an Ammonitess, the stamp of **a vacillating character.** At times he endeavored to serve God and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy. In the mistakes of Rehoboam's life and in his final apostasy is revealed the fearful result of Solomon's union with idolatrous women."—

What is that? The Mystery of Iniquity.

> —"The tribes had long suffered grievous wrongs under the oppressive measures of their former ruler."—*SOLOMON*—"The extravagance of Solomon's reign during his apostasy had led him to tax the people heavily and to require of them much menial service. Before going forward with the coronation of a new

ruler, the leading men from among the tribes determined to ascertain whether or not it was the purpose of Solomon's son to lessen these burdens. 'So Jeroboam and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.'

"Desirous of taking counsel with his advisers before outlining his policy, Rehoboam answered, 'Come again unto me after three days. And the people departed."—

Now, in these worship series, we have already determined that these three days, prophetically, is 46 years. So, his decision takes place after 1844, if you can understand that at a prophetic level.

Is 1863 after 1844?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPINGER: Yes. Okay.

—"'And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever.' 2 Chronicles 10:3–7."—

So, who did he turn to? He turned to the Pioneers. He turned to the founding fathers. He turned to the old men, and the old men gave him counsel.

But, now he is going to turn to the young men.

—"Dissatisfied,"—

Dissatisfied with what?

FROM THE AUDIENCE: With their answer.

BROTHER PIPPENGER: With the Old Paths, with the Pioneer message, he was dissatisfied with it.

—"Dissatisfied, Rehoboam turned to the younger men with whom he had associated during his youth and early manhood, and inquired of them, 'What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?' 1 Kings 12:9. The young men suggested that he deal sternly with the subjects of his kingdom and make plain to them that from the very beginning he would brook no interference with his personal wishes.

"**Flattered** by the prospect of exercising supreme authority, **Rehoboam determined to disregard the counsel of the older men**"—

"Set aside the foundational message."

—"**the older men** of his realm, and to make the younger men his advisers. Thus it came to pass that on the day appointed, when 'Jeroboam and all the people came to Rehoboam' for a statement concerning the policy he intended to pursue,"—

When they came together after the three days, when they came together after 1844.

—"Rehoboam 'answered the people roughly, . . . saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.' Verses 12–14.

"Had Rehoboam and his inexperienced counselors understood the divine will concerning Israel, they would have listened to the request of the people for decided reforms in the administration of the government. But in the hour of opportunity that came to them during the meeting in Shechem, they **failed to reason from cause to effect**, and thus forever weakened their influence over a large number of the people. Their expressed determination to perpetuate and add to the oppression introduced during Solomon's reign was in direct conflict with God's plan for Israel, and gave the people ample occasion to doubt the sincerity of their motives. In this unwise and unfeeling attempt to exercise power, the king and his chosen counselors revealed the pride of position and authority."—

Now, you can take these first leaders and compare them to James White. And for me, an important reason why I start with Rehoboam—and we are about at this important reason, so I want you to get it—because, when we are talking about James White in 1863 setting aside the [1843 and 1850] Charts, the foundational truths, many people, you know, get offended, "Oh, he is attacking James White."

But, in the story of Rehoboam, it is clear that what Rehoboam did—I mean, it mattered but it really did not matter what Rehoboam did because it was going to happen. It was a fulfillment of prophecy; and, the Bible plainly says that.

So, what James White was going to do, he was going to fulfill prophecy, one way or the other. It is not about James White being a lost person or a saved person or being a good person or a bad person, it is about prophetic fulfillment.

And Frank Sutter, how many of you know of Frank Sutter, the Pioneer Frank Sutter?

Had Frank Sutter been the one that set aside the 2520 in 1863, nobody would have known it because you do not even know who Frank Sutter is, do you?

Neither do I. I doubt that there was a Pioneer named Frank Sutter. But, the point is, in order to mark this point in prophecy, the covering up of William Miller's jewels, it had to be done by someone in authority to put it into the historical record. Had Frank Sutter did it, it would not have meant anything. It had to be accomplished; this prophecy has to be fulfilled by someone in authority and leadership position. So, this is not about James White being a lost soul or a bad guy; this is about the fulfillment of prophecy. And this argument is sustained in the first leader, Rehoboam.

Notice the next paragraph. It says,

—"The Lord did not allow Rehoboam to carry out the policy he had outlined. Among the tribes were many thousands who had become thoroughly aroused over the oppressive measures of Solomon's reign, and these now felt that

they could not do otherwise than rebel against the house of David. 'When all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.' Verse 16.

"The breach created by the rash speech of Rehoboam proved irreparable. Thenceforth the twelve tribes of Israel were divided, the tribes of Judah and Benjamin composing the lower or southern kingdom of Judah, under the rulership of Rehoboam; while the ten northern tribes formed and maintained a separate government, known as the kingdom of Israel, with Jeroboam as their ruler. **Thus was fulfilled the prediction of the prophet concerning the rending of the kingdom. 'The cause was from the Lord.' Verse 15**." *Prophets and Kings*, 87–91.

Okay. This 1863, the cause is from the Lord. This is not about the salvational status of James White. It was not about the salvational status of Rehoboam. It was the prophecy was going to be fulfilled, one way or another.

Nevertheless, this first king [Rehoboam] was suffering under peer pressure. All Israel came together. They wanted an answer, and he was being tested right there at the beginning of his reign as a leader. And what he did is he rejected the Old Paths; he rejected the Pioneer counsel, if you can see it.

And in so doing, as a first leader, Rehoboam is prefiguring the first leader James White who, in 1863, set aside the Old Paths.

AARON—THE FIRST HIGH PRIEST (ONLY A FEW DAYS)

Exodus 32:1

Aaron, the first leader when they came out of Egypt.

Exodus 32:1 says,

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses the man that brought us up out of the land of Egypt, we wot not what is become of him." Exodus 32:1 (KJV).

And Sister White tells us, they were threatening to kill Aaron, if he did not do as they said. So, is that peer pressure?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Is he under a mental strain here?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. And he is the first leader.

There is a whole lot in this, but let us read this passage from *Patriarchs and Prophets,* beginning at page 316.

> "In the absence of Moses, the judicial authority had been delegated to Aaron, and a vast crowd gathered about his tent, with the **demand**, 'Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.' The cloud, they said, that had heretofore led them, now rested permanently upon the mount; it would no longer direct their travels. They must have an image in its place; and if, as had been suggested, they should decide to return to Egypt, they would find favor with the Egyptians by bearing this image before them and acknowledging it as their god.
>
> "Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself. But **the present leader of Israel was not of this character**."—*IT IS ABOUT HIS MENTAL STRENGTH*—"Aaron feebly remonstrated with the people, but his wavering and timidity at the critical moment only rendered them the more determined. The tumult increased. A blind, unreasoning frenzy seemed to take possession of the multitude. There were some who remained true to their covenant with God, but the greater part of the people joined in the apostasy. A few who ventured to denounce the proposed image making as idolatry, were set upon and roughly treated, and in the confusion and excitement they finally lost their lives."—

Did you notice that? They actually killed some people over this, to get him to build this calf.

> —"**Aaron feared for his own safety**;"—

This is mental stress, like Rehoboam, like James White.

> —"**and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude**. His first act was to direct that the golden earrings be collected from all the people and brought to him, hoping that pride would lead them to refuse such a sacrifice. But they willingly yielded up their ornaments; and from these he made a molten calf, in imitation of the gods of Egypt. The people proclaimed, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt.' And Aaron basely permitted this insult to Jehovah. He did more."—

And pay attention to this; because, "He did more."

> —"He did more. Seeing with what satisfaction the golden god was received, he built an altar before it,"—

He did not just build a golden calf; he built an altar before it.

> —"and made proclamation, 'Tomorrow is a feast to the Lord.'"—

Now, I want you to see here—I will throw it in here real quickly—is the first thing is *self* in this story. Okay? Aaron determines that he is going to preserve himself, and his first 'trying to

defend God,' his first thing is to appeal to the pride of *self* to the people around him. The first issue in this sequence of events is *self*.

The second issue is the image of the beast, the golden calf.

And, the third issue is the altar. And we have already read in this worship service that the true altar is Christ.

So, what you have in this sequence is self-exaltation, the image test, and a false Christ. In our history that would be the Daily, self-exaltation; Pantheism; and, a false Christ.

All right. Anyway, we are going to deal with that as we proceed; but, we have put it in the record.

> —"'Tomorrow is a feast to the Lord.' The announcement was heralded by trumpeters from company to company throughout the camp. 'And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play.' Under the pretense of holding 'a feast to the Lord,' they gave themselves up to gluttony and licentious reveling.
>
> "How often, in our own day, is the love of pleasure disguised by a 'form of godliness'! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel. And there are still pliant Aarons, who, while holding positions of authority in the church, will yield to the desires of the unconsecrated, and thus encourage them in sin.
>
> "**Only a few days had passed since the Hebrews had made a solemn covenant with God to obey His voice**."—

Please note that time is not the factor. You know, when some people point to 1863 and they argue, "Well, James White had to have a grasp of that history. It was right there in that very same history. He was giving the accurate understanding of what should be done with the 2520, because he was right there with it. He could not have made a mistake that early on."

Well, Aaron is making a mistake within days. The time is not the argument against James White being typified by these first leaders.

> —"**Only a few days had passed since the Hebrews had made a solemn covenant with God to obey His voice**."—*A FEW DAYS!*—"They had stood trembling with terror before the mount, listening to the words of the Lord, 'Thou shalt have no other gods before Me.' The glory of God still hovered above Sinai in the sight of the congregation; but they turned away, and asked for other gods. 'They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox.' Psalm 106:19, 20. How could greater ingratitude have been shown, or more daring insult offered, to Him who had revealed Himself to them as a tender father and an all-powerful king!" *Patriarchs and Prophets*, 316–317.

So, if you have looked at this story before closely, you know that what Aaron assembled was the image of the beast; because, when Moses is going to punish those for making and worshipping the image of the beast, he grinds it up in powder and forces them to drink it. He mixes it with

water and forces them to drink it; and, this is the punishment of the Third Angel in Revelation 14, when the wrath of God is poured out without measure from the cup of His indignation.

So, here we see Aaron not only making an image to the beast but making an altar, a false Christ, in this history. And at the same time that he is doing it, Moses is up doing what? Receiving the Two Tables.

So, Aaron, at the time that the Two Tables are being given to Ancient Israel, Aaron is making a counterfeit table, and the counterfeit table is the gods of Egypt.

And what are the primary gods of Egypt? What is the primary god of Egypt that is represented by that golden calf? It is the worship of the sun.

So, Aaron is making a counterfeit table. Aaron is being tested as a first leader. He is under extreme peer pressure, as was James White. And what Aaron does is he introduces a false table, a counterfeit table, in place of Moses's Two Tables. And what we are saying is James White was under peer pressure and was being tested as the first leader and he introduces a false table in place of Habakkuk's Two Tables [referencing the 1843 and 1850 Charts displayed behind the podium], paralleling Rehoboam rejecting the Old Paths.

JEROBOAM—THE FIRST KING OF EPHRAIM

1 Kings 12:25-33

> "[25]Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. [26]And Jeroboam said in his heart, Now shall the kingdom return to the house of David: [27]If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. [28]Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. [29]And he set the one in Bethel, and the other put he in Dan. [30]And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan. [31]And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. [32]And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. [33]So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense." 1 Kings 12:25-33 (KJV).

Jeroboam, the first leader of the Northern Tribe, the ten kings; *Prophets and Kings,* pages 99 – 101:

> "Placed on the throne by the ten tribes of Israel who had rebelled against the house of David, Jeroboam, the former servant of Solomon, was in a position to bring about wise reforms in both civil and religious affairs. Under the rulership

of Solomon he had shown aptitude and sound judgment; and the knowledge he had gained during years of faithful service fitted him to rule with discretion. But **Jeroboam failed to make God his trust**.

"**Jeroboam's greatest fear**"—

Now, Sister White is going to introduce Jeroboam's first test, and she is going to let us know that he was afraid. He is under mental pressure.

—"**Jeroboam's greatest fear** was that at some future time the hearts of his subjects might be won over by the ruler occupying the throne of David."—*OF JUDAH*—"He reasoned that if the ten tribes should be permitted to visit often the ancient seat of the Jewish monarchy, where the services of the temple were still conducted as in the years of Solomon's reign, many might feel inclined to renew their allegiance to the government centering at Jerusalem. Taking counsel with His advisers, Jeroboam determined by one bold stroke to lessen, so far as possible, the probability of a revolt from his rule. He would bring this about by creating within the borders of his newly formed kingdom two centers of worship, one at Bethel"—

What does *BETHEL* mean? The House of God.

—"and the other at Dan."—

And *DAN,* what does *DAN* mean? Judge.

Okay. So, these two cities, this is *church* the House of God; judgment, *state*: church and state.

He is going to outdo Aaron twofold.

—"In these *[TWO]* places the ten tribes should be invited to assemble, instead of at Jerusalem, to worship God.

"In arranging this transfer, Jeroboam thought to appeal to the imagination of the Israelites by setting before them some visible representation to symbolize the presence of the invisible God. Accordingly he caused to be made two calves of gold, and these were placed within shrines at the appointed centers of worship. In this effort to represent the Deity, Jeroboam violated the plain command of Jehovah: 'Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them.' Exodus 20:4, 5.

"So strong was Jeroboam's desire to keep the ten tribes away from Jerusalem that he lost sight of the fundamental weakness of his plan. **He failed to take into consideration** the great peril to which he was exposing the Israelites by setting before them the idolatrous symbol of the deity with which their ancestors had been so familiar during the centuries of Egyptian bondage. **Jeroboam's recent residence in Egypt** should have taught him the folly of placing before the people such heathen representations. But his set purpose of inducing the northern tribes to discontinue their annual visits to the Holy City led him to adopt the most imprudent of measures. 'It is too much for you to go up to Jerusalem,' he urged;

> 'behold thy gods, O Israel, which brought thee up out of the land of Egypt.' 1 Kings 12:28."—

Word for word from the story of Aaron.

> —"Thus they were invited to bow down before the golden images and adopt strange forms of worship.
>
> "**The king tried to persuade the Levites**,"—

Now, he tried to persuade the Levites of the ten Northern Tribes.

> —"some of whom were living within his realm, to serve as priests in the newly erected shrines at Bethel and Dan; but in this effort he met with failure. He was therefore compelled to elevate to the priesthood men from 'the lowest of the people.' Verse 31. Alarmed over the prospect, many of the faithful, including a great number of the Levites, fled to Jerusalem, where they might worship in harmony with the divine requirements." *Prophets and Kings*, 99–101.

In the story of Aaron, who were the heroes?

FROM THE AUDIENCE: The Levites.

BROTHER PIPPENGER: The Levites. They refused to participate.

So, the story of Aaron and the story of Rehoboam, they are the same stories. Aaron had just come out of Egypt, but Jeroboam had just come out of Egypt. Those that refused to participate in the golden calf in both stories are the Levites.

And in the story of Aaron and in the story of Jeroboam it is emphasized more clearly that the golden calf represents the image of the beast. Aaron built an image of this calf, an image of the beast, and they were to worship it.

At the end of the world, the image of the best test, Sister White defines the image of the beast is the combination of church and state, with the church in control of the relationship. And in Jeroboam's time, you see more clearly the church and state, because one of the idols is in Bethel (the church) and one is in Dan (the state). So, in both of these stories you see the church and state. In both of these stories you see the first leaders under pressure. They just came out of Egypt; they are under pressure, and they introduce a counterfeit worship.

And in 1863, due to the Civil War, the Seventh-day Adventist Church was formed; but, in order to be formed, it had to become legally represented, legally associated with the Government of the United States. So, in 1863 the Adventist Church and the United States became connected. In this history [of the first leaders] the combination of church and state is marking that in 1863 the Adventist Church becomes connected with the Government of the United States; so, in this story we are seeing a parallel with this.

But with Jeroboam, with Jeroboam there is something even more significant. Jeroboam is the first of 19 kings in the Northern Kingdom. There are going to be 19 kings in all; Jeroboam is the first; and, every one of these was bad kings.

And ultimately, the final king, Hoshea, he gets carried away into captivity, and it begins this scattering of Israel. And it does not matter which of those 19 kings that you look at in the Northern Kingdom in the Scriptures, all of their wickedness is traced back to Jeroboam. They

are always associated with the sin of Jeroboam. They would not turn away from the sins of Jeroboam.

Therefore, who is it that produced the scattering? Jeroboam. This sin here, this is what caused the scattering.

And what we are saying is that in 1863 the scattering of William Miller's dream began as the first foundational truths were set aside and covered up. So, Jeroboam is associated with the scattering: first king, under pressure, gives us an illustration of James White.

Of course, James White, the "first king," the first leader of Adventism, what is he doing? He is giving us an illustration of the last leader of Adventism, whoever that might be.

SAUL—THE FIRST KING

The first king, Saul.

In 1 Samuel 13:1-14, you can read this story.

> "[1]Saul reigned one year; and when he had reigned two years over Israel, [2]Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. [3]And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. [4]And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. [5]And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven. [6]When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. [7]And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling. [8]And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him. [9]And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. [10]And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. [11]And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash; [12]Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. [13]And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. [14]But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath

commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee." 1 Samuel 13:1-14 (KJV).

But, Samuel had given Saul a prophecy right when he was anointed king. It was a prophecy—all right?—that "I am going to meet you." But, you can read it real quickly and you can think that He is going to meet him right away. But, it was not. It was a prophecy when he was first anointed king that was not going to be fulfilled for two years. We are going to read about this.

So, when it was fulfilled, when Saul reached this city, he was supposed to wait for Samuel to come to do an offering; but, he was under pressure because the Philistines were rallying their troops and his men were scared, and it says that his men were scattered. Okay? And it says his men were scattered for seven days. And under pressure, Saul, in the scattering of *seven times,* he goes ahead and he makes the offering that Samuel was supposed to make, thus rejecting the Spirit of Prophecy and setting forth an example of church and state when the king takes it upon himself to do the offering.

So, there are lots of tie-ins with these first kings.

But, let us read this from Samuel. In 1 Samuel 13:1-14 is where this story, and we are going to read verse 8:

"[8]And he tarried seven days, according to the set time that Samuel *had appointed*: . . ."—

What is *a day?*

FROM THE AUDIENCE: A year.

BROTHER PIPPENGER: A year; seven years.

How many days in a year? He tarried 2520 days. Okay?

—"but Samuel came not to Gilgal; and the people were scattered from him."

Now, here is Sister White on this, *Signs of the Times,* May 11, 1888.

> "After Saul had been anointed king of Israel, Samuel the prophet gave him minute directions as to what course he should pursue. He prophesied that the Lord would work a change in his heart to prepare him for the solemn responsibilities of his new office. He declared to the king, 'Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy; and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. . . . And **thou shalt go down before me to Gilgal**;"—

Now, you can read this passage and think, "Well, right after he prophesizes, he is going to Gilgal; but, the reality of it is, he does not end up in Gilgal for a couple of years; but, he is supposed to remember the prophecy about Gilgal. Okay?

> —"And **thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings. Seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do**.' As Saul journeyed on his way, the change of which the prophet

had spoken was wrought in him, and God gave him another heart; and all that Samuel had said came to pass. The heart of Saul was turned to the Lord, his mind was enlarged, and he had the blessing of spiritual understanding. He felt that the strength of Israel was the Lord God, even Jehovah, and in him he could have courage, fortitude, and resolution to govern wisely. It now depended upon Saul to work out the salvation that God had wrought within him.

"It was not until the second year of his reign that the presence of Saul was required at Gilgal. At that time the Philistines were encamped against the Israelites."—

He is going to be tested, as all these first leaders are tested.

—"At that time the Philistines were encamped against the Israelites. Saul and his followers could see the vast host that were arrayed against them, and the Israelites were appalled at the sight of the mighty forces they would have to encounter in battle. They were not prepared to meet the enemy, for they were undisciplined and poorly armed." *Signs of the Times*, May 11, 1888.

You are a king. You are getting surrounded by the Philistines. Your army is undisciplined, and they are poorly armed, and they are starting to run away. Is that mental pressure or what?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

Patriarchs and Prophets, pages 617 – 261:

"Day after day Saul tarried,"—

How many days is he tarrying? Seven days.

—"Day after day Saul tarried, but **without making decided efforts toward encouraging the people and inspiring confidence in God**. Before the time appointed by the prophet had fully expired, **he became impatient at the delay** and allowed himself to be discouraged"—

Now, if you remember way back when in this worship series, who is it that becomes impatient with a delay? The foolish virgins become impatient with a delay.

He is a foolish virgin here.

—"**he became impatient at the delay** and allowed himself to be discouraged by the trying circumstances that surrounded him."—

This is mental pressure.

—"Instead of faithfully seeking to prepare the people for the service that Samuel was coming to perform, he indulged in unbelief and foreboding. The work of seeking God by sacrifice was a most solemn and important work; and God required that His people should search their hearts and repent of their sins, that the

offering might be made with acceptance before Him, and that His blessing might attend their efforts to conquer the enemy. But Saul had grown restless; and the people, instead of trusting in God for help, were looking to the king whom they had chosen, to lead and direct them.

"Yet the Lord still cared for them and did not give them up to the disasters that would have come upon them if the frail arm of flesh had become their only support. He brought them into close places,"—

He is going to test them.

—"that they might be convicted of the folly of depending on man, and that they might turn to Him as their only help. **The time for the proving of Saul had come**."—

Every first leader gets tested. **Every first leader gets tested.** James White was a first leader; he got tested.

—"He was now to show whether or not he would depend on God and patiently wait according to His command, thus revealing himself as one whom God could trust in trying places as the ruler of His people, or whether he would be vacillating and unworthy of the sacred responsibility that had devolved upon him. Would the king whom Israel had chosen, listen to the Ruler of all kings? Would he turn the attention of his fainthearted soldiers to the One in whom is everlasting strength and deliverance?

"With growing impatience he awaited the arrival of Samuel and attributed the confusion and distress and desertion of his army to the absence of the prophet. The appointed time came, but the man of God did not immediately appear. God's providence had detained His servant. But Saul's restless, impulsive spirit would no longer be restrained. Feeling that something must be done to calm the fears of the people, he determined to summon an assembly for religious service, and by sacrifice entreat the divine aid. **God had directed that only those consecrated to the office should present sacrifices before Him.** But Saul commanded, 'Bring hither a burnt offering;' and, equipped as he was with armor and weapons of war, he approached the altar and offered sacrifice before God."—

This is a combination of church and state, just like Jeroboam, just like Aaron, marking that in 1863, for noble purposes, the Seventh-day Adventist Church is going to be legally established so that its members have a legal right not to be drafted into the Civil War. But, nevertheless, the Millerite Movement became a church in 1863, and to do so, became connected legally with the Government of the United States.

—"'And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.' Samuel saw at once that **Saul had gone contrary to the express directions that had been given him**. The Lord had spoken by His prophet that at this time He would reveal what Israel must do in this crisis. If Saul

had fulfilled the conditions upon which divine help was promised, the Lord would have wrought a marvelous deliverance for Israel, with the few who were loyal to the king. But Saul was so well satisfied with himself and his work that he went out to meet the prophet as one who should be commended rather than disapproved.

"Samuel's countenance was full of anxiety and trouble; but to his inquiry, 'What hast thou done?' Saul offered excuses for **his presumptuous act**."—

We noted yesterday that the presumptuous act of Uzziah parallels the presumptuous act of The Sunday Law by the United States.

—"He said: 'I saw that the people were"—*WHAT?*—"scattered from me,"—

This test produced a scattering.

—"and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering.

"'And Samuel said to Saul, Thou hast done foolishly:"—

There is a foolish virgin.

—"thou hast not kept the commandment of the Lord thy God, which He commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people. . . . And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.'

"Either Israel must cease to be the people of God, or the principle upon which the monarchy was founded must be maintained, and **the nation must be governed by a divine power.** If Israel would be wholly the Lord's, if **the will of the human and earthly were held in subjection to the will of God**, He would continue to be the Ruler of Israel. So long as the king and the people would conduct themselves as subordinate to God, so long He could be their defense. But in Israel no monarchy could prosper that did not **in all things** acknowledge the supreme authority of God.

"If Saul had shown a regard for the requirements of God in this time of trial, God could have worked His will through him. His failure now proved him unfit to be the vicegerent of God to His people. He would mislead Israel. His will, rather than the will of God, would be the controlling power. If Saul had been faithful, his kingdom would have been established forever; but since he had failed, the purpose of God must be accomplished by another. The government of Israel must be committed to one who would rule the people according to the will of Heaven." *Patriarchs and Prophets*, 617–621.

So, what are we saying? We are saying, as we are looking at the conclusion of the 2520s in 1863, that this is the point where James White set aside this [1843] Chart and introduced a counterfeit Chart, the 1863 Chart. And in so doing, he covered up the first truth that William Miller had been led to recognize, the 2520. James White rejected it. He was under mental pressure, according to the testimony of the Spirit of Prophecy. And as the first leader of modern Israel, he has been prefigured by Rehoboam, who under mental pressure set aside the Old Paths, the counsel of the Pioneers; he was prefigured by Aaron, who introduced under mental pressure a counterfeit table in the place of the Two Tables of the Ten Commandments and thus represented the combination of church and state, identifying that the Seventh-day Adventist Church would be formed as a legal church in 1863. And he paralleled Jeroboam who did the same thing with Bethel and Dan (church and state); but, Jeroboam is the one that is attributed with causing the scattering, which parallels the scattering of William Miller's dream begins in 1863. And Saul, also an illustration of church and state as he takes it upon himself to make an offering that the priests were supposed to make, did so in a time when his armies were being scattered for seven days, causing him great mental anguish.

MENTAL PRESSURE

THE BEGINNING AND THE END

AHAZ (742BC—A CIVIL WAR BETWEEN NORTH AND SOUTH)
NINETEEN YEARS **BEFORE**
JAMES WHITE (1863— A CIVIL WAR BETWEEN NORTH AND SOUTH)
NINETEEN YEARS **AFTER**

FIRST RULERS

AARON (IMAGE OF THE BEAST)
JEROBOAM (CHURCH AND STATE)
SAUL (CHURCH AND STATE)
1863 ADVENTIST CHURCH LEGALLY ESTABLISHED
REHOBOAM (REJECTS THE OLD PATHS)
JAMES WHITE (REJECTS THE OLD PATHS)
SAUL (A SCATTERING OF SEVEN DAYS)
JAMES WHITE (MILLER'S SCATTERING BEGINS)

So, when it comes to first leaders, upon the testimony of several, we see that a first leader is tested. And so far, we see that they always failed the test.

And then in the middle of the night I realized something. This here [indicating the 1843 Chart], we have already established this. I realized this last night, so there is no way that it is in your notes. Okay? But, I like it.

We have already established in this worship series, you can go back and check your notes, that the truths on this [1843] Chart, Sister White says, are the foundational truths of Adventism; and, she says so in the context of at least in one passage that there is no other foundation that can be laid except Christ Jesus. So, she is saying that the doctrines on these [1843 and 1850] Charts—and doctrines are truths—the truths on these Charts are the truths of the Word of God, and Jesus is the Word of God. So, at a level that it is really impossible for

human beings to fully understand, the Bible, the truths in the Bible, are Jesus. We can understand it to a certain extent, but I do not think we can understand it fully.

And Sister White says that the truths on this [1843] Chart are Christ. They are the foundation. She also says that this is the Rock of Ages. So, she gives you two testimonies about who Christ is, connected with this [1843] Chart.

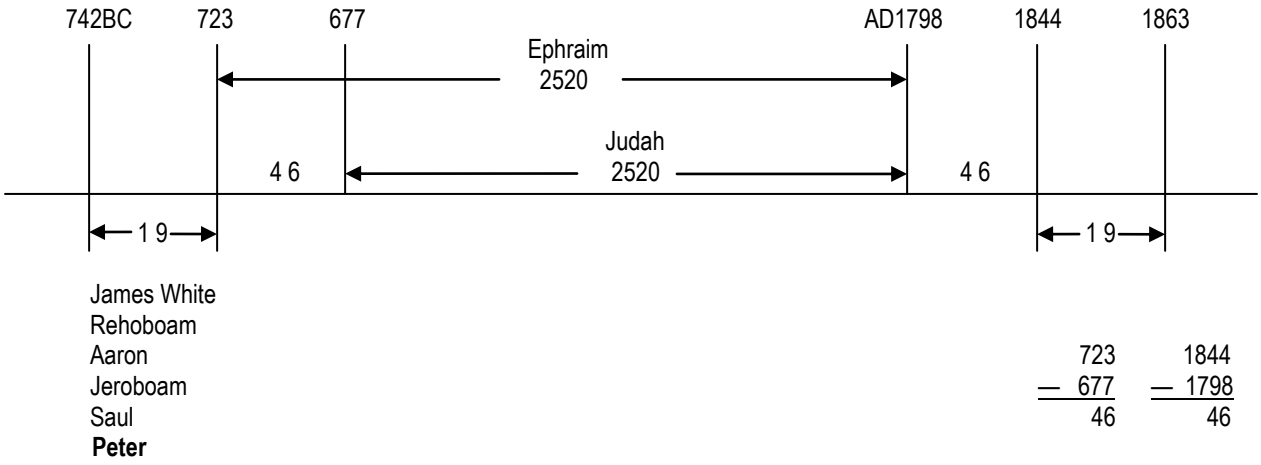


Figure No. 61B

So, in 1863, there was another leader that denied the Rock of Ages, another first leader, Peter. And he denied Him right there at the beginning.

Was Peter under stress when he realized that they were going to take Christ into the Judgment Hall and He was actually going to be crucified?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Now, what had James White said?

What had James White said? James White said if you denied that this [1843] Chart is a fulfillment of Habakkuk, then you have left the original faith.

What did Peter say? "There is no way they are going to crucify you!" And he meant it. He cut off a man's ear.

But then he was confronted with the reality, and what did he do? He denied the Rock of Ages. He denied the foundations, right there in the crucifixion scene.

And what happened at the crucifixion scene? All the disciples were scattered.

So, you have a scattering here [indicating Peter]. You have a scattering here [indicating Saul]. You have a scattering here [indicating Jeroboam]. Upon the testimony of three, under pressure James White rejected the Pioneers' position and began the scattering of William Miller's dream, of Nebuchadnezzar's dream, in 1863; thus prefiguring the scattering the Adventism at The Sunday Law when the last leader of Adventism repeats the history of not only James White but of Ahaz. And we will look at that tomorrow.

Shall we pray?

Benediction: Heavenly Father, we want to be benefited from these sacred histories, and we know that in the future we are going to come under great mental pressure as we are separated from one another and have to give a reason of why we believe what we believe. And we want to take a lesson from these men. At that time we must depend fully upon you and stand upon the Foundation. But, we know that in a crisis is only where character is demonstrated, and at a crisis it is too late to develop character. We need to have that experience now if we are going to stand firm on the Rock when the test comes. Help us to learn from these first leaders, and help us to understand that these first leaders are prefiguring what took place in 1863, and that it has nothing to do with the salvation status of James White, that it was simply the prophecy had to be fulfilled, the prophecy of William Miller's dream. We thank you for bringing us together to open your Word this morning. We ask a blessing upon our day of service to you. Please keep us safe. Let us do things that are glorifying to you. We ask for a continued blessing upon the DVDs and the LiveStreaming. In Jesus's name, amen.

Habakkuk's Two Tables #38

Part Five: 1863

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's rest, and now we ask that you would grant us the presence of your Holy Spirit as we consider these truths that you have for us this morning. We ask that you forgive our sins that we might be fit vessels to receive the light that you have for us. We want the Latter Rain poured out upon us, and we ask that you would accomplish this. We ask that you would take control of this presentation and overrule the human element that the message might be from the Throne from on high. Please bless the work that we are doing here beyond the simple worship. We thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are still dealing with Isaiah 7; 1863, the beginning of James White setting aside the foundational truths, with the beginning of William Miller's dream.

PROOF-TEXTING (LINE UPON LINE)

THE FOURTH GENERATION

But, before we get back into Isaiah 7, we are going to add a line of truth to it about the fourth generation.

You see in your notes Exodus 34:7, saying,

> "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*." Exodus 34:7 (KJV).

And then you have listed in your notes also Exodus 20:5-6; Numbers 14:17-18; and Deuteronomy 5:9-10, which emphasize this same truth, that the Lord deals with men in probationary terms under four generations.

When you get to the time period when the Lord is accomplishing the Everlasting Gospel in the generation that He is addressing, it is prophetically the fourth generation.

PROBATIONARY TIME

Genesis 15:12-16

If you go to Genesis 15, beginning at verse 12, it says,

> "[12]And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. [13]And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's , and shall serve them; and they shall afflict them four hundred years; [14]And also that nation,

whom they shall serve, will I judge: and afterward shall they come out with great substance.

"[15]And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. [16]But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full." Genesis 15:12-16 (KJV).

So, if you look closely, Egypt is getting judged there; therefore, prophetically it would be the fourth generation of Egypt.

Israel is going to come out of Egypt in their fourth generation, and when they come out the Amorites are going to be judged in their fourth generation. So, you have three illustrations there, simultaneously. So, we want to understand that when we get down to The Sunday Law time period, we are in the fourth generation of Adventism, and we want to understand that in the Millerite History, prophetically it was the fourth generation of the Protestant churches. They were the ones that were under the gun there. William Miller was presenting the First Angel's Message to the Protestants of that generation.

In speaking of the iniquity of the Amorites, in *Testimonies,* volume 5, page 207, Sister White places it in the context of Ezekiel 8. She quotes from Ezekiel 8 and then she comments. She says,

"'And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.'

"Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them. 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. But **there are limits even to the forbearance of God**, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor.

"Of the Amorites the Lord said: '**In the fourth generation** they shall come hither again: for the iniquity of the Amorites is not yet full.' Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

"With unerring accuracy **the Infinite One still keeps an account with all nations**. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

"The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

"But **that which causes me to tremble** is the fact that **those who have had the greatest light and privileges have become contaminated by the prevailing iniquity**. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

"The crisis is fast approaching. The rapidly swelling figures show that **the time for God's visitation has about come**. Although loath to punish, nevertheless He will punish, and that speedily. **Those who walk in the light will see signs of the approaching peril**; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. 'The effectual fervent prayer of a righteous man availeth much.'

"The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise **in behalf of the church because its members are doing after the manner of the world**.

"The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an **avenger**, He will also come as a **protector** of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

"The command is: 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.' These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although

many still continued the forms of religion, His power and presence were lacking." *Testimonies*, volume 5, 207–210.

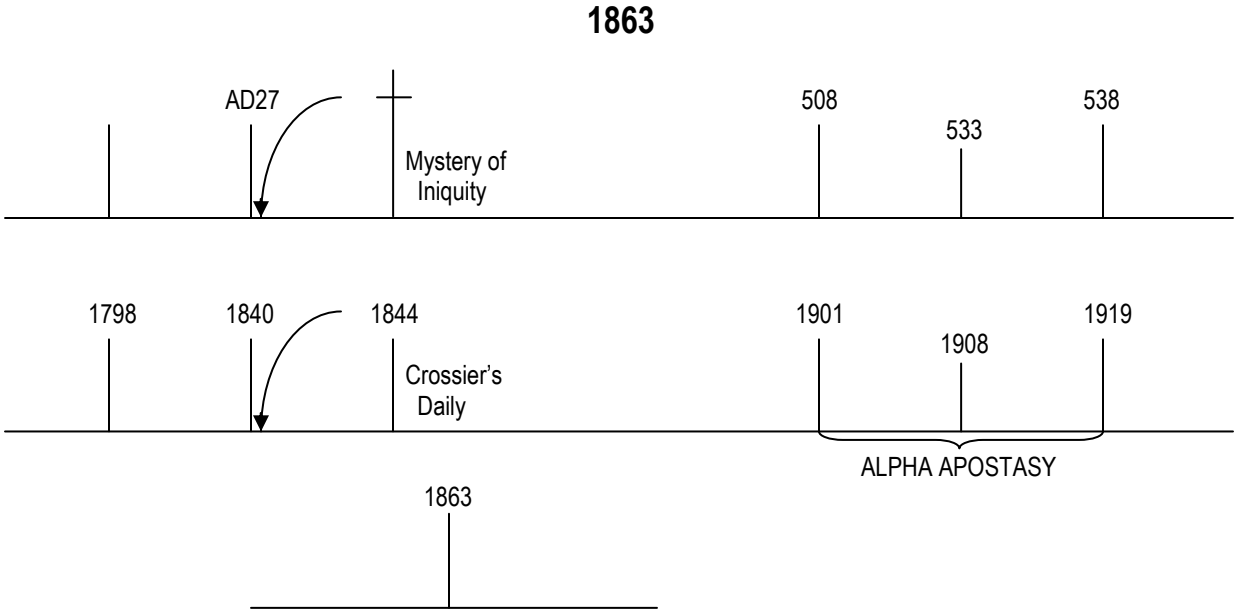


Figure No. 62.

EZEKIEL EIGHT

THE IMAGE OF JEALOUSY—EZEKIEL 8:1, 3-4

Now, earlier in this worship series we pointed out that in these reform lines it is when the Divine Symbol descends that the time of visitation begins. The time of visitation for Ancient Israel began at Christ's baptism. So, 1840, this was the time of visitation for the Protestants in that generation. This is the fourth generation. This is where the Lord was going to separate the wise and the foolish, those who are sighing and crying, and those that are careless.

And, God's dealings with men are ever the same. He never changes.

So, when we get to the end of the world where the Mighty Angel of Revelation 18 descends, it will be the time of God's visitation for Adventism.

And, of course, all of the prophets are speaking about the end of the world; so, when Sister White deals with the fourth generation of the Amorites and she references Ezekiel 8 to explain it, then we know that Ezekiel 8 is present truth at the end of the world.

Let us go to Ezekiel 8 and look at a couple of things.

In Ezekiel 8, there are four escalating abominations. In Ezekiel 8, verse 1 says,

> "[1]And it came to pass in the sixth year, in the sixth *month,* in the fifth *day* of the month,"—

And the fifth day of the month comes just before the sixth day of the month; so, here in verse 1 you are in the sixth year, in the sixth month just before the sixth day, just on the verge of 666.

—"[1]And it came to pass in the sixth year, in the sixth *month,* in the fifth day of the month, *as I* sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me." Ezekiel 8:1 (KJV).

Verse 3:

"[3]And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate, that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy. [4]And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain." Ezekiel 8:3-4 (KJV).

The first abomination that Ezekiel is shone—and at one level I am suggesting that these four abominations represent the four generations of Adventism—the first one he is shone is the image of jealousy. In your notes, from *Pamphlets 150,* page 21, speaking about the jealousy between two publishing institutions in Adventism, Sister White says,

"Warnings have been given me that the publishing house upon the Pacific coast should not, in thought, word, or deed, depreciate the office at Battle Creek, neither should the publishing house at Battle Creek look with envy and **jealousy** upon the instrumentalities the Lord has established upon the Pacific Coast. Plans should be carefully considered in Battle Creek, that they may in no case militate against the work in Oakland. But the image of jealousy was long ago set up, and has provoked to jealousy, which has grieved the Spirit of God." *Pamphlets 150*, 21.

The image of jealousy is self-exaltation. When you are jealous over what someone else is doing, you lift yourself above them in any way that you can.

This is where Lucifer began. *Story of Redemption,* page 14:

"Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred." *Story of Redemption*, 14.

Of course, what I am suggesting here, what I am going to suggest here very briefly as we move through this passage, is that the Daily in the Book of Daniel is the symbol of at least at one level of self-exaltation. Daniel 8 is about *al* . You see *al* mentioned throughout Daniel 8. Each power that is represented in Daniel 8 waxes greater than the previous power, and that word *great* in Daniel 8 is *al* .

And the height of *al* in Daniel 8, *al* being self-exaltation, is the Daily; because, *the Daily* is the Hebrew word *continual,* and it is identifying the continual battle, the continual war of self-exaltation that began right back here in Heaven with Lucifer and it only escalates as history goes through. So, the Daily at one level is the symbol of self-exaltation, and it is therefore also a symbol of the image of jealousy in Ezekiel 8.

THE SECRET CHAMBER—EZEKIEL 8:10-12

The next place that Ezekiel is taken in chapter 8, verses 10 through 12, says,

> "[10]So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. [11]And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. [12]Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, The Lord seeth us not; the LORD hath forsaken the earth." Ezekiel 8:10-12 (KJV).

So, when they are using their censers, what does that represent? Worship; they are worshipping idols. It is idol worship.

In *The Desire of Ages,* page 631, it says,

> "As one of the signs of **Jerusalem's destruction**, Christ had said, 'Many false prophets shall rise, and shall deceive many.' False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But **this prophecy was spoken also for the last days.** This sign is given as a sign of the Second Advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, 'Behold, He is in the desert'? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where **men profess to hold communion with departed spirits** is not the call now heard, 'Behold, **He is in the secret chambers'**?"

The warning about the secret chambers that Christ gives is spiritualism.

> —"And from thousands of gatherings where **men profess to hold communion with departed** spirits is not the call now heard, 'Behold, **He is in the secret** chambers'? This is the very claim that spiritism puts forth. But what says Christ? 'Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.'" *The Desire of Ages*, 631.

So, when they are going into their secret chambers to worship their images on the wall, the second point that they are doing is they are entering into spiritualism: First step – self-exaltation; second step – the worship of spiritualism.

WEEPING FOR TAMMUZ—EZEKIEL 8:14
SUNDAY WORSHIP—EZEKIEL 8:16

SELF-EXALTATION, SPIRITUALISM, A FALSE CHRIST AND SUNDAY WORSHIP

Verse 14, the third abomination, says,

> "[14]Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, behold, there sat women weeping for Tammuz." Ezekiel 8:14 (KJV).

Now, who is Tammuz? Tammuz is a false christ. The sequence is self-exaltation, the religion of spiritualism and the placing of a false christ.

And after those three steps, it leads to verse 16, the fourth abomination.

> "[16]And he brought me into the inner court of the LORD's house and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east." Ezekiel 8:16 (KJV).

So, these four abominations at one level represent the four generations of Adventism; but, where Sister White is applying them is here at the end of the world during the time of God's visitation; and, they are describing an increasing apostasy that goes on in Adventism.

But, they are also describing the step-by-step process that leads to Sunday worship. The first, the image of jealousy is self-exaltation; then follows spiritualism; then a false christ; and, then Sunday worship.

What I am showing up here [see Figure No. 62, first reform line], this is the line of Christ, a very brief line of Christ.

And in this history, right after the cross, Paul informed us that "the Mystery of Iniquity doth already work," and the Mystery of Iniquity that Paul was identifying in this history was the Mystery of Iniquity that was going to impact this generation [AD508, 533, and 538]; because, there was going to have to be a falling away before the man of sin would be revealed in AD538.

So, when you take the prophetic record, if you uphold the Pioneer view of the prophetic record where you have historical points of reference that can teach you some prophetic lessons; when you look at Paul's Mystery of Iniquity and you get down to here where in 538 the man of sin is going to be revealed after there is a falling away first, then you have waymarks that will describe this process of exposing who the man of sin is. And we have dealt with this process in earlier studies in this worship.

But, in AD508, the Daily (Paganism) is taken away.

Was it taken away? Not really, its political resistance to the rise of the Papacy was removed, but actually all it was doing was taking off its pagan garments and putting on Christian garments. It was still there.

Then, to mark the full manifestation, the climax of this work of the Mystery of Iniquity in AD533, you have Justinian making his decree, identifying the Pope of Rome as the Corrector of Heretics and the head of the church, at which point in 533 the emperor of the Roman Empire has surrendered his civil authority to the Pope of Rome. Church and state are fully in place here, legally, in 533. Now, the third horn still had to be removed in order for the Papacy to exercise

that civil authority, but in 533 the prophetic record marks the climax, the conclusion of the Mystery of Iniquity.

And one of the most often used symbols of the Mystery of Iniquity is this joining of church and state, the mixing of the unholy with the holy, the unlawful relationship, which leads to the manifestation of the false christ, the man of sin; and, thereafter, follows Sunday worship.

So, we are saying here in Millerite History that repeats this [Figure No. 62, second reform line], immediately after 1844 you have the false view of the Daily introduced with Crossier. And in this time period, I am not denying that immediately thereafter in this time period Sister White begins to be confronted with the very teachings that are later on in our history labeled as Pantheism. She marks it right from the beginning. She is dealing with the Pantheistic views that John Harvey Kellogg is going to become the symbol of promoting.

But the Mystery of Iniquity, immediately after 1844, the Daily is introduced; and, this work begins.

I would not argue if someone would put better dates on this, but what I am saying here is that in AD1901 is a classic point in our history where the false view of the Daily is introduced—it is not fully received at that point, but that is the turning point.

1901 parallels 508 because in 508 the Daily was taken away, and in 1901 the true view of the Daily was taken away.

But, the Daily, that represents the image of jealousy. That is self-exaltation.

Now, certainly John Harvey Kellogg is already promotion Pantheism in the 1880s. You can look at *Testimonies* volume 5, and Ellen White is already dealing with Kellogg for Pantheism in the 1880s. But, it is in this history, the Alpha Apostasy history, where it becomes a crisis issue.

And what is Pantheism? We can define it in a lot of ways, but it is the idea that God is in everything; and, that is amalgamation. That is mixing the holy with the unholy; and, it is spiritualism. It is the secret chambers. All right? And it leads to 1919 with the publishing of the book by W. W. Prescott, and then his promotion of it all around the world of *The Doctrine of Christ,* which is a false christ.

And I have worked with men that are the modern counterpart of W. W. Prescott's false christ. They can tell lots of wonderful stories from the Bible about who Jesus is and what He is, and those stories, they are all correct as they may be but they cut the prophetic words out of that christ where he is powerless. He is a false christ.

And this [Figure No. 62, third reform line] leads to false worship.

But this Alpha Apostasy, the reason that it is important to note this in relation to this [AD508 through 538], and what we are saying is: the Daily is taken away in 508, the Daily is taken away in 1901; Justinian's decree, the amalgamation [in 533] and Kellogg's Pantheism, amalgamation [in 1908]; the false christ revealed here [538], the man of sin; the false christ revealed in the book *The Doctrine of Christ* [1919]. And we are saying that the Alpha Apostasy is going to be repeated down here at the end of the world in the Omega Apostasy.

So, he who is unwilling to be benefitted by history is destined to repeat it.

JOEL

Joel 1:1-4; 2:25

So, we are dealing with the fourth generation. We are dealing with why it is important to understand what the fourth generation represents in prophetic terms.

Go to Joel, chapter 1. Joel is a present truth prophecy, because Joel was fulfilled in the time of Christ. In the Book of Acts Peter plainly says that Pentecost is a fulfillment of Joel. If you do not understand that, read Acts, chapters 2 and 3. But, Joel, the signs that are set forth in Joel, in the falling of the stars and the other signs that precede and introduce the Millerite History, that is based upon the Book of Joel. But, Joel's primary application is at the end of the world. So, Joel is present truth. Joel is the prophecy that is the point of reference for the three histories that Sister White repeatedly refers to: the history of Christ, the history of the Millerites, and our history.

And in Joel, chapter 1, you will see the four generations identified, if you are willing to see.

Beginning at verse 1:

> "[1]The word of the LORD that came to Joel the son of Pethuel. [2]Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? [3]Tell ye your children of it,"—

Who is to tell their children of it? The old men.

> —"[3]Tell ye your children of it, and *let* your children *tell* their children,"—

That is your grandchildren.

> —"and their children another generation."—

That is your great grandchildren. There are four generations marked there.

Joel is going to give us a second witness to that. In the next verse he says,

> —"[4]That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiller eaten." Joel 1:1-4 (KJV).

And I am saying those four insects are those four generations. If you are wondering why someone would say that, go to chapter 2 of Joel. In verse 25 it says,

> "[5]And I will restore to you the years"—

". . . the years," the years are certainly something that can represent generations.

> "[5]And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you." Joel 2:25 (KJV).

These four insects represent the four generations that lead to our history here at the end of the world; and, there is a promise that the Lord is going to restore the beginnings of Adventism at the end, in the story of Joel.

JOB

JOB: **H347—**From **H340**; *hated* (that is, *persecuted*); *Job*, the patriarch famous for his patience. **H340—**to *hate* (as one of an opposite tribe or party); hence to be *hostile:*—be an enemy.

THE UPRIGHT MAN

Job 1:1-2; Job 42:10-17

Job, if you go to Job, is an illustration of how the righteous fare in this story of the four generations in God's Word. And you will notice in Job, chapter 1, verses 1 and 2, it says,

> "[1]There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. [2]And there were born unto him seven sons and three daughters." Job 1:1-2 (KJV).

Now, he is a perfect man—right?—s that not what it says?

What does his name mean?

FROM THE AUDIENCE: Hated.

BROTHER PIPPENGER: *Hated*; that is, *persecuted*; to *hate*; to be *hostile;* an enemy.

So, this perfect man, he is a perfect man in God's eyes; but, he is going to be a hated man.

And how many sons does he have?

FROM THE AUDIENCE: Seven.

BROTHER PIPPENGER: Seven.

How many daughters?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three.

And what is going to happen to them? He is going to go through the experience of the 144,000 when every earthly support is cut off. Is that not what the story of Job is all about?

Now, go to Job, chapter 42. At the end of his story, in verse 10, it says this:

> "[10]And the LORD turned"—*THAT IS, REVERSED*—"the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. [11]Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold. [12]So the LORD blessed the latter end of Job more than his beginning:"—

Okay. The beginning of Adventism is what the Book of Joel promises to restore; but, here, taking this line of the four generations—and we will show you why it is four generations in a moment—on top of Joel, you will see that the end of Adventism is going to be more blessed than the beginning.

—"[12]So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. [13]He had also seven sons and three daughters."—

The seven sons representing the 144,000, and the three daughters representing the eleventh-hour workers, but that is another story.

—"[14]And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. [15]And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. [16]After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations. [1] So Job died, *being* old and full of days." Job 42:10-17 (KJV).

Job represents four generations, and Job's latter end is better than his beginning end and he is a hated man, though he is perfect in the eyes of the Lord. Job is a representation of the four generations of Adventism and the testing process that they go through.

JEHU

NOT SO UPRIGHT

2 Kings 10:28-30

And we also have in the Scriptures—and if you check *four generations*, we are about covering all the places in the Scriptures where the four generations are mentioned. I called the subtitle for Job, "The Upright Man." But, this next person I am going to call "Not So Upright." His name is Jehu.

2 Kings 10:28-30: Jehu, he does the Lord's will, sure enough; but, he was more than zealous. Verse 28 of chapter 10 of 2 Kings, verse 28:

"[28]Thus Jehu destroyed Baal out of Israel."—

And Jehu becomes the king of what?

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: Israel.

So, once again, Jehu is going to do the will of the Lord here, but there were not any kings from Israel from the Northern Tribes that were not wicked and they all perpetuated the sins of Jeroboam; and, the sins of Jeroboam is what brought about the scattering.

—"[28]Thus Jehu destroyed Baal out of Israel. [29]Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan. [30]And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was

in mine heart, thy children of the fourth generation shall sit on the throne of Israel." 2 Kings 10:28-30 (KJV).

Right there, that tells you if you want to go look at the four generations that followed Jehu, and the Bible marks when the fourth generation fulfilled that prophecy, what will you see? You can see an illustration of the four generations of Adventism.

But, I just want you to see that Jehu, in contrast with Job, is also an illustration of the four generations; and, Jehu accomplished the Lord's will, but he followed after Jeroboam, the son of Nebat.

Notice what Sister White says Jehu represents, *The 1888 Materials,* page 1630.

"There are men at the heart of the work who do not realize their responsibilities. They do not realize how many there are who are in positions of trust who have not a correct knowledge of God, whom to know aright is life eternal. They know not what it means to sanctify the Lord God in their hearts. They do not know what it means to make God their fear and their dread. Had they known this, they would now be humble men, fearing God, the living God. But **like Jehu**, they have been driving furiously forward, to assume burdens which they cannot carry. It is because men know so little of true godliness, because they have so little genuine experience in the building up, little by little, of the work and cause of God, that they make long strides without God to lead the way." *The 1888 Materials*, 1630.

Manuscript Releases, volume 17, page 209:

"Morning after morning I awake at 2 a.m., and often at 12 p.m. [midnight]. During the night season has been presented before me the unfaithfulness of men who have occupied positions of responsibility at the great heart of the work. The councils at this great center, if kept pure and uncorrupted, would have been as the voice of God; but men have worked upon principles that are condemned by the word of God, and they have not heard nor obeyed the voice of God. **Like Jehu**, they have driven furiously in a course to uproot the confidence of God's people in men who are true to the Master's cause. They have sought to establish their own authority, while betraying the cause of God. While making decisions, and devising and planning, they have tried to make their oppressive human orders as the voice of God to His people." *Manuscript Releases*, volume 17, 209.

Signs of the Times, November 20, 1884:

"There are many whose religion consists in activities. They want to be engaged in, and have the credit of doing, some great work while the little graces that go to make up a lovely Christian character are entirely overlooked. The busy, bustling service, which gives the impression that one is doing some wonderful work, is not acceptable to God. It is **a Jehu spirit**, which says, 'Come, see my zeal for the Lord.' It is gratifying to self; it feeds a self-complacent feeling; but all

the while the soul may be defiled with the plague-spot of unsubdued, uncontrolled selfishness." *Signs of the Times*, November 20, 1884.

So, what I am saying is, when you look at the fourth generations in Bible prophecy, it is in this history when the Lord is raising up the 144,000 that you are in the fourth generation. And, the Bible gives us two classes: one is represented by Job, and one is represented by Jehu.

2 Kings 15:11-12

2 Kings 15:11-12, it says,

"[11]And the rest of the acts of Zachariah,"—

This is the fourth generation of Jehu.

—"behold, they *are* written in the book of the chronicles of the kings of Israel. [12]This *was* the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass." 2 Kings 15:11-12 (KJV).

So, whenever we are looking at applying Bible prophecy at the end of the world, one of the themes or one of the principles that needs to be factored into it is that we are in the fourth generation, and in the fourth generation we have two classes of worshippers. They are represented in a variety of ways in the Scriptures. But, in terms of looking at it from the fourth generation, the two classes are either Job or Jehu.

And, Jehu, I did not pull all the passages out where Sister White speaks of Jehu; but, primarily it is representing the leadership of the Seventh-day Adventist Church in her terminology.

It is worth noting that when Jehu was anointed, Elijah was commanded to go and anoint three persons: Elisha, Jehu, and one other person that is skipping my mind. In any case—and we have dealt with this already in this worship service. This is what happens when I get out of the notes.

But, when you look at the three people that were anointed, Elisha represents those people that receive the outpouring of the Holy Spirit, and Jehu represents the Pharisees in Adventism—oh, man, this is a bad mental block!—and the third person represents the liberals in Adventism, the Sadducees in Christ's time period.

I want to go back now to Ahaz and Isaiah 7.

We will dig out that third person here for us tomorrow; but, it is going to bug me all the rest—

FROM THE AUDIENCE: Hazael?

BROTHER PIPPENGER: Hazael! There you go: Hazael. All right. There is the Sadducees, the liberals in Adventism. Those are the disciples of Desmond Ford. Okay? Because, the Sadducees, they did not believe in angels; they did not believe in miracles; they did not believe in the resurrection from the dead. And those Desmond Fordites that are almost the majority of Adventism anymore, they do not believe you can be resurrected from your sinful experience and be prepared to meet Jesus Christ without sin in your life. That is Hazael.

Those are the influences in God's church at the end. Those people that are receiving the outpouring of the Holy Spirit: Elisha, a leadership that is attempting to defend what they believe to be the foundations by the policies that they are applying; there is Jehu and, Hazael, leading people in Adventism to believe, "Hey, you do not have any participation in overcoming sin. It is impossible for you to do. Just trust that the Lord is going to magically change you when He gets here."

THE DAYS OF UZZIAH, JOTHAM AND AHAZ

THREE ANGELS

Isaiah 7:1

So, when we go back to Isaiah 7 and we are looking at Ahaz, I want to put another line of thought; but, I want you to understand that in the context of Ahaz representing the fourth generation. And perhaps you will be able to do that right now.

Isaiah 7, verse 1:

> "[1]And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it." Isaiah 7:1 (KJV).

And what I am wanting you to see there is that there are three kings' name: Uzziah, Jotham, and Ahaz. They are mentioned in reverse order because he was dealing with the time period when Ahaz was king; but, he references that Jotham was his father, and Uzziah was the father of Jotham. And what I am wanting you to see, and two presentations ago, I believe, we pointed out that Uzziah and Jotham represent the end of the United States, just as David and Solomon represent the beginning; and that in Isaiah 6:1, where it says, "In the days that Uzziah died," that that was marking the end of the prosperity of the United States, and it is understood in connection with Isaiah 6:3, which is marked as when the Angel of Revelation 18 descends; and, the Angel of Revelation 18 descends when Islam is restrained, just as the Angel of Revelation 10 descended when Islam was restrained in 1840.

And Islam was restrained by the United States and the world immediately after September 11, 2001; and, immediately after September 11, 2001, Uzziah had died and the economic prosperity of the United States and the world began to take a nosedive. And anyone who wants to argue with that, just go ahead and look at your stock market over the past couple of weeks. Look at what Spain is doing. Look at what Italy is doing. There is city after city in Italy this week that is going bankrupt, not going to be able to run its schools. Look at what Portugal is doing and look at what Greece is doing in the news this week and see how it is impacting the economy of the United States, represented by Uzziah who died on September 11, 2001.

So, what I am saying is, is these three kings, Uzziah, Jotham, and Ahaz, represent the Three Angels' Messages at the end of the world.

(UZZIAH) THE FIRST ANGEL ARRIVES

2 Chronicles 26:3

In 2 Chronicles 26:3—and you may not remember it now, even if you have been in every worship service, but long, long ago in this series we made a point of identifying that all the Angels arrive at a point in time and they are thereafter empowered. The First Angel's Message arrived in 1798, but it was empowered in 1840. The Second Angel's Message arrived in 1842, but it was empowered at the Midnight Cry in 1844. The Third Angel's Message arrived in 1844, and it is empowered when the Mighty Angel of Revelation 18 joins with it later. So, each of the Angels arrive and then they are thereafter empowered.

And what I am saying to you is that Uzziah represents the First Angel's Message. In 2 Chronicles 26, verse 3, it says,

> "[3]Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem." 2 Chronicles 26:3 (KJV).

So, he arrives, he is going to reign for 52 years. That is his arrival time, at the Time of the End [1798], the First Angel arrives. But when he dies, **when he dies**, in the same passage in Isaiah 6:1, in the year that Uzziah died, verse 1 of Isaiah 6,

(UZZIAH) THE FIRST ANGEL IS EMPOWERED

Then in verse 3 of Isaiah 6 we know that it is the empowerment of the First Angel's Message because it is when the Mighty Angel comes down.

Remember this, from *Review and Herald,* December 22, 1896. We have read this previously.

> "As they **[the angels]** see the future, **when the whole earth shall be filled with His glory**, the triumphant song of praise is echoed from one to another in melodious chant, '**Holy, holy, holy, is the Lord of Hosts**.'"—

That is Isaiah 6, verse 3.

> —"They are fully satisfied to glorify God; and in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His service and worshiping Him, their highest ambition is fully reached." *Review and Herald*, December 22, 1896.

So, what I am saying is, Uzziah arrives at the beginning in 2 Chronicles 25, and his message is empowered on 9/11,

(JOTHAM) THE SECOND ANGEL

2 Chronicles 27:1

JOTHAM AND THE IMAGE OF THE BEAST TEST

And he [Uzziah] is followed by whom?

FROM THE AUDIENCE: Jotham.

BROTHER PIPPENGER: Jotham. Jotham, the king that follows him [Uzziah], his son, is the Second Angel's Message.

And one of the primary characteristics of the Second Angel's Message when you are studying the characteristics of the Angels in these three waymarks is there is a test in the Second Angel's Message. It is called the image of the beast test. It is a test illustrated in a variety of ways.

And Jotham, he arrives in 2 Chronicles 27, verse 1. It says,

> "[1]Jotham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok." 2 Chronicles 27:1 (KJV).

But if you go to chapter 15 of 2 Kings, 2 Kings, chapter 15, it says something about the time of Jotham's reign, the second king, the Second Angel's Message. In 2 Kings 15, in verses 36 and 37, it says,

> [36]Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? [37]In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah." 2 Kings 15:36-37 (KJV).[3]

Who is Pekah? He is the king of Israel. Right? The son of Remaliah.
And who is Israel? He is the ten Northern Tribes.
How many remember long ago when we illustrated the history of Elijah?

FROM THE AUDIENCE: (Show of hands.)

HISTORY OF ELIJAH

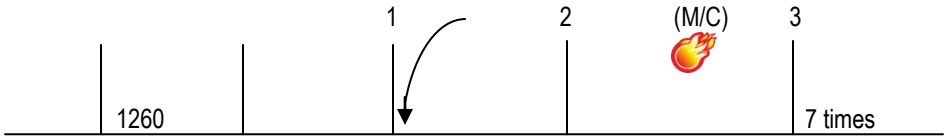


Figure No. 63A.

BROTHER PIPPENGER: Okay. Elijah was preceded by 1260 days of drought. Right?

And then Elijah comes into the history and there is going to be a testing process that goes on here. The Lord goes down on the way to Carmel and meets with Elijah. Then the prophets of Baal do their dance of deception. Then fire comes down out of Heaven, paralleling the Midnight Cry. Then the prophets of Baal are judged. Does everyone remember this?

FROM THE AUDIENCE: (Inaudible responses.)

BROTHER PIPPENGER: Then Elijah prays seven times, marking the scattering, marking the disappointment.

[3] Corrected typo quoted in Notes from 2 Kings 25:36-37 to 2 Kings 15:36-37.

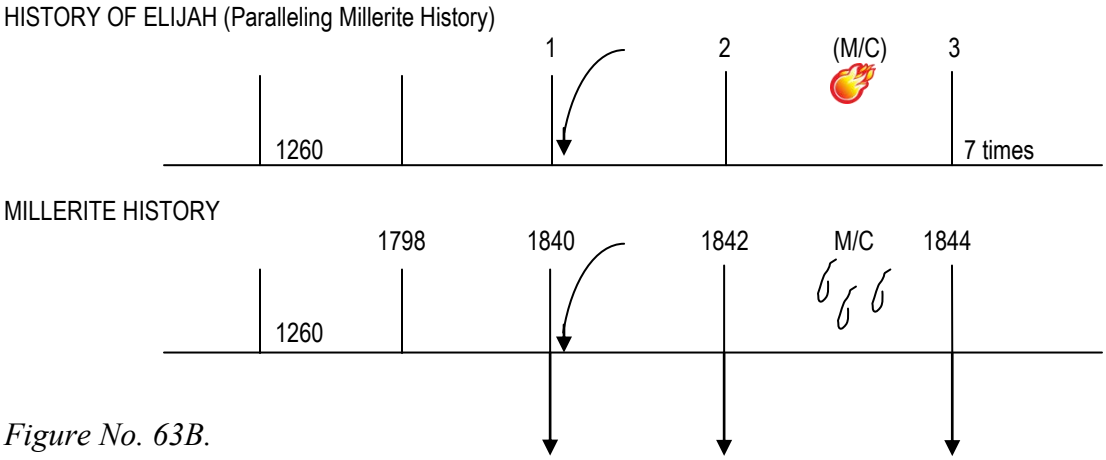


Figure No. 63B.

And we lined this [the History of Elijah] up with Millerite History—1844, the Midnight Cry, 1842, 1840, 1798, 1260.

And one of the things that we taught about here is that in this history, one of the things that took place in the Millerite History is the True Prophet was demonstrated, in contrast with the false prophet. It is here where the Protestant churches began to fulfill their role as the False Prophet of Bible Prophecy.

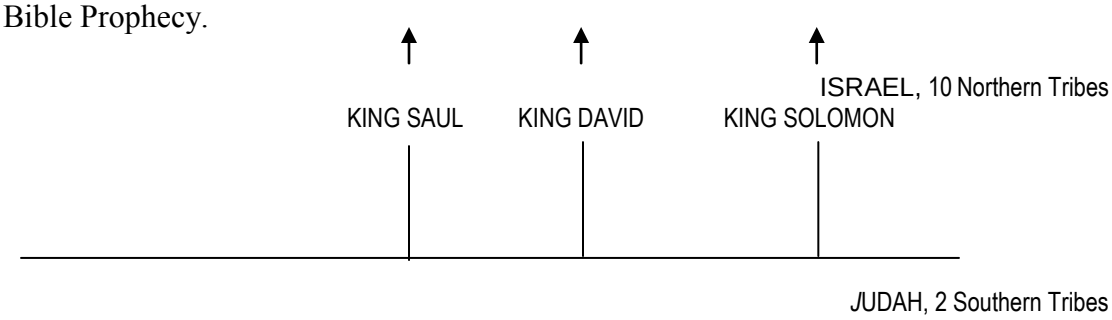


Figure No. 63C.

Well, these three Messages here [Figure No. 63A contrasting Figure No. 63C], this is king Saul, king David, and king Solomon. And when you get to king Solomon, then you see the two classes demonstrated. You see the ten Northern Tribes contrasted with Judah, the two Southern Tribes. The Lord has chosen Judah. Judah is the True Prophet. You are to worship in Jerusalem at the sanctuary.

But, Jeroboam, what does he do? He goes up and sets up two golden calves in Bethel and Dan (church and state).

So, Israel, the ten Northern Tribes, is apostate Protestantism. Israel, the ten tribes, Jeroboam, that is apostate Protestantism.

Judah is Adventism.

Okay. Now, that was a real quick overview to give us a point of reference.

When Jotham is king, in his days the alliance between Syria and Israel took place. Syria is a king, a kingdom. It is a state. Pekah, Israel, it is a church. In the days of Jotham, the second king, you have the threat of the image of the beast. You have church/state represented by the confederacy of Syria and Israel.

Jotham is the Second Angel's Message, and in the Second Angel's Message you will see the image of the beast test.

(AHAZ) THE THIRD ANGEL—DOOR CLOSES; WORSHIP THE KING OF THE NORTH

Ahaz—and this is where we are heading to, Ahaz in 742 and 1863—Ahaz is the Third Angel's Message. So, one of the characteristics of the Third Angel's Message is that there is a door that closes.

Are you with me? Are you following the logic?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: What I am saying is that Ahaz is representing the end of the world and he is representing the Millerite History; and, his history is taking place in the fourth generation, in the time period when the Everlasting Gospel is reaching its climax, and two classes of worshippers are going to be demonstrated. And in the story of Ahaz, the two classes of worshippers are Ahaz the Rebel and Isaiah the True Prophet. Okay? There are the two classes.

But, in that history of the fourth generation, you have the Three Angels' Messages marked by Uzziah. He came into history. At 9/11 he is empowered. The First Angel's Message is empowered. But, he Uzziah is followed by Jotham, and Jotham is threatened by the combination of church and state, the alliance between Syria and Israel. But, Ahaz, **Ahaz**, he is going to start a new church.

Notice what Sister White says in *Prophets and Kings,* page 330.

> "'The Lord brought Judah low' because of continued transgression. In this time of chastisement Ahaz,"—*THE THIRD KING, THE THIRD ANGEL'S MESSAGE*—"instead of repenting, trespassed 'yet more against the Lord: . . . for he sacrificed unto the gods of Damascus.' 'Because the gods of the kings of Syria help them,' he said, '**therefore will I sacrifice to them, that they may help me**.' 2 Chronicles 28:19, 22, 23."—

Instead of turning to God, he turns to Syria.

> —"As the apostate king neared the end of his reign, **he caused the doors of the temple to be closed**."—

Why did he close the sanctuary doors? Because he had seen the temple of the Syrians in Damascus, and he brought a priest up and says, "Make a blueprint for this, because you are going to go back to Jerusalem and you are going to build this altar in the courtyard of the sanctuary." And he did that. He stopped worship and he built a new church right there in the courtyard.

> —"As the apostate king neared the end of his reign, **he caused the doors of the temple to be closed**. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God and locking fast its doors, **the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed.**

> "But in Judah there dwelt some who maintained their allegiance to Jehovah, steadfastly refusing to be led into idolatry. It was to these that Isaiah and Micah and their associates looked in hope as they surveyed the ruin wrought during the last years of Ahaz. Their sanctuary was closed, but the faithful ones were assured: 'God is with us.' 'Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary.' Isaiah 8:10, 13, 14." *Prophets and Kings*, 330.

And if you go to Isaiah 8 and take note of the passage that she is referring to when Ahaz closed the doors of the sanctuary and started a new church, she is referencing Isaiah 8:10, 13, and 14. Beginning at verse 10, it says,

> "[10]Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us." Isaiah 8:10 (KJV).

And at verse 13, it says,

> "[13]Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. [14]And he shall be for a sanctuary;"—

And the sanctuary is closed. Now you are going to have a personal experience with Jesus Christ all on your own.

> —"but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. [15]And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Isaiah 8:13-15 (KJV).

One class is going to fall; but, what does the next verse say?

> "[16]Bind up the testimony, seal the law among my disciples." Isaiah 8:16 (KJV).

This history is demonstrating the sealing process at The Sunday Law. It is illustrating the two classes, those that stumble and those that receive the Seal of God.

And when does it take place? When Ahaz closes the sanctuary and sets up a new church, **sets up a new church**.

So, what I am saying is,—

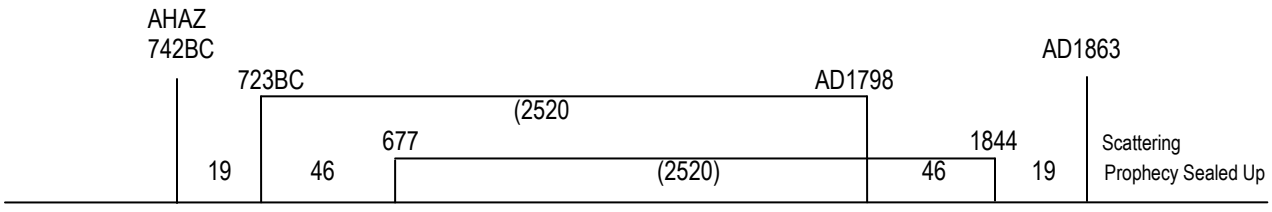


Figure No. 64.

—in 742BC Ahaz, he starts a new church; but, Ahaz, he is prefiguring among other things James White and the Adventist Church. And in 1863 the Adventist Church starts.

Okay. You may have not realized it that we are still tying this in with yesterday's presentation; but, we are. One of the points in the story of Ahaz in 742BC, 19 years after this the first 2520 begins against the Northern Kingdom and it ends in AD1798. Forty-six years after that in 677BC the second 2520 starts and ends here in AD1844. Nineteen years later brings us to 1863. 1863 has been prefigured by 742BC, and in 742BC Ahaz closed the doors. He started a new church, and in 1863 the Seventh-day Adventist Church began.

A NEW CHURCH (AD34)

A PROPHECY SEALED UP—DANIEL 9:24

SEAL: H2856—A primitive root; to *close* up; especially to *seal*. Same as Daniel 12:4.

A SCATTERING BEGINS

Now, if you go to Daniel 9:24, we want a second witness for this. A second witness for what? For what happens when a new church starts.

Daniel 9:24:

> "[24]Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Daniel 9:24 (KJV).

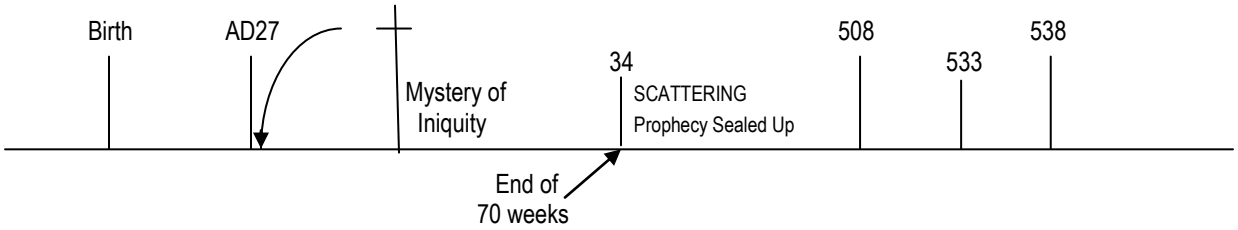


Figure No. 65.

In the time period of Christ, the 70 weeks ends down here at the stoning of Stephen (AD34). Right? So, this Daniel 9:24 is identifying the end of the 70 weeks right here, and here is where the Gospel goes full speed ahead to the Gentiles. This is where the Protestant Church begins, is right here in AD34. This is the beginning of a church.

But what happened, according to Daniel 9:24? At the beginning of this church, the prophecy is sealed up. Maybe you did not see it. Let us read it one more time.

Daniel 9:24:

> "[24]Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, **and to seal up the vision and prophecy**, and to anoint the most Holy." Daniel 9:24 (KJV).

Back here at the birth of Christ—and I do not have a date for it; I am just going to put His birth [as "Birth"], the Time of the End for this generation—the prophecy was unsealed.

What prophecy? That Christ, the Messiah, was here [His birth]. It was unsealed. And it was sealed back up here [AD34] at the stoning of Stephen when a new church starts.

So, when a new church starts, one of the characteristics is that the prophecy is sealed up.

Another characteristic, from *The Desire of Ages,* page 233—and you will see in your notes that this word *SEAL* in Daniel 9:24 is the same word that He used in Daniel 12 when Daniel was told to seal up His visions and prophecies.

In *The Desire of Ages,* page 233, it says,

> "The one week—seven years—ended in A. D. 34. Then by the stoning of Stephen the Jews finally **sealed their rejection of the gospel**; **the disciples who were scattered**"—

The disciples were what?

> —"scattered abroad"—

So, a scattering begins here [AD34], too.

> —"the disciples who were scattered by persecution 'went everywhere preaching the word' (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles." *The Desire of Ages*, 233.

Spirit of Prophecy, volume 3, page 301:

> "Closely following the death of Stephen, and **the consequent scattering** of the believers throughout Palestine, Samaria was greatly stirred." *Spirit of Prophecy*, volume 3, 301.

MAY 1863, THE SEVENTH-DAY ADVENTIST CHURCH WAS LEGALLY ORGANIZED

ANCIENT ISRAEL BEGINS THE SCATTERING OF LEVITICUS 26 & MODERN ISRAEL BEGINS THE SCATTERING OF MILLER'S DREAM

So, what we are saying here, that in 742BC Ahaz, fulfilling the characteristics of the third of Three Angels, he closes the door because at the third waymark the door closes; and, he closes the door on the sanctuary and he sets up a new sanctuary right in the courtyard of God's sanctuary. He starts a new church.

So, in 742BC Ahaz is putting in the record that when this chiastic structure comes to end, you should see a new church started; and, in 1863 you see a new church started.

But, you have this secondary witness that when a new church starts [1863 (See Figure No. 64)] that the prophecy is sealed up. This is William Miller's dream being sealed up. This is when it starts: when a new church comes in, the prophecy gets sealed up. And this prophecy is William Miller's seven times what? Scattering.

And sure enough, at the stoning of Stephen, we see a scattering marked.
So, we took a long time to get to those two points; but, that is part of the story of Isaiah 7.
We will take up some more tomorrow.
Shall we pray?

Benediction: Heavenly Father, we thank you that you are demonstrating this truth line upon line and upon the testimony of two or more that we can have confidence that what you are showing us is being established in your Word, not by human beings. And from this confidence we can understand that your dealing with human beings is always the same and that if we are willing to approach you, to approach you in the Most Holy Place that you are willing to finish the work which you have begun in us. We ask that you would give us that motivation, that mindset that we are willing to set aside whatever is holding us back and enter into that experience at this time; because, it is obvious that you are closing up shop on Planet Earth. The two classes are being developed and you are about to come and take your people home. We want to be among that people. We ask that you would accomplish that for us. In Jesus's name, amen.

Habakkuk's Two Tables #39

Part Five: 1863

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another day of life and a good night's rest; and, we ask for your continued blessing as we go further into Isaiah, chapter 7. We want to understand the implications of Isaiah 7 here at the end of the world. Therefore, we ask that you grant us the presence of your Holy Spirit to take control of my thoughts, my words, and prepare the hearts and minds of those that are hearing these things, to receive them in the way that you see fit. We know that we are to pray for the Latter Rain in the time of the Latter Rain, and we ask that you pour it out upon us at this time by opening our understanding to your Word. We thank you for being allowed to participate in such a sacred and holy work. Please bless this time we spend with you this morning. In Jesus's name, amen.

BROTHER PIPPENGER: We are dealing with the Two Tables of Habakkuk as they are typified in Bible prophecy.

We have spent a great deal of time identifying that William Miller's dream marks the point in time when the foundational truths of Adventism begin to be sealed up; and, we are putting in place that the sealing up began to take place in 1863.

We intend to finish this section on Sunday morning—we invite you to listen in at that time—and then we are going to take up the end point of the scattering of William Miller's dream, 1989.

So, we began this consideration with Isaiah 6, identifying that Isaiah represents Seventh-day Adventists at the end of the world that are in a Laodicean condition that get taken in by faith into the Most Holy Place and see a revelation of God's character and a manifestation of His power, and are humbled into the dust and then purified and willing to carry a message to a people that will refuse to hear and that will refuse to see, that will take place from the point in time when the Mighty Angel descends, September 11, 2001, unto The Sunday Law in the United States.

From there we went into Isaiah 7; and, yes, we are proof-texters. We are not using the historical critical method. Those that would use the historical critical method would say, "There is no way to connect Isaiah 6 with Isaiah 7. Isaiah 6 is in the history of Jotham; Isaiah 7 is in the history of Ahaz: two different kings. There is much period of time between Isaiah 6 and Isaiah 7."

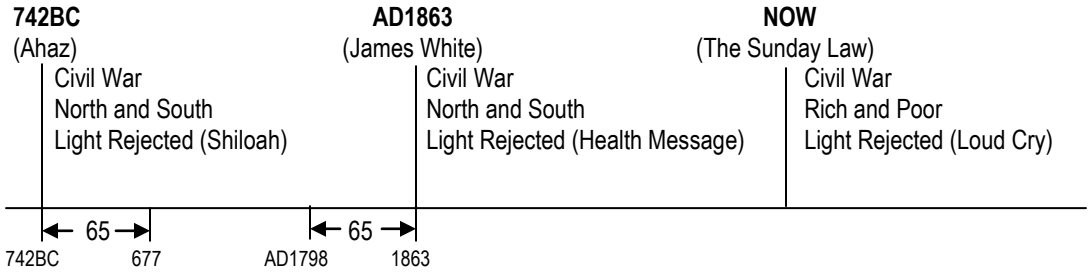


Figure No. 66.

But, we as failing human beings must just trust upon the Lord that He designed the Bible from beginning to end, and He thoroughly designed it and that there are no mistakes. Isaiah 7 follows Isaiah 6, thus identifying the message that Isaiah was to carry to God's people.

When he carried the message to Ahaz, it is the starting point of both the 2520s. The message was given in 742BC, and within 65 years the Northern Kingdom in 723BC would be carried into captivity; and, then in 677BC the Southern Kingdom would be carried into captivity.

So, at a very simple level, Isaiah 7 is identifying the 2520. And Ahaz, the king at that time, rejects the warning message of the 2520; thus, prefiguring James White who rejects the 2520 at the end of this chiastic structure.

We put in place that James White's actions have been typified first leaders throughout the Scriptures. Jeroboam, the first leader of the Northern Kingdom, he rejected the worship at Jerusalem and set up two altars in Bethel and Dan, thus combining church and state, marking that in this time period of 1863, when James White was going to set aside the 2520, the Millerite Movement would cease to be a Movement and begin to be a legal church, which it did in 1863.

Jeroboam's counterpart, Rehoboam, under mental stress, as was Jeroboam, as was James White, he rejected the Pioneer counsel. He rejected the counsel of the ancient men and set that aside for the counsel of the younger men, as James White set aside the counsel of the Pioneers in 1863.

Aaron created a counterfeit table right after he came out of Egypt.

Why do you say the golden calf is a counterfeit table? At the very time that Moses was getting the two tables of the Ten Commandments that prefigure these Two Tables of Habakkuk [indicating the 1843 and 1850 Charts], Aaron is preparing a calf to worship. That calf is the representation of the image of the beast; and, the mark of the beast which that calf primarily symbolizes is Sunday worship, thus showing the counterfeit day of worship as in opposition to the counterfeit day of worship on the Two Tables. Aaron is making a counterfeit table as he prefigures James White introducing the 1863 chart where the 2520 is set aside.

Also, king Saul joined church and state when he took upon himself as the political leader to offer sacrifices, once again showing the combination of church and state, typifying when the Millerite Movement would cease and become a legal entity on being combined with the United States Government legally.

Now, we looked at Peter, Peter who was the disciple who was so bold to say, "I will not deny you." Shortly thereafter he is denying Christ.

And the boldest statement perhaps that we find about the 1843 Chart is from James White who says, "If you deny that this Chart is the fulfillment of Habakkuk 2, you have left the original faith." And just as Peter, in 1863 it is James White who denies this very Chart.

So, when we look at first leaders, we noted that they were all under mental stress. James White, according to Ellen White in 1863, was under mental stress. And all of these first leaders, and I hope I did not leave one out, typify the actions of James White.

And one that we emphasized purposely part of his story was Rehoboam; because, it says in his story that even though he caused division by rejecting the Pioneer counsel, it was of the Lord. It was fulfilling the prophecy. We are holding that up to say that we are not saying that James White becomes a lost man at this point in time; he was fulfilling prophecy.

A CIVIL WAR BETWEEN NORTH AND SOUTH

Isaiah 7:1-9

So, now we want to go a little further into Isaiah 7, and in Isaiah 7:1-9 is where we find this time prophecy. It is where we find a civil war between the North and the South, between the Northern Kingdom of Israel and the Southern Kingdom of Israel. And sure enough, in 1863 when this chiastic structure is coming to an end, we have a civil war between the North and the South here in the United States.

Isaiah 7, beginning at verse 1, says,

> "[1]And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. [2]And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind."—

So, what do we see for Ahaz here? He is under mental stress, just like all the other first leaders. He has the ten Northern Tribes; and, he consists of two tribes, Judah and Benjamin, and Benjamin is the smallest tribe. So, he really consists of about one and a half tribes and he has ten tribes coming at him with Syria. He is under mental stress.

Verse 3,

> —"[3]Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;"—

The Lord's willing on Sunday we will deal with verse 3.

> —"[4]And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. [5]Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, [6]Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: [7]Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. [8]For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. [9]And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established." Isaiah 7:1-9 (KJV).

So, what we see here in these verses is a civil war between North and South and Ahaz is under pressure, prefiguring a civil war between the North and the South when Sister White tells us that James White was under pressure; these two leaders.

742BC AND AD1863 WAS THE TURNING POINT IN CIVIL WAR

And in this time period we see the time prophecy of the 2520s, both set forth, beginning in this history from 742BC and ending in this history at AD1863, and it is the turning point. Ahaz is thinking that he is going to get attacked by Syria and Israel, and suddenly the prophet of the Lord appears and says, "Don't worry about it. Okay? The Lord is going to take care of you." That is the turning point in that crisis. All right?

This is a turning point here at 1863, and there is a turning point down here at The Sunday Law, the beginning of Adventism in this history of 1863 here, illustrating the end of Adventism. And the turning point is what we are going to focus on here for a moment.

Notice this quote from *Bible Echo,* August 26, 1895:

> "**There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on the same lines now that He ever has done**. His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.
>
> "There are periods which are **turning points in the history of nations and of the church**."—

Okay. This [742BC] was a turning point in the history of Ahaz, his nation. It was also the turning point in the history of his church, as we looked at yesterday. What did he do with his church in yesterday's study? He closed the sanctuary and raised up a Pagan sanctuary in the courtyard. It was a turning point in the history of the church and the nation for Ahaz.

And earlier in this worship service, I meant to ask before we started—but it is not important. We have already put it in the record—March or April or May, early in—in April of this year, *National Geographic* came out with a magazine that was just focusing on the Civil War, and they point out that 1863 was the turning point in the Civil War.

And afterwards, I went in and typed in on Google "1863, turning point, Civil War," and you can get all kinds of witnesses. This is not just *National Geographic.* This is the historical position, and they tell you all the reasons why.

1863 was the turning point in the history of this nation, but it was also a turning point in the history of this church [the Seventh-day Adventist Church]; because, up until late 1863 we were a Movement. We were the Millerite Movement. But, we stopped being a Movement in 1863 and became a church.

So, on both of these histories we have turning points in the histories of the nation and of the church.

And what I am saying down here [the third waymark labeled "Now" of Figure No. 66], so you can understand what I mean by "Now." I mean The Sunday Law. The Sunday Law, Sister White says concerning the United States, "National apostasy will be followed by national ruin." That seems like a turning point.

But, at The Sunday Law, the church is purified. The wheat and tares are separated. That seems like a turning point for the church as well. Okay?

So, let us continue with our quote.

> —"There are periods which are **turning points in the history of nations and of the church**. In the providence of God, when **these different crises arrive, the light for that time is given.** If it is received, there is spiritual progress; if it is

> rejected, spiritual declension and shipwreck follow. **The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement**." *Bible Echo*, August 26, 1895.

The [Satanic] counterfeit movement to the Movement of God's people in Revelation 18.

So, the light that was given to Ahaz we will see is represented in the Waters of Shiloah; because, when Isaiah is dealing with his [Ahaz's] attitude, he pronounces, "because you have rejected the Waters of Shiloah." And what the Waters of Shiloah represent is a symbol of the light that Ahaz rejects and, by the rejection of that light, Ancient Israel is going to go into captivity. They are going to make shipwreck of faith.

The light that came in 1863 is an historical fact. It was the Health Message. And as we look at the word *SHILOAH,* we will find that Shiloah is a symbol of the Health Message; and, we find that the Health Message early on gets separated between those in the health work and those in the pastoral work, because the pastors did not want to receive the message. They did not want to receive the principle that a Seventh-day Adventist pastor is also supposed to be a health reformer that practices health reform and teaches health reform. You cannot separate health reform from pastoral work, but they did.

And in this time the Lord raises up the Lord's physician, John Harvey Kellogg, who is destined to be the symbol of the Mystery of Iniquity, of Pantheism; and, part of his alienation is due to the fact that the pastors refused to accept the light of health reform that came right here in the turning point [1863] of the histories of the United States and the church. So, John Harvey Kellogg, he becomes many things; but, the Mystery of Iniquity is what he primarily symbolizes.

And one of the classic illustrations of the Mystery of Iniquity is when God's men would marry heathen wives. Right?

And who is John Harvey Kellogg married to? Oh, he was married to a Baptist woman, and she is the one that invited a famous Baptist preacher to come spend some time with them, and it was from him that John Harvey Kellogg got fine-tuned on Pantheism; because, he was a well-known Baptist preacher teaching Pantheism. So, you see in his life the symbol of the Mystery of Iniquity all the way through.

There is a whole history of development, but it begins back here when the message of Health Reform was given in 1863: "At these different crises the light for that time is given." If it is received, there is a blessing; but, if it is rejected, what happens? Shipwreck of faith.

And when you get to the time period when the Pantheistic Kellogg crisis is blowing up in the early part of the 20th Century, the symbol of that disaster is the Titanic shipwreck. So, Sister White is being real accurate about things here.

And the light that is given here at The Sunday Law is the light that we call the Loud Cry Message, and it is given to those outside of Adventism at this point. There is definitely a crisis in the church and in the nation. But, what happens to those eleventh-hour workers that do not receive the light? They make shipwreck of faith.

So, that is what we are dealing with here.

AHAZ'S SIGN OF REBELLION

Isaiah 7:10-12

Isaiah 7:10-12 says,

> "[10]Moreover the LORD spake again unto Ahaz, saying, [11]Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. [12]But Ahaz said, I will not ask, neither will I tempt the LORD." Isaiah 7:10-12 (KJV).

Now, Ahaz here is representing someone that rejects the sign. And if you have been following these worships, Brothers and Sisters, the 2520 is a sign. We have shown it over and over again from a variety of ways that the 2520 is a sign. And here [the second waymark in Figure No. 66] James White rejects the sign, the same sign that is representing Isaiah 7, the 2520.

AHAZ'S REJECTED LIGHT (THE WATERS OF SHILOAH)

Isaiah 8:5-6; John 9:1-14

Now, in Isaiah 8:5-6 we see Ahaz's rejection summarized.

> "[5]The LORD spake also unto me again, saying, [6]Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; [7]Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, . . ." Isaiah 8:5-6, in part (KJV).

They are rejecting the Waters of Shiloah, whatever that may be, and they are going to get the waters of Babylon. The Assyrians are going to come and conquer them because they rejected the soft running Waters of Shiloah.

And *Shiloah* is simply the Hebrew way of saying *Siloam* in the Greek in the New Testament. The pool of Siloam is the Waters of Shiloah.

We want to look at *SILOAM,* but I have a reference here. Go to John 9 before we get there to see *SILOAM,* John 9, verses 1 through 14.

All the prophets are speaking about the end of the world, even John.

> "[1]And as Jesus passed by, he saw a man which was blind from *his* birth."—

Who is the blind man at the end of the world?

FROM THE AUDIENCE: A Laodicean.

BROTHER PIPPENGER: A Laodicean.

If we are Laodiceans, why are we blind from our birth? Because we are in the fourth generation of Adventism. We are born into a church that barely remembers the third generation, let alone the second. It has no idea what the first generation was.

> —"[1]And as Jesus passed by, he saw a man which was blind from *his* birth. [2]And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? [3]Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. [4]I

must work the works of him that sent me, while it is day: the night cometh, when no man can work."—

What does that mean, that "the night cometh, when no man can work"? That is the close of probation. He is placing this in the context of a work that is accomplished just prior to the close of probation.

—"[5]As long as I am in the world, I am the light of the world."—

When does He come into the world?

FROM THE AUDIENCE: September 11, 2001.

BROTHER PIPPENGER: 9/11, when the Mighty Angel comes down, is no less than the personage of Jesus Christ. So, He has just put the context of the history of the pool of Siloam in place for us: the close of probation at The Sunday Law; He comes in the world at 9/11. This is the time of God's visitation.

—"[6]When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, [7]And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

[8]The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? [9]Some said, This is he: others *said,* He is like him: *but* he said, I am *he*. [10]Therefore said they unto him, How were thine eyes opened? [11]He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. [12]Then said they unto him, Where is he? He said, I know not.

[13]They brought to the Pharisees him that aforetime was blind. [14]And it was the sabbath day when Jesus made the clay, and opened his eyes." John 9:1-14 (KJV).

It is the Sabbath day. We have not got time to deal with this right now, but this history that we are dealing with from 9/11 to The Sunday Law is the time period of the opening of the Seventh Seal—all right?—which in one sense the Sabbath day; but, we are not going there.

SILOAM

So, what is it that *Siloam* and *Shiloah* mean?

SHILOAH: H7975—*rill*; a fountain of Jerusalem:—**Shiloah**, Siloah. From **H7971**. **H7971—**a missile of attack, that is, spear; also (figuratively) **a shoot of growth**, that is, **branch**:—dart, plant, X put off, sword, weapon. **SILOAM: G4611—** Of Hebrew origin [**H7975**].

It means, a *rill,* a fountain of Jerusalem:—Shiloah, Siloah; a missile of attack, that is, a spear; figuratively a shoot of growth—A shoot of growth? Hmm—that is, a branch:—a dart, a plant, put off, a sword, a weapon.

SILOAM is the same word; so, let us consider these meanings of *Shiloah* and *Siloam.*

SENT

Verse 7 of John 9 means *sent.*

> "[9]And said unto him, Go, wash in the pool of Siloam, (**which is by interpretation, Sent.**) He went his way therefore, and washed, and came seeing.: John 9:7 (KJV).

The Pool represents the one that is sent.

THE SENT OF GOD

And Jesus is called the Sent of God in *The Desire of Ages,* page 145.

So, if Ahaz is rejecting the Sent of God, he is rejecting Jesus.

And who is Jesus? Well, Jesus, there are so many correct answers to that, but the one I am looking for is the one that Sister White often says: "Jesus was the foundation of the entire Jewish economy." If you reject Jesus, you are rejecting the foundation, which, of course, is a part of our story.

The Desire of Ages, page 145:

> "From the day when she heard the angel's announcement in the home at Nazareth Mary"—*JESUS'S MOTHER*—"had treasured every evidence that Jesus was the Messiah. His sweet, unselfish life assured her that He could be no other than **the Sent of God**." *The Desire of Ages*, 145.

He was Siloam. He was Shiloah. You reject those soft waters, you get The Sunday Law, the King of the North.

But, there is another "sent," *Acts of the Apostles,* page 38:

> "The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise **He had sent the Holy Spirit from heaven** to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." *Acts of the Apostles*, 38.

So, if you are going to reject the Sent, the Pool of Siloam, you are rejecting the outpouring of the Holy Spirit. By receiving the outpouring of the Holy Spirit, you receive Jesus. It cannot be separated. But Ahaz is symbolizing someone here that is rejecting the outpouring of the Holy Spirit.

A SHOOT OF GROWTH

And what is a shoot of growth? Because, that is one of the definitions of Shiloah, *a shoot of growth*.

Would it be okay to say that is when a plant buds out?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. *The Great Controversy,* page 308, it says,

> "Christ had bidden His people **watch for the signs of His advent** and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' **He pointed His followers to the budding trees of spring**, and said: 'When they now **shoot forth,"—**

When they now *Siloam,* when they now *Shiloah,*

> —"**ye see** and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Luke 21:28, 30, 31." *The Great Controversy*, 308.

And here Sister White is commenting on Luke 21, "What are these budding trees of Spring?" They are a sign. They are a sign that Ahaz was rejecting, as James White rejected the sign of the 2520, prefiguring the rejection down here [at The Sunday Law] of the sign of *Siloam/Shiloah.* Because, you have to see the Latter Rain to receive it.

The Seventh-day Adventist Bible Commentary, volume 7, page 984, says,

> "We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

So, you have to recognize the Latter Rain when the Mighty Angel of Revelation 18 comes down out of Heaven. And if you reject that light, you are doing the same thing that Ahaz did, you are rejecting the Waters of Shiloah, you are rejecting the sign of the 2520.

> "[7]And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and **came seeing**." John 9:7 (KJV).

BLINDNESS AND THE LAODICEAN MESSAGE—REVELATION 3:18

So, in the story of Siloam, Jesus is healing a blind man.

Verses 5 and 6 we have read, but it says,

> "[5]As long as I am in the world, I am the light of the world. [6]When he had thus spoken, he spat on the ground, and made clay of the spittle, and **he anointed the eyes of the blind man** with the clay." John 9:5–6 (KJV).

What is the anointing for the blind man?

Review and Herald, October 26, 1905:

> "We need, O so greatly, keen discernment, clear spiritual eyesight. Our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly." *Review and Herald*, October 26, 1905.

The eyesalve is the remedy for the Laodiceans. The blind man by the Pool of Siloam was a Seventh-day Adventist living at the end of the world.

THE HEALTH MESSAGE

Who represents Seventh-day Adventists living at the end of the world that receive the message at the Pool of Siloam in this history [of Ahaz in Figure No. 66]?

FROM THE AUDIENCE: Ahaz?

BROTHER PIPPENGER: No. Ahaz represents those who have rejected.

Who represents those that receive it?

FROM THE AUDIENCE: Isaiah?

BROTHER PIPPENGER: Isaiah. That is chapter 6, remember? He saw himself under the same condemnation as those that he had been condemning prior to chapter 6. He was a Laodicean, certified.

But, this Pool of Siloam in giving sight to the blind, it is a symbol of the Health Message. *The Desire of Ages,* page 824:

> "In the Saviour's manner of healing there were lessons for His disciples. On one occasion **He anointed the eyes of a blind man with clay**, and bade him, 'Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing.' John 9:7. The cure could be wrought only by the power of the Great Healer, yet **Christ made use of the simple agencies of nature**. While **He did not give countenance to drug medication**, He sanctioned the use of **simple and natural remedies**.
>
> "To many of the afflicted ones who received healing, Christ said, 'Sin no more, lest a worse thing come unto thee.' John 5:14. **Thus He taught that disease is the result of violating God's laws, both natural and spiritual.** The great misery in the world would not exist did men but live in harmony with the Creator's plan." *The Desire of Ages*, 824.

So, when Ahaz is rejecting the light of Shiloah/Siloam, one of the things that is getting rejected is the light that comes at the end of this prophecy, which was the vision of Health Reform in 1863. And this rejection here leads to what we call the Alpha Apostasy that is going to culminate in the Omega Apostasy [referencing the waymark in Figure No. 66 of "Now"].

ENOCH, METHUSELAH AND NOAH

The next quote: Methuselah; I like this one. Because, the word that is translated as *Shiloah* and *Siloam,* that is the root word from Methuselah. Wow! Is that not interesting?

Note, *Testimonies,* volume 6, page 392. And what we are going to say here is Enoch is the First Angel's Message; his son, Methuselah, is the Second Angel's Message; and, Noah is the Third Angel's Message.

Did the door close with Noah?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.
Did Enoch present the Judgment Hour message?
FROM THE AUDIENCE: (Affirmations.)
BROTHER PIPPENGER: Yes.
Okay. So, that is why we are approaching this.

> "The power of Christ, the crucified Saviour, to give eternal life, should be presented to the people. We should show them that the Old Testament is as verily the gospel in types and shadows as the New Testament is in its unfolding power. The New Testament does not present a new religion; the Old Testament does not present a religion to be superseded by the New. The New Testament is only the advancement and **unfolding of the Old**. Abel was a believer in Christ, and was as verily saved by His power as was Peter or Paul. Enoch was a representative of Christ as surely as was the beloved disciple John. Enoch walked with God, and he was not, for God took him. **To him was committed the message of the second coming of Christ**."—

That is almost the identical words to what Sister White says about William Miller, "To him was committed the message of the second coming of Christ."

> —"'And Enoch also, **the seventh from Adam**, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute **judgment** upon all.' Jude 14, 15."—

Enoch was giving the Judgment Hour message, just as was William Miller.

> —"Behold, the Lord cometh with ten thousands of His saints, to execute, **judgment** upon all.' Jude 14, 15. The message preached by Enoch and his translation to heaven were a convincing argument to all who lived in his time."—

How was the First Angel's Message empowered in that history? He was taken to Heaven. Usually we see the Divine Symbol coming down, but here we see Enoch going to Heaven. But, let us face it, the Lord had to come down and take him with Him. That is where it was empowered in that history. All the reform lines are the same.

> —"These things were an argument"—

His translation to Heaven, the empowerment of the First Message in his time, the empowerment of that message, the confirmation; just like the year-day principle was confirmed for the Millerites, the confirmation of Enoch's message.

> —"These things were an argument that **Methuselah and Noah** could use with power to show that the righteous could be translated." *Testimonies*, volume 6, 392.

Okay. So, you have Enoch, Methuselah, and Noah. The door shuts with Noah. Enoch is the First. It is a no-brainer to know who Methuselah is, right?

You can read the notes there, *METHUSELAH:*

> **METHUSELAH:** Man of the dart/spear, or alternatively "**his death shall bring**"[1] *Wickapedia.*
>
> [1] Cornwall and Stelman Smith, *The Exhaustive Dictionary of Bible Names*.
>
> **METHUSELAH: H4968—**From **H4962** and **H7973**; *man of a dart*. **H4962—** From the same as **H4970**; properly an *adult* (as of full length). **H4970—**From an unused root meaning to *extend*; properly *extent* (of time); but used only adverbially (especially with other particles prefixed), *when* (either relative or interrogative):— long, when. **H7973—**From **H7971**; a *missile* of attack, that is, *spear*; also (figuratively) a *shoot* of growth, that is, *branch*—dart, plant, X put off, sword, weapon.

It is from the same word as *Siloam:* Man of the dart—Remember? *Shiloah* is a missile or a dart. This is a man of the dart.

From the same as H4970, properly an *adult* (meaning full of age), because that was part of his story: "When Methuselah dies, it shall come."

From an unused root meaning to *extend*—There is God's mercy. That is why he was the longest living person that ever died. It is demonstrating God's mercy. He extended his life to the last possible opportunity—From an unused root meaning to *extend;* properly *extent* (of time); but used only adverbially.

From H7971; a *missile* of attack, that is, a *spear;* also a *shoot* of growth, that is, a *branch*—a dart, a plant. It is the same word. Okay?

And above that is the definition: A Man of the dart/spear, or alternatively "his death shall bring."

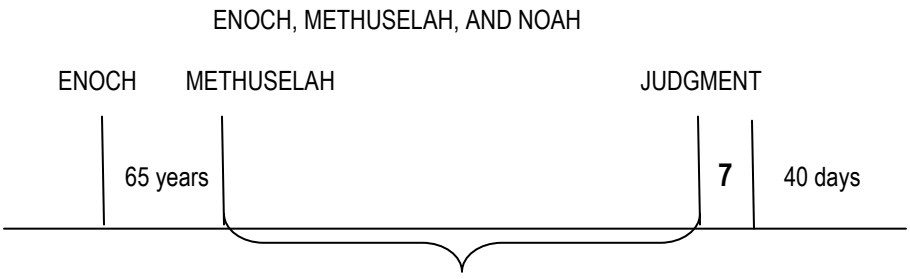


Figure No. 67.

So, Methuselah—and here is Enoch [the first waymark in Figure No. 67]—Methuselah's death brings what? Judgment brings the closed door.

In fact, if you go in and you look at Methuselah, the Hebrew legend, which does not mean anything but it is the Hebrew legend, is that the reason that the rain did not begin until seven days after the door of the ark was shut is because when Methuselah died, they got in the ark and the Lord allowed Noah and his family seven days of mourning before He began the rain. But, that is just their—that ain't true. All right? That is just their traditional thought about

Methuselah and the ark. But, it tells you in the Hebrew that they understood that the year that he died, the Flood came, Judgment came.

Methuselah's message goes until Judgment. All right? That is what I want you to see, if you will:

HIS DEATH SHALL BRING JUDGMENT

Genesis 5:21-27

Genesis 5, verses 21 through 27:

> "[21]And Enoch"—

Enoch lived what?

> —"lived sixty and five years, and begat Methuselah: "[22]And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: [23]And all the days of Enoch were three hundred sixty and five years: [24]And Enoch walked with God: and he *was* not; for God took him. [25]And Methuselah lived an hundred eighty and seven years, and begat Lamech. [26]And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: [27]And all the days of Methuselah were nine hundred sixty and nine years: and he died." Genesis 5:21-27 (KJV).

65—904—JUDGMENT (DOOR CLOSES)

Sixty-five years; and then there is a prophecy that ends when Judgment ends. Do you see it [Figure No. 67]?

Do you get it without me explaining it to you?

Here is a prophecy of much more than 2520, because it is dealing with God's mercy. But, what introduces this 2520 that leads to Judgment is this 65-year period.

65 (742BC)—677BC - AD1844)—JUDGMENT (DOOR CLOSES)

What introduces this 2520 [742BC to 677BC, see Figure No. 66] that leads to Judgment in 1844? Sixty-five years.

And when do these 65 years begin? In the year that Uzziah had died, the first king.

This is the first king [Enoch as the first waymark in Figure No. 67].

So, you can see that.

AFTER SEVEN DAYS

Then they go into the ark here at Judgment for how long?

FROM THE AUDIENCE: Seven days.

AFTER MILLER'S SCATTERING IT RAINS FOR FORTY DAYS

BROTHER PIPPENGER: Thus, teaching many things: disappointment, scattering [points to the Scattering noted in Figure No. 66 in 1863].

I like that Methuselah story.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: This here [see Figure No. 67], this seven days leads to what? Forty days of rain.

Forty days of rain, I guess that connects with what we shared a few times ago, a couple of different times, that this history we are dealing with, it takes in the Millerite History. August 11, 1840, is the point of reference. In our history, it is identifying the history of Daniel 11:40. In the history of Christ, it is identifying the 40 days that Christ was with the disciples.

And here we have 40 days of rain.

And it is in this history, in all these histories, where the manifestation of the power of God is taking place. Jesus illustrates the end from the beginning.

FROM THE AUDIENCE: Amen.

A REMNANT SHALL RETURN

BROTHER PIPPENGER: So, in Isaiah 7:3, when Isaiah brings the message to Ahaz, he brings with him his son. And his son's name, *Shearjashub* means, *a remnant shall return.* Isaiah is bringing Ahaz the message, a promise, that a remnant is going to be produced out of this crisis that they are about to be launched into, because they are scattered for 2520 years. He is giving them the promise, although he is warning them of Judgment.

> "[3]Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and **Shearjashub thy son**, at the end of the conduit of the upper pool in the highway of the fuller's field." Isaiah 7:3 (KJV).

AHAZ'S SHIPWRECK (THE KING OF THE NORTH)

Isaiah 8, verses 7 and 8, here is the Judgment: a promise of a remnant, couched with identifying the Judgment.

Beginning at verse 7, it says,

> "[7]Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: [8]And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel."

Reject the Waters of Shiloah; get the waters of Assyria. Receive the Waters of Shiloah, or receive the waters of Assyria.

So, what are the waters of Assyria? Well, for us here at the end of the world, it is The Sunday Law; but, what else is it?

What precedes the truth? The counterfeit.

Is there going to be a counterfeit latter rain? According to Inspiration, there is; and, the waters of Assyria is representing the counterfeit latter rain. And the counterfeit latter rain is the Omega Apostasy. Sister White says, "Nothing will be allowed to stand in the way of this Movement." And this is a counterfeit Movement to the Reform Movement of Revelation 18.

And the Reform Movement of Revelation 18 is receiving the Latter Rain; and, the Movement of the Omega Apostasy is receiving the latter rain that is premised upon the wine of Babylon, the king of Assyria; because, it is both about a revelation of doctrine: true doctrine/false doctrine.

ADVENTISM'S REJECTED SIGN—THE 2520

ADVENTISM'S REJECTED LIGHT (HEALTH REFORM)

So, it brings it down to here into our time.

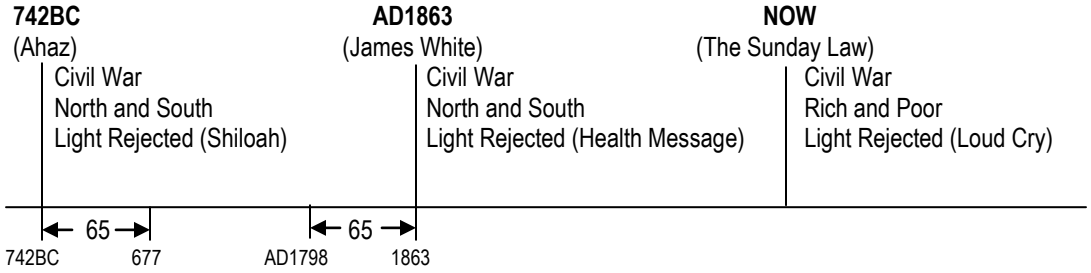


Figure No. 68.

We set aside our sign here [Now], the 2520.

In this crisis [1863] in the nation and in the church, the light for that time that is given is the Health Message.

Testimonies, volume 9, page 158:

> "Seventh-day Adventists are handling momentous truths. More than forty years ago [in 1863] the Lord gave **us special light on health reform**, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please and work as they please." *Testimonies*, volume 9, 158.

Who works as they please in contradiction to the Health Message?

FROM THE AUDIENCE: James White did.

BROTHER PIPPENGER: James White did.

When? In 1863.

What happens if you reject the light? Shipwreck of faith.

James White is a symbol. I know the enemies of this message are going to twist this around that I am on the bandwagon against James White. It is not about being against James White. It is about reading the prophetic symbols correctly.

ADVENTISM'S SHIPWRECK (THE ALPHA AND OMEGA APOSTASY)

Special Testimonies for Ministers and Workers, beginning at page 18:

> "What is the message that we are to give?—'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. . . .'
>
> "To my ministering brethren I would say, Prosecute this work with tact and ability. Set to work the young men and the young women in our churches. Combine the medical missionary work with the proclamation of the third angel's message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen, and have remained for years. Send into the churches workers who will set the principles of health reform in their connection with the third angel's message, before every family and individual. Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches. . . .
>
> "The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us." *Special Testimonies for Ministers and Workers*, 18–19.

THE LORD'S PHYSICIAN

I passed over the very first quote. So, let me finish off this on Health Reform. This is from Arthur White. This is not Ellen White. This is a quote from her, but this is from Arthur White out of the *EGW Biography,* volume 5, page 53.

> "The answer came in a very forceful way. Friday evening, February 15, as Ellen White met with her family in the sitting room for worship, she was deeply burdened with a decision about Dr. Kellogg's invitation. She began to pray about it."—

She was going to Battle Creek, and John Harvey Kellogg asked her and her group to stay at his home. So, she was going to pray about that.

> —"In reporting the experience, she says, 'I was asking the Lord where I should go and what I should do. I was for backing out. . . . Well, while I was praying and was sending up my petition, there was, as has been a hundred times or more, a soft light circling around in the room, and a fragrance like the fragrance of flowers, of a beautiful scent of flowers.'—MS 43a, 1901. And a voice said, 'Respect the courtesy of My servant, John Kellogg, **the physician by My appointment**. He needs encouragement that you can give him. Let him put his trust in Me. My arm is strong to uphold and sustain. He may safely lean upon My strength. I have a work for him to do. He must not fail nor be discouraged.'" Arthur White, *EGW Biography*, volume 5, 53.

So, what I am saying here with this is that the light of Health Reform came in AD1863 in a crisis of the nation and of the church, paralleling the crisis here [at 742BC], a turning point in this civil war, and a turning point in this civil war [AD1863]. And the light of Health Reform was prefigured by the Pools of Siloam and Shiloah. And at this point [1863] we began to reject the light of Health Reform. And the Lord had intended to accomplish a wonderful work, and He

even raised up a man that He identified as His physician, John Harvey Kellogg. But, for a variety of reasons, he loses his way; and, as the leader of the health work, because there is a leader of the health work because the ministers never made it part of their responsibility where it was a united front on the health work, a leader rises up and ultimately takes that branch of Adventism off into the world.

But, I want to close with something with the very first quote that I passed over.

This history [of 742BC] begins in a civil war. This history [of AD1863] begins in a civil war; and, it is pointing to the end of the world where there is going to be a civil war.

Manuscript Releases, volume 5, page 305:

> "God does not design that men shall appropriate all that the earth produces for their own selfish purposes. He calls upon them to bring their tithes and offerings into His storehouse, that there may be meat in His house.
>
> "In India, China, Russia, and the cities of America,"—

What are the fastest growing economies in the world today? China and India.

Russia is really rising out of the dust, too. Since the pipeline got to where they could flood the market with oil, Russia is on the rise as well.

> —"In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market."—

It is like Sister White was writing from *Time Magazine* today. All right?

> —"They purchase at low rates all they can obtain,"—

There was a Rock 'N Roll star—what is his name? A Rock 'N Roll star from England. Everyone knows him. We may not know him, but his first name is Bono? What is his first name?

FROM THE AUDIENCE: Bono.

BROTHER PIPPENGER: Yes, Bono.

Okay. When they opened up—was it Google? It was one of these internets here within the past—

FROM THE AUDIENCE: Was it Facebook?

BROTHER PIPPENGER: Facebook; it was Facebook.

When they opened it up to the stock market within about the past two months, Bono got in on the ground floor; and, then when it opened up they thought it was going to do wonderful stuff and it took a nose dive. But, before it was all said and done, Bono made millions and millions and millions of dollars, just for a real quick transaction.

And I am not attacking Bono. I am talking about the state of the economic market in the world today. It is designed for the rich to get richer and the poor get poorer.

> —"They purchase at low rates all they can obtain,"—*THAT IS WHAT BONO DID*—
> "and then sell at greatly increased prices."—

As it was rising at its opening, Bono sold it and made a killing.

> —"This means starvation to the poorer classes, and **will result in a civil war**. There will be a time of trouble such as never was since there was a nation. 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.'" *Manuscript Releases*, volume 5, 305.

Where to place the civil war is up to each student of prophecy to assess for themselves. I place it right here at The Sunday Law [in Figure No. 68, at "Now"]. Sister White is connecting her statement about the civil war with the close of probation, and we know that at The Sunday Law in the United States, national apostasy is followed by national ruin. What is being started now in the politics and in the economy of the United States, it is developing the rich and poor; and, as we approach The Sunday Law, there is going to be more animosity between these two groups. And when the Sunday Law arrives, and national ruin arrives—

Well, I mean, just take here in Arkansas, **take here in Arkansas**. How many houses in Arkansas do you think do not have weapons?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: In Arkansas, on the first day of hunting season, they close the public schools so the boys can go hunting with their fathers. Okay? This state, like most of the Southern states, is what you would call "armed to the hilt."

And if I have no influence of the Holy Spirit and I see that rich guy over there has got a bunch of food, and I see my children and my wife are starving, do you think I am going to take some of that food?

So, what I am saying is, this civil war [742BC], is prefiguring this civil war [AD1863], is prefiguring this civil war [at The Sunday Law, "Now"].

Shall we pray?

Benediction: Heavenly Father, we thank you for the Light that you have given us and we know that that Light arrived on September 11, 2001, when Islam was restrained. And we know that at this time if we reject that Light, as Ahaz did, that there is nothing ahead for us but shipwreck of faith. We do not want this to happen. We ask that you give us the discernment to recognize the Light for what it is and take that Light out of your hand and eat it and let it become part of our very experience, our very understanding, that we might be raised up to reflect you at a time period when a world is looking for the image of Christ; and, that we might be prepared with a message to share to those that we come in contact with. We thank you for this worship series so far. We thank you for the DVD production that has gone well so far. And the LiveStreaming, we ask for your continued blessing upon it. We ask that you bring us back Sunday morning to finish out this segment of 1863. In Jesus's name, amen.

Habakkuk's Two Tables #40A

Part Five: 1863

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, I want to thank you for waking us this morning and giving us another day of life that we might serve you and that we might study your Word. And, Heavenly Father, as we take up this study, we ask that you grant us the presence of your Holy Spirit to bring this consideration of 1863 to a conclusion. We ask that you give us insight and discernment into the truths that are represented in Isaiah 7 that we are going to touch upon, that you would take control of our humanity, that you overrule my humanity that I might be a fit vessel to convey this message and that you would overrule the humanity of my brothers and sisters that are hearing these things, that they might receive the message as you see fit. We want the Latter Rain. We would ask that you would pour it out upon us and that you would fill our vessels that we might have oil to share with those that we come in contact with. And we thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGINER: We are bringing to a conclusion our consideration of the beginning of William Miller's dream as 1863. We are looking at Isaiah 7, where the beginning of both 2520s is marked, and we are looking at it as a chiastic structure that reaches its conclusion in 1798, 1844, and then in 1863.

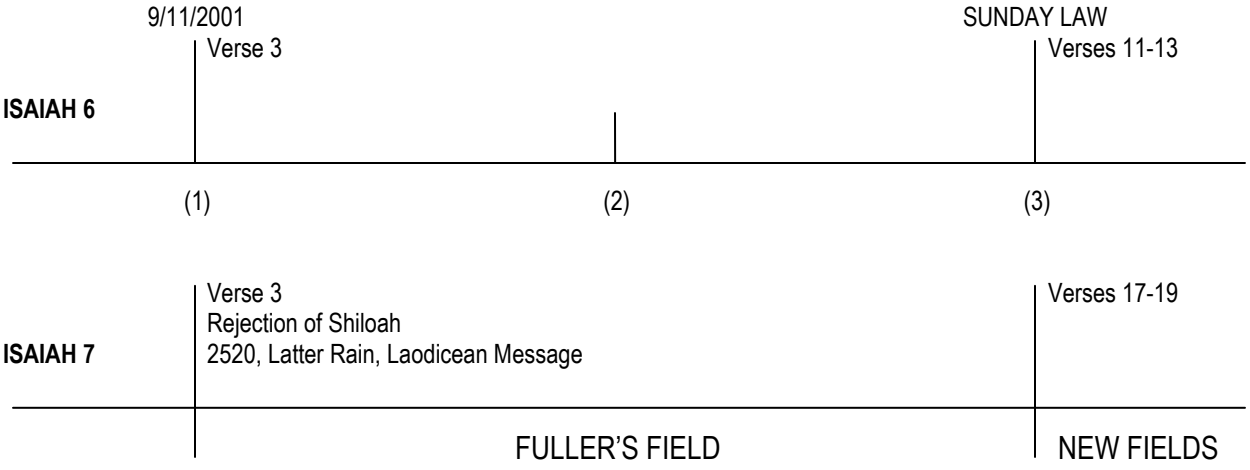


Figure No. 69.

We have studied that in Isaiah 6, in connection with this, that verse 3 marks Isaiah 6 as beginning when the Mighty Angel of Revelation 18 descends. We are identifying that as September 11, 2001, in conjunction with that waymark that it begins in the year that Uzziah died, Uzziah representing the prosperity of the United States and the beginning of the end for the economics of the world structure.

In verses 11 through 13 of Isaiah 6, Isaiah asked how long he has to carry this message to a Laodicean people that will not see and will not hear, and he is told until the cities are destroyed, representing The Sunday Law. We took time with that.

So, we see in Isaiah 6 the history of when the Mighty Angel descends, until the door closes.

Earlier on in this worship series we have identified that there are two temple cleansings in this history, and the first temple cleansing begins in earnest when the Mighty Angel descends. It is a three-step testing process. It ends when the door closes at The Sunday Law for Adventists.

And then there is a three-step testing process for the eleventh-hour workers.

But, this here [the Isaiah 6 reform line] is the climax of the Everlasting Gospel in Adventism. The two classes will be developed and then demonstrated when the door closes at The Sunday Law. And in Isaiah 6, Isaiah is prepared with a message; and, in Isaiah 7, we are saying that this is the message.

We are also not denying that Isaiah 7 continues on into chapters 8, 9, and 10. But, we are just taking Isaiah 7 here.

In our last presentation we identified that the two classes, when you take Isaiah 7 as a line and run it under Isaiah 6, the two classes are represented by Ahaz, who is the foolish king, the foolish virgin, and Isaiah is the wise virgin. And what Ahaz rejects in Isaiah 7, he rejects the sign; and, we have identified several times that one of the signs for this history of the temple cleansings of Adventism at the end of the world is the 2520. But, in rejecting Shiloah, which is Siloam, which means *Sent,* he is rejecting not only Christ who is the foundation of everything; and, in rejecting Christ, he is also rejecting the Holy Spirit, which was also sent. He is rejecting the Latter Rain, and he is rejecting the Laodicean message. Because, in the Pool of Siloam we have the story of the blind man; and, it is Laodicea that is blind. It is the Laodicean that needs the healing that comes from the Pool of Siloam. So, we have put that in place.

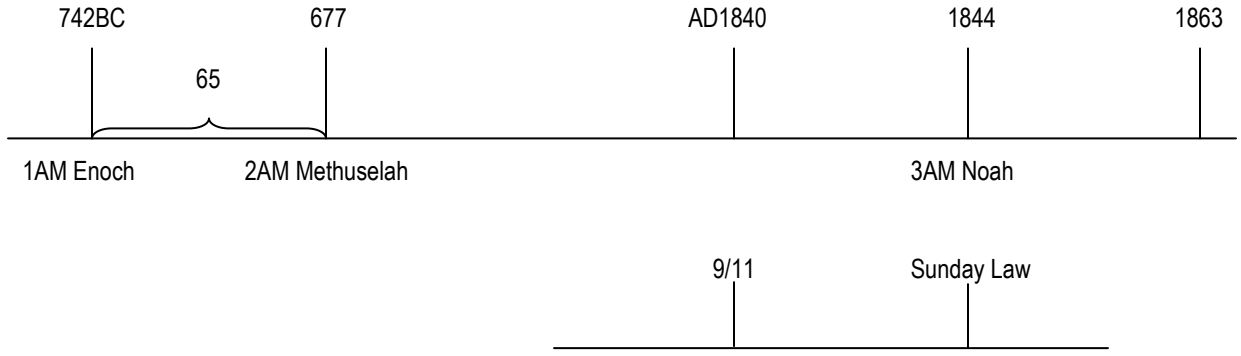


Figure No. 70.

We have another component to put into Isaiah 7. We identified also in our last presentation that Shiloah and Siloam are the root word for Methuselah, and we identified that Enoch represents the First Angel's Message. He gave the Judgment Hour Message, and his Judgment Hour Message was premised upon time, as was William Miller giving a Judgment Hour Message premised upon time.

Enoch's message was 120 years.

Sixty-five years into his life, Enoch opens the Second Angel's Message to us, which is Methuselah, the oldest man that ever died.

And Methuselah reaches his conclusion with the Third Angel's Message, which is Noah and the door is closed here. Judgment takes place.

So, we see in the story of Methuselah, his name, the root is *Siloam.* It is the same message that Ahaz is representing, the same message when the chiastic structure concludes that James White will set aside. But more importantly, it is the message that Adventism sets aside at the end. It is the message of the Latter Rain, as represented in this long extended period of time that comes to a conclusion here; and, this long extended period of time is Methuselah, and Methuselah is a type of the 2520. By rejecting the 2520, you are rejecting the message of Shiloah or Siloam, which is the root word for *Methuselah;* you are rejecting the Latter Rain Message.

So, we are saying here [Isaiah 7 timeline, Figure No. 69], Ahaz is rejecting Shiloah, with all that that contains, and he is rejecting the sign of the 2520, the Latter Rain, and the Laodicean Message.

That is what is going on in this history [referencing Figure No. 70], from 9/11 to The Sunday Law. It is paralleling the Millerite History, but it is paralleling the story of Enoch, Methuselah, and Noah; and it is paralleling the history of Ahaz.

A REMNANT SHALL RETURN

But, there is one other component that we want to put in place, and that is where once Isaiah is prepared to give this message of the Everlasting Gospel to Ahaz (to Adventism at the end of the world), where is he?

So, in your notes, Isaiah 7:3:

> "[1]Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and **Shearjashub thy son**, at the end of **the conduit** of **the upper pool** in **the highway** of **the fuller's field**." Isaiah 7:3 (KJV).

Shearjashub, if you go to Isaiah 8:18, it says,

> "[18] Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion." Isaiah 8:18 (KJV).

SHEARJASHUB means *a remnant shall return.* So, when Isaiah goes to Ahaz, he goes to Ahaz with the message of hope that the Lord is going to raise up a remnant.

THE CONDUIT

And where Ahaz has received this message is very informative. He is by the conduit of the upper pool.

> **GIHON:** ***Strong's Concordance*** **H1521—**From **H1518**; *stream*; a river of Paradise; also a valley (or pool) near Jerusalem:—Gihon. **H1518** A primitive root; **to *gush* forth** (as water), generally to *issue.*

> The name (Hebrew *i ħôn*) may be interpreted as "Bursting Forth, Gushing." Gihon is also the name of the only natural spring of water in the vicinity of Jerusalem (the place where King Solomon was anointed by the priest Zadok and Nathan (prophet)). It feeds the Pool of Siloam**.** *Wikipedia.*

And this word *conduit,* we are going to say the conduit is coming from Gihon. And Gihon is a natural stream that was outside the city walls of Jerusalem, and we will see that it was Hezekiah, when Sennacherib was getting ready to do a siege on Jerusalem, Hezekiah went and he covered up that stream so it could not be seen, and he dug a conduit that led the water into the City of Jerusalem, so that the enemies on the outside of the wall would not have water, and those inside the wall would have water. And this conduit that brought the water of Gihon into Jerusalem, it ended up being used in two pools: in one what they called the *upper pool,* which is the Pool of Siloam (the Waters of Shiloah); and then there was a *lower pool* as well.

So, what is *GIHON?* Gihon, where the spring, the source, it is from H1521 and from H1518 in the *Stron ' s.* It is a *stream.* It was a river in Paradise, when we look at the story of the Garden of Eden; also a valley (or a pool) near Jerusalem. It means to *gush* forth. So, *GIHON* has the meaning of gushing forth. All right?

The name *iħôn* may be interpreted as "Bursting Forth, or Gushing." Gihon is also the name of the only natural spring of water in the vicinity of Jerusalem, the place where King Solomon was anointed by the priest Zadok and Nathan the prophet. It feeds the Pool of Siloam, and then there is a transit that takes it to the other side of the city as well.

A WELL OF WATER SPRINGING UP

In John 4:13-14, which is in your notes, it says,

> "[13]Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: [14]But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13–14 (KJV).

Gihon is the well of water springing up into Everlasting Life. It is the water that Christ gives. It is the water that comes down from Heaven; but, it comes down here to Earth into the Pool of Siloam.

> **SPRINGING UP: Strong's Concordance G242—**Middle voice of apparently a primary verb; to *jump*; figuratively to *gush:* - leap, spring up.

Springing up in John 4:13-14 means to *jump,* to *gush,* to spring up. It means the same thing that *Gihon* means. The Water of Life is the water of Gihon. It is the water that comes into Jerusalem and forms the Pool of Siloam.

What is the *conduit?*

> **CONDUIT: *Strong's Concordance* H8585—**From H5927; a *channel* (into which water is *raised* for irrigation); also a *bandage* or *plaster* (as placed *upon* a

wound): - conduit, cured, healing, little river, trench, watercourse. **H5927—**A primitive root; to *ascend*.

CONDUIT: H8585, from H5927, is a *channel;* also a *bandage* or *plaster* – conduit, cured, healing, little river, trench, a watercourse; a primitive root; to *ascend.*

Okay. The conduit is the channel that brings the water from Gihon, the Water from Heaven, down to Earth.

CONSTANT COMMUNICATION

Are there any other symbols of the Water of Life being brought down to Earth; such as, maybe two golden pipes full of golden oil, or a ladder that the angels descend and ascend on?

This Gihon and its relationship to Siloam are talking about the constant communication that Christ keeps with His people.

Acts of the Apostles, page 586, says:

> "Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. **He is in constant communication with His people**." *Acts of the Apostles*, 586.

HEAVENLY ANGELS

How does He do this?

Christian Education, page 155:

> "The ladder which Jacob saw in the night vision, the base of it resting upon the earth and the topmost round reaching unto the highest heavens; God himself above the ladder, and his glory shining upon every round; angels ascending and descending upon this ladder of shining brightness, is **a symbol of constant communication kept up between this world and heavenly places**. God accomplishes his will through the instrumentality of heavenly angels in continual intercourse with humanity. This ladder reveals a direct and important channel of communication with the inhabitants of this earth. The ladder represented to Jacob **the world's Redeemer**, who links earth and heaven together." *Christian Education*, 155.

What I am saying if you are not following the application is the top of the ladder is Gihon; the bottom of the ladder is Siloam or Shiloah.

And this ladder is represented in a variety of ways.

THE CROSS

> "The cross of Calvary is placed between heaven and earth as a perpetual memorial, calling the attention to a holier world than this."—

It is calling attention to Gihon.

—"It is the **medium** of **a constant communication** with the world of light;"—

So, this constant communication is accomplished through the two golden pipes of Zechariah, through Jacob's ladder, through the cross, through the Waters of Gihon.

> —"the mind is constantly drawn away from the earthly to the heavenly, surveying the attractions of Him who ever liveth to make intercession for us; and those who thus keep the heavenly world in view will be uplifted above this in their affections and pursuits." *The Medical Missionary*, May 1, 1891.

Review and Herald, July 20, 1897, says,

> "The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up **a constant communication with the inhabitants of the earth**. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.
>
> "God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, 'Behold, the bridegroom cometh; go ye out to meet him,' those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, 'Show me thy glory,' the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world." *Review and Herald*, July 20, 1897.

So, what am I saying? I am saying that when Isaiah takes the message to Ahaz, when the wise virgin of Adventism takes the message to the foolish virgins of Adventism in the time period of the visitation of Adventism, when the Lord is accomplishing the Everlasting Gospel, developing two classes and going to demonstrate those two classes at The Sunday Law, that where Isaiah meets Ahaz with this message of promise that the remnant will return, that he is meeting him by the end of the conduit of the upper pool. He is meeting him right where the Latter Rain comes down from Heaven. He is meeting him with the Latter Rain Message.

So, Ahaz represents those in Adventism that are rejecting the Latter Rain Message.

THE HIGHWAY

Isaiah 35; 40:1-5; 62:6-12; Jeremiah 31:21-23

THE FULLER'S FIELD

Isaiah 7:3, Isaiah 36:1-2; Malachi 3:1-4

But, Ahaz is also on the highway; he is also on the highway, to the fuller's field.

Shearjashub, the promise that a remnant shall return. The conduit, these two golden pipes that the Latter Rain is being given to Isaiah to give to Ahaz. They are on the highway (what is the highway?), and it is by the fuller's field (what is the fuller's field?).

Go to Isaiah 35. Isaiah 35 says,

> "[1]The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. [2]It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God."—

Now, in those two verses, it is talking about a certain place. What is the place it is talking about?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: It is talking about the wilderness. Okay? The people that its dealing with there are in the wilderness.

And the wilderness is one of the symbols for what?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: Darkness?

BROTHER PIPPENGER: Darkness. All right. The darkness that precedes 1798, the 1260 years of Papal darkness in Revelation 12, verses 6 and 14, is identified as the wilderness.

And the message that comes in each of these reform lines is a message of a voice crying in the wilderness.

So, where the Lord initially meets His people is in the wilderness, and who He is meeting here in Isaiah 35 in the wilderness, those people that He is going to meet in the wilderness, what are they going to do? They are going to see the glory of the Lord.

And who is it that sees the glory of the Lord? It is Isaiah, in Isaiah 6. He saw the glory of the Lord.

So, reading on in Isaiah 35:

> —"[3]Strengthen ye the weak hands, and confirm the feeble knees."—

He meets Adventism in the wilderness of Laodicea with the promise that "If you will enter into the Most Holy Place and recognize the glory of the Lord, I am going to bring you back to life."

Verse 4:

> —"[4]Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. [5]Then the eyes of the blind shall be opened,"—

Who are the blind? Ahaz, he is standing there by the Pool of Siloam refusing to be healed.

In that time period,

—"the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. [6]Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness"—*WHERE?*—"in the wilderness shall waters break out, and streams in the desert."—

Do you think they are gushing forth? That is coming from Gihon.

—"[7]And the parched ground shall become a pool,"—

What pool? The Pool of Siloam.

—"and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. [8]And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein."*—

You can be a foolish virgin; but, if you will get on this highway you will make no mistakes because you will become a wise virgin.

—"[9]No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:"*—

This is where the redeemed are going to walk, is in this highway.

—"[10]And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35 (KJV).

So, this is where Isaiah is meeting Ahaz. He is meeting him on this highway, where the conduit of Gihon comes down to the Pool of Siloam with the message of the Latter Rain, the Laodicean Message, the Message of the 2520.

Go to Isaiah 40, verses 1 through 5. We are still looking at the highway where Isaiah is standing.

Beginning at Isaiah 40, verse 1, it says,

"[1]Comfort ye, comfort ye my people, saith your God. [2]Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:"—

When is Jerusalem's iniquity pardoned? It is in this history [of Isaiah 6 (see Figure No. 69)] when their sins are being blotted out.

—"her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. "[3] The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God."—

So, now here is a people being represented that are emphasizing the truth about the highway, the path that God's people are to walk on, the path that God walks on.

What path is that?

FROM THE AUDIENCE: The Old Paths.

BROTHER PIPPENGER: The Old Paths.

—"[4]Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: [5]And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken it." Isaiah 40:1-5 (KJV).

Okay. Where does that place this passage?

When is the whole Earth lightened with the glory of the Lord, because all flesh is going to see it? Right here, Revelation 18, the same history [from 9/11 to The Sunday Law]. It is The Highway of Holiness, this path.

Isaiah 62, verses 6 through 12. This is where Ahaz is being met with the Latter Rain Message of Isaiah.

Beginning in Isaiah 62, verse 6, it says,

"[6]I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, [7]And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. [8]The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: [9]But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness."—

What are His corn and wine? It is the Little Book. It is the message of the Latter Rain.

—"[10]Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—

If you could in your *Stron 's Concor anc e,* this is a people that has a message that they are lifting up the message of the Highway, the message of the Path. They are the people, the watchmen, that are emphasizing the return to the Old Paths.

Verse 11:

—"[11]Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion,"—

The daughter is the remnant, the last offspring.

—"Behold, thy salvation cometh; behold, his reward is with him, and his work before him. [12]And they shall call them, The holy people, The redeemed of the LORD:"—

Who are they going to call *the holy people*? The people that are standing on the Highway with Isaiah. They are the redeemed of the Lord. They have been bought back.

And what are they?

> —"and thou shalt be called, Sought out, A city not forsaken." Isaiah 62:6-12 (KJV).

Because they are going to be lifted up as an ensign and the whole world is going to come to them.

Jeremiah 31, verses 21 through 23, beginning in verse 21:

> "[21] Set thee up waymarks,"—

How do you set up waymarks? Right there [indicating the timelines on the whiteboard], those are the waymarks, what we have been doing in this worship service, line upon line. These historical events on these prophetic lines are the waymarks.

> —"[21]Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again,"—

You have got to turn back to the Old Paths.

> —"O virgin of Israel, turn again to these thy cities."

Return to the old highway.

> —"[22]How long wilt thou go about, O thou backsliding daughter?"—

You are in the wilderness. Turn back to the Old Paths.

> —"for the LORD hath created a new thing in the earth, A woman shall compass a man."—

What is a woman?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: A church. The Lord here is rebuilding Jerusalem. This is the New Jerusalem in the Earth. It is a spiritual Jerusalem. It is what is going to surround the men that are in Jerusalem that have returned to the Old Paths.

> —"A woman shall compass a man. [23]Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again"—

And what is "bring again"? Nine out of ten times the meaning in the Scriptures: reverse.

—"when I shall [reverse] their captivity;"—

Where have they been? In captivity. They have been in darkness. They have been in the wilderness. They have been in William Miller's dream, scattered for seven times.

> —"when I shall [reverse] their captivity, The LORD bless thee, O habitation of justice, *and* mountain of holiness." Jeremiah 31:21-23 (KJV).

What is The Mountain of Holiness? It is God's church.

So, where is Isaiah when he meets Ahaz? He is on the Old Paths. He is with a message making a promise that a remnant shall return; and, he is by the conduit where the Latter Rain Message comes down out of Heaven to confront God's people with the Laodicean call.

But, what is the fuller's field?

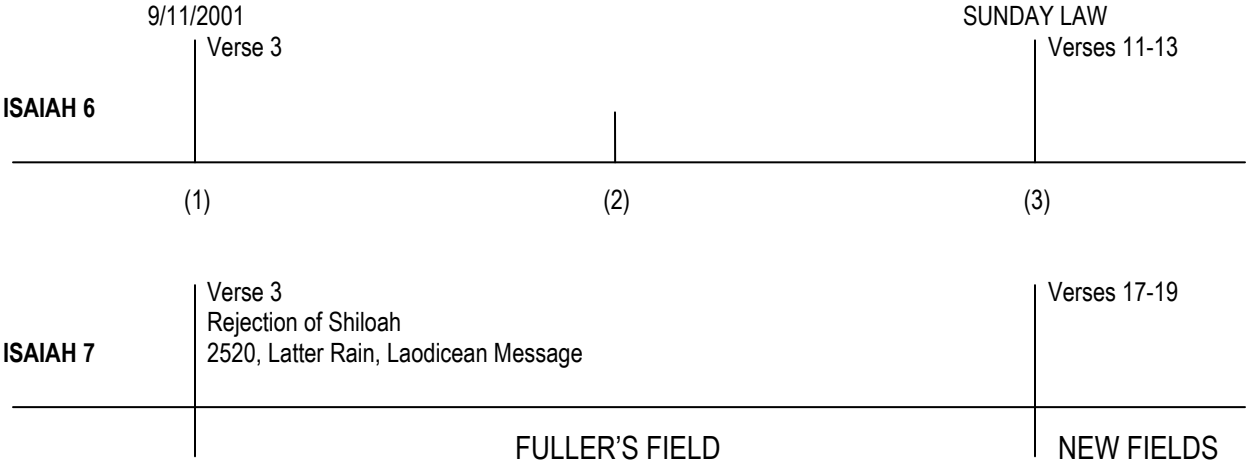


Figure No. 71.

He is by the fuller's field. There are two things I want you to see about the fuller's field is that the fuller's and it is the field.

Because, this here [see Figure No. 71, the timeline of Isaiah 6], this is Adventism from 9/11 to The Sunday Law. This is a field. There is something that happens in this field. But, once The Sunday Law comes, the message goes to other fields.

But, what field is this? It is the fuller's field.

Isaiah 36: verses 1 and 2:

> "[1]Now, it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib, king of Assyria came up against all the defenced cities of Judah, and took them. [2]And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army."—

Now, what is this about? This is the king of Assyria, the King of the North. This is the King of the North, this is The Sunday Law, coming not to Ahaz but to Hezekiah. He is coming to

destroy Jerusalem and he is sending his general, his main authority Rabshakeh, to Jerusalem to confront Hezekiah, saying, "We are going to take over your city. You might as well surrender."

All right. This is The Sunday Law. This is an illustration of The Sunday Law; but, where does it take place? The last part of verse 2.

> —"And he stood by the conduit of the upper pool in the highway of the fuller's field." Isaiah 35:1-2 (KJV).

What I want you to see is that right here [9/11, Figure No. 71] and right here [Verse 3, Figure No. 71], where Isaiah is presenting the Laodicean Message to Ahaz, where the wise virgins are presenting the message of the 2520, the Latter Rain, and the Laodicean Message to the foolish virgins of Adventism, that they are standing in a certain place and they have with them Shearjashub with a message of the promise that the Lord is going to raise up the remnant at this point in time. And, they are emphasizing The Highway of Holiness, the Old Paths: "You need to be on this highway, Ahaz. You need to be where the golden oil is coming down from the pipes and receive the Latter Rain Message, which is the Pool of Shiloah and Siloam, that your eyes may be opened; because, if you don't, you are going to be swept away at The Sunday Law" [Isaiah 6:11-13 and Isaiah 7:1-19] right here, and The Sunday Law message, the close of probation, is given at the identical place, **the identical place**. It is on the highway at the end of the conduit by the fuller's field. It is the same message.

So, you are seeing here where Isaiah gives this message here at the beginning of the purification of Adventism, the climax of the Everlasting Gospel, he is giving this message here at The Sunday Law in the time period of Hezekiah.

Do you see the logic there?

So, Malachi 3. We are trying to figure out what the fuller's field is. Malachi 3:1-4.

We already know what the fuller's field; because, in our worship series, we have spent time with the fuller's field.

Beginning in verse 1,

> "[1]Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the LORD of hosts.—

The messenger that prepared the way for the Messenger of the Covenant to come in the time of Christ was John the Baptist. John the Baptist prepared the way for Christ to come to Earth and to the Heavenly Sanctuary.

William Miller prepared the way for Christ to come to the Most Holy Place.

Okay. And in applying these verses here, Sister White identifies that these verses were fulfilled the two times that Christ cleansed the temple, at the beginning and at the end of His ministries. We have looked at this in detail previously and have identified that there were to temple cleansings in the time of the Millerites and that there will be two temple cleansings at the end of the world.

So, when Isaiah is standing by the fuller's field, he is marking the temple cleansing of Adventism [references the first waymark of Isaiah 7 in Figure No. 71] that we have already

identified begins when the Mighty Angel comes down [referencing the first waymark of Isaiah 6, Figure No. 71]. It is a three-step testing process, and concludes at The Sunday Law.

So, the fact that He is by the fuller's field here in Isaiah 7:3 is another prophetic identification that what we are suggesting about these histories is accurate.

Verse 2 of Malachi 3:

> —"[2]But who may abide the day of his coming? And who shall stand when he appeareth? For he *is* like a refiner's fire, and like"—*WHAT?*
>
> FROM THE AUDIENCE: Fullers' sope.
>
> BROTHER PIPPENGER: —"like fullers sope."—

What is a fuller's sope? It is a type of dye that makes garments clean and bright and white. It is like a dye.

So, what kind of fuller's work is Christ doing in this history? He is taking off the filthy garments of His people and putting on the garments of His righteousness.

Verse 3:

> —"[3]And he shall sit *as* a refiner and purifier of silver; and he shall purify"—*WHO?*

In this history [of Isaiah 6] I thought He was purifying the 144,000, and the 144,000 is the 12 tribes of Israel.

Is Levi all 12 tribes? No. There are two witnesses to this. Levi is the one that stood faithful with Aaron's image of the beast test.

And Levi, when Jeroboam doubled Aaron's sins by making two calves in Bethel and Dan, it was the Tribe of Levi that refused to be His priests in this. So, he was forced to get the low men to be his priests.

So, in both tests of the image of the beast, Levi stands out as the ones that are faithful; and, both of those histories are pointing forward to The Sunday Law. So, in this history [of Isaiah 6 in Figure No. 71], He is preparing those in Adventism that are going to stand faithful at The Sunday Law when the door closes, and that is why He is purifying the sons of Levi, even if they are made up of all 12 tribes of spiritual Israel.

Verse 3:

> —"[3]And he shall sit *as* a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. [4]Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years." Malachi 3:1-4 (KJV).

When will the offering be pleasant as in former years? Right here [indicating The Sunday Law], after this process [from 9/11 to The Sunday Law].

What is this process? It is the process of the refining that is represented by the fuller's field.

So, when Isaiah meets Ahaz right here [at the first waymark of Isaiah 7 in Figure No. 71] with the message that a remnant shall return in Shearjashub, on the Old Paths, on The Highway of Holiness, by the end of the conduit where the Gihon Water of Life Message comes to the healing Pool of Shiloah and Siloam, the Latter Rain Message, He is identifying that the purification of Adventism, the first temple cleansing of Adventism, begins right here and Ahaz represents those that reject this purification process that are going to dance around that golden calf.

MALACHI AND THE TWO TEMPLE CLEANSINGS

In *The Desire of Ages,* page 161, it says,

> "In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and entering upon His work."—

This is the temple cleansing [referring to the timeline of Isaiah 6 in Figure No. 71]. All the prophecies in the Old Testament, in the New Testament, and of the Spirit of Prophecy are pointing to the end of the world; and, the two temple cleansings of Christ are pointing to our time, more than anything else.

So,

> "In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and entering upon His work."—*TO PURIFY SEVENTH-DAY ADVENTISTS JUST PRIOR TO THE SUNDAY LAW.*—"That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But **the Jews had not understood the significance of the building they regarded with so much pride.** They did not yield themselves as holy temples for the Divine Spirit."—

Did Ahaz? Nope!

> —"The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.
>
> "In cleansing the temple from the world's buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **Malachi 3:1–3 quoted**." *The Desire of Ages*, 161.

So, when Isaiah is standing by the fuller's field, he is standing in the place where Christ does His work as the refiner and purifier of the sons of Levi. That is the message that He is giving to Isaiah.

THREE HISTORIES

In *Selected Messages,* book 2, page 118, it says,

> "The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."—

That is our history right here [referencing timeline of Isaiah 6 in Figure No. 71],

> —"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). **This is the same message that was given by the second angel.** Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9)."—

Next paragraph:

> —"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches**."—

The first call is Revelation 18:1-3, and the second call is verse 4, "And I heard another voice from heaven, saying, Come out of her, my people, . . .": two temple cleansings.

Isaiah [chapter 7] is representing the first temple cleansing.

THE FIELD

NEW FIELDS

Isaiah asked in chapter 6, "How long do I have to give this message to a people that refuse to see and refuse to hear?"

And the answer was, "Until The Sunday Law." Because, at The Sunday Law, then as the purified sons of Levi, you are going to be lifted up as an ensign and you are going to take a new work to new fields.

This is the fuller's field here [referencing Isaiah 7 in Figure No. 71, between the waymarks.]. This is the fuller's field.

This is the new fields, **new fields** [referencing Isaiah 7 in Figure No. 71, after the second waymark], the new fields being where the eleventh-hour workers are confronted with the temple cleansing.

—"The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 118.

Notice the next quote from *The Great Controversy,* pages 605 – 606.

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions**."—

Why? Because, if you have been trained in a literary institution, the Mystery of Iniquity has captured your mind and you are going to have to do a wonderful work through the power of the Holy Spirit to remove that nonsense out of there so you can understand and recognize the voice of the Lord. You have been wrapped with the bands of iron and brass.

—"Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked."—

That is talking about here, over here, [immediately at The Sunday Law]. This is The Sunday Law crisis now.

The Sunday Law crisis is not about calling God's people back to the Old Paths of Jeremiah 6:16. It is about identifying the Papacy, the history of the Papacy; what she has done in the past and what she is going to do right now. It is about identifying that the United States is going to place her on the throne of the Earth, that she is going to come into union with the globalists, the United Nations and persecute the entire world and that the premise for allowing this to happen is the escalating crisis of Islam.

Look to Iran. Look to what is going on in Iran. The Third Woe is not slowing down; it is not in neutral. It is heating up.

—"By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these."—

They will listen to what? They will listen to the message that is proclaimed by the sons of Levi, and part of that message at least is about the role of Islam in Bible prophecy. So, if you are rejecting returning to the Old Paths [referencing the 1843 and 1850 Charts behind him at the podium]; if you reject the truths that Islam was restrained on September 11, 2001, and this began the purification process of Adventism; if you have no understanding of the role of Islam in Bible prophecy, you are not going to be there in that time period. You have shut the door on your

ability to be one of these people that is clarifying this issue at the end of the world in The Sunday Law crisis.

The return to the Old Paths is to prepare people with the prophetic message for The Sunday Law crisis.

> —"In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain 'Thus saith the Lord,' the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.
>
> "**As the controversy extends into new fields**"—*IT HAS LEFT ADVENTISM NOW*—"and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As **the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers**. They will be threatened with fines and **imprisonment**, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: 'Show us from the word of God our error'—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths." *The Great Controversy*, 605–606.

And I do not really want to dwell on that at this time. I just want you to see that The Sunday Law crisis is the new fields; and, Isaiah meets Ahaz where the end of the conduit comes in at the upper pool at the highway of the fuller's field. This is the fuller's field. This is where Adventism is being purified.

2 KINGS 18 & 20[4] AND ISAIAH 36 & 37

In 2 Kings 18:17, once again this is where Sennacherib comes to Jerusalem to besiege it, to destroy it. And verse 17 says,

> "[17]And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, **they came and stood by the**

[4] Corrects typo in notes from chapter 19 to chapter 20.

> **conduit of the upper pool, which *is* in the highway of the fuller's field**." 2 Kings 18:17 (KJV).

The Sunday Law is the Latter Rain Message as well.

In 2 Kings 20, verses 19-21, it says,

> "[19]Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, *Is it* not *good*, if peace and truth be in my days?"—

It was not good.

> —"[19]And the rest of the acts of Hezekiah, and all his might, and how **he made a pool, and a conduit, and brought water into the city**, *are* they not written in the book of the chronicles of the kings of Judah?"—

Hezekiah is the one that made the conduit from Gihon, and covered up Gihon and brought the water to Siloam.

> —"[21]And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead." 2 Kings 20:19–21 (KJV).

Hezekiah did not understand that the Lord is the one that directs kings. Right? Neither did the people of Israel. They think Hezekiah built that pool.

ISAIAH 22

THE VALLEY OF VISION

Okay. Isaiah 22, bringing this to a close. Verse 1 of Isaiah 22, it says,

> "[1]The burden of the valley of vision."—

And usually the word *burden* means *prophecy.* Okay? The prophecy of the valley of vision is a prophecy at the end of the world.

And who is the subject of *vision* at the end of the world? Who has a problem with their vision? This is the prophecy of Laodicea. Okay? Their vision is blind.

And Proverbs 29:18:

> "[18]Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he." Proverbs 29:18.

And this word *vision,* is *ch ôn* . It is the vision of prophetic history. If you do not have that history, if you do not have this vision here of prophetic history [see Figure Nos. 70 and 71], you perish.

And the valley of vision in Isaiah 22 is about a people—two classes of people—but one class of people represented by Ahaz, they do not have the vision. They have not washed their eyes in the Water of Siloam.

Isaiah 6:9-10; Revelation 3:17

Isaiah 6:9-10—and keep your finger in Isaiah 22—In Isaiah 6:9 and 10, it says,

> "[9]And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. [10]Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart; and convert, and be healed." Isaiah 6:9-10 (KJV).

Okay. The people that Isaiah are going to are blind. They have no vision. They are Laodiceans. And that is referenced in Revelation 3:17, too.

> "[17]Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: . . ." Revelation 3:17 (KJV).

So, in Isaiah 22 (back to Isaiah 22), this is a prophecy about Laodicea, about Adventism.

> —"[1]The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?"

A brother yesterday was talking about a special watermelon that he grows called Moon and Stars. It has big spots on it that represents the moon, and little spots that represents the stars.

And I said, "Well, do you go on top of your house to eat it on the housetop?"

And he did understand what I was talking about, and he did not want to answer it because he thought the reference in the Bible of a man going on the housetop is when he is living with a woman that is a dripping faucet and you are going to get on top of the house to get away from her.

And I said, "No, what I am referencing is that when you go up on your housetop with the moon and the stars, you are going up there to worship: spiritualism."

Okay. Isaiah 22:1 says,

> —"[1]The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?" Isaiah 22:1 (KJV).

Zephaniah 1, verses 5 through 9 says,

> "[5]And **them that worship the host of heaven upon the housetops**;"—*THE SUN, MOON, AND STARS*—"and them that worship *and* that swear by the LORD, and that swear by Malcham [**the king: Molek**]; [6]And **them that are turned back from the LORD**;"—

These are people that have turned away from the Lord. It is in your notes.

—"and *those* that have not sought the LORD, nor inquired for him. [7]Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for **the LORD hath prepared a sacrifice**, he hath bid his guests. [8]And it shall come to pass in **the day of the LORD's sacrifice**, that I will punish the princes, and the king's children, and **all such as are clothed with strange apparel**."—

What is this talking about? The wedding; the Investigative Judgment, to see who has on the correct wedding garment.

—"[9]In the same day also will I punish all those that **leap on the threshold**, which fill their masters' houses with violence and deceit." Zephaniah 1:5–9 (KJV).

So, those people that go on the housetops to worship the sun, moon, and stars are those people in Adventism that have received the strong delusion of 2 Thessalonians, that are wrapped up in spiritualism, that have the wrong wedding garment on for the wedding. They are going to be punished.

And they "leap on the threshold." And if you look at the Hebrew, of "leap on the threshold," it means to leap over the threshold. They leap over the threshold.

Okay. In your notes, 1 Samuel 5:1-5: What does it mean to "leap over the threshold"?

"[1]And the Philistines"—

Because these people in verse 1 of Isaiah 22, that is what they have done. They have gone on the housetop. They are wrapped up in spiritualism, just as king Saul was when he went to the witch of Endor.

And beginning in verse 1 of 1 Samuel 5:

—"[1]And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. [2]When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

—[3]And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. [4]And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon **the threshold**; only *the stump of* Dagon was left to him. [5]Therefore neither the priests of Dagon, nor any that come into Dagon's house, **tread on the threshold** of Dagon in Ashdod unto this day." 1 Samuel 5:1–5 (KJV).

People that are wrapped up in false worship, they jump over the threshold.

Isaiah 22, verses 2 and 3—so, what I am saying, in verse 1, the valley of vision in Isaiah 22, it is about those people that receive the spiritualism represented by the strong delusion in 2 Thessalonians, chapter 2, because they receive not the love of the truth that they might be saved. And the love of the truth is presented to them by Isaiah at the end of the conduit at the highway to the fuller's field, with the message that a remnant shall return.

Verses 2 and 3 of Isaiah 22 says,

> "[2] Thou that art full of stirs, a tumultuous city, a joyous city:"—

You are doing celebration service.

> —"[2]Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

The dead in battle in Adventism are spiritually dead. They have not been slain with a physical sword.

> —"[3]All thy rulers"—*ALL THY RULERS.* ***'ALL THY RULERS'?***—"are fled together, they are bound by the archers:"—

They are not dead; they are spiritually dead and they have been bound by the archers, whoever the archers are.

> —"all that are found in thee are bound together, *which* have fled from far." Isaiah 22:2-3 (KJV).

BOUND INTO BUNDLES

Okay. The people represented by Ahaz in our study, they are bound together by the archers. What does it mean to be bound?

Christ's Object Lessons, page 75:

> "The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of harvest ye shall 'return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.' Malachi 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny.
>
> "The Saviour does not point forward to a time when all the tares become wheat. The wheat and tares grow together until the harvest, the end of the world. Then the tares are bound in bundles"—

How are they bound in bundles? By the archers.

> —"to be burned, and the wheat is gathered into the garner of God. 'Then shall the righteous shine forth as the sun in the kingdom of their Father.' Then 'the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.'" *Christ's Object Lessons*, 75.

Because, they are going to be lifted up as an ensign at that point.

BOUND BY ARCHERS

Okay. What does it mean to be bound by archers?
Isaiah 21, verse 17, says,

> "[17]And the residue of the number of **archers**, the mighty men of **the children of Kedar**,"—

The archers in the Bible are the children of Kedar.

FROM THE AUDIENCE: Islam.
BROTHER PIPPENGER: Someone says, "Islam."

> "[17]And the residue of the number of **archers**, the mighty men of **the children of Kedar**, shall be diminished:"—

It is not just Islam here. This word *diminished,* it is talking about when Islam is restrained. It is diminished.

> —"for the Lord God of Israel hath spoken *it*." Isaiah 21:17 (KJV).

KEDAR

Genesis 25:13:

> "[13]And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, . . ." Genesis 25:13 (KJV).

How is it that the tares are bound by Islam in Adventism?

THE MEN OF THE EAST

Jeremiah 49:28:

> "[28]Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to **Kedar, and spoil the men of the east**." Jeremiah 49:28 (KJV).

Kedar is the descendants of Ishmael. They are the children of the East.

And on September 11, 2001, the Third Woe arrived in history when Islam was restrained. You can only see this if you return to the Old Paths and understand that the First Woe is Islam and the Second Woe is Islam; therefore, the Third Woe is Islam. And if you reject this final warning message, you are binding yourself with the tares and you are going to be burned.

Verses 4 and 5 of Isaiah 22:

> "[4]Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of **the spoiling of the daughter of my people**. [5]For *it is* **a day of trouble**, and **of treading down**, and of perplexity by the Lord GOD of hosts in **the**

> **valley of vision**, breaking down **the walls**, and of **crying to the mountains**." Isaiah 22:4-5 (KJV).

It is The Sunday Law. The Law is being broken down. Jerusalem is being captured.

And Isaiah, the righteous, he is sighing and crying for the fact that the Law is disregarded, and the fact that those people that are on the housetop they are crying to the mountains.

God's church is the glorious holy mountain, and the counterfeit churches are the mountains. In this time period they are turned into Babylon. At The Sunday Law crisis they are going to receive the mark of the beast.

THE SUNDAY LAW

Prophets and Kings, page 677.

> "The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God's law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard." *Prophets and Kings*, 677.

So, Isaiah 22 is about The Sunday Law crisis. It is about Jerusalem. It is about God's people at The Sunday Law crisis. It is telling us that there is one class represented in Isaiah 7 as Ahaz that are rejecting the Latter Rain Message which includes the restraint of Islam, that are being bound as tares in advance of being burned. It is identifying the accomplishment of the Everlasting Gospel in Adventism.

THE HIDDEN ONES

> Isaiah 22:6 says—and I have the *Stron ' s* breakdown; because, if you read this at a surface level, you do not quite see what I want you to see here. But, if you get into the *Stron ' s* a little bit—it says,
>
> [6]And Elam"—

And Elam is hidden. And what I am saying, the wise virgins of Adventism, they are the hidden ones. Isaiah is presenting the Latter Rain Message; he is the hidden one.

> —"[6]And Elam **[hidden]** bare"—

And we think of *bearing* this felt pen, put it on our back and bearing it; but, it means *lifted.*

> —"[6]Elam **[hidden]** bare **[lifted]** the quiver"—

And the *quiver,* we think of something you put arrows in; but what it means here is it lifted the cover of the quiver so you could see into the quiver. Okay?

Elam, the hidden ones, are lifting something away from a truth to show it.

"[6]And Elam **[hidden]** bare **[lifted]** the quiver **[the covering]**"—

And what did he uncover? What did he show when he lifted this covering out of the way?

—"with chariots"—

And it is a rider.

—"with chariots **[rider]** of men"—

Bloody men; these are men of war.

—"with chariots **[rider]** of men **[bloody men]** *and* horsemen"—

A rider.

—"*and* horsemen **[rider]**, and Kir"—

The wall.

> —"*and* horsemen **[rider]**, and Kir **[the wall]** uncovered **[bared]** the shield **[the defense]**." Isaiah 22:6 (KJV).

What is this representing? The hidden men in this time period, the people represented by Isaiah, they are presenting the message of Islam. They open it up to Ahaz, and he does not want to see it.

Go to Psalm 83, verses 2 and 3, to make sure we understand who the hidden ones are, because that is Elam. Psalm 83:2-3 says,

> "[2]For, lo, thing enemies make a tumult: and they that hate thee have lifted up the head. [3]They have taken crafty counsel against thy people, and consulted against thy hidden ones." Psalm 83:2-3 (KJV).

God's people are the hidden ones in the Scripture, because they are hidden under the Shadow of the Most High.

Back to Isaiah 22, beginning at verse 7:

> "[7]And **it shall come to pass**,"—*THIS IS THE SUNDAY LAW*—"*that* thy choicest valleys"—*IN JERUSALEM*—"shall be full of chariots, and the horsemen shall set themselves in array at the gate.
>
> "[8]And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest."—*LOOKING TO HUMAN STRENGTH*—"[9]Ye have seen also the breaches of the city of David, that they are many: and **ye gathered together the waters of the lower pool**."—*TRYING TO SAVE YOURSELF*—"[10]And ye have numbered the houses of Jerusalem, and the houses have ye broken

down to fortify the wall."—*THIS IS SELF-PRESERVATION*—"[11]Ye made also **a ditch between the two walls for the water of the old pool**: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago." Isaiah 22:7–11 (KJV).

Hezekiah built that conduit, built that pool, but who really built it was God. They are looking at a human savior, a human point of reference in the crisis time. They are looking to spiritualism, to a false christ.

Isaiah 22, 12-14, says,

"[12]And in that day"—*IN THE SUNDAY LAW CRISIS*—"did the Lord GOD of hosts call to weeping, and to mourning, and to baldness,"—

And when does the Lord call for weeping and mourning? The Day of Atonement; and, this is the climax of the Day of Atonement. This is when the sins are being blotted out.

—"and to girding with sackcloth: [13]And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die."—*THE CELEBRATION SERVICE*—"[14]And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged"—

And that word *purged* means *final atonement.*

—"Surely this iniquity"—

This celebrating, the rejecting the message of Islam and trying to save yourself, instead of coming to the Maker of the Old Pool and receiving the healing that is represented by Siloam. Surely this rejecting of truth will find no atonement in the climax of the Investigative Judgment.

—"Surely this iniquity will not be purged from you till ye die, saith the Lord GOD of hosts.

LAODICEANS

Isaiah 22:15-19:

"[15]Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna,"—

Which means *to grow—to grow, to get big; to get famous; exalt yourself—to grow.*

—"which *is* over the house, *and say,"*—

And, of course I have said this before. I do not know how important it is, but *treasurer* as in the Bible: bad job description, whether it is Judas or Shebna! Okay?

Go to *Shebna*: He is Ahaz in Isaiah 22. He is about to be spewed out of the mouth of the Lord because he is serving himself in a crisis.

—"[16]What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock? [17]Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee. [18]He will surely violently turn and toss thee *like* a ball into a large country:"—

And when Christ spews the Laodicean out of His mouth, what does this word *spew* mean? Generally we answer "vomit." But, actually, it means *projectile vomit.* It is when you spew it out of your mouth. He is going to cast Shebna as a ball into a large field. This is Laodicea.

—"[18]He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall* be the shame of thy lord's house. [19]And I will drive thee from thy station, and from thy state shall he pull thee down." Isaiah 22:15-19 (KJV).

Shebna, the leader, is going to be replaced.

Isaiah 22:20-25:

"[20]And it shall come to pass in that day, that I will call my servant Eliakim"—

And *Eliakim* means *God of raising*. Eliakim is the people that are going to be lifted up by God as an ensign.

—"the son of Hilkiah:"—

Hilkiah is *the Lor 's portion.* The remnant of the Lord's portion is going to be lifted up as an ensign.

—'[21]And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand:"—

So, there is a changeover in Adventism in The Sunday Law crisis, a change of leadership. The leadership that is there now gets spewed out of the mouth of the Lord, or tossed as a ball into a far country; and, the Lord is going to raise up Isaiah. He is going to reject Ahaz the king and raise up Isaiah. He is going to make Eliakim be the governor.

—"I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. [22]And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. [23]And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house. [24]And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. [25]In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be

removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*." Isaiah 20-25 (KJV).

THE SURE PLACE

"Fastened," because He is going to fasten Eliakim as a nail into a sure place. Okay. Eliakim is going to be in a sure place, fastened there.

> **FASTEN: *Strong's Concordance* H8628**—A primitive root; to *clatter*, that is, *slap* (the hands together), *clang* (an instrument); by analogy to *drive* (a nail or tent pin, a dart, etc.); by implication to *become* ***bondsman*** (by handclasping): - blow ([a trumpet]), cast, clap, fasten, pitch [tent], smite, sound, strike, X **suretiship**, thrust.

FASTEN means to *clatter,* that is, to *slap,* to *clang;* by analogy to *drive;* by implication to *become a bondsman:* - blow, cast, clap, fasten, pitch [tent], smite, sound, strike, suretiship. Okay. He is going to be redeemed. He is going to be fastened by the bondsman.

> **BURDEN: *Strong's Concordance* H4853—**From H5375; a *burden*; specifically *tribute*, or (abstractly) *porterage*; figuratively an *utterance*, chiefly a *doom*, especially *singing*; mental, *desire:* - burden, carry away, prophecy, X they set, song, tribute. **H5375—**A primitive root; **to *lift***, in a great variety of applications, literally and figuratively, absolutely and relatively: - accept, advance, arise, (able to, [armour], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, **forgive**, furnish, further, give, go on, help, high, hold up, honourable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, **pardon**, raise (up), receive, regard, respect, set (up), **spare**, stir up, + swear, **take (away**, up), X utterly, wear, yield.

There is a burden on it. What is a *BURDEN?* A *tribute, utterance,* chiefly a *doom, singing.* It is from H5375, which means to *lift,* in a great variety of applications. Dropping down to the boldface, it is to forgive. The burden is going to be forgiven. It is pardoned; to spare, to take away.

Eliakim is going to be fastened in the Most Holy Place, where the Lord is going to remove His sin and purify Him fully.

> **REMOVED: *Strong's Concordance* H4185—**A primitive root (perhaps rather the same as H4184 through the idea of receding by *contact*); to *withdraw* (both literally and figuratively, whether intransitively or transitively): - cease, depart, go back, remove, take away. **H4184—**A primitive root; to *touch:*—feel, handle.

REMOVED: A primitive root; to *withdraw:* - cease, depart, go back, remove, take away.

The burden that was upon it is that probation is about to close. Probation is going to close. Eliakim is fastened in the Most Holy Place.

Revelation 3:7-22

"[7] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. [8] And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; [9] I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. [10] Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give them a crown of life. [11] He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. [12] And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; [13] I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. [14] But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. [15] So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. [16] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. [17] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it.* [18] And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; [19] I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. [20] Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. [21] And I gave her space to repent of her fornication; and she repented not. [22] Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." Revelation 3:7-23 (KJV).

Notice where I passed over where it says [in your notes], "The Sure Place," Ezra 9:8.

"[8]And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us **a nail in his holy place**, that our God may lighten our eyes, and give us a little reviving in our bondage." Ezra 9:8 (KJV).

The nail that is fastened in the sure place is the nail that is fastened in the Most Holy Place. It is Eliakim in the Most Holy Place, entering into covenant with the Lord, and the Lord is fully removing his sins; whereas, Shebna, he does not enter in there.

THE ORNAMENTS OF THE SANCTUARY

All the ornaments of the Sanctuary are hung upon this nail, upon the work of Christ, His sacrificial work, His work of mediation. All the ornaments of the Sanctuary are hung upon this nail, Christ's work as the bondsman, as the Redeemer.

And who is it that are the vessels in the Sanctuary?

When Belshazzar brought the sacred vessels in and started filling this wine, what was he doing? He was illustrating God's people being fed the wine of Babylon. We are the sacred vessels of the Sanctuary that are hung upon that nail.

But, that nail is going to be cut down because probation is going to closed right here [for Adventists, pointing to The Sunday Law in the timeline of Isaiah 6; see Figure No. 71].

Testimonies, volume 5, page 81:

> "The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind,"—

Who does that? The Dirt Brush Man.

> —"even from places where we see only floors of rich wheat. **All who assume the ornaments of the sanctuary**, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness." *Testimonies*, volume 5, 81.

If you are a Seventh-day Adventist, you have assumed the ornaments of the Sanctuary. And if you have moved into the Most Holy Place, you have attached yourself to that nail; but, that nail is going to be cut off. Probation is going to close and you are going to have to stand in a time period where there is no longer any mediation for sin. You have to go get attached to that nail in the Most Holy Place, in that sure place, before it is cut off.

THE JUDGMENT OF THE LIVING

The Great Controversy, pages 430 – 431:

> "Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: 'These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.' Revelation 3:7, 8.
>
> "It is **those who by faith follow Jesus** in the great work of the atonement who receive the benefits of His mediation in their behalf, while **those who reject the light which brings to view this work of ministration** are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The

> ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open."—

The nail is going to be cut off.

> —"The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.
>
> "The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest."—

They are willingly ignorant. This is Ahaz.

> —"In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us." *The Great Controversy*, 430–431.

SUMMARY

So, what I am saying is, Isaiah 22, in connection with Isaiah 7 and Isaiah 6, Isaiah is representing those that are giving the final Latter Rain Laodicean Message to Ahaz. They are telling him that, "You better get connected to that nail in the Most Holy Place, because at The Sunday Law that nail is going to be cut off and there is not going to be anymore pardon. It is a close of probation message.

But, these people represented here by Ahaz, they are going to reject the message of Siloam, the message of Shiloah, the message of the Latter Rain, unfortunately.

And all this was to show that these two chapters, Isaiah 6 and 7, are the beginning of the 2520s that come to a conclusion here in 1798, 1844, and 1863; and, that 1863 is the beginning of William Miller's dream when these foundational truths are covered up.

And probably tomorrow morning we are going to recap our 40-plus presentations, and then the next morning we are going to take up the terminal point of William Miller's dream, which is 1989. Once we have done that, we will be done for a while with William Miller's dream.

And why are we dealing with William Miller's dream? We are dealing with William Miller's dream because we are showing that these truths on these [1843 and 1850] Charts and these Charts are typified in Bible prophecy, and William Miller's dream is identifying when these foundational truths were covered up and promising that the Dirt Brush Man at the Time of the End would come in and reestablish these foundational truths.

I know there is something that I wanted to say that has left my mind; but, perhaps tomorrow.

Shall we close with a word of prayer?

Benediction: Heavenly Father, we wish to be represented by Isaiah, by Eliakim. We do not want to be Ahaz and Shebna that stand in the crisis of Adventism, the crisis that takes place on the highway to the fuller's field, where the conduit comes down, and reject the final warning message. We ask that you would make these truths sink deep into our hearts, deep into our minds, that the Holy Spirit can use them throughout the day to continue to convict us of our need of preparation, our need of making sure that we have entered into that Most Holy Place with you, and that we are hanging there on that nail with you in a covenant relationship so when the time comes and probation closes we can be among that group that are lifted up, as Eliakim was raised up as an ensign. We set before you this day's work. We ask that you would give us safety throughout this day and that what we do will be for your glory and honor. And we would ask a continued blessing upon the DVDs and the LiveStreaming of what we are doing here. In Jesus's name, amen.

Habakkuk's Two Tables #40B

Recap #2

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, I want to thank you for waking us this morning and giving us another day of life that we might serve you and that we might study your Word. And, Heavenly Father, as we take up this study, we ask that you grant us the presence of your Holy Spirit in our hearts and our minds, that you would take control of this presentation, that my words and my thoughts will be overruled and that my words and thoughts be touched with a coal from off the altar. We want you to prepare the hearts and minds of those that receive these messages, that they will understand them as you see fit and that they will accomplish exactly what you have designed for us as individuals and as your people. We want the Latter Rain to be poured out upon us. So, turn our vessels upward and fill us up, we ask in Jesus's name. Amen.

BROTHER PIPPENGER: Okay. This is a review, a recap. This is the 42nd presentation.

I would like to recap presentations when I am doing a series. It is something that I try to do regularly; but, this beast is getting beyond my ability to go back and cover all the points. So, this is a simple overview.

There are so many. When I went back yesterday and was looking through all the wonderful truths that we have touched on, there is no way that you can do justice.

PART ONE: THE SPIRIT OF PROPHECY (LESSONS 1 # 5)

But, where we started long ago was upon the principle on the top of your notes:

> "We have nothing to fear for the future, except as we shall forget the way **the Lord has led us**, and **His teaching in our past history**." *Life Sketches*, 196.

And we took time early on in this series to show that the teaching that is under discussion here is the teaching that the 2520 and the 2300 would end in 1843. Those are the teachings that we should fear to forget; because, this teaching is what produced the experience that we should not forget. "We have nothing to fear for the future, except we forget how the Lord led us." Well, the Lord led us into the first disappointment in March of 1844; and, that first disappointment was designed to prepare the way for the Midnight Cry.

THE LORD'S LEADING

And in Ellen White's first vision, which you have in your next set of notes, the Midnight Cry is identified as a bright light that is set up at the beginning of the path, that shines light all the way along to the way to Heaven.

But, also in that vision it identifies that some people would deny the Midnight Cry, deny the truth of that history; and, for doing so, they would fall off the path.

So, when it comes to this first statement about forgetting how the Lord has led us in His teaching in our past history, if we forget that this teaching here, the 2520 and the 2300 years, is what produced the first disappointment, then we are denying the way the Lord has taught us. And then if we deny that we do not have the correct understanding of the dynamics that went into producing the Midnight Cry among the Millerites, which prepared a group of people to move into the Most Holy Place with Christ on October 22, 1844.

You can see the vision that we are referring to there, a passage of it. It says, from *Christian Experience and Teachings of Ellen G. White,* page 57:

> "**They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble.** "If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted 'Alleluia!' **Others**"—*AND THIS IS WHAT IS GOING ON IN ADVENTISM TODAY*—"**Others rashly denied the light behind them**,"—

And what does it mean to rashly deny it?

FROM THE AUDIENCE: (Several indiscernible responses.)

BROTHER PIPPENGER: They deny it without even thinking about it, without even investigating it. It is just, "Oh, this can't be so. My pastor didn't say it was so. So, from this point on, I am opposed to it."

Is that not what *rashly* is? It is an immediate response without any thought.

> —"**Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below**." *Christian Experience and Teachings of Ellen G. White*, 57.

THE LORD'S TEACHING

Early Writings, page 74:

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that **His hand was over and hid a mistake in some of the figures**, so that none could see it, until His hand was removed." *Early Writings*, 74.

EARLY WRITINGS:

> "His hand was over and hid a mistake in some of the figures," "His hand covered a mistake in the reckoning of the prophetic periods." Ibid., 74, 236.

THE MISTAKE EXPLAINED

What did they deny? They denied the Midnight Cry.

What produced the Midnight Cry was when the Lord removed His hand from here [referencing the upper right-hand corner of the 1843 Chart]. Most Adventists understand that at a surface level. They know that when the Lord removed His hand from here, the Midnight Cry Message was when Samuel Snow came to identify the conclusion of the 2300 days as October 22, 1844. But, because they have forgotten the history involved, they do not realize that the Lord also was removing His hand from the 2520.

And you have *Early Writings,* pages 235 – 237, where Sister White speaks about the Lord removing His hand from this [1843] Chart.

And I am at "The Mistake Explained" in your notes. And she says,

> "I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning of the**"—*WHAT?*—"**of the prophetic periods**."—

Two prophetic periods [the 2520 and the 2300], right there [again referencing the upper right-hand corner of the 1843 Chart].

> —"Those who were looking for their Lord did not discover this **mistake**,"—*A SINGULAR MISTAKE, A FULLNESS OF THE YEAR MISTAKE*—"and the most learned men who opposed the time also failed to see it. **God designed that His people should meet with a disappointment—**

The first disappointment was of God's design. It was a test. He was going to prove them.

We should not forget that. If we forget it, we need to fear.

> —"The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. **The passing of the time was well calculated to reveal such hearts**. . . . "—

There was a purpose in this disappointment.

> —"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures**,"—

These figures, these figures up here [again referencing the upper right-hand corner of the 1843 Chart]; those figures.

> —"**and the mistake was explained.** They saw that **the prophetic periods reached to 1844, and that the same evidence which they had presented to**

show that the prophetic periods closed in 1843, proved that they would terminate in 1844." *Early Writings*, 235–237.

And the 2520, which they thought ended in 1843, on this [1850] Chart which was produced to correct the error in that [1843] Chart, 677 is in the same place, dead center on the top; 677 [now referring to 1850 Chart].

[Referring to the 1843 Chart] This is the column of the 2520 that they believed ended in 1843.

[Referring to the 1850 Chart] This is the same column of the 2520, but they have corrected the error. It is 1844.

So, they are correcting the error of this [the 2520], and on this [the 2300] on this [1850] Chart, because the Lord removed His hand. And we have nothing to fear, except we forget that experience, that testing process that was designed by God and the teachings that were connected to that testing process. And the teachings that were connected to that testing process were the 2300 and the 2520.

THE CHARTS

1843

So, we have in your notes—I do not intend to read all these things, but they are in your notes in terms of point of reference in the different sections that we have dealt with in this worship series.

[Note: All unread notes have been inserted into these transcripts.]

From *Spalding and Magan,* page 2, we see here, she is putting her seal of approval on this [1850] Chart.

"I **saw that the truth should be made plain upon tables**,"**—**

She is referencing this [the 1850 Chart]She is writing this in 1850, before this 1850 Chart is produced; but, she is saying the second Table of Habakkuk needs to be together in this particular quote.

—"I saw that that the truth should be made plain upon tables,"—

And that expression comes from Habakkuk 2.

—"that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain."—

Make this truth [referencing the 1850 Chart] plain upon this table.

—"I saw that **the old chart**"—

And in *Early Writings* this statement is written down as the 1843 Chart.

—"I saw that **the old chart was directed by the Lord**, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." *Spalding and Magan*, 2.

And what was altered from this [1843] Chart to this [1850] Chart was based upon dreams and visions that she received to give direction to her husband to have this 1850 Chart produced, which it was by Otis Nichols.

1850

And then concerning this 1850 Chart, from *Manuscript Releases,* volume 13, page 359,

"I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that there was **a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." *Manuscript Releases*, volume 13, 359.

And I would challenge those that say that the 1863 Chart represents the foundations of Adventism to show a Spirit of Prophecy passage where she says the 1863 Chart is in the Bible prophetically.

It is, as we showed in our previous presentation of the year 1863. The rejection of the foundations by James White is definitely marked in the Bible; but, that is a different sort of prophetic marking. Here, what we are saying is that Ellen White is putting her seal of approval on these [the 1843 and 1850 Charts] being the Two Tables of Habakkuk, which parallel the two tables of the Ten Commandments.

NO NEW MESSAGE

So, there are a few quotes that follows where Sister White places her endorsement upon the messages that were presented in the history of the Millerites from these [1843 and 1850] Charts.

Review and Herald, January 19, 1905:

"God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." *Review and Herald*, January 19, 1905.

There is no new message. We are to be proclaiming the same message that was proclaimed in 1843.

Manuscript Releases, volume 12, page 437:

> "All **the messages given from 1840–1844 are to be made forcible now**, for there are many people who have lost their bearings. The messages are to go to all the churches." *Manuscript Releases*, volume 21, 437.

Some people say that word *all* should read *both,* the First and Second Angels' Messages; but, that is not what Ellen White wrote. If you are "steeped in the techniques of higher criticism," then you "have the authority" to go in and change the Bible; therefore, you have the same attitude toward the Spirit of Prophecy and you are willing to change the word *all* to *both.* But, it says, "All the messages given from 1840-1844 are to be made forcible now.

The next quote, from *Manuscript Releases,* volume 15, page 371, says,

> "**The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed.**" *Manuscript Releases*, volume 15, 371.

How can you proclaim them if you believe that they were erroneous? I guess you could, but proclaim that they are erroneous.

From *Review and Herald,* April 14, 1903,

> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages**. It has been guiding me ever since it was given." *Review and Herald*, April 14, 1903.

The light she is speaking about is the messages that came in 1842, 1843, and 1844, which she called "the Foundation." And then she says that this light "is to be as the Rock of Ages," and that is with a capital "R" and capital "A."

So, she is saying that these truths [as reflected on the 1843 Chart] are the foundations of Adventism, and that these truths on this Chart are the Rock of Ages.

So, that was the first section.

PART TWO: Line Upon Line (Lessons 6 # 20)

And then we took time to show that not only did Sister White place her seal of approval upon the 2520 but she did so on the Pioneer teaching of Islam, the First and Second Woes. She did so on the Pioneer teaching of the Daily. She says that the teaching that Adventism presents on the Daily, that the Daily represents Christ's sanctuary ministry, came from angels that were expelled from Heaven.

She rebuked Brother Hewett from Dead River, saying that the 1335 had already been fulfilled. She did that in 1850.

So, we took in our first section time to identify that Ellen White places her seal of approval upon the foundational truths represented on this 1843 Chart, no matter what the modern theologians say.

PARALLEL MOVEMENTS

Then we moved into a study of line upon line, upon the fact that every Reform Movement parallels all the other Reform Movements, and you have these men who oppose this message that say their understanding of prophecy is *The Great Controversy* understanding. They base their approach to prophecy from *The Great Controversy,* and "Pippenger and these other men are just inventing things up out of thin air." But, the point of reference for this part of the study we use from *The Great Controversy,* page 343. It says,

> "The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present"—*WHICH IS THE LATTER RAIN MOVEMENT OF REVELATION 18*—The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

A SPECIFIC ORDER

So, we went through and we showed that the Reform Movements have a specific order. You will see one of several quotes where Sister White emphasizes the order, *Selected Messages,* book 2, pages 104 – 105:

> "The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By **pen** and **voice** we are to sound the proclamation, **showing their order**, and **the application of the prophecies that bring us to the third angel's message**. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be**." *Selected Messages*, book 2, 104–105.

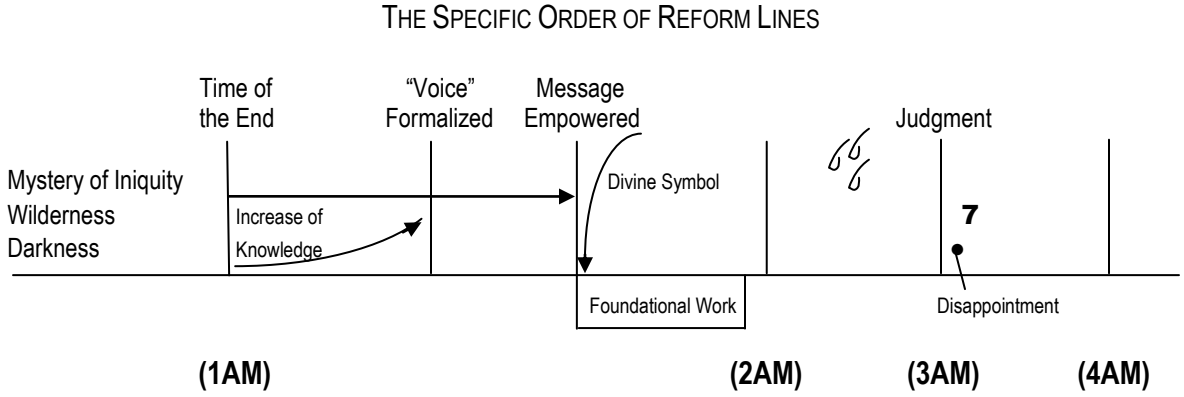


Figure No. 72.

And the order that we have been identifying is that there is first a period of Darkness. We have taken time with these waymarks, some of them more than others; but, this period of

Darkness is also the **Wilderness**. And when you put together the various symbolic representations of what these waymarks represent, you develop more light about what they are. It is in this history of Darkness that the **Mystery of Iniquity** works, because the Mystery of Iniquity precedes every Reform Movement. It is active before the Reform Movement comes into history.

And then you will have a **Time of the End**.

And then you have an **Increase of Knowledge** when the Book is unsealed.

Then you will have the **Message Formalized**. And the formalization of this message is the **Voice** that comes out of the Wilderness. This message will have a bearing to this history [referring to the time period of the Wilderness].

The message that arrives here, the **First Message** that arrives here and goes through this history, is thereafter **Empowered** by the confirmation of said message, and that empowerment is marked when a **Divine Symbol** descends.

At this point, there is a **Foundational Work** that is done in every history; and, it is as you go through these Reform Movements and place them together line upon line in agreement with Isaiah 28 that you raise up the foundations of many generations, because the Lord wants us to make sure what the foundational work for Adventism is at the end of the world.

Once this message is empowered, and begins to test this generation, then the **Second Message** arrives as this generation begins to close the door against that warning message.

And then you see a manifestation of the power of God in this history that leads to the **Third Message**, which is **Judgment**.

And I, of course, am leaving many characteristics off, as we are summarizing over 40 hours of material.

This waymark [of Judgment] is followed by a **Disappointment**. You will see a number **7** here that has a connection, evidently, to the Disappointment; but, it is also representing the scattering.

And then ultimately the **Fourth Message** will arrive.

So, where we read from *The Great Controversy,* Sister White says that each of the great Reformatory Movements paralleled the final Reformatory Movement of the Latter Rain; so, we put together those lines upon lines to establish this fact.

HISTORY WILL REPEAT

The second quote on page 3 of your notes, one of the primary premises of this line-upon-line application is that history will repeat. Sister White, in *Publishing Ministry,* page 175, says,

> "Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. **The record is to be kept in mind, for history will repeat itself**." *Publishing Ministry*, 175.

This repetition of history, it is amazing to me.

There used to be a personality that lived in this area. He has moved on to bigger fields of labor and his opposition to this message; but, while he was here working at a local school in the area, there was a brother that did not agree with his resistance to this work, and he knew full well that the teaching of this person is that 1 Corinthians 10:11 is correct.

Go to 1 Corinthians 10:11.

This brother does not argue that 1 Corinthians 10:11 is correct; because, this is the Biblical point of reference for the repetition of history. Verse 11 says,

> "[11]Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11 (KJV).

And his argument is, "I believe in 1 Corinthians 10:11 and that all those histories in the Bible provide moral lessons that we must understand at the end of the world; but, I do not believe that history repeats."

So, when this brother, a friend of ours, was struggling with this person that is fighting this message, there was a time where I was going to help from behind the scenes, where I started gathering together the quotes where Sister White says history will repeat. And I never finished it. I never handed it off. I still have it on file, and it is like five or six pages of various quotes, like the one we just read: "The record is to be kept in mind, for history will repeat itself."

I wonder how you can take that sentence and say that "moral lessons" are what is being emphasized by the Spirit of Prophecy. History is going to repeat itself; and, these people that are fighting this message, one of their primary resistances is the idea that history repeats itself.

So, this here [as in Figure No. 72], line upon line is premised upon the very principle that history repeats itself.

Now, I am not denying that there are moral lessons that we need to understand in each of these histories; but, I want the whole enchilada, so to speak. All right?

There was a pastor here not too long ago that was arguing with this message and he said, "What do we need the 2520 for? We have the 2300. The 2300 years points to October 22, 1844; so, what do we need the 2520 for?"

Well, because Jesus said, "Man does not live by bread alone, but by every word that proceeds from the mouth of God." We want it all. We want to know about the moral lessons from that history, but we want to be instructed about what it means that that history is going to be repeated. We do not have the right to pick and choose; and, if we do so, it is spiritualism. When we put our word over God's Word, we are involved in spiritualism.

THE PARABLE OF THE TEN VIRGINS

So, when we were looking at the reform lines, this [Figure No. 72] being a basic breakdown of every reform line, we pointed to the parable of the Ten Virgins, which in *The Great Controversy,* page 393, says,

> "The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**" *The Great Controversy*, 393.

We pointed out in these reform lines that they are all paralleled to one another; but, they are sometimes, particularly when a reform line has a beginning and an end, that the beginning of the reform line and the end of the reform line will have characteristics that are more specific to themselves.

What do I mean by that? I mean that when Ancient Israel came out of Egypt, that was the beginning of Ancient Israel; and, when Christ walked among men, that was the end of Ancient Israel.

And at the beginning of Ancient Israel and the end of Ancient Israel, you can see specific lessons of those histories that are more specific to those reform lines than other reform lines; such as, that the feasts that they were to keep throughout their history, they are established right there when they are coming out of Egypt: Passover, Pentecost. And in the time of Christ, those feasts have a specific impact to that history as well.

But, we are modern Israel, and at the beginning of modern Israel and the end of modern Israel is the story of Adventism. The Millerites are the beginning of Adventism; we are the end of Adventism.

And one of the truths that is more specific to us in these repetitions of reform lines is that at the beginning of Adventism and at the end of Adventism, the parable of the Ten Virgins is illustrating both of our histories.

That is why Sister White says, in *Review and Herald,* August 19, 1890,

> "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

So, not only do these reform lines repeat throughout sacred history, but when you have one that is illustrating the beginning and the ending, then there will be truths in the beginning and the ending that are more germane to those particular reform lines, and you are to watch for those. If you do not watch for those, if you do not understand that, if you are not willing to accept that, then you have a hard time accepting the premise that the Angel of Revelation 10 descended in the Millerite History when Islam was restrained; and, therefore, the Angel of Revelation 18 descends in our history when Islam is restrained. Those two characteristics are specific to the beginning and the ending of Adventism, although they are inferred when Christ is coming into the Triumphal Entry. There is an ass that has been restrained that is loosed by the Disciples so that the Message of Islam can carry Christ into Jerusalem. I mean, they [these characteristics] are still there but they are specifically noted in the beginning and the end of Adventism; and, there are other reform lines that possess that thought, too.

THE SEVEN THUNDERS

We looked at arguments that show that the history of the Millerites is repeated in our history in connection with the line upon line, and another one is the Seven Thunders.

The Seventh-day Adventist Bible Commentary, volume 7, page 971:

> "The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels' messages. . . ."—

If we mark this reform line as the history of the Millerites, the Time of the End was **1798**; the Judgment came in **1844**. Therefore, this history is the history of the First and Second Angels' Messages, and this history is the history of the Seven Thunders.

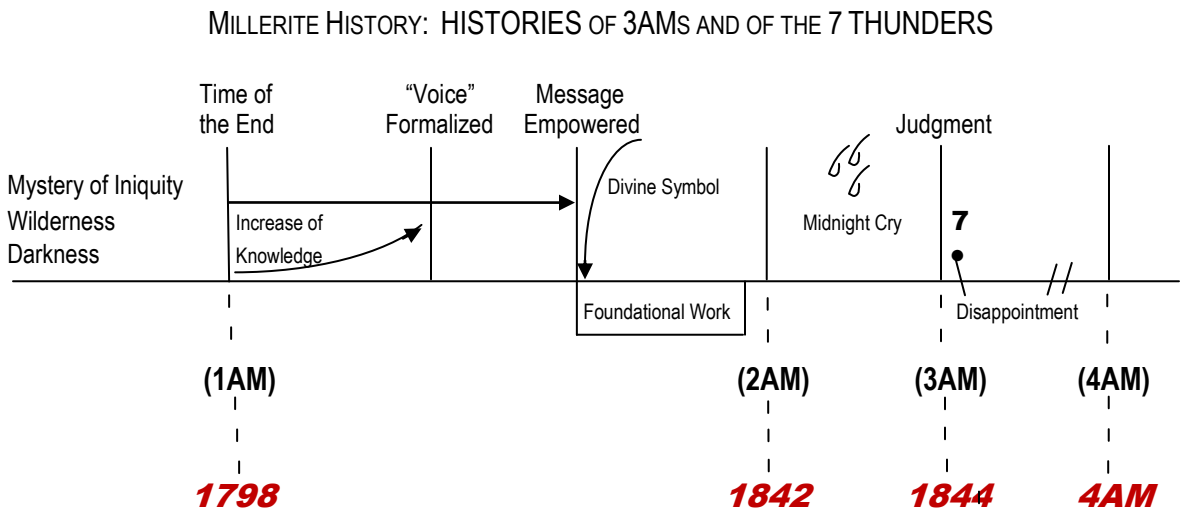


Figure No. 73.

But, when Sister White is talking about the Seven Thunders in this same passage, she also says,

> —"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

So, the Seven Thunders represent a delineation of events that would transpire under the First and Second Angels' Messages in this history; but, they are also illustrating events that will take place when this history is repeated at the end of the world [marking in Figure No. 73 on the whiteboard the 2AM as **1842**]. And that history of the Millerites is a history of the fulfillment of the parable of the Ten Virgins, and our history is a history of the parable of the Ten Virgins.

LINE UPON LINE

Okay. We were doing this study in this section line upon line, based upon Isaiah 28. And one of the quotes from the Spirit of Prophecy that we used in this regard from *Selected Messages,* book 2, page 114, was,

> "**Prophecy** has been fulfilling, **line upon line**. The more firmly we stand under **the banner of the third angel's message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel." *Selected Messages*, book 2, 114.

The banner of the Third Angel's Message very simply is the 3:1 combination.

In this passage where she says this, she says, ". . . the more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel," if you will go into the complete passage,—I did not put it all into this quote [but is provided below in this transcript]—she continues on in the next sentence saying, ". . . the more firmly we will understand the ancient truths of Bible prophecy":

> "**The more fully we accept the light** presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne**, will appear the truths of ancient prophecy**; we shall be assured that men of God spake as they were moved upon by the Holy Ghost." *Selected Messages,* book 2, 114.2

There is a way to stand underneath the Three Angels' Messages, the banner of the Third Angel that allows you to open up Bible prophecy, the history of Bible prophecy; and, it is this 3:1 combination. This 3:1 combination is marked throughout God's Word; and, what it does when you see the 3:1 combination, it is informing the student of prophecy that this is a history that has a direct repetition at the end of the world; such as, the three Hebrews being thrown in the flaming fiery furnace in Daniel, chapter 3, and then a fourth appears. That 3:1 combination is teaching us how the message is carried to the world; because, all the world was there at Nebuchadnezzar's presentation, and they saw God's people thrown in the fiery furnace and they saw God's people being supported by the fourth Angel of Revelation 18, none other than Christ Himself.

Each of these 3:1 combinations teaches a different story about the end of the world.

Balaam, a symbol of Islam, is called by king Balak, just before the children of Israel go into the Promised Land in Numbers 22, and he is hired to curse Israel; but, all Balaam can do is bless Israel, and he pronounces three blessings, and then king Balak is greatly disappointed and fires him and sends him home. But, before Balaam goes home, he pronounces a fourth blessing. There is your 3:1 combination.

And this 3:1 combination is not telling you about how the message is carried to the world. It is explaining the role of Islam in Adventism, and it is telling us that Islam is both a blessing and a curse: hired to be a curse, but it can only produce a blessing. Of course, this is also marked in Revelation 9, verse 4, that Islam is a blessing and a curse. It is going to carry a warfare on against Rome in Revelation 9, verse 4, but it is commanded to hurt not those that have the Seal of God. It is a blessing.

It was Islam that wrapped itself around Europe, preventing Catholicism from spreading to the world. It was the scholars of Islam that preserved the text that is used to produce the King James Bible [the *Textus Receptus]*. Islam has both been a blessing and a curse. The story of Balaam marks that, and it marks it with a 3:1 combination.

So, just over and over again, the banner of the Third Angel's Message is the 3:1 combination. And when you use that line, that banner, you do so by putting forth these reform lines: (1), (2), (3), and down here, (4) the Fourth Angel's Message. This allows you to bring line upon line together in fulfillment of Isaiah 28:9-13.

THE REFRESHING

Isaiah 28:9-13

Let us go to Isaiah 28:9-13; because, this teaching technique is the Latter Rain. Isaiah 28, starting at verse 9, it says,

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; line upon line, line upon line;

here a little, *and* there a little: [11]For with stammering lips and another tongue will he speak to this people. [12]To whom he said, This is the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear."—

THE LATTER RAIN

This technique of line upon line, here a little, there a little, is the rest and the refreshing, which in *The Great Controversy,* page 611, which is your next quote, Sister White tells us that the refreshing is the Latter Rain.

Verse 13 of Isaiah 28 says,

—"[13]But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken." Isaiah 28:9-13 (KJV).

In verse 12 it said that they refused to hear it. This Latter Rain Message is a message because it is something that the rebels in the camp refuse to hear, and, it is a testing message that causes them to lose their salvation; because, as they reject the Latter Rain Message, they go and fall backward and are broken and are snared and are taken. So, the Latter Rain is a message; it is a testing message. It is the Everlasting Gospel. It is what the Lord uses to produce two classes of worshippers in Adventism. And the way the Latter Rain Message is taught and presented to God's people is by bringing reform line upon reform line; because, as you bring all the reform lines together, you are illustrating the history of the Latter Rain at the end of the world.

The Great Controversy, pages 611 – 612:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel **are again to be fulfilled** in the latter rain at its close. Here are '**the times of refreshing**' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, **that your sins may be blotted out, when the times of refreshing shall come** from the presence of the Lord; and He shall send Jesus.' Acts 3:19–20." *The Great Controversy*, 611–612.

A TWO-STEP MESSAGE

In connection with these reform lines, we identified that they are structured upon a two-step message. The First and Second Angels' Messages are these two steps. In this history it reaches its conclusion when the door is shut at the Third Angel's Message; but, still, it is the history of the First and Second Angels' Messages.

In your notes you have some references that we looked at to see that the Latter Rain Message is two steps. The Latter Rain Message, most of us in Adventism do not realize that the Latter Rain is two parts: it is the Early Rain and the Latter Rain; it is the Spring Rain and the Summer Rain; it is the Former Rain and the Latter Rain. It is always described as two parts; but, for some reason, it does not sink in with Adventists.

And these two parts are also representing the two-step message that exists in all these reform lines.

Spirit of Prophecy, volume 3, page 243:

"The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost." *Spirit of Prophecy*, volume 3, 243.

Genesis 2:7; Ezekiel 37:1-14

The two-step message in these reform lines is the message of Elijah and Elisha; it is the message of Genesis 2:7—go to Genesis 2:7.

Genesis 2:7 says,

"[7]And the Lord God formed man *of* the dust of the ground,"—*STEP NO. 1*—"and breathed into his nostrils the breath of life;"—*STEP NO. 2*—"and man became a living soul." Genesis 2:7 (KJV).

And Genesis 2:7 is prefiguring Ezekiel 37, verses 1 through 14, where Ezekiel illustrates two prophetic messages.

The first message brings the valley of dead, dry bones, which Sister White says repeatedly is the Seventh-day Adventist Church at the end of the world. The first message of Ezekiel brings the bones and the flesh and the sinew together, but they are not a living soul yet. They have just been formed out of the dust of the ground. That is all.

And then the second message of Ezekiel 37 is when the breath is breathed into them and they stand upon their feet, a mighty army (and Adam became a living soul).

"[1]The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones, [2]And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. [3]And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. [4]Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. [5]Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: [6]And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD. [7]So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. [8]And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. [9]Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. [10]So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. [11]Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. [12]Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. [13]And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, [14]And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD." Ezekiel 37:1-14 (KJV).

THE FIRST AND SECOND ANGELS' MESSAGES

So, in the creation of Adam, and the raising up of the Seventh-day Adventist Church at the end of the world, it is a two-step message. It is the First and Second Angels' Messages. It is the message of Elijah, the First: John the Baptist was Elijah; William Miller was Elijah. That is the First Angel's Message.

The 1888 Materials, pages 803 – 804:

> "God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run **parallel with this which follows**." *The 1888 Materials*, 803–804.

But, Elisha followed John the Baptist and William Miller and Elijah; and, Christ is Elisha in relationship to John the Baptist.

In Revelation 10, on August 11, 1840, the Mighty Angel that descended, who followed Miller (Elijah), was no less the personage than Jesus Christ (Elisha).

And in our history, the first message that arrives in 1989, the message of events connected with the close of probation, is the Elijah message. And on 9/11 the Angel of Revelation 18 descends and, once again, that is no less the personage than Jesus Christ. It is Elisha. It is a two-step message.

TWO CALLS

In the center of the page of your notes, "Two Calls"—I passed over some [quotes that were not read into the record but provided in transcript]—speaking of Revelation 18, from *Review and Herald,* December 6, 1892, it says,

> "So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her, my people**.'" *Review and Herald*, December 6, 1892.

And in Revelation 18 you have this two-step message.

TWO TEMPLE CLEANSINGS

Okay. As we looked at these histories, what we said was that every reform line parallels the other reform lines: **a message formalized**, **a message empowered**, **activity of the enemies** as they fight the message, and then **Judgment**. So, we bring the history of the Millerites and we line it up with the other reform lines in order to give two witnesses or more to these things.

And once we had shown that, then we identified that in the history of Christ and in the history of the Millerites and in our history, there are two temple cleansings.

And we looked at the history of Christ. The ways and means, the mode of operation that Christ cleansed the temple at the beginning and the end of His ministry is that Divinity flashed through humanity. It was not so much that He was kicking the tables over. It was that Divinity flashed through humanity.

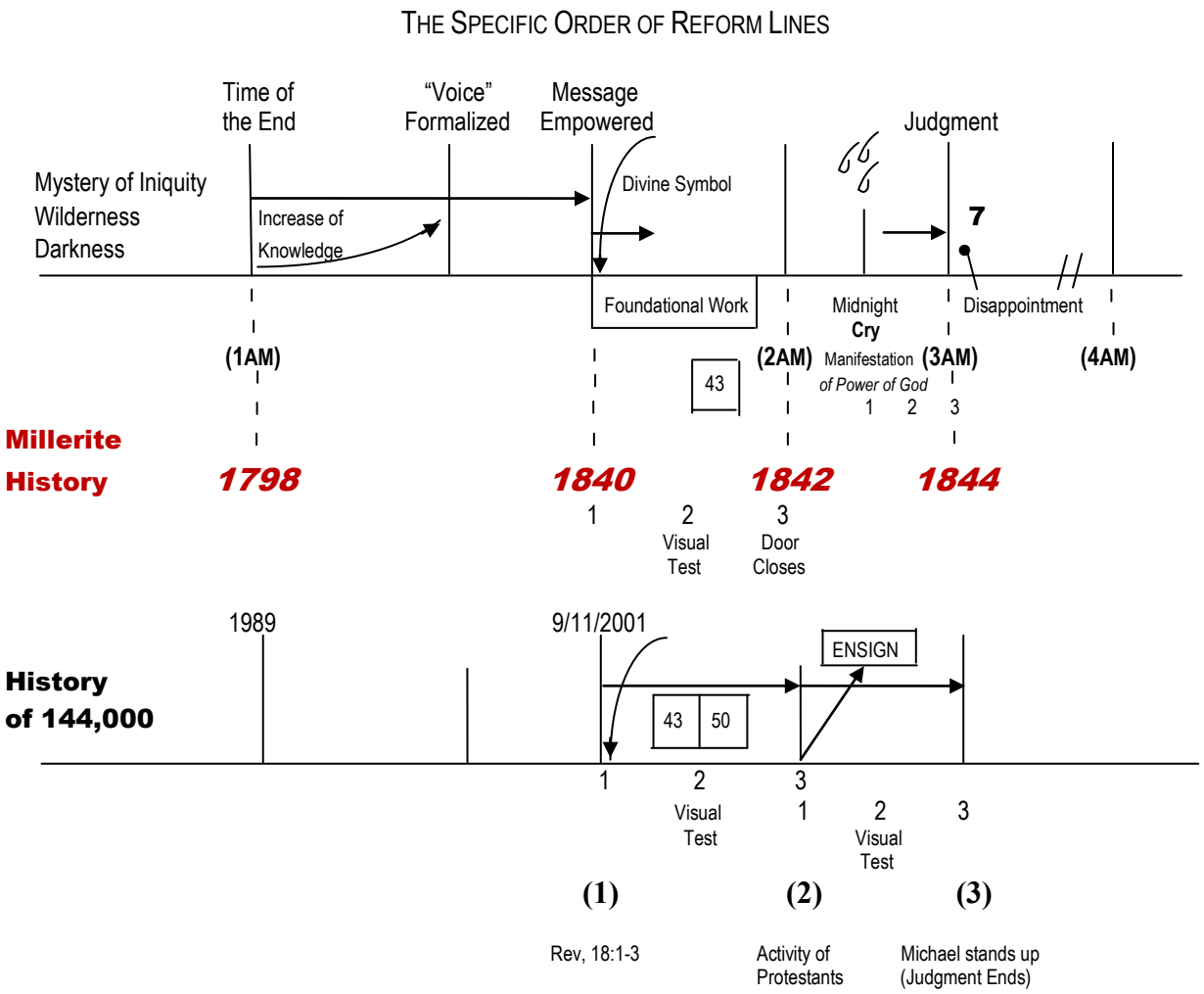


Figure No. 74.

And we noted that in these histories, when the Divine symbol comes down that Divinity is flashing through humanity, and this begins the first temple cleansing.

For the Millerites up here, this begins the first temple cleansing on **August 11, 1840**, when no less the personage than Jesus Christ came down out of Heaven and Divinity flashed through humanity. And this temple cleansing began in the Millerite History, and it is marked as **concluding in June of 1842** when the Protestant churches are closing their doors against this message. This was **the first temple cleansing**.

Then, in the summer of **1844**, you have **the Midnight Cry**; and, once again Divinity flashes through humanity and **it cleanses this temple until the door closes on October 22, 1844**.

But we noted that in all of these temple cleansings, they still are all the same. They consist of a three-step testing process. We took time to where the **third test arrives for Adventism here at the end of the world; the first test for the world begins**. There is always a three-step testing process; but, **there are two temple cleansings in each of these histories**. Christ cleanses the temple twice.

In 1840 Divinity flashed through humanity. That was the first test in this history for the Protestant churches.

And one of the characteristics of the second test, as identified in God's prophetic Word, is that it is a visual test; and, right in here, the visual test came for the Protestants with the introduction of the 1843 Chart.

And there is a nice quote in the writings of the Pioneers. I think it is Joseph Bates. After they had printed 300 of these Charts and the messengers all had these Charts, he went to a camp meeting that they were holding. And it is interesting if you really want to get into the detail of this history, they had a meeting where they determined that they were going to print these 300 Charts; they took a vote, a group of them. And in the same meeting they were led to start camp meetings. They had never held camp meetings before; but, the Lord led them to produce these Charts, but in the very identical meeting He led them to start camp meetings because the Lord knew that this Chart was going to be produced in May of 1842, and in June of 1842 their ability to get into the churches was going to end. So, He was planning the camp meetings right at the same time.

There is a passage where shortly thereafter they had a camp meeting and Joseph Bates got off the train and went to the camp meeting, and he says all over the trees, where they were having this camp meeting, they had these Charts hanging, and there were these groups of people in front of these Charts looking at them and discussing them. It was a visual test for Protestantism right here.

And then the door closes [at the third test in June of 1842]. So, in the Millerite History you have this three-step test.

And then, of course, the Midnight Cry, Divinity flashes through humanity; then the message is being carried across the United States "like a tidal wave." And those people that are participating in that are required to recognize and see that, and it ends in Judgment.

And in our history, there are two temple cleansings. On 9/11 the Mighty Angel of Revelation 18 descends, right where this Angel [of 1840] descends, with the restraint of Islam. And the first test for us is underway. But, in order for you and me to explain 9/11 and the role of Islam, we have to return to these [1843 and 1850] Charts. We have to return to the logic of the Pioneers, which explains why the First Woe was Islam and the Second Woe is Islam, in order to have the Biblical logic to identify that the Third Woe begins here at 9/11. So, suddenly these Charts in our history produce a visual test. They are the handwriting on the all.

They produce a visual test that leads to the closing of the door at The Sunday Law. And at the closing of the door at The Sunday Law, this is the first test for the eleventh-hour workers outside of Adventism; because, here Divinity is going to flash through humanity as an ensign is lifted up, as Shadrach, Meshach, and Abednego are thrown into the fiery furnace and all the world is watching. This ensign becomes the visual test and leads to Judgment.

So, when we were looking at the lines upon lines, we made this distinction that as you look at this history, you have to mark two temple cleansings in this history; whereas, at a different approach, if you are simply looking at these histories at the beginning of Judgment in 1844 and the end of Judgment when Michael stands up in Daniel 12:1, then you can simply see three primary waymarks: the First Angel's Message empowered in 1840; the Second Angel's Message arrives in June of 1842; and, the Third Angel's Message marks the beginning of Judgment.

The Second Angel's Message in 1842 is an activity of the Protestants of the United States.

So, if you are just looking at the line as a symbol of the opening and closing of Judgment, then when you get down here at 9/11, the first test is empowered, Revelation 18 when this Angel

comes down; the second waymark here, activity of the Protestants in the United States once again as they close the door to pass The Sunday Law; and, then the third test is when Michael stands up and Judgment ends.

So, you have to be careful about the line upon line, to define them by the context; and, that is what you have to be careful with all of Bible prophecy.

THE YEAR-DAY PRINCIPLE

We also identified in these histories some things that are identified through the recognition that Jesus is the First and the Last, the Alpha and the Omega, the Beginning and the Ending.

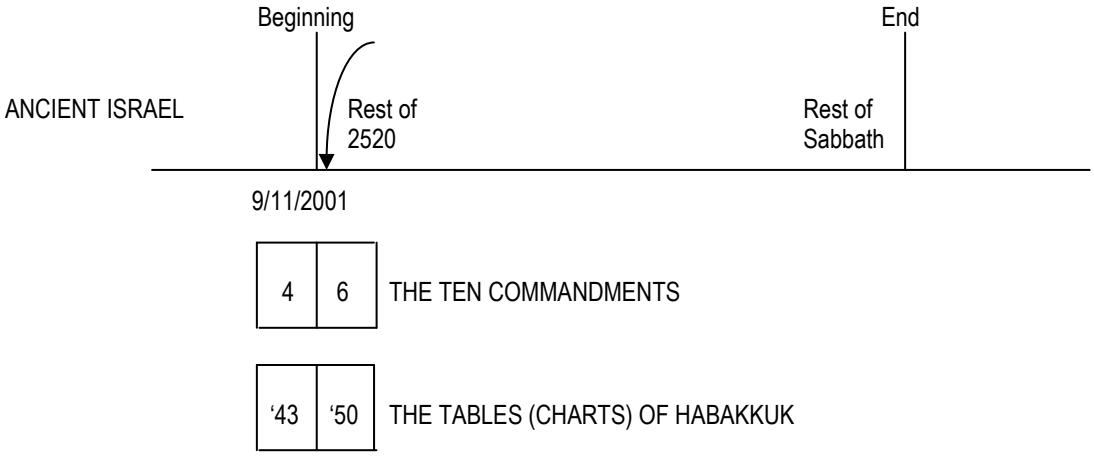


Figure No. 75.

This, being the beginning and the end of Ancient Israel; and, Ancient Israel is illustrating modern Israel, so we looked at the year-day principle. And we found that in the beginning of the history of Ancient Israel, in Numbers 14:34, that you had a rebellion against a rest that was taking place, the Rest of Grace for Ancient Israel entering into the Promised Land right here at the beginning.

And then down here in connection with the year-day principle of Ezekiel 4:6, you have a rebellion against the Rest of the Sabbath. And we used that beginning and ending to mark the beginning of the testing process of Adventism when the Mighty Angel comes down on 9/11, as Adventism rebels against the Rest represented by the 2520. And in so doing, they are preparing themselves to reject the Rest of the Sabbath down here at The Sunday Law.

So, the beginning of Ancient Israel and the end of Ancient Israel is illustrating the beginning of the testing process of spiritual modern Israel, and the end of the testing process of spiritual modern Israel; and, it has to do with the very foundational principle of the Millerites, which is the year-day principle.

And William Shea, someone that would have, no doubt, no sympathy with this message, has identified that the first day of the year-day principle as noted in Scriptures is Leviticus 25. And Leviticus 25 being the year-day principle requires that when you analyze the curse connected with Leviticus 25 in allowing the land to rest, that you do it under the premise of the year-day principle; and, this is what allows you to see that the *seven times* in Leviticus 26 is 2520 years.

And, of course, I am leaving much out of this.

TABLES OF THE COVENANT

Changing gears now, we also noted that at the beginning of Ancient Israel, the Lord gave Ancient Israel Two Tables to mark the covenant.

And what are those tables?

FROM THE AUDIENCE: The Ten Commandments.

BROTHER PIPPENGER: The Ten Commandments. And there are four on this table, and 6 on this table.

And at the beginning of modern Israel, us, He gave us these Two Tables [indicating the 1843 and 1850 Charts], to mark the covenant with the people that He had raised up from 1798 to 1844 in 46 years. So, these Two Tables are prefigured by the Ten Commandments, and there are all kinds of light.

You get to this level of understanding, and you need to put on sunglasses.

When the Bible talks about the man of sin seeking to change the Ten Commandments, [at one level] it is speaking about Adventism attempting to change these Tables [the 1843 and 1850 Charts]. And what spirit is it? In either case, it is the spirit of antichrist.

PART THREE: THE MYSTERY OF INIQUITY (LESSONS 21 # 23)

Then we went into Part Three. In Part Three we focused in on the Mystery of Iniquity.

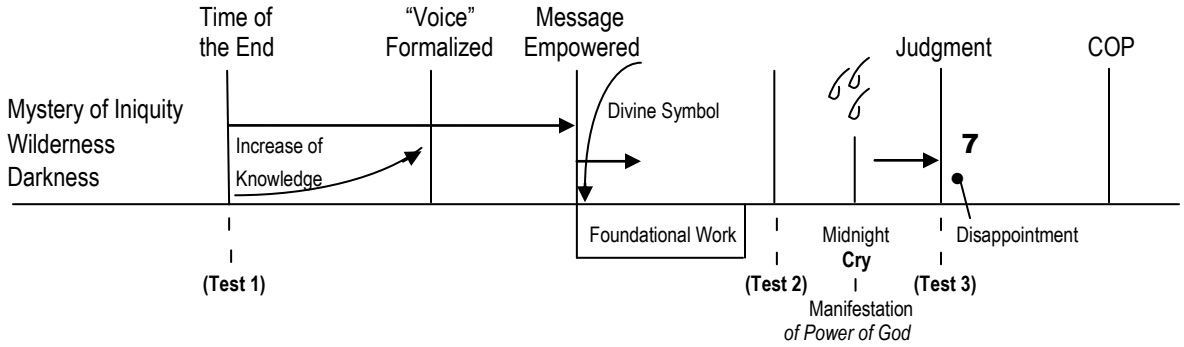


Figure No. 76.

Most of these waymarks we have been emphasizing for many years—the people presenting this message being the *we* I am speaking about—but, in this presentation we took a few presentations to really mark the Mystery of Iniquity as one of the waymarks on this prophetic line. And in agreement with what Paul teaches, we say that the Mystery of Iniquity is something that precedes the Reform Movement, "The Mystery of Iniquity doth already work." But it will impact this generation.

This here [Figure No. 76] is the Everlasting Gospel. The Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a three-step testing message. And when you get to the conclusion of the third test where judgment is illustrated, you will see two classes develop. And the class that is lost, the class that receives the mark of the beast, the class in the Millerite History that is praying to Satan in the Holy Place, the Jews that were left in perfect darkness in the time of Christ, the class that is on the wrong side of

the issue when the Everlasting Gospel has accomplished its work, they can trace their rejection to the message back to the activity of the Mystery of Iniquity.

It was the Greek teaching that prevented those that rejected Christ from seeing that He was the Messiah, the Greek teaching that had been active for years and years before the birth of John the Baptist and of Christ.

It was the unwillingness of the Protestants in the Millerite History to come fully out of Babylon, to come fully out of Roman Catholicism, to come fully out of the darkness of the 1260 years that prevented them from accepting the First and Second Angels' Messages. They were carrying—and I mean this has a specific and direct truth connected with it—they continued to carry the Papacy. Okay? In Revelation 17, this woman that is the religion of Paganism, it moves from head to head down through history. And the Protestants that lost their way in the Millerite History continued to carry the doctrines of Rome. They would not turn loose of their understanding of the immortality of the soul or Sunday sacredness. So, it is the Mystery of Iniquity during the 1260 years that impacted them.

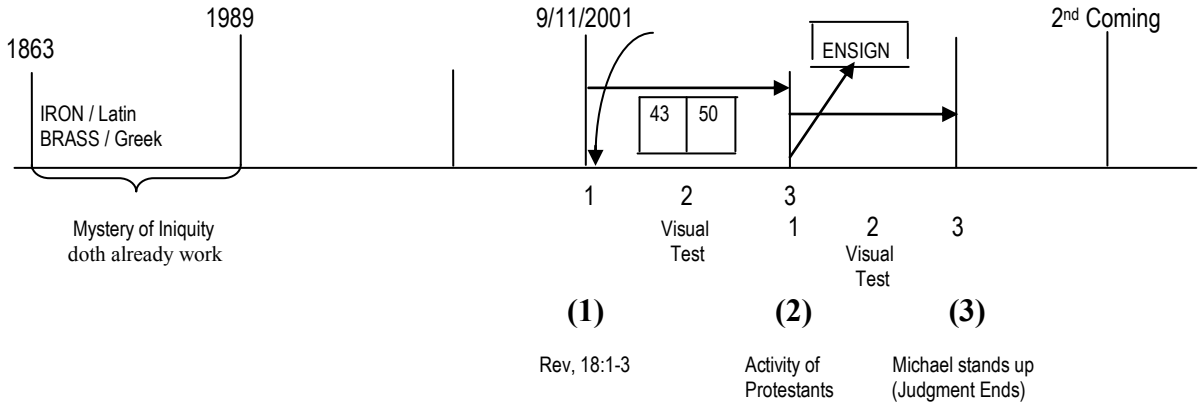


Figure No. 77.

And, of course we have identified that in our particular history, this wilderness time period began in **1863** when the foundational truths began to be covered up, and that this is Nebuchadnezzar's Dream. It is William Miller's dream, but it is Nebuchadnezzar's dream.

And when Nebuchadnezzar's tree is cut down right here, the stump of the tree is wrapped with iron and brass. And it is **iron and brass** in this history that represents the Mystery of Iniquity from **1863 to 1989**, this iron representing the Roman Kingdom, representing Latin; brass representing the Greek Kingdom, representing Greek, Latin and Greek being the symbols of what is taught in the schools of theology. And it is this false education from **1863 to 1989** that is the Mystery of Iniquity that prevents Seventh-day Adventists from understanding the Everlasting Gospel here in our history.

So, we took time to show that, and we used Judas as the symbol of this.

JUDAS'S LAST SUPPER

And Judas had a beginning and an ending lesson for us.

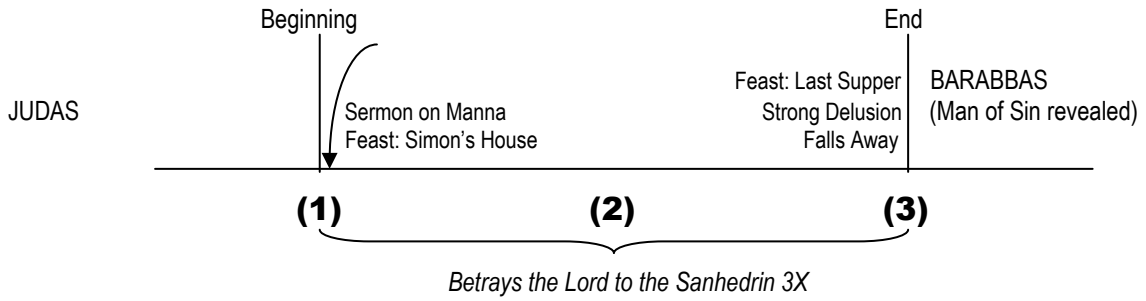


Figure No. 78.

Judas's rebellion, his rejection, was all the way through; but, it was manifested in Jesus's sermon on the manna, the Bread of Heaven that came down out of Heaven. That is where Sister White says Judas understood what Jesus was saying, but Judas wanted Him to have an earthly kingdom. So, his rebellion is beginning to be manifested there.

And then the next thing you see is Judas is at the feast, the feast at Simon's house. So, at the beginning of the rebellion represented by Judas, you have a feast at Simon's house and then the Last Supper. And, in both cases what infuriates Judas is the washing of feet, humility. Here at the feast at Simon's house it is Mary washing Jesus's feet with tears and perfume.

Here at the Last Supper it is Jesus washing the Disciples' feet.

And so we looked at Judas as a type of the Mystery of Iniquity, where he falls away right here fully. The Mystery of Iniquity has fully worked in him; therefore, he is receiving the strong delusion here as he goes out to betray his Lord.

And how many times did he covenant to betray his Lord in that history?

How many times did he talk to the Sanhedrin?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three. The third is here [at the End]; and, here the man of sin is revealed.

And who is the man of sin? It was not Judas because he went out and committed suicide.

Who was the man of sin that was revealed? Barabbas, which is a false christ: *BAR* meaning *son; ABBA* meaning *father.*

We noted that in the Last Supper of Christ that Judas was in, it was not the last supper for anyone but Judas. It was his last supper. He went out and committed suicide. But, the Disciples and Christ, they are going to eat again.

PART FOUR: DANIEL (LESSONS 24 # 35 + 35B)

BABYLON'S FALL

In Part Four, we talked about Babylon's fall.

And then we went into the Book of Daniel and showed that the Book of Daniel is the history that we are living right now. The First Angel's Message is Daniel, chapter 1; the Second Angel's Message is Daniel, chapter 2; and, the Third Angel's Message is Daniel, chapter 3.

And then we have a scattering time period of William Miller's dream, which is Daniel, chapter 4; and, then we come into our history now where Belshazzar is bringing, since 9/11, where they have introduced the Spiritual Formations techniques of the Jesuits into Adventism, and passed a ruling that since September of 2001, if you are going to be an ordained Seventh-day

Adventist pastor, you have to be taught in these methods. This is Belshazzar bringing the sacred vessels of Adventism into his last supper to fill them with the wine of Babylon.

We showed that this story of Daniel, chapter 5, is what is being played out in Adventism today.

And then Daniel, chapter 6, is The Sunday Law crisis.

But, in connection with Daniel, we looked at the three falls of Babylon: Nimrod, Nebuchadnezzar, and Belshazzar. And we found that the same dynamics are in each of these histories.

THE THREE FALLS OF BABYLON: NIMROD, NEBUCHADNEZZAR, AND BELSHAZZAR

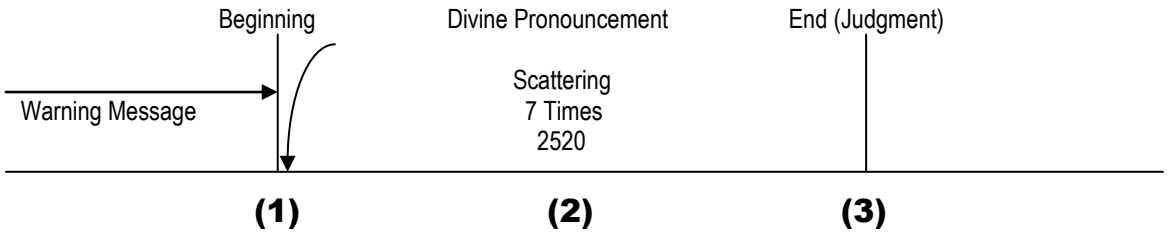


Figure No. 79.

There is a warning message. With Nimrod the warning message was given by Shem and Noah. The message is rejected, and then the Divine Pronouncement and the Judgment for Nimrod was the Scattering.

And then there was a warning message for Nebuchadnezzar in chapter 4. It was a dream but it was interpreted by the prophet Daniel. And when Nebuchadnezzar one year later rejects that warning message from the Book of Daniel, the Judgment, the Divine Pronouncement comes and the Judgment is the *seven times.*

And then we looked at Belshazzar. The warning message from the Book of Daniel, according to the Bible and the Spirit of Prophecy, was the story of Nebuchadnezzar in chapter 4; and, Belshazzar rejected that warning message, and his warning message and Divine Pronouncement is represented in *MENE, MENE, TEKEL, UPHARSIN,* which adds up to 2520.

So, we see that with Nimrod, Nebuchadnezzar, and Belshazzar, the Divine Pronouncement and the Judgment has to do with the 2520. It is the handwriting on the wall.

It [referring to the 1843 and 1850 Charts hanging on the wall behind the podium] is the handwriting on the wall for Adventism.

NEBUCHADNEZZAR'S DREAM

And then we identified that Nebuchadnezzar's dream was William Miller's dream, and that William Miller's dream, when the jewels that he had been employed by the Lord to gather together and put on His table—this Table [pointing to the 1843 Chart]—and called for everyone to come and see, that they began to be covered up in 1863 by the one, **by the one** that had been the most zealous—well, I do not know if he was the most zealous, but his statement is pretty zealous: "If you reject that this 1843 Chart was a fulfillment of Habakkuk 2, you leave the original faith." That is James White. He had been the most zealous to say that he would defend this Chart, and he began to set it aside in 1863, just paralleling Peter, who had been most zealous saying, "I'll never deny you, Lord," and immediately thereafter denied his Lord.

And we looked at this dream in detail, how once William Miller weeps; he is paralleling John in Revelation 5 weeping. Once the weeping takes place, then in Revelation 5 the Lion of the tribe of Judah, in William Miller's dream the Dirt Brush Man, comes in and begins to sweep out the counterfeit coins and the counterfeit jewels; and, we have pointed out that He is simultaneously sweeping out the foolish virgins, because the foolish virgins have become connected to their idols, these false doctrines: "Ephraim is joined to his idols. Leave him alone." So, when these false doctrines are swept out, the people that are holding them, they go out the window with them.

And we pointed out that the sweeping out begins when the Divine symbol comes down at 9/11. He arrives and begins to clean up house in 1989; but the separation, the accomplishment of the Everlasting Gospel, 9/11 to The Sunday Law for Adventism.

PART FIVE: 1863 (Lessons 36 # 40 + 40B)

FIRST LEADERS

When we talked about James White, we talked about first leaders, that every first leader was tested, whether it was Aaron with the calf, or Rehoboam who rejects the Pioneer position for the new men, or Jeroboam, or king Saul. James White was prefigured by all these first leaders. We went through that.

SHILOAH AND METHUSELAH

We noted that in Isaiah 7—I like this—that Enoch is the First Angel's Message; Methuselah is the Second Angel's Message; Noah was the Third Angel's Message; and that when Ahaz was rejecting Siloam, when he was rejecting the Waters of Shiloah in the Hebrew, in Isaiah 7, that the root word for *METHUSELAH* is this root word, *Siloam: when he dies, it will come.*

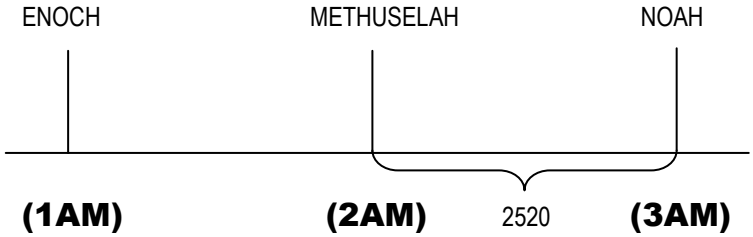


Figure No. 80.

When Methuselah died here [at the third waymark], the Flood came in the time of Noah.

So, Enoch's message, when Enoch gives his message in this time period, one of the things that Enoch is teaching us is God's longsuffering and mercy. That is why he is the oldest man that never died.

But Methuselah represents a message that reaches its climax when the door closes on the ark; and, the message that reaches its climax when the door closes on October 22, 1844, is the 2520. And in Isaiah 7, the starting point of both 2520s is **742BC—**[the beginning of the 19-year civil war, after which the Northern Kingdom of Israel was taken into captivity **723BC**], and **677BC** [at which time the Southern Kingdom of Judah was taken into captivity, **65 years from 742BC** [and 46 years after the Northern Kingdom was taken into captivity]. And Enoch was 65

years old when Methuselah was born. Methuselah represents the 2520, and his name represents Siloam and Shiloah. It represents for us the Latter Rain Message, which Ahaz rejected, and which in 1863 James White began to set aside.

SUMMARY

So, what we are saying is, in closing—and we left so much out!—what we are dealing with at this point in our studies, at the first part of our studies was that Ellen White endorses these truths [referring to the 1843 and 1850 Charts]. The Spirit of Prophecy endorses these truths.

Then we began looking at these truths as typified in God's Word, where they have been represented in God's prophetic Word.

Figure No. 81

And one of the primary places that they have been represented is in William Miller's dream, and William Miller's dream marks the covering up of the jewels beginning in 1863; and, we took a great deal of time to show why 1863 is marked at that point in time.

Now we are going to begin to show why 1989 is the end of William Miller's dream, and for me. I do not know about anyone else.

There are certain verses in the Bible—and I am sure if we are faithful and are allowed to spend eternity with Christ, we will find that every verse in the Bible possesses what I am going to say. Every verse in the Bible will have a depth to it that is beyond our ability to see at this time. But, some verses in the Bible are verses in the Bible, and some verses in the Bible they possess depth: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16 (KJV).

John 3:16, you can take that verse and you can go just very deep.

Genesis 3:15, "I will put enmity between thee and thy seed."

But for me, the verse that has the greatest depth, the most profound verse in God's Word is Daniel 11:40, which marks 1989, the end of William Miller's dream. So, for a while here now, we are going to begin to look at 1989 and Daniel 11, verse 40.

And I realize that Adventism basically says, "We don't understand the last part of Daniel 11," and therefore they do not understand much about Daniel 11, verse 40. But, I am telling you, in Daniel 11, verse 40, there are 51 words, and those 51 words open the entire Bible up.

And that is our claim—one of our claims—is that 1989 is the Time of the End for the 144,000; and, at the Time of the End a prophecy is unsealed that produces an increase of knowledge. It is this verse right here [Daniel 11:40]—if we are correct, and we are—that produces the increase of knowledge; and, the knowledge that comes from Daniel 11, verse 40, it is deep; it is broad. It is certainly beyond any human being to do justice. And that is what we will begin to take up now in connection with 1989, the end of William Miller's dream.

Shall we pray?

Benediction: Heavenly Father, we thank you for bringing this far along in this worship series. We know that as human beings we are incapable of rightly representing the glory and depth, the power, the seriousness of your Word; but, we see little glimpses of this profound truth that you have been opening to your people since 1989, since you opened up the understanding of Daniel 11, verse 40. And we thank you for allowing us to be among those that are those students of prophecy that are running to and fro in your Word, understanding this increase of knowledge. And as we continue on in this series, we would ask that you would bless us with increased light. As we break for our individual tasks this day, we would ask that you would keep us safe, protect us, and let us do what we do for your honor and your glory. We thank you for the work that you are doing with the DVDs and the LiveStreaming, and we ask for your continued blessing upon that as well. We thank you for bringing our brother home safely, and his wife. We ask this in Jesus's name. Amen.

Habakkuk's Two Tables #41

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest and another day of life. And as we begin the next section in this study of Habakkuk's Tables, we ask that you would grant us your wisdom and your understanding that we might discern these truths as you would have us discern them. I ask that you take control of my thoughts this morning, my words that they may be words designed to edify your people and glorify and honor you. And I ask that you prepare those that are hearing these things, their minds and their hearts, to receive them as you see fit. We want the Latter Rain poured out upon us. We ask you to accomplish that for us at this time by opening our understanding to Daniel 11, verse 40, its significance and its purpose in the Scriptures. And we thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are dealing with Habakkuk's Two Tables as typified in the Scriptures. And years ago, the first time we ever organized our own meeting in this ministry in 2004, we organized a meeting in order to get the presentation of the last six verses of Daniel 11 recorded where they would be available. And we, our ministry, haven't ever gone back and addressed the last six verses Daniel 11 specifically since then. So, that is eight years ago, and much new information about those last six verses has just come to light. So, even though one aspect of those last six verses of Daniel 11, 1989, and verse 40, is connected with William Miller's and Nebuchadnezzar's dream as far as the terminal point, when the Dirt Brush Man comes in and begins to sweep out the traditions and customs that have been handed down from generation to generation in Adventism, in order to do it justice we are going to take some time on the last six verses of Daniel 11. In 2004 that presentation was 40 hours. So, we are not going to take 40 hours, Lord willing; but, we are going to spend a great deal of time and not be directly referencing Habakkuk's Tables until we get to the conclusion, probably, and then move beyond this subject.

So, if you have not ever studied the last six verses of Daniel 11 for yourself in depth, this will be your opportunity.

In this little room, I know some of you are newer in this message than 2004. So, put your thinking caps on and get your pen so you can take some notes and ask some question in between if you need to.

So, we are going to go around a lot of mountains before we get to where we want to be.

REPEAT AND ENLARGE

Daniel 8:1-2

In Daniel 8, verses 1 and 2, it says,

"[1]In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first. [2]And I saw in a

vision; and it came to pass, when I saw, that I *was* at Shushan in the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai." Daniel 8:1-2 (KJV).

What I want you to see, if you will, in the first verse, verse 1, it says "first." And in your notes it defines that word *first.*

> **FIRST:** ***Strong's Concordance*** **H8462—**in the sense of ***opening*****; a *commencement***; relatively ***original*** (adverbially *originally*):—begin (-ning), first (time).

It is in the sense of *opening; a commencement;* the *original.*

So, in verse 1, you have two options; either works. It says,

> "[1]In the third year of the reign of king Belshazzar a vision"—

And in Daniel 8 there are two visions. There is the *mareh* vision and the [pronounced *khaw-so e'*] vision; but, in verse 1 it is the vision. It says,

> —"[1]In the third year of the reign of king Belshazzar a *[H N]* vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first."—

At the commencement.

So, you can either determine that Daniel is referencing the commencement of Belshazzar reign as king, or the commencement of this vision.

Daniel 7:1-2

But, in either case, if you go back to Daniel 7, verses 1 and 2, you will see the commencement of one or the other, either the commencement of Belshazzar as king or the commencement of this vision. It does not matter. It all works out the same in the wash.

Verse 1 of Daniel 7 says,

> "[1]In the first year of Belshazzar king of Babylon"—

And in Daniel 8 it is the third year of Belshazzar.

> "[1]In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters. [2]Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea." Daniel 7:1-2 (KJV).

So, what I want you to see here at the beginning is Daniel, in chapter 8, verses 1 and 2, he purposely ties together Daniel 7 and Daniel 8. They are operating upon the principle of repeat and enlarge.

And in Daniel 7 you have the kingdoms of Bible prophecy, and in Daniel 8 you have the kingdoms of Bible prophecy.

And in Daniel 7 you have the political manifestation of the kingdoms of Bible prophecy; therefore, those kingdoms are represented by beasts. And in Daniel 8 you have the spiritual manifestation of those kingdoms of Bible prophecy; therefore, the beasts are represented in sanctuary animals and terms throughout Daniel 8.

One of the primary themes in Bible prophecy is the combination of church and state; and, in Daniel 7 and 8, you see the church and state manifestations of the kingdoms of Bible prophecy.

TWO VISIONS

So, in Daniel 8, the vision that Daniel sees here in the opening is the vision; and, we want to look at the vision in contrast with the *mareh* vision in Daniel 8 so we can draw some conclusions about it.

In verses 1 and 2 in Daniel 8, he introduces us to the fact that he has a vision that is connected with his first vision in Daniel 7.

And then in verse 3—let us go to verse 3 just to put it in context—it says,

"[3]Then I lifted up mine eyes,"—

Chapter 8, verse 3, here is where the vision begins.

"[3]Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram . . ." Daniel 8:3 (KJV).

So from this point on, Daniel is telling us about the vision; and, it is a sequence of historical events.

And when you get to verse 12 of this vision, it is still going on, and you can argue that verse 13 is still the vision. But, instead of seeing an illustration of symbolic history as he sees verses 3 through 12, when he gets to verse 13 he hears a heavenly dialogue.

In verse 13 it says,

> "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily ~~*sacrifice*~~ and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? [14]And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:13-14 (KJV).

So, this vision is symbolic history, then two verses of a heavenly dialogue which is the foundation of Adventism, as we know.

THE *CHÂZÔN*

Daniel 8:15, 16-19, 26-27; 1-2

Then in verse 15 it says,

"[15]And it came to pass, when I, *even* I Daniel, had seen the vision,"—

This is the vision. When he had seen the vision—which in the Hebrew means *complete*—when he had seen the vision,

> —"and sought for the meaning, then, behold, there stood before me as the appearance of a man." Daniel 8:15 (KJV).

And it is worth noting, what Daniel is seeking to understand, here is the vision.

> —"[16]And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision."—

Who is the man between the banks of the river? Who is it in the Scriptures that walks on the water? This is *Palmoni,* Christ.

And Daniel hears this Man's voice telling the angel that replaced Lucifer, Gabriel the Light Bearer, to make this man understand the vision. In verse 15 Daniel is wanting to understand the ch z n vision; but, Christ tells Gabriel, "Make Daniel understand the *mareh* vision."

So, if you do not see that, if you do not understand the job description that has been assigned to Gabriel, you will miss some of the details of this passage of Scriptures.

Verse 17,

> "[17]So he *[GABRIEL]* came near where I *[DANIEL]* stood: and when he came, I was afraid and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end *shall be* the *[H N]* vision."—

This is going to take place at the Time of the End.

Okay. That is worth noting because of where we are heading is Daniel 11, verse 40, which is at the Time of the End.

Verse 18 says,

> "[18]Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. [19]And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be.*" Daniel 8:16-19 (KJV).

In verse 19, Gabriel tells Daniel, "Now, I'm going to make you know what's going to be in the last end of the indignation." There are two indignations that are referenced and the last one ends in 1844, and there is a reason that Gabriel tells him that; but, we are just looking at the word *vision* at this point.

Drop down to verses 26 and 27. In verse 26 you will see both visions. It says,

"[26]And the vision"—*THE MAREH VISION; THIS IS THE MAREH VISION*—"of the evening and the morning which was told *is* true; wherefore shut thou up the vision; for it *shall be* for many days."—

The vision that is shut up is the vision.

H : Complete—Time of the End; shut up

Okay. That is what happens to the vision in Daniel 12. Daniel is told to seal it up. And here in Daniel 8, the same characteristics are associated with the vision.

THE MAREH

Daniel 8:26, 14, 16

—"[26]And the vision of the evening and the morning"—*THE MAREH VISION OF THE EVENING AND THE MORNING*—"which was told *is* true; wherefore shut thou up the vision; for it *shall be* for many days. [27]And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Daniel 8:26-27 (KJV).

MAREH: Daniel 8:14
EREB and *BÔQERS:* Of the evening and of the morning.

Okay. In verse 26 the vision of the evening and of the morning, this expression, "evening and morning" in the Hebrew is repeatedly used in the Scriptures: "And the evening and the morning were the first day. . . . And the evening and the morning were the second day."

And here in verse 26, it says, ". . . the vision"—the *mareh* vision—"of the evening and the morning *is* true; . . ." And the only place this Hebrew *ereb* and *bôqers* is found in the Scriptures where it is not translated as "evening and morning," is Daniel 8:14, the foundation of Adventism.

If you look at verse 14, it says, "And he said unto me, Unto two thousand and three hundred days." That *days* is *ereb* and *bôqers.* It would have been correct to translate verse 14 as "unto 2300 evenings and mornings, then shall the sanctuary be cleansed." This is the only place this expression in the Bible is not translated as *evenings and mornings;* it is translated as simply *days.* And what it does is that it puts an emphasis on the fact that verse 26 says, "And the *[MAREH]* vision of the evening and the morning which was told *is* true; . . . ," so, you know that Daniel 8:14, the foundation of Adventism, is the *mareh* vision.

And if you will go back to verse 16, Gabriel has been told to explain the *mareh* vision to Daniel, even though Daniel wanted to understand the vision; and, the vision is this complete vision of prophetic history from verse 3 to verse 14.

THE TIME APPOINTED AND THE TIME OF THE END

In Daniel 8:17, we have already noted that this vision is shut up till the Time of the End.

1798

> "[17]So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for **at the time of the end** *shall be* the ***[CHÂZÔN]*** vision." Daniel 8:17 (KJV).

We want to put that characteristic in place.

1844

And now we want to deal with the indignation; because, in verse 19, Gabriel is going to make Daniel know what will be at "the last end of the indignation."

> "And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the **time appointed** the end *shall be*." Daniel 8:19 (KJV).

There are two indignations of God in the Bible. We will look at both of them quickly,

> Isaiah 26:20-21; 30:27-33; Zephaniah 3:8; Revelation 14:9-11

> Isaiah 26:20-21 says,

> > "[20]Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. [21]For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:20-21 (KJV).

There is an indignation of God against the wicked of the world, and we understand this to take place during the Seven Last Plagues.

Isaiah 30:27-33, it says,

> > "[27]Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: [28]And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err. [29]Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel. [30]And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones. [31]For through the voice of the LORD shall the Assyrian"—

That is the King of the North that we are going to deal with in Daniel 11. It is the Papacy.

> —"[31]For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod. [32]And *in* every place where the grounded staff shall pass, which

> the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it. [33]For Tophet is ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it." Isaiah 30:27-33 (KJV).

This is the punishment of the wicked at the end of the world.

Zephaniah 3:8. We are looking at the two indignations in the Scriptures. One is against the wicked at the end of the world, the other is against God's people. We need to understand this; because, Gabriel told Daniel he was going to make him understand what was the last end of the indignation.

In Zephaniah 3:8, it says,

> "[8]Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zephaniah 3:8 (KJV).

Go to Revelation 14:9-11, as we finish up with four witnesses that there is an indignation against the wicked at the end of the world. Revelation 14:9-11 says,

> "[9]And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, [10]The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11]And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Revelation 14:9-11 (KJV).

So, there is an indignation against the wicked, and there is also an indignation against God's people for breaking the covenant.

Deuteronomy 29:25-29; Isaiah 10:5-6; Lamentations 2:1-9; Ezekiel 22:23-31; Daniel 11:36; Zechariah 1:12

Go to Deuteronomy 29, verses 25 through 29.

> "[25]Then men shall say,"—

Men will ask why this happened to God's people.

> —"[25]Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: [26]For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them: [27]And the

anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: [28]And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. [29]The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law." Deuteronomy 29:25-29 (KJV).

There are no accidents in the Word of God. This is the indignation against God's people for breaking the covenant, speaking about them being scattered to the other nations; and, it is emphasized that this truth is a secret thing that has been revealed to us and our children forever, thus implying that there will be some of us that recognize it and some of us do not.

Isaiah 10:5-6. We are now looking at the indignation against God's people.

We have already looked at the indignation against the wicked. And, in one of those passages in Isaiah, God is referencing that He is going to punish the Assyrian, the Papacy, the King of the North; but, the Assyrian does a work for the Lord. He is the rod of His indignation. It is The Sunday Law that is going to be used to produce the two classes on Planet Earth, and the Lord uses the Papacy to accomplish this work. That is why he is called the rod of God's anger.

Beginning at verse 5 of Isaiah 10:

"[5]O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. [6]I will send him"—

He will send the Papacy.

—"against an hypocritical nation,"—

Against the Seventh-day Adventist Church.

—"and against the people of my wrath"—

The people that receive the mark of the beast.

—"will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." Isaiah 10:5-6 (KJV).

There is an indignation against God's people.

Lamentations, who wrote Lamentations?

FROM THE AUDIENCE: Jeremiah.

BROTHER PIPPENGER: Where do you find the book, Lamentations?

FROM THE AUDIENCE: After Jeremiah.

BROTHER PIPPENGER: Right after Jeremiah.

Lamentations 2, verses 1 through 9:

"[1]How hath the LORD covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! [2]The LORD hath swallowed up all the

habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof. [3]He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about. [4]He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. [5]The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. [6]And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. [7]The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast. [8]The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. [9]Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more;* her prophets also find no vision from the LORD." Lamentations 2:1-9 (KJV).

That is the indignation of God against His people.

Ezekiel 22:23-31. All the prophets speak about the end of the world; so, this indignation that was accomplished against Ancient Israel is prefiguring the indignation that is accomplished against the Seventh-day Adventist Church in the very near future at The Sunday Law.

Ezekiel 22:23-31:

> "[23]And the word of the LORD came unto me, saying, [24]Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation. [25]*There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof."—

The conspiracy came into Adventism in the early part of the 20th Century.

> —[6]Her priests have violated my law, and have profaned mine holy things: they have put no *difference* between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. [27]Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. [28]And her prophets have daubed them with untempered *morter,* seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. [29]The people of the land have used oppression, and

> exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. [30]And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. [31]Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD." Ezekiel 22:23-31 (KJV).

Daniel 11:36: This is a very controversial verse in Advent history. This is where Uriah Smith made the wrong turn in *Thoughts on Daniel and Revelation* that negatively impacted Adventism from that point on to this very day. Verse 36 of Daniel 11 says,

> "[36]And the king"—

This is the Papacy. It is the king in the previous passage. Uriah Smith says at this point, "If we could say 'a king,' we could see a new power introduced into the verse." But, it does not say "a king." It says, "the king."

And "the king," the same king that is in verse 35, the King of the North, the Papacy, the one that has persecuted God's people since it was placed on the throne in AD538 in verse 31.

> —"[36]And the king shall do according to his will;"—"the *[PAPACY]* shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished:"—*THERE IS AN INDIGNATION*—"for that that is determined shall be done." Daniel 11:36 (KJV).

How long did the Papacy prosper for? Until AD1798. There is an indignation that comes to a conclusion in AD1798. Of course, that is the first 2520 that began in 723BC; it concludes in AD1798.

Zechariah 1:12:

> "[12]Then the angel of the LORD answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" Zechariah 1:12 (KJV).

His indignation was demonstrated when He carried them to Babylon for 70 years. Sister White compares those 70 years with the 1260 years of Papal bondage to spiritual Israel that ended in 1798, at the end of the first indignation, at the point where the Papacy's prospering ended in 1798.

So, when it comes to Gabriel coming to Daniel in Daniel 8:19, and says, "I will show thee what shall be in the last end of the indignation," it is telling us that there is a first end of the indignation, 1798, and a last end of the indignation, 1844.

And Gabriel's command was to make Daniel understand the *mareh* vision of Daniel 8:14. So, in verse 19, Gabriel comes and says, "Okay. I am going to give you a second witness to 1844. I am going to make you understand what shall be in the last end of the indignation, which ends in 1844." He is giving him a second witness to the year 1844, but he is also answering

Daniel 8:13, because the indignation that ends in 1844 is talking about the reestablishment of the host. Daniel 8:14 is talking about the reestablishment of the sanctuary.

And, Daniel 8:13 asked the question, "How long shall be the vision concerning Paganism and Papalism trampling down the sanctuary and the host?"

And the 2520 that ends in 1844 is answering when the host will be restored, and Daniel 8:14 that ended in 1844 is telling when the sanctuary will be restored.

We are not dealing with that, but we just cannot pass by it.

What I am wanting you to see, even though you do not know it at this point, is that in Daniel 8:17, which is still in your notes, it says that the time of the end shall be the vision. And what we are trying to do here this morning is work our way through to show that Daniel defines what the Time of the End is.

The vision in Daniel 8:17, it is shut up. It is going to take place at the Time of the End. We want to show you that the Time of the End is a term that Daniel uses to mark the conclusion of a time prophecy.

You have in your notes Daniel 11:24. It says,

> "[24]He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a **time**." Daniel 11:24 (KJV).

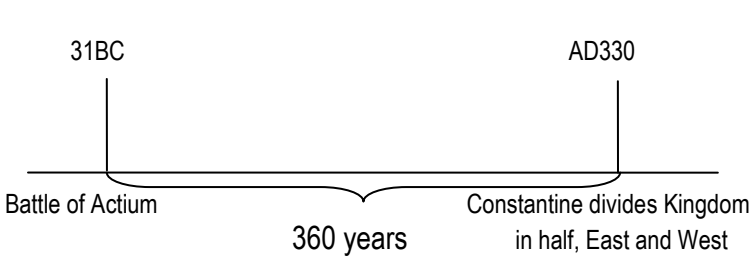


Figure No. 82.

Okay. He will "forecast his devices against his strongholds, even for a time." We are going to find that this is talking about how long Pagan Rome would rule the world, and it is going to last for a time—a time being a year—360 years. And Pagan Rome ruled the world supremely, beginning with the Battle of Actium in 31BC, and ending in the year AD330 when Constantine divided the kingdom in half.

> **TIME:** ***Strong's Concordance*** **H6256—**From **H5703**; *time*. **H5703—**From **H5710**; properly a (peremptory) *terminus*, that is, (by implication) *duration*, in the sense of *perpetuity* (substantially as a noun, either with or without a preposition).

This word *TIME* here is what you get the 360 years out of. A *time* is a year, and a *year* in Bible prophecy is 360 days, and a *day* is a year.

This word *TIME* means *time; and, it also means terminus,* or *duration, perpetuity.* It is talking about a time prophecy.

GOD'S HELPING HAND

Let me put in the record here what Sister White says about Uriah Smith's book, *Thoughts on Daniel and the Revelation*: *Manuscript Releases,* volume 21, page 444.

Within the past couple of weeks we had a Bible study and were confronted with a common argument that you know: "I thought that there is so much error by Uriah Smith, and I thought that Uriah Smith rejected the message of Righteousness by Faith by Jones and Waggoner; therefore, I thought that we should not use his book at all."

And I referred the person to this quote here. And if you really understand this book, *Thoughts on Daniel and the Revelation,* then you see that there has been an orchestrated attack against this book for almost 120 years, to keep it out of the hands and the minds of God's people.

This is what Sister White says about Uriah Smith's book, *Thoughts on Daniel and the Revelation,* in spite of the humanity that is in that book. There are some mistakes in it. He was not a prophet; he was a human being.

> "The Lord calls for workers to enter the canvassing field that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. *Daniel and Revelation*, *The Great Controversy*, *Patriarchs and Prophets*, and *The Desire of Ages* should now go to the world. The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. **It is God's helping hand**.
>
> "Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel's message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to eclipse the light which should be given to the world." *Manuscript Releases*, volume 21, 444.

So, I am going to read some from Uriah Smith now concerning Daniel 11:24, where he is going to tell us that Daniel 11:24 that we are dealing with here is Pagan Rome, and that it is the time prophecy on how long Pagan Rome would rule the world supremely, from the Battle of Actium in 31BC, until Constantine divided the Roman Empire into East and West in the year AD330.

Most Seventh-day Adventists did not know there was a time prophecy for Pagan Rome. They know about Papal Rome, barely; but, Pagan Rome they did not know. But, right here in "God's helping hand," this is Uriah Smith.

> "The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers or the fathers' fathers;"—

It is going to conquer differently.

> —"namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their

kingdoms to the Romans. Rome came into possession of large provinces in this manner.

"And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the aegis of the Roman power.

"To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices **from strongholds**, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. 'Even for a time;' doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.

"'VERSE 25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.'

"By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, B.C. 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time?—They did. This was the war between Egypt and Rome; and the battle was **the battle of Actium**. . . .

"The battle was fought September 2, **B.C.31**, at the mouth of the gulf of Ambracia, near the city of Actium. The world was the stake for which these stern warriors, **Antony and Caesar**, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued; for she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet."—

She just left Antony there.

—"Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Caesar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

"This battle doubtless marks the commencement of the '**time'** mentioned in verse 24. And as during this 'time' devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period western supremacy would cease, or such a change take place in the empire that the city would no longer be considered the seat of government. From **B.C.31, a prophetic time, or 360 years, would bring us to A.D.330**. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople by Constantine the Great in that very year. (See *Encyclopedia Americana*, art. Constantinople.) . . .

"'VERSE 29. At the **time appointed** he shall return, and come toward the south; but it shall not be as the former, or as the latter.'" —

And here is where I am wanting to get to.

Verse 24 gives us a time prophecy of 360 years; but, verse 27 and verse 29 talk about a *time appointed,* the *time appointed* being when this prophecy is going to be fulfilled. And this is what I want to put in the record here.

This is still Uriah Smith.

> —"The **time appointed** is probably **the prophetic time of verse 24**, which has been previously mentioned. It closed, as already shown, in **A.D.330**, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. **The removal of the seat of empire to Constantinople was the signal for the downfall of the empire.** Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans."—

Constantine was really good at picking names for his children, right?

FROM THE AUDIENCE: (Laughter.)

> BROTHER PIPPENGER: —"Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D.476."—

When he says the Barbarians of the North now began their incursions, what is that? That is the Trumpets of Revelation.

> —"This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople directly led." Uriah Smith, *Thoughts on Daniel and the Revelation*, 273, 275, 279–280.

THE TIME APPOINTED

Now, I have verses 27 and 29 in your notes. I want you to see something, and this is this history that we just went over, the history of this 360 years.

And verse 27 says,

> "[27]And both these kings'"—*ANTONY AND CAESAR*—"hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the **end** *shall be* at **the time appointed**."—

AD330 is called by Daniel in this verse two things: the *end* and the *time appointed.*

That word *END* there, is the same word that you will find in the expression "time of the end."

The "time of the end," that expression is found five times in God's Word, all in Daniel; but, this *END,* the same word.

The Hebrew word for *time appointed* is [pronounced *mo-ade'*], and it means *in an appointed time*. That is verse 27.

Verse 29 says [beginning at verse 28],

> —"[28]Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land. [29]At **the time appointed** he shall return, and come toward the south; but it shall not be as the former, or as the latter." Daniel 11:27–29 (KJV).

What is the time appointed? AD330, this is the time appointed.

> **END: *Strong's Concordance* H7093—**Contracted from **H7112**; an ***extremity***; adverbially (with prepositional prefix) *after:*— + after, **(utmost) border**, end, [in-] finite, X process.

The *END* there, you can see the definition of it.

> **APPOINTED: *Strong's Concordance* H4150—**properly an *appointment*, that is, a fixed *time* or season.

You can see the definition of *TIME APPOINTED:* an *appointment,* or a fixed *time* or season.

> **THE TIME OF THE END:**
> **TIME: *Strong's Concordance* H6256—**From **H5703**; *time*. **H5703—**From **H5710**; properly a (peremptory) *terminus*, that is, (by implication).
> **END: H7093—**Contracted from **H7112**; an ***extremity***; adverbially (with prepositional prefix) *after:*— + after, **(utmost) border**, end, [in-] finite, X process.

The Time of the End, the expression "time of the end," it is the same word for *END* that we have already looked at. And it means the conclusion of a time prophecy.

So, what am I saying? Go back to Daniel 8:17, and I will try to pull this together for us. Daniel 8:17 says,

> "[17]So he *[GABRIEL]* came near where I *[DANIEL]* stood: and when he came, I was afraid and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end *shall be* the *[H N]* vision." Daniel 8:17 (KJV).

This expression, "time of the end," is marking the end of a time prophecy.

The end of the vision was going to be AD1798. And this vision here, it is shut up until 1798; and, you have more than one witness of this in the Book of Daniel. Daniel 12 gives you two more witnesses to this.

And Daniel 8:26 says, ". . . shut thou up the vision; . . ."

The end of this time prophecy of 1260 years [AD538 to AD1798] is marked as the time of the end. The end of this time prophecy of 360 years [31BC to AD330] is identified as the time appointed. But, these are two different time prophecies.

So, what I am saying is that when Daniel marks the end of a time prophecy, he calls it either "the time appointed" or "the time of the end" or "the end." There is nothing real profound about that, but it is worth taking note how Daniel identifies the end of a time prophecy is with those expressions: It is the end; it is the time of the end; it is the time appointed.

But, for the student of prophecy, if you are going to determine what the Time of the End is, then what do you have to determine? Which time prophecy is being discussed.

This time prophecy, 360 years, is different from this time prophecy of 1260 years. So, you have to determine, when he says "the time of the end" which time prophecy is under discussion.

DANIEL 11:31

Now, Uriah Smith is going to comment on Daniel 11:31. At some point we will go through Daniel 11:31 in detail, and Uriah Smith comments on Daniel 11:31 at great length; but, I just simply want to take his last point. Look at Daniel 11:31.

Daniel 11:31 says,

> "[31]And arms shall stand on his part,"—

This is Pagan Rome standing up for the Papacy.

> —"and they *[PAGAN ROME]* shall pollute the sanctuary of strength,"—

Uriah Smith just let us know the sanctuary of strength for Pagan Rome was the City of Rome. When they ruled from the City of Rome, they were invincible. When they left for Constantinople, they began to fall apart.

"Arms," Pagan Rome shall stand up for the Papacy, verse 31, and those arms will pollute the City of Rome, as the warfare that takes place in that history destroys it over and over again.

> —"and *[THEY, PAGAN ROME]* shall take away the daily ~~*sacrifice*~~*, [PAGANISM]* and they *[THE ARMS]* shall place the abomination that maketh desolate." Daniel 11:31 (KJV).

Pagan Rome is going to place the Papacy on the throne of the Earth in AD538.

And here is just that last thought about that abomination of desolation is what Uriah Smith is commenting on from *Thoughts on Daniel and the Revelation,* page 289. He says,

> "Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian five years before. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year **[538]** when this abomination was

placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy." Uriah Smith, *Thoughts on Daniel and the Revelation*, 289.

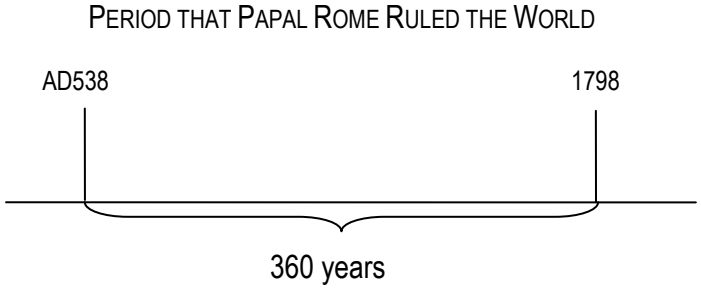


Figure No. 83.

So, the very last phrase of Daniel 11:31 is marked the year AD538, and its supremacy would go to there [1798], and we know that this is 1260 years.

DANIEL 11:35

In Daniel 11:35, after the Papacy is placed on the throne of the Earth in AD538, verses 32, 33, 34, and 35 are telling us the history that follows once the Papacy takes control of the world.

And in verse 35 it says,

> "[35]And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the **time of the end**: because *it is* yet for **a time appointed**." Daniel 11:35 (KJV).

So, now you have got Daniel using both of these terms: the *time of the end* and *a time appointed.*

And what is the subject now? Is he just discussing Pagan Rome here in verse 35?

FROM THE AUDIENCE: (Negative responses.)

BROTHER PIPPENGER: He is discussing Papal Rome.

So, what is the *time of the end* and *a time appointed* for Papal Rome?

Well, it has got to be the end of a time prophecy. Daniel has already put that in place. So, there has to be a time prophecy associated with Papal Rome, and that time prophecy is mentioned specifically seven times in the Scriptures; not specifically many, many more times than that. And it ends in 1798. So, the *time appointed* in this passage, the Time of the End in this passage is 1798.

Are you with me?

FROM THE AUDIENCE: (Affirmative responses.)

1260 YEARS

Daniel 7:25; (11:33); 12:7, (11); Revelation 11:2, 3; 12:6, 14; 13:5

BROTHER PIPPENGER: Underneath in your notes you will see that this 1260 years is specifically addressed in Daniel 7:25.

And the reason I have Daniel 11:33 in parentheses there is that it is not specifically addressed in verse 33. Notice verse 33 in Daniel 11.

> "[33]And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days." Daniel 11:35 (KJV).

This "*many* days" here is a reference to the 1260 years of Papal persecution. The Papacy is placed on the throne of the Earth in AD538; and, at the very last phrase of Daniel 11:31. And here in verse 33 it is describing the persecution of this time period, and it is called "*many* days." So, in verse 33, it is inferred.

Now, in Daniel 7:25, the 1260 years is definitely marked.

> "[25]And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25 (KJV).

Daniel 12:7, definitely marked the 1260 years:

> "[7]And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished." Daniel 12:7 (KJV).

In verse 11 of Daniel 12, you have the 1260 years inferred. The reason I have that in parentheses is because it is the 1290, which begins in AD508, but also ends in 1798.

> "[11]And from the time *that* the daily ~~*sacrifice*~~ shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days." Daniel 12:11 (KJV).

Revelation 11, verse 2 and verse 3 both reference the 1260.

> "[2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. [3]And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth." Revelation 11:2-3 (KJV).

And Revelation 12, verses 6 and 14, specifically reference the 1260, and Revelation 13:5.

> "[6]And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. . . .
>
> "[14]And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Revelation 12:6, 14 (KJV).

"[5]And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months." Revelation 13:5 (KJV).

So, what you have there is seven direct references to this 1260-year time period.

And in verse 35 of Daniel 8, Daniel tells us that the end of this time period is the time appointed; it is the Time of the End.

DANIEL 11:40

"[40] And at **the time of the end** shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Daniel 11:40 (KJV).

Then in Daniel 11:40, there is no change. It does not matter what Uriah Smith says; there is no historical or grammatical change from verse 31, all the way to verse 40. The subject of these verses is the King of the North, and the King of the North from verse 31, all the way to the end of the chapter, is the Papacy.

So, when you get to Daniel 11, verse 40—and this is what we are dealing with this morning—it says, "And at the time of the end." You have to determine what time prophecy is being associated with the Papacy there.

What time prophecy is associated with the Papacy?

FROM THE AUDIENCE: The 1260.

BROTHER PIPPENGER: The 1260.

So, when verse 40 says, "And at the time of the end," where does verse 40 begin?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: 1798; verse 40 begins in 1798.

And what is 1798?

FROM THE AUDIENCE: The Time of the End.

BROTHER PIPPENGER: It is the Time of the End. It is the time appointed.

THE TIME OF THE END

In *The Great Controversy,* page 356, Sister White says this:

"But **at the time of the end**, says the prophet, 'Many shall run to and fro, and knowledge shall be increased.' Daniel 12:4. . . . **Since 1798** the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." *The Great Controversy*, 356.

Daniel 8:17; 11:35, 40; 12:4, 9

In your notes you have Daniel 8:17, which is referencing the Time of the End that is shut up. Daniel 8:17 is referencing this 1260 years.

"[17]So he came near where I stood: and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision." Daniel 8:17 (KJV).

The vision is shut up until 1798.
Daniel 11:35, the time appointed, the time of the end; that is 1798.

"[35]And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the **time of the end**: because *it is* yet for **a time appointed**." Daniel 11:35 (KJV).

Daniel 11:40, at the time of the end, the King of the South pushes against him. That is 1798.

"[40] And at **the time of the end** shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Daniel 11:40 (KJV).

And in Daniel 12:4 and 9, you have the time of the end in both of those verses, identifying when the Book of Daniel would be unsealed. It was going to be sealed up until the Time of the End.

"[4]But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. . . .
"[9]And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end." Daniel 12:4, 9 (KJV).

Those are the five places in God's Word that you will find the expression, "time of the end," referenced.

Okay. What I said yesterday you may not remember. It is not that important that you remember everything that I say. But what I said was that Daniel 11:40 is the most—I personally have never found a verse that has this much truth in it. There is no verse.

Now, I acknowledge that if we are faithful and we get to live for eternity that every verse is going to have that kind of depth; but, Daniel 11, verse 40, we are going to show you, the Lord willing, over the next couple of weeks that this verse has such depth that it is just overwhelming. Okay?

WOUNDED TO DEATH?

And you have in your notes, "Wounded to Death?" In Revelation 13:3, it says,

"[3]And I saw **one of his heads as it were wounded to death**; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:3 (KJV).

What do we understand this to be?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: That is the Papacy receiving the deadly wound in 1798. Right? And that is correct. We are not arguing that. That is the only place that you are going to find that referenced though, the Papacy receives a deadly wound.

But, where is it in the Bible where the actual deadly wound that the Papacy receives is identified? There is only one place.

Here it is mentioned that the Papacy, one of the heads, would receive a deadly wound; and, through prophetic study you determined that that head is the Papacy, and at some point in time it is going to receive a deadly wound; but, there is only one verse that tells you how the Papacy receives a deadly wound.

What verse is that? Daniel 11:40.

DANIEL 11:40

> "[40]And at **the time of the end** shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Daniel 11:40 (KJV).

You see, if you do not understand that 1798 is the Time of the End in verse 40, and it says "And at the time of the end shall the king of the south push at him," if you think, as some people do, that the King of the North and the King of the South is some foolish idea that does not square with God's Word, if you do not think the King of the North is the Papacy receiving a deadly wound in 1798, then you cannot understand that the King of the South is atheistic France that delivers this deadly wound.

And if you cannot understand where the deadly wound is delivered in God's Word, how can you be the one that stands before the world and explains who the beast is? You do not even know where he got his deadly wound.

And Daniel 11:40 is where he gets his deadly wound.

You go look it up. You go look in the places where it is mentioned that he is going to rule for 1260 years, and there is no Scripture other than Daniel 11, verse 40, that tells you that the Papacy receives its deadly wound from atheistic France in 1798. This is the verse: Daniel 11:40.

So, it seems worthwhile as Seventh-day Adventists, those that are going to give the Loud Cry, the Third Angel's Message, that are going to tell the world who the beast is, so the world does not receive the mark of the beast, it seems important to understand what the Time of the End in verse 40 is, along with who the King of the North is and who the King of the South is.

At that point I am just trying to give some of the significance of verse 40.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

Notice this next quote. Usually, I quote this quote often, **often**; and, others do, too. And maybe mine is a bad example, but we generally cut this paragraph in half and we start in the middle, which is good; but we are going to start the whole paragraph here.

From *The Great Controversy,* page 595, it says,

> "Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts."—

All the prophecies are speaking about the end of the world; so, who are His disciples in this passage?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: Seventh-day Adventists. We are His disciples at the end of the world. And, He explained the prophetic message to them in advance, but the Disciples do not know the prophetic message when it arrives.

> —"But **the disciples were looking for temporal deliverance** from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death."—

Huh. They had preconceived ideas from false education. They were holding onto the Mystery of Iniquity, so they could not understand the prophecies.

> —"T**he words which they needed to remember were banished from their minds**; and when the time of trial came, it found them **unprepared**. The death of Jesus as fully destroyed their hopes as if He had not forewarned them."—

Now notice what it says.

> —"So **in the prophecies the future is opened before us as plainly as it was opened to the disciples** by the words of Christ. **The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented**. But multitudes"—

Who are the multitudes? The disciples: Seventh-day Adventists.

> —"But multitudes *[OF SEVENTH-DAY ADVENTISTS]* have no more understanding of these important truths"—

What important truths? The events connected with the close of probation.

> —"But multitudes have no more understanding of these important truths than if they had never been revealed."—

But, they have been revealed.

> —"Satan watches to catch away every impression that would make them wise unto salvation,"—

Wow! These events connected with the close of probation are salvational! That is what she just said. You have an opportunity to understand these events, and Satan is there trying to snatch that

truth from you; because, that truth would make you wise unto salvation. The events connected with the close of probation are salvational!

> —"Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready." *The Great Controversy*, 595.

They are lost!

So, where is the close of probation? Well, it is Daniel 12:1, when Michael stands up. Notice what Sister White says about Daniel 12:1 in *The Great Controversy,* page 613.

> "'At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.' Daniel 12:1.
>
> "When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received 'the latter rain,' 'the refreshing from the presence of the Lord,' and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received 'the seal of the living God.' Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, 'It is done;' and all the angelic host lay off their crowns as He makes the solemn announcement: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' Revelation 22:11. Every case has been decided for life or death." *The Great Controversy*, 613.

When Michael stands up, He makes this pronouncement. Daniel 12:1 is the close of probation.

The events connected with the close of probation are the verses that lead up to Daniel 12:1, and these verses have been clearly revealed. The multitudes in Adventism have no more understanding of these verses as if they had never been revealed. And this is salvational.

WARNINGS

Now, you have these people that fight against this message, and they say, "Oh, Brother Pippenger and the others are putting the wrong emphasis on this passage from *The Great Controversy* about the events connected with the close of probation." And they go to the very next paragraph which says, right here,

> "When God sends to men **warnings** so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it."—

One of the champions of this argument that I am going to explain to you here is a guy by the name of Eugene Pruitt. He says here, where it says "events connected with the close of probation," the very next paragraph is saying that these events are the Three Angels' Messages of Revelation 14, and that these people that are emphasizing that these events are the last six verses of Daniel 11, they are wresting the meaning of this passage in *The Great Controversy*.

Well, not so. Sister White says in that previous paragraph, "**the events connected with the close of probation**." But, in this paragraph she is talking about **warnings**. Revelation 14 is not portraying a sequence of events. It is giving us three Angels that are identifying warning messages.

The **events connected with the close of probation** are illustrated in the last six verses of Daniel 11.

And because these men do not understand that Daniel 11:44, tidings out of the East and the North, is Daniel's representation of the Three Angels' Messages, they separate these truths from one another. Satan has just taken those impressions out of their minds that would make them wise unto salvation, and they lead others to do the very same thing.

Continuing on:

> —"But the masses of the people turn away their ears from hearing the truth and are turned unto fables."—

The very thing that is done with this paragraph is what gets accomplished by those that twist this paragraph. They lead their listeners to fables.

> —"The apostle Paul declared, looking down to the last days: 'The time will come when they will not endure sound doctrine.' 2 Timothy 4:3. **That time has fully come.** The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.
>
> "But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support.
>
> "Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will." *The Great Controversy*, 594–595.

What is my point? My point here is this: Daniel 11, verse 40, begins in 1798, and it leads into Daniel 12:1, where Michael stands up; therefore, where we consider the last six verses of Daniel 11, we are considering the history that begins in 1798 and goes all the way until human probation closes. And those verses are describing the **events that lead to the close of**

probation; whereas, Revelation 14, the Three Angels' Messages, they are **warning messages**. They are not events.

But, when you see the King of the North capturing the King of the South; and the King of the North capturing the glorious land; and Edom, Moab and [the chief children of] Ammon escaping the hand of the King of the North; and, then the King of the North captures Egypt, these are events connected, leading to the close of probation; and, they are salvational.

So, this message, it is the message of the events connected with the close of probation.

MILLER AND JOHN THE BAPTIST

I am going to change gears a little bit here. We have looked at this in this worship series, what we are going to look now, previously.

In *Early Writings,* beginning at page 229, it says,

> With trembling, **William Miller** began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As **John the Baptist** heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God." *Early Writings*, 229–230.

What I want you to see here, this is one of several places where Sister White compares William Miller with who?

FROM THE AUDIENCE: John the Baptist.

BROTHER PIPPENGER: John the Baptist. Okay.

MILLER

So, what was William Miller's message? Because, William Miller's was the message of the First Angel. All right? He is the messenger of the First Angel.

And Sister White tells us in *The Great Controversy,* page 310, speaking of Miller,

> "It was needful that men should be awakened to their danger; that they should be roused to prepare for **the solemn events connected with the close of probation**. *The Great Controversy*, 310.

Whoa! That is what the last six verses of Daniel 11 are. That is what multitudes in Adventism do not understand.

William Miller presented a message identifying the events connected with the close of probation.

JOHN THE BAPTIST

What about John the Baptist?

Matthew 3:7 says,

> "[7]But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, **who hath warned you to flee from the wrath to come**?" Matthew 3:7 (KJV).

What is the wrath to come? The destruction of Jerusalem.

Who warned the Jews to flee from the wrath to come?

FROM THE AUDIENCE: John the Baptist.

BROTHER PIPPENGER: No. John the Baptist asked the question. It is John the Baptist saying, "Who warned you to flee from the wrath to come?

Who warned them to flee from the wrath to come?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel. Daniel 9, "490 years are given to you, and then the wrath is coming": The stoning of Stephen.

So, was Miller's message identifying the events connected with the close of probation?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

What book was it based upon?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel.

Was John the Baptist identifying the events connected with the close of probation? Yes.

What book was it based upon? Daniel.

The same message, the same messengers.

Of course, William Miller's message we would say is Daniel 8, the 2300 years; but, really, if you do not have Daniel 9 to explain the 2300 days of Daniel 8:14, then you do not have anything in Daniel 8:14.

Daniel 9 says, "From the going forth of the command to restore and rebuild Jerusalem." If you do not have the starting point for that 2300 days, as noted in Daniel 9, then you do not have anything. Right?

So, you can say that Miller's message was based upon Daniel 9, and John's message was based upon Daniel 9. John's message was based upon the 70 weeks of Daniel 9.

But, our message is based upon Daniel 11.

The beginning of Adventism is Daniel 9; the end of Adventism is Daniel 11. The message of Adventism is Daniel **9** and **11**.

In *The Great Controversy,* page 22:

> "Christ saw in Jerusalem **a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God**. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only Source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life.

The next paragraph:

> "The Majesty of heaven in tears! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for Infinite Power, to save the guilty from the consequences of transgressing the law of God. **Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem.** The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at nought. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!" *The Great Controversy*, 22.

AD70 is an illustration of the end of the world. It is the events connected with the close of probation.

THE JUDGMENT MESSAGE OF DANIEL

The Great Controversy, page 353, you see Sister White comparing the Millerite message with the message of the Disciples, both based upon Daniel 9. We have just explained that.

> "Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, 'The time is fulfilled, and the kingdom of God is at hand,' **based on the prophecy of Daniel 9**, while **they failed to perceive** that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on **Daniel 8:14 and Revelation 14:7**, and **failed to see** that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to **the kingdom to be set up** at the end of the seventy weeks, so Adventists were mistaken **in regard to the event** to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment." *The Great Controversy*, 353.

Okay. I want to put one more thing in the record, and then we will close.

Manuscript Releases, number 13, page 394—The Lord willing, we will spend a great deal of time on this quote; but, we are just going to take one point out of here in closing—Sister White says,

> "**We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel**"—*THE PROPHECY IN THE ELEVENTH OF DANIEL*—"**has nearly reached its complete fulfillment**."—

She does not say the prophecy in Revelation 13. She does not say the prophecy in Revelation 17. She does not say the prophecy in Daniel 8.

> —"**The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment**. . . ."—

So, what verses is Sister White speaking of?

FROM THE AUDIENCE: The last six verses of Daniel 11.

BROTHER PIPPENGER: How do you know that?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: 1 Corinthians 14:32, "[32]And the spirits of the prophets are subject to the prophets. [33]For God is not *the author* of confusion, but of peace, as in all churches of the saints." (KJV)

The prophets have to agree with one another.

Do they have to agree with themselves?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: In *The Great Controversy,* page 356, Sister White says the Time of the End is 1798, and she said that in the middle of the 19th Century, long after 1798. So, Sister White knows that verse 40 of Daniel 11 begins in 1798; so, Sister White knows that the first 39 verses of Daniel 11 are past history. Right?

So, when she references the future fulfillment of Daniel 11, what verses is she identifying? Verses 40 through 45.

See, there are some principles in this passage that we will deal with in depth, the Lord willing; but, I am going to bring this to a close here, and this is where I wanted to close.

Daniel 11, verse 40, is going to be fulfilled with the collapse of the Soviet Union in 1989, and this will mark the end of Nebuchadnezzar's and Miller's dreams. The Dirt Brush Man arrives in 1989, because it is the Time of the End for the 144,000, when the book of Daniel is going to be unsealed and the Dirt Brush Man is going to begin sweeping the rubbish out the window; and, there is going to be an increase of knowledge and God's people are going to run to and fro in God's Word and begin to understand the increase of light.

And this increase of light comes from where?

FROM THE AUDIENCE: Daniel 11.

BROTHER PIPPENGER: Daniel 11, verse 40. Okay?

So, as we begin to look at Daniel 11:40, what we have done here today is identified from the Book of Daniel what the Time of the End is [1798] from the Book of Daniel; and, we put Sister White on top of it: *The Great Controversy,* page 356.

> —"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated**. In the thirtieth verse a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall

pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.' **Daniel 11:30–36**.

"Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

"'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.' Daniel 12:1–4." *Manuscript Releases*, number 13, 394.

Verse 40 of Daniel 11 begins in 1798, but it goes all the way to Daniel 12:1, until Michael stands up and human probation closes. We have just identified the history that we are going to be looking at, and we have just seen Sister White referencing that very history of verses 40 through 45. We have identified those verses as events connected with the close of probation that parallel the message of the cross that was given to the Disciples, but the Disciples did not remember the message of the cross because they had been infected by bad education.

And we have been instructed that these events are salvational: the last six verses of Daniel 11 are salvational.

We have identified the first message in the time of Christ was the message that identified the events connected with the close of probation, and that the First Angel's Message in the history of the Millerites was the message that identified the events connected with the close of probation; and, therefore, we are saying that the last is verses of Daniel 11 is the First Angel's Message for God's people at the end of the world, because it is the message that identifies the events connected with the close of probation.

We are initially in our study of Daniel 11, verse 40, and 1989. We are going to spend some time just trying to emphasize the significance of this verse, before we proceed with a point-by-point description of the last six verses. But, we will do that, Lord willing.

Shall we pray?

Benediction: Heavenly Father, we want to be benefitted by the increase of knowledge that you as the Dirt Brush Man and the Lion of the tribe of Judah have been opening to us, as you remove the Seals one at a time. But we know that we are bound that preconceived ideas, false education, by the Mystery of Iniquity, and that we need to be freed up from those influences in our personal experience that prevent us from correctly recognizing this light. We ask that through the power of your Holy Spirit and the work of your Angels, and our own diligent efforts, in this regard that you would remove these things that are prohibiting us from understanding this truth as we should. We thank you for allowing us to come together and start the day studying your Word. We set this day before you and ask that you would bless our service for you, and whatever we take up that you would make it safe for us today and that what we do will be something that glorifies you and honors you. We thank you for the work that is being accomplished. We ask a blessing upon that as well. In Jesus's name, amen.

Habakkuk's Two Tables #42

PART SIX: 1989

Presented by Jeff Pippenger

BROTHER PIPPENGER: Before we have our opening prayer, you will notice two sets of notes this morning. This [holding up a document from the podium] is taken from Stephen Haskell's Bible Handbook, and it gives a brief overview of the Seven Churches of Revelation. I will give this a brief point of reference for the time periods of these Seven Churches which we are going to consider this morning.

This is on the website for those that are following this on LiveStream.

Also, we have put on the website for those that are following it LiveStream, we have referenced somewhere in there in this worship series that in September 2001 the Seventh-day Church implemented a policy that if you are going to be an ordained Seventh-day Adventist pastor that you are required to take a course on the Jesuit's techniques of Spiritual Formations. So, that document is now—or should be; I emailed it to my grandson this morning—it should be on the website today, if not already. You can download that document if you need that.

All of this is from Haskell, except for page 4. And we will talk about page 4 once we begin.

Shall we begin with a word of prayer.

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together once again this morning for a time that we can consider your Word as we start a day of service for you. We ask that you would grant us the presence of your Holy Spirit to take us through this study and to open our hearts and our minds to what you have for us. We want the Latter Rain poured out upon us, so we ask that you would accomplish that at this time. And we know that we need to be prepared for the Latter Rain, so we ask that you forgive us our sins that our vessels are qualified to receive the outpouring that you have for us. We thank you for the presence in this series so far. We ask or a continued blessing in Jesus's name. Amen.

BROTHER PIPPENGER: We are launching into a long study of 1989. We are going to eventually identify 1989 as the Time of the End for the Reform Movement of the 144,000.

And let me remind you, when I say "the 144,000," I am saying that in a very general, generic way. The 144,000 are those that have the Seal of God that are still alive when Michael stands up, and I am using this term "144,000" to represent the wise virgins in Adventism that receive the Seal of God at The Sunday Law. But if an Adventist receives the Seal of God at The Sunday Law in the United States, there is no guarantee that he is not going to get laid to rest before human probation closes. We know that.

So, when I am talking about the Reform Movement of the 144,000, it is in a generic way.

THE SEVEN CHURCHES

HISTORY OF THE SEVEN CHURCHES

Ephesus	Smyrna	Pergamos	Thyatira	Sardis	Philadelphia	Laodicea

L A O D I C E A

Figure No. 84A.

We are going to look at the Seven Churches of Revelation, in connection with identifying Daniel 11, verse 40, as the Time of the End in 1989.

And I took from Stephen Haskell's Bible Handbook a brief summary of the Seven Churches of Revelation that will give us the times, Ephesus being the first church. Smyrna, he has marked from the year 100 to 323; Pergamos, 323 to 538, all the way to the beginning of the Papacy—I am not going to go through these in detail. This is just for your own reference if you want it—Thyatira, 538 to 1798; Sardis, 1798 to 1833; Philadelphia, 1833 to 1844; and, then he has Laodicea, 1844, onward.

Now, there are some—I personally do not adhere completely to these dates. I mean, they may be accurate, but there are some overlaps and that is what I want to show you here.

On page 4 of your notes, it says, "I will give him the 'morning star'." {SpTB07 62.1} This is speaking of Thyatira, and I know that Jesus is the Bright and Morning Star. Okay?

But, in Revelation 2:28, in the time period of Thyatira, which is the Papacy, from AD538 to 1798, there is a promise of giving the morning star; and, in *The Great Controversy,* page 80, Sister White says, "In the fourteenth century arose in England the 'morning star of the Reformation.'" So, for me, in this history of Thyatira you have the beginning of the Reformation marked, and John Wycliffe can be identified as the morning star of the Reformation; and, therefore, it could be also marked as the morning star in this history.

And at this point, God's people begin to wake up, even though still a few hundred years before 1798. But, those people that are waking up are the Sardisians (or whatever you would call them). So, you can trace the roots of Sardis farther back into Thyatira.

That is what I am, saying. There are some overlaps in these churches, from my perspective.

And Wycliffe, it says here, was born in 1320; some people say 1330. That is Wycliffe, the "morning star of the Reformation'."

And who is the symbol of the Reformation?

FROM THE AUDIENCE: Luther.

BROTHER PIPPENGER: Luther, Martin Luther.

You will see for Martin Luther that he was born in 1483. There are some historians who argue that he was born in 1484. That is not a problem, really; but, what I want you to see—just briefly; we are not going to deal with this—but, the *seven times* of Leviticus 26 is premised upon the land resting in Leviticus 25. They were to let the land rest every seventh year.

And over a seven-year cycle, six years they would work the land; the seventh year they would let the land rest. And then they were to repeat that cycle for 49 years, until they reached the [Great] Jubilee.

So, in a cycle of 49 years of the land working and resting, how many days would the land rest if they would have kept that statute?

Well, in a Jubilee cycle, the land would have rested 2520 days. That is in Leviticus 25; therefore, when you get to Leviticus 26, and the curse for not keeping that statute is understood to be 2520 years, that is in agreement with the principle that was identified by William Shea, Adventist theologian, that Leviticus 25 was the first reference of the year-day principle in God's Word. They were to let the land rest in a Jubilee cycle for 2520 days. Because, they did not keep that statute, their punishment was 2520 years, the year-day principle.

But all of this 2520 is based upon land resting in every seventh year. So, I just want you to see something—we are not at this point in our study: There are two 2520s, and the one that concludes in 1844, the one that is represented by Isaiah's son Shearjashub (a remnant shall return), in 1844 the Lord is going to raise up modern Israel. He is going to gather them at the end of the scattering time.

Well, that 2520-year period is seven 360-year periods: $7 \times 360 = 2520$. But, this whole thing is premised upon letting the land rest every seventh year.

So, if you go back 360 years from 1844—bam!—you come to the birth of Martin Luther; thus marking that this last 360-year period is the time when the Lord is going to begin to develop the remnant. And, of course, you can identify the Millerites in this history, leading up to 1844, what that was, was the climax of the Protestant Reformation.

So, when you go back 360 years from 1844, you come to the birth of these reformers that are going to initiate the Reformation.

And, of course, if you go back 360 years form 1798, you come to—what is that? In 1428—and we will dig this out for you at some other time—in 1428 the nation of France passed the first law that put a restriction upon the Papacy. So, that 360 years marks the beginning of the delivery of the deadly wound in 1798 at the end of that 2520.

So, I am wanting you to see that we are using Haskell. We are not arguing with him. But, these dates that we have, there is a little bit of wiggle room because there is more than one thing going on in these histories. Okay? There is more than one line.

Do you follow me?

And then at the bottom, you have a statement from Sister White that says, "The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state." {RH August 19, 1890, par. 10} The Laodicean Church here at the end, the experience represented by Laodicea is the foolish virgins. So, the experience represented by the wise virgins is what?

FROM THE AUDIENCE: Philadelphia.

BROTHER PIPPENGER: Philadelphia.

So, do the wise virgins and the foolish virgins live together until the separation?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: So, Philadelphia and Laodicea, they can be overlaid upon one another. So, there is more than one thing going on with the Seven Churches of Revelation.

We just wanted to put that in place, because we are starting—and what does this have to do with 1989 and Daniel 11, verse 40?

But, go to your notes now of Habakkuk's Tables, #42.

THE GOSPEL OF REVELATION

We are going to deal with the Seven Churches of Revelation, of which all of us in this room and everyone watching LiveStream—I mean, as Seventh-day Adventists—are totally familiar with Revelation 2 and 3. We know this passage like the back of our hand; because, this is the milk of becoming a Seventh-day Adventist student of prophecy.

Sister says in *Signs of the Times,* July 4, 1906,

> "As we near the close of this world's history, **the prophecies relating to the last days especially demand our study.** The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study.
>
> "The book of Revelation, in connection with the book of Daniel, **demands** close study. Let every God-fearing teacher consider how most clearly to comprehend and present **the Gospel that our Saviour came in person to make known to His servant John**,—""—

Sister White does not quite understand the mentality of Seventh-day Adventists today. If she did, she would not have said what she just said; because, in Adventism today, we think the Gospel and Prophecy are two different things, and evidently she thinks they are the same thing because she just said that Revelation is the Gospel of Christ.

> —"'The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.' None should become discouraged in their study of Revelation because of its apparently mystical symbols. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.' 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.' We are to proclaim to the world **the great and solemn truths contained in the book of Revelation**."—

This phrase, "great and solemn," is a key phrase in the writings of the Spirit of Prophecy.

> —"We are to proclaim to the world **the great and solemn truths contained in the book of Revelation**." Into the very designs and principles of the church of God **these truths are to enter**. There should be **a closer and more diligent study of this book**, a more **earnest presentation of the truths it contains**, truths which concern all who are living in these last days. **All who are preparing to meet their Lord should make this book the subject of earnest study and prayer.** It is just what its name signifies,—**a revelation of the most important events that are to take place in the last days of this earth's history**. John, because of his faithful trust in the word of God, and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world.
>
> "**This instruction is of the greatest importance to us**; for we are living in the last days of this earth's history. Soon we shall enter upon the fulfilment of

the events which Christ showed John were to take place. As **the messengers of the Lord present these solemn truths**, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

"**The book of Revelation must be opened to the people**. Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light."—

But, it is sealed only to those who reject light and truth.

—"**The truths that it contains must be proclaimed**, that people may have **an opportunity to prepare for the events which are so soon to take place**. The Third Angel's Message must be presented as the only hope for the salvation of a perishing world.

"The perils of the last days are upon us, and in our work **we are to warn the people of the danger they are in**. Let not **the solemn scenes that prophecy has revealed are soon to take place be left untouched**. We are God's messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal." *Signs of the Times*, July 4, 1906.

So, we have been commanded to study the Book of Revelation, teach the Book of Revelation. And if we will study it, we will be blessed.

THE SOLEMN EVENTS

The solemn events that Sister White emphasizes often in her writings, she says,

"That time is at hand. **Today the signs of the times declare that we are standing on the threshold of great and solemn events**." *Education*, 179.

We have gone through this previously in this worship. We are just emphasizing it once again: ". . . we are standing on the threshold of great and solemn events."

WHICH WE MUST KNOW

Selected Messages, book 2, page 109, she says,

"In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events which we must know as we stand on the very threshold of their fulfillment**." *Selected Messages*, book 2, 109.

We have to understand what these great and solemn events are in advance of these great and solemn events taking place.

THE CLOSING OF PROBATION

Prophets and Kings, pages 715 – 716:

> "Today, in the spirit and power of Elias and of John the Baptist, **messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords.** Soon every man is to be judged for the deeds done in the body. The hour of God's judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin." *Prophets and Kings*, 715–716.

And what did we deal with yesterday; what was the quote? The events connected with the close of probation in the need of preparation for the time of trouble have been clearly revealed, but multitudes [in Adventism] have no more understanding of these important truths than if they had never been revealed because they have been listening to the pastors and the theologians, and the famous guys in Adventism that tell them that these events in the last six verses of Daniel 11 are not significant. We cannot understand them. That is what we looked at yesterday; and, those solemn events are the events connected with the close of probation that a judgment-bound world needs to understand.

NOTHING ELSE

Testimonies, volume 8, beginning on page 301:

> "The **solemn messages** that have been given in their order in the Revelation are to occupy"—*THE SECONDARY PLACE?*
>
> FROM THE AUDIENCE: The first place.
>
> BROTHER PIPPENGER: —"**the first place in the minds of God's people**. **Nothing else is to be allowed to engross our attention.**" *Testimonies*, volume 8, 301–302.

Okay. So, there are solemn messages in the Book of Revelation that are to have first place in our study.

SEVEN CHURCHES

So, we are going to look at some of the truths in Revelation, in the Seven Churches, *Acts of the Apostles,* starting at page 585:

> "The names of the seven churches are symbolic of the church in **different periods** of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods **in the history of the world**.
>
> "Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized **His relation to the churches**. He is in constant communication with His people."—

How is He in constant communication?

FROM THE AUDIENCE: Through the angels.

BROTHER PIPPENGER: Through the angels, through that ladder, through the two golden pipes, He is in constant communication.

And where is He at when He sends that Golden Oil down? He is walking in the candlesticks.

What are the candlesticks: it is a seven-branch candlestick? He is pouring that oil down that is feeding those candlesticks.

> —"He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth." *Acts of the Apostles*, 585–586.

Now, I am not prepared to argue this; but, I do want to put this in place, at least here. At this next point we can at least put it here.

What am I saying? I am going to mark 1856 as the beginning of Laodicea, and I am not trying to mark that because I know there are people that have evidence that it arrives before 1856. Okay? But, my point is, is that I just want to keep it simple and clean for this presentation, that this particular testimony that we are going to read was written in 1856. So, at least by 1856 Seventh-day Adventists had become Laodicea.

And I know that there are some of you out here in LiveStream Land that will give me the evidence that it arrived before 1856. But, we are not making that issue now.

1856

Testimonies, volume 1, page 144, Sister White says,

> "Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. They will glide along, much after the same manner as before, and will be spewed out of the mouth of the Lord. Those only who zealously repent will have favor with God." *Testimonies*, volume 1, 144.

Now, it is obvious by the context here that the Laodicean message has already been presented to Adventism, because she is commenting on fact that there are some that are not going to let it impact them; but, she made this statement in 1856.

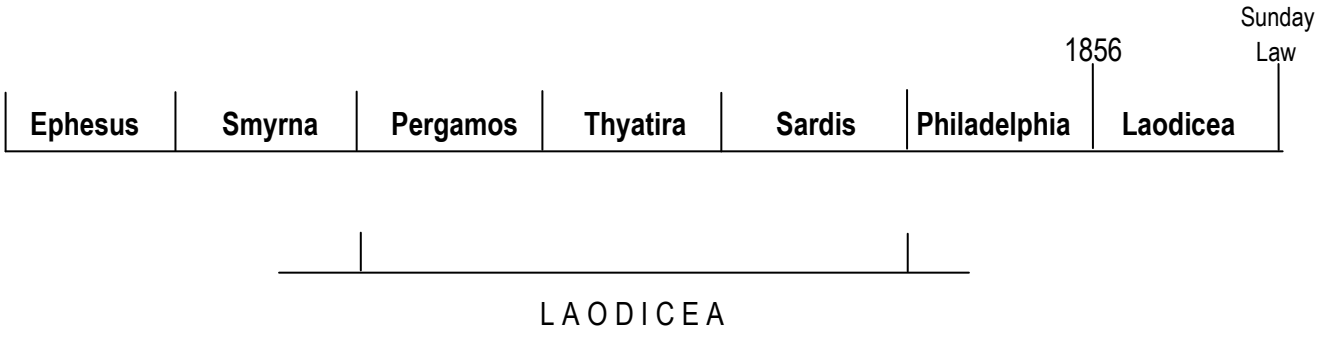


Figure No. 84B.

So, in this flow of events of these Seven Churches, because these Seven Churches represent the history of the Christian Church from the time of the Apostles to the end of the world; and, at minimum we can start Laodicea in 1856.

Does everyone see that?

Is everybody with me on that?

And when do the Laodiceans get spewed out of the mouth of the Lord?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law.

MILLER'S RULES

Sister White says in *Review and Herald,* November 25, 1884:

> "Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted." *Review and Herald*, November 25, 1884.

They are not searching the Scriptures upon apostate Protestantism's Biblical interpretation that was brought into Adventism in the 1930s. They are searching the Scriptures based upon the method adopted by William Miller. If you are not using William Miller's approach to the study of the Scriptures, then based upon this quote you are not giving the Third Angel's Message.

But, that is not what we are dealing with here.

Early Writings, page 231:

> "Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. **God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation**." *Early Writings*, 231.

Sister White here says that William Miller was given great light upon the Book of Revelation, and then William Miller taught the first beast of Revelation 13 was Pagan Rome. But, we know the first beast of Revelation 13 was Papal Rome.

And William Miller taught that the second beast of Revelation 13 was Papal Rome, and we know that the second beast of Revelation 13 is the United States.

So, the great light that was given to William Miller, evidently, was not Revelation 13. Right?

Have you ever looked at what William Miller and the Millerites understood about Revelation 17? Sorry, but it does not square with end-time Bible prophecy. Okay. It just does not.

And, Miller was thinking that Revelation 14 was identifying the end of the world. There is not really great light there, is there?

And, I am not trying to be derogatory about William Miller. I am trying to focus in; because, even in looking at William Miller's analysis of Revelation 13, 14, and 17, there is wonderful principles to be gleaned. The way that he identified the first beast of Revelation 13 as Pagan Rome and the second beast as Papal Rome is still worth understanding. Okay? Because, Papal Rome is an image of Pagan Rome, just as the United States is going to form an image to Papal Rome. So, I am not being derogatory in that sense; but, what I am saying is, where the great light was given to William Miller is on the Churches, the Seals, and the Trumpets. There are no problems there. That is where he was given great light: Churches, Seals, and Trumpets.

So, we are going to look at a brief statement of the Churches by William Miller here.

This is William Miller, *Miller's Le tures,* volume 2, lecture 12, page 178.

> "The seven churches of Asia is **a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world**.'"

The Seven Churches of Asia is a history of the Church, from the Apostles to the end of the world. That is what Miller taught, and Miller was correct.

—"The **seven seals**"—

Now, I hope you realize there are Seven Churches, followed by Seven Seals, followed by Seven Trumpets.

> —"The **seven seals** are a history of the transactions of the powers and kings of the earth over the church, and God's protection of his people **during the same time**."

So, William Miller is saying that the Seals are repeating and enlarging the Churches. He is identifying it without saying it as we say it today, the principle of repeat and enlarge.

Do you follow me?

> —"The seven trumpets are a history of **seven peculiar and heavy judgments sent upon the earth, or Roman kingdom**."—

So, now he is going to tell us that the Trumpets and repeating and enlarging upon the history of the Seals and the Churches.

—"And the seven vials"—

And this is the Seven Last Plagues.

—"are the seven last plagues sent upon Papal Rome."—

And, of course, Miller did not understand the Seven Vials correctly, because he understood that the Seven Last Plagues were going to come in 1844; but, the Seven Last Plagues are going to come here in the near future. But, nevertheless, he was operating upon the principle of repeat and enlarge with the Churches, the Seals, and the Trumpets.

Continuing on:

> —"Mixed with these are many other events, woven in like tributary streams, and filling up the grand river of prophecy, until the whole ends us in the ocean of eternity.
>
> "This, to me, is the plan of John's prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy,"—

In the Book of Revelation. And the scholars tell us that two out of three words in the Book of Revelation are derived from the Old Testament; and, this is what Miller is saying here.

> —"And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part." William Miller, *Miller's Le tures*, volume 2, lecture 12, 178.

INTERNAL AND EXTERNAL

Okay. Uriah Smith comments on the Churches and the Seals, and I include this here because I like the way he expresses a thought here.

Uriah Smith, *The Biblical Institute,* page 253:

> "The seals are introduced to our notice in the 4th, 5th, and 6th chapters of Revelation. The scenes presented under these seals are brought to view in Revelation 6, and the first verse of Revelation 8. They evidently cover events with which the church is connected from the opening of this dispensation to the coming of Christ.
>
> "**While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history**." Uriah Smith, *The Biblical Institute*, 253.

Okay. This is a nice way to explain the repeat and enlarge. The Seven Churches are the internal history of the Church, what is going on between you and me as church members; the Seven Seals, what is happening to us from the outside: internal/external; repeat and enlarge.

It is the same history, though, right? Except that there is a break in the last three. The Seven Churches are structured upon 4:3, the Seven Seals are structured upon 4:3, and the Seven Trumpets are structured upon 4:3. Okay? But, nevertheless, it is repeated and enlarged, and the first four Seals are going to follow the first four Churches, point by point.

THE SAME PERIOD OF TIME

James White said in *Review and Herald,* February 12, 1857:

> "We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering **the same periods of time**."—

He has just been discussing how the first four Seals covers the history of the first four Churches.

> —"The seals are seven in number, the beasts but four."—

What does he mean by that?

With the first four Seals you have a beast that is associated with each of the Seals; but, when you get to the fifth, sixth, and seventh Seals there is no beast. James White is now going to give us a little bit of insight about this 4:3 breakdown in the Churches, the Seals, and the Trumpets.

What are the last three Trumpets?

FROM THE AUDIENCE: Woes.

BROTHER PIPPENGER: They are Three Woes. Okay?

But, the first four Seals have a beast associated with them, and there is a comment made in the first four Seals, "Come and see." Okay? The last three Seals, no beast, no "Come and see."

Back to James White:

> —"The seals are seven in number, the beasts but four. And it may be well here to notice, that at the opening of the first, second, third and fourth seals the first, second, third and fourth beasts are heard to say 'Come and see;' but when the fifth, sixth and seventh seals are opened, there is no such voice heard. **Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do.** But, as we have shown, the churches, seals and beasts do agree, as covering **the same periods of time** for the space of nearly 1800 years, till we come down to a little more than half a century of the present time." James White, *Review and Herald*, February 12, 1857.

He is saying, until you get to 1798.

PERGAMOS AND THYATIRA, REVELATION 2:12-29

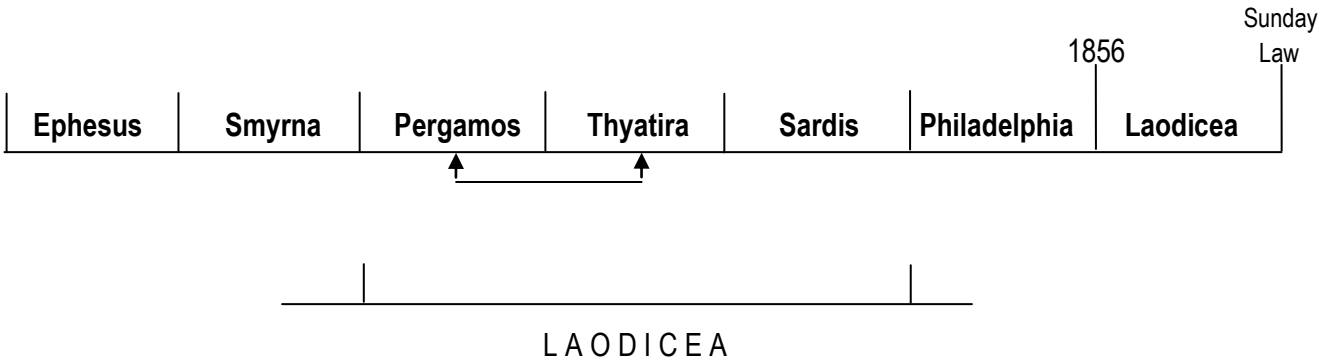


Figure No. 84C.

THE MYSTERY OF INIQUITY

Okay. So, now with that in mind, I am going to look a little bit in the Scriptures at the relationship between Pergamos and Thyatira. All right? Because, in the Scriptures—and that is what Miller said. If you are going to understand these Scriptures, where do you have to go? You have to go to the rest of the Bible.

In the Scriptures, Pergamos and Thyatira are connected like "soup and sandwich" or "a hand and a glove."

Okay. 2 Thessalonians, chapter 2, verses 5 through 8, is the history of Pergamos and Thyatira. It says,

> "[5]Remember ye not, that, when I was yet with you, I told you these things? [6]And now ye know what withholdeth that he might be revealed in his time."

Pagan Rome is withholding the rise of the Papacy.

Okay. Pagan Rome is Pergamos. The Papacy is Thyatira.

—"[7]For the mystery of iniquity doth already work: only **he who now letteth**"—

Pagan Rome is the one that is restraining. This word *letteth* is *restraining.*

—"only **he who now letteth** *will let*, until he be taken out of the way."

Paganism will restrain the Papacy until it is taken away in AD508, when the Daily is taken away in 508.

> —"[8]And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thessalonians 2:5–8 (KJV).

After Pagan Rome, Papal Rome.

After Pergamos, Thyatira.

What am I doing here? I am showing you that in the Scriptures these two Churches are connected by cause and effect, **cause and effect**, and that they are referenced many times in the Scriptures.

POWER (AD496), SEAT (330), AND AUTHORITY (533)

Look at Revelation 13:2.

> "[2]And the beast which I saw was like unto a leopard,"—

And the beast that we see in Revelation 13:2 that is like unto a leopard is the Papal beast, the Papacy.

> —"[2]And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon"—

And who is the dragon? Pagan Rome. Sister White says the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome.

Pagan Rome (Pergamos) is going to give three things to the leopard beast, to the Papacy. It says,

> —"and the dragon gave him his power, and his seat, and great authority." Revelation 13:2 (KJV).

He gave him is power in AD496, when Clovis formed a church/state relationship with the Papacy. He gave him his seat in 330 when Constantine moved the capital to Constantinople, and Justinian gave him his civil authority in the year 533.

But, this is the relationship between Pergamos and Thyatira that is here being marked.

A HOST WAS GIVEN HIM—AD31, 508, 330, 496, 538 - 1260

Daniel 8:11-12 says,

> "[11]Yea, he magnified *himself* even to the prince of the host,"—

Pagan Rome, this is the masculine little horn in Daniel 8. This is Pagan Rome; magnified himself to Christ, who is the Prince of the Host, at His birth when they tried to kill him and at His death when they did kill Him.

> —"[11]Yea, he *[PAGAN ROME]* magnified *himself* even to the prince of the host *[CHRIST]*, and by him *[BY PAGAN ROME]* the daily ~~*sacrifice*~~ *[PAGANISM]* was *[LIFTED UP AND EXALTED]* taken away *[RUM]*, and the place of his *[PAGAN ROME'S]* sanctuary"—

And Pagan Rome's sanctuary was the Pantheon Temple. It was located in the City of Rome.

—"and the place of his sanctuary *[THE CITY OF ROME]* was cast down *[BY CONSTANTINE AS THE CAPITAL IN THE YEAR 330]*. [12]And an host *[MILITARY STRENGTH]* was given *him"*—

This is the feminine little horn.

—*"[MILITARY STRENGTH]* was given *him [THE PAPAL POWER IN 496]* against *[FROM]*"—

Against [from]; we looked at that yesterday, this word *against,* did we not? It can be understood to mean *from.*

—"*[FROM]* the daily ~~*sacrifice*~~"—

The former Pagan powers provided the military strength that removed the three horns, allowing the Papacy to be placed upon the throne of the Earth,

—"by reason of transgression,"—

And the transgression that allowed this to happen was the combination of church and state between Clovis and the Papacy in AD496.

—*"*and it *[THE PAPACY]* cast down the truth to the ground; and it practiced, and prospered *[FOR 1260 YEARS, FROM 538 TO 1798]*." Daniel 8:11–12 (KJV).

So, here again we are seeing the relationship in prophecy of Pergamos and Thyatira.

Sister White has an interesting quote. Sometimes I remember it word for word, sometimes I do not, where it says, "The Lord does not repeat things that are of no great consequence. {Ms107-1897 (September 15, 1897) par. 2}" When you see something repeated in the Scriptures often, it is because the Lord is emphasizing it; and, you see this relationship between Pergamos and Thyatira often mentioned.

THE DAILY TAKEN AWAY (AD508) (538)

Daniel 12:11:

"[11]And from the time *[AD508] that* the daily ~~*sacrifice*~~ *[PAGANISM]* shall be taken away *[SHALL BE REMOVED]*, and the abomination that maketh desolate *[THE PAPACY]* set up, *there shall be* a thousand two hundred and ninety days *[1290 DAYS]*." Daniel 12:11 (KJV).

Once again, this is about Paganism (Pergamos) being set aside in order to place the Papacy [Thyatira] for 1260 years.

THEY PLACE THE ABOMINATION THAT MAKETH DESOLATE—AD496, 395-538, 508, 538

Daniel 11:30-31:

> "[30]For the ships of Chittim shall come against him: therefore he shall be grieved, and return,"—

This is Pagan Rome. We have read this in Uriah Smith.

> —"therefore he *[PAGAN ROME]* shall be grieved, and return, and have indignation against the holy covenant: so shall he *[PAGAN ROME]* do; he shall even return, and have intelligence with them that forsake the holy covenant."—

And those that forsake the holy covenant is the Papacy. Pagan Rome is going to now have intelligence with the Papacy. This is Pergamos and Thyatira.

> —"[31]And arms *[PAGAN ROME]* shall stand on his part *[ON THE PAPACY'S PART]*, and they *[THOSE ARMS]* shall pollute the sanctuary of strength *[THE CITY OF ROME]*,"—

And the warfare that takes place prior to the Papacy being placed upon the throne of the Earth.

> —"and *[THOSE ARMS, PAGAN ROME]* shall take away the daily ~~*sacrifice*~~ *[PAGANISM AND THEY WILL SET IT ASIDE]*, and they shall place the abomination that maketh desolate *[TO PREPARE THE WAY FOR THE ABOMINATION OF DESOLATION BEING PLACED ON THE THRONE OF THE EARTH IN AD538]*." Daniel 11:30–31 (KJV).

Once again, this is the history of Pergamos and Thyatira.

DANIEL 11:40-45

We closed yesterday with reading of just a part of a passage from Sister White that we will spend probably a great deal of time on. We are going to take one little snippet out of this again.

Manuscript Releases, number 13, page 394:

> "We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment."—

And what we were doing yesterday is showing that Sister White understood that the part of Daniel 11 that was still to be fulfilled was verses 40 through 45. That is all we were doing with that quote yesterday.

But here, I want you to see that she is talking about Daniel 11; but, then she is going to mark a specific principle that is to be recognized in your study of Daniel 11 in the next sentence. She says,

—"Much of the history that has taken place in fulfillment of this prophecy will be repeated."—

When you are studying Daniel 11, Sister White is saying the future fulfillment of it is verses 40 through 45, but there are histories in verses 1 through 39 that will be repeated when verses 40 through 45 are fulfilled. So, therefore, as a student of prophecy, she is saying, "You need to understand those histories in the first 39 verses so that you have a point of reference for identifying verses 40 through 45."

And after she emphasizes that principle, then she really marks the history that you need to wrap your mind around. She says,

—"In the thirtieth verse a power is spoken of that 'verses 30 through thirty-six quoted.'"—

And then she quotes verses 30 to 36 of Daniel 11; and, as soon as she finishes quoting those verses, she says,

—"Scenes similar to those described in these words will take place." *Manuscript Releases*, number 13, 394.

So, Sister White just now in this passage tells us that the histories of verses 30 to 36 of Daniel 11 will be repeated in the last six verses of Daniel 11. And what I want you to see is that verses 30 to 36 include verses 30 and 31; and, verses 30 and 31 are the history of Pergamos and Thyatira.

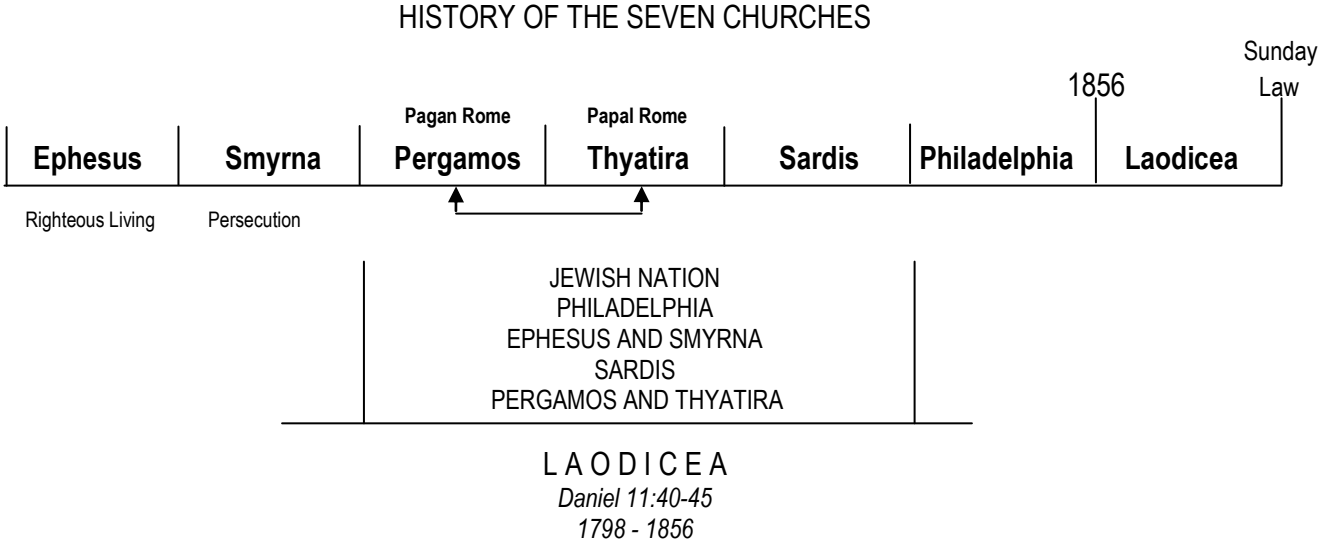


Figure No. 84D.

So, what Sister White is saying, **what Sister White is saying, what she is saying here,** is that the history of Pergamos and Thyatira, it is repeated in the history of Laodicea.

Did you get that?

You should get that; because, she is saying that this history here [of Pergamos and Thyatira] that will be repeated in the history of Laodicea[5], that it is going to be fulfilled in the history represented by Daniel 11:40 to 45 [Laodicea]. Check that out. Do not let me misguide you on that one.

THE THIRD AND FOURTH SEALS

Okay. The third and fourth Seals are the third and fourth Churches, and the third and fourth Churches are Pergamos and Thyatira.

Pergamos and Thyatira are the internal history of the Church; but, the third and fourth Seals are the external history of that time. And you will find the third and fourth Seals in Revelation 6:6-8.

> "[6]And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine. [7]And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. [8]And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Revelation 6:6-8 (KJV).

But, I just want to show you something here from *Manuscript Releases,* volume 9, page 7. Sister White says,

> "**The same spirit is seen today that is represented in Revelation 6:6-8**."—

That is the history of the third and fourth Seals. She is saying the same spirit is represented today as was represented in the history of the third and fourth Seals; and, then she says this:

> —"**History is to be repeated. That which has been will be again**." *Manuscript Releases*, volume 9, 7.

She just said that the history of the third and fourth Seals is repeated in Laodicea, and the history of the third and fourth Seals is the history of Pergamos and Thyatira, which she just said is going to be repeated in the history of Laodicea.

Did you get that?

EPHESUS AND SMYRNA

Ephesus and Smyrna.

Okay. This here, Pergamos and Thyatira, Brothers and Sisters, this is cause and effect. Okay? There had to be a falling away first in the time of Pergamos in order to place the Papacy on the throne of the Earth. Pagan Rome was restraining the Papacy, and Pagan Rome had to be set aside for the Papacy to be established. This is a cause-and-effect relationship.

[5] Corrected misstatement of "Thyatira," while pointing to Laodicea, (ref DVD 00:38:54) on the timeline of Laodicea.

And in Ephesus and Smyrna, a cause-and-effect relationship.
2 Timothy 3:12:

> "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12 (KJV).

Was the Ephesus Church living godly in Christ Jesus?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. They carried the Gospel to the world.

So, because they were living godly in Christ Jesus, what do we know is going to happen to them?

FROM THE AUDIENCE: Persecution.

BROTHER PIPPENGER: Smyrna, cause and effect: righteous living – persecution. Ephesus and Smyrna, cause and effect.

Sister White says, in *Selected Messages,* book 3, page 397,

> "Many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth." *Selected Messages,* book 3, 397.

What is Smyrna, what does it represent? The persecution of Pagan Rome against the Christian Church.

Maybe you have not settled into this, but it is: What is the primary symbol of the dragon power in the Scriptures? We will deal with this, the Lord willing, as we proceed: the number 10. Okay?

In Smyrna it was Pagan Rome. And in Daniel 7 how many nations does Pagan Rome disintegrate into? Ten.

Okay. And Pagan Rome accomplished a persecution in this history [of Smyrna] for how many days?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten.

And what does history tell us about this history? It tells us that in this history, Pagan Rome actually carried out ten different periods of persecution; but, there was one that was worse than all of them, and that was the persecution of Diocletian that lasted how long?

FROM THE AUDIENCE: Ten years.

BROTHER PIPPENGER: Ten years.

So, when it comes to the dragon, Pagan Rome, the number 10 is a symbol.

And at the end of the world down here in the Laodicea time period with us, in Revelation 17 there are Ten Kings that are going to make war against the Lamb. Okay?

So, this warfare of the Ten Kings, this blood spilling that we just read about that there will be many martyrs, that is Smyrna being repeated in Laodicea.

And why is it being repeated in Laodicea? Because the Lord is going to lift up an ensign at The Sunday Law, an ensign that has been made up of the wise virgins of Adventism; and, when they are lifted up, all that lived godly in Christ Jesus are what?

FROM THE AUDIENCE: They are persecuted.

BROTHER PIPPENGER: They are going to suffer Smyrna.

See, Ephesus and Smyrna, it is repeated in Laodicea. And if it is repeated in Laodicea, it is repeated in the last six verses of Daniel 11.

EPHESUS AND LAODICEA

Early Writings, 259-260[6]; The Great Controversy, 611; Joel

Now, you can see a relationship between Ephesus and Philadelphia and Laodicea often, often marked by Ellen White.

And we have read these next two references more than once in this worship series.

In *Early Writings,* page 259 and onward, Sister White gives a warning to Laodicea, that there was going to be an attack made upon the foundations. That is the first paragraph.

The next paragraph in *Early Writings,* page 259, she talks about a progressive testing process in the time of Christ. She says, "All those that would not receive the message of John the Baptist could not be benefitted by the teachings of Jesus"; and, it concludes with the Jews being left in perfect darkness.

And the third paragraph, she goes to the history of the Millerites, and she says, "All those that would not receive the First Angel's Message could not be benefitted by the Second Angel's Message."

And what she is doing here, the first paragraph is our history, a warning that the foundations are going to come under attack. The second paragraph is Ephesus; the third paragraph is Philadelphia. These three histories, in *The Great Controversy,* page 611, she says, the Mighty Angel of Revelation 18 is going to come down and the Earth is going to be lightened with His glory, and it will be a work similar to what took place in 1840 and 1844 in Philadelphia. And then she says it will be similar as to Pentecost [pointing to the Church of Ephesus on the whiteboard], these three histories.

Okay. In the history of Laodicea, you have repeated the history of Ephesus and also Philadelphia.

Now, I did not put those references in, because if you do not understand this, this far in this worship series, if you do not understand that the Millerite history is repeated in the history of our day and age, if you do not understand that the Seven Thunders represented the delineation of events that transpired under the First and Second Angels' Messages and that they also represent future events that will be disclosed in their order, if you have not already settled into the fact that the history of Philadelphia is repeated in the history of Laodicea, then go back to the beginning of this worship study. There is plenty of evidence of this.

So, what I am saying is, Ephesus, Philadelphia, Smyrna, Pergamos, and Thyatira are all repeated in the time period of Laodicea.

Notice *ris t's Obje t Lesso s ,* page 170.

> "'Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey.' Isaiah 59:14, 15. This was fulfilled in the life of Christ on earth."—

[6] Correcting typo in cite of *Early Writings,* 258-260, to pages 259-260.

This was fulfilled in Ephesus. Okay? Right? Sort of?

FROM THE AUDIENCE: (No audible responses.)

BROTHER PIPPENGER: —"He was loyal to God's commandments, setting aside the human traditions and requirements which had been exalted in their place. Because of this He was hated and persecuted. **This history is repeated**." *ris t's Obje t Lesso s* , 170.

Ephesus is repeated in Laodicea.

Southern Watchman, March 21, 1905:

"**The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same.** His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ's second advent, as John prepared the way for his first advent. In this preparatory work, 'every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain'"—

John the Baptist: Ephesus, Laodicea. Right?

And towards the end of the paragraph she says,

—"for **history is to be repeated**, and once again 'the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.'" *Southern Watchman*, March 21, 1905.

She says the history of John the Baptist is to be repeated.

Selected Messages, book 2, page 111:

"Satan is working that **the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth**." *Selected Messages*, book 2, 111.

Hmm. We will deal with this tomorrow; but, let us make note that here she says the history of the Jewish Nation will be repeated.

SARDIS, PHILADELPHIA AND LAODICEA

Manuscript Releases, volume 18, page 193:

"Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently **the third chapter of Revelation**,"—

Now, Brothers and Sisters, I was being a bit facetious earlier on when I was saying that every Seventh-day Adventist knows the Seven Churches; this is basic for us. What churches are in Revelation, chapter 3?

We should know this; but, which churches are represented in Revelation, chapter 3. We should know this without thinking.

FROM THE AUDIENCE: (Responses in unison.)

BROTHER PIPPENGER: Sardis, Philadelphia, and Laodicea; that is what Sister White is talking about, are those three Churches, if you are going to take her simply at her word; His Word, which is faith.

> —"I earnestly entreat every minister to study diligently **the third chapter of Revelation**, for in it is portrayed **the condition of things existing in the last days**."—

That says that in the last days you also have Sardis. We have already noted Philadelphia and Laodicea. Sardis takes place in the time of Laodicea.

So, we have just put into the record that the history represented by all Seven Churches is repeated in our history.

> —"Study carefully every verse in this chapter, for through these words Jesus is speaking to you." *Manuscript Releases*, volume 18, 193.

PIONEER UNDERSTANDING

Okay. The Pioneer understanding, as expressed by Joseph Bates—you may not know this. We are going to read this in a second—the Pioneers believed that in their history, which was the history of what?

FROM THE AUDIENCE: Philadelphia.

BROTHER PIPPENGER: Philadelphia. They believed that in their history of Philadelphia that all three of these Churches [Sardis, Philadelphia, and Laodicea] were there contemporaneously. And that is what Sister White just said, "Read chapter 3 and study it carefully, because this history is going to be repeated, the history of Sardis, Philadelphia, and Laodicea."

The Millerites believed (the Millerites that were truly following the Lord) that they were Philadelphians; but, they believed that those involved with the Millerite Movement that were rejecting the message of the Millerites, they were Laodicean. But, they believed that their audience, those that they were taking the message to outside of the Millerites, was Sardis. That is why the Millerites saw all three of these Churches at the same time.

Here is Joseph Bates, *Review and Herald,* volume 1, November 1850.

> "'In all the land saith the Lord; TWO PARTS therein shall be cut off, and die;"—*SARDIS AND LAODICEA*—"but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD.' First part, SARDIS, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God.

> Revelation 3:12; Hebrews 12:22–24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!* eternal DEATH!!! is on their track. Remember Lot's wife." Joseph Bates, *Review and Herald*, volume 1, November 1850.

I just want you to see that the Millerites understood that all three of these Churches were in Philadelphia; so, when Sister White says all three of these Churches are in Laodicea, it is simply saying that the Millerite history is repeated to the very letter at the end of the world.

SARDIS

It is interesting to note that Taylor Bunch in his book on Revelation, *The Seven Epistles of Christ,* page 186, says this about Sardis—I like this—it says,

> "Sardis not only represents 'those escaping' or 'that which remains' after the great apostasy and terrible persecutions of the Middle Ages, but some authorities believe that the word *ardis* means 'remnant' of 'an escaped few,' and therefore represent Protestantism after what was vital in it had evaporated so that there are only a few faithful ones remaining. There would be a 'remnant' who would continue the work of reform even after the Reformation had waned and Protestantism in general was dead. There would be 'a few names,' or 'a few souls' (*Moffatt*), in Sardis who had 'not defiled their garments.'" Taylor Bunch, *The Seven Epistles of Christ*, 186.

What I read that for is he is identifying from the Greek that *Sardis* means *those that escape.*

And in Daniel 11:41 says,

> "[41]He"—

And this is the Papacy. We have not explained this yet, but I am going to just give you an overview so you can see Sardis in it.

> —"He *[THE PAPACY]* shall enter also into the glorious land *[THE UNITED STATES OF AMERICA AT THE SUNDAY LAW]*, and many *countries* shall be overthrown:"—

And many Seventh-day Adventists will be overthrown because they are going to be held accountable to the light of Sabbath and Sunday.

> —"but **these shall escape out of his hand**,"—

And there is the definition of Sardis, "those that escape."

And according to Taylor Bunch, that is Babylon. Okay? "These shall escape from His hand, . . ."—

> —"*even* Edom, and Moab, and the chief of the children of Ammon." Daniel 11:41 (KJV).

That is the threefold makeup of modern Babylon. They are those that escape at The Sunday Law when the message goes forth, Revelation 18, verse 4, "Come out of her my people."

HASKELL

Okay. Now, if you think that the idea that all of these Churches, that all Seven Churches are repeated in our day and age, in the history of Laodicea, I want you to understand that this is an old Adventist understanding. Stephen Haskell puts it in his book on the Book of Revelation.

Notice what Haskell says on page 69 from the *Story of the Seer of Patmos.* He says,

> "It should be remembered that, as the experience of **Ephesus, Smyrna, and Pergamos, will be repeated in the last church** before the second coming of Christ, so the history of **Thyatira** will have its counterpart in the last generation." Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

He has been developing this through several paragraphs, of course. I am just snipping out his conclusion. He says that Ephesus, Smyrna, Pergamos, and Thyatira are repeated in Laodicea.

Then on page 75, speaking of William Miller, he says,

> "He applied the test, but all pointed forward to the year 1843 as the time when the world must welcome its Saviour. **The condition of the people at the first advent of Christ was now repeated**." Stephen N. Haskell, *Story of the Seer of Patmos*, 75.

What was the condition of the people at the first advent of Christ? Well, that is Ephesus, and he was saying it was repeated in Philadelphia, in the history of the Millerites. So, he has already said that Ephesus is repeated in the history of Laodicea in the previous quote on page 69; and, now he is saying that Ephesus is repeated in Philadelphia. So, he is saying that Philadelphia is repeated in Laodicea.

Do you understand the logic?

Pages 75 and 76 of the *Story of the Seer of Patmos,* Haskell says,

> "There was a time in the history of **Pergamos**, when Christianity thought Paganism was dead; but in reality, the religion which was apparently vanquished, had conquered. Paganism baptized, stepped into the church. **In the days of Sardis this history was repeated**." Stephen N. Haskell, *Story of the Seer of Patmos*, 75, 76.

Okay. What history? Well, the history of Pergamos. He just said that Sardis is a repetition of Pergamos, and he has already said that Pergamos is repeated in Laodicea.

So, Haskell is saying that all these Churches are repeated in Laodicea.

And then, of course, on Page 69, he says,

> "Upon this last church—the remnant,—shine **the accumulated rays of all past ages**." Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

Okay?

So,—what? Are you wanting to say a question?

BROTHER FROM THE AUDIENCE: On Page 75, that is the Jewish nation, is it not—

BROTHER PIPPENGER: Yes, that is the Jewish nation.

BROTHR FROM THE AUDIENCE: —like you were saying earlier?

BROTHER PIPPENGER: Yes. The Jewish nation we will deal with tomorrow.

The question is, we have already put the Jewish nation up there from the Spirit of Prophecy that it is repeated in our history; and, Haskell says the same thing, that it is repeated in our history.

But, we do not want to deal with that today, because we are going to deal with that tomorrow.

What I am saying is, this history here, this is the history of—and correct me if I am wrong—that is the history of the New Testament, the history of the New Testament and beyond, all the way up through 1798 and Thyatira. But, everything in the New Testament, all the way to our day and age, is repeated right here [underscoring Laodicea on the whiteboard].

But, we know from yesterday's study that Daniel 11:40 begins in 1798, and at least by 1856 Laodicea had arrived.

And Daniel 12:1, Daniel 12:1 says, "At that time shall Michael stand up." And we identified yesterday, when Michael stands up it is the close of human probation; and, those first few words in Daniel 12:1 says, "And at that time," meaning that human probation closes somewhere back here in verse 45. So, this history here is Laodicea.

So, what we are saying, Brothers and Sisters, at minimum today, that all the Biblical history, from the time of the Disciples until our day and age, is repeated in the last six verses of Daniel 11. So, when it comes to studying Daniel 11, verse 40, which opens up the events connected with the close of probation and 1989, this is just one argument that this verse is one of the most profound verses in all of God's Word, because it is the verse that opens the door up for us to understand that all of the Bible is portrayed in the last six verses of Daniel 11.

We just showed you the New Testament today. Tomorrow we will show you the Old Testament.

And what for? Because, if we are going to study Daniel 11, verse 40, that was fulfilled in 1989, and demonstrate that in 1989 the Time of the End for the 144,000 arrived, and at the Time of the End in Daniel 12 is the point in time when the Lion of the tribe of Judah, or the Dirt Brush Man of William Miller's dream, unseals the increase of knowledge that is going to be the Everlasting Gospel that is going to test that generation, then we would expect that Daniel 11, verse 40, and 1989 should produce some type of light that qualifies as an increase of knowledge, that identifies that the Book of Daniel has been unsealed.

And in advance of our studying these verses, I want you to understand that the events connected with the close of probation that the multitudes in Adventism do not understand, in those last six verses of Daniel 11 the entire Bible is illustrated upon those verses. And that is pretty profound!

Shall we pray?

Benediction: Heavenly Father, we want to be among those that recognize this increase of knowledge, but we know that in order to do so we must run to and fro in your Word. We thank

you that you have instructed us in Habakkuk 2, that you would have the vision printed upon Tables that those that wanted to study these things could run to and fro in your Word. We thank you that you have given us a point of reference, a key, to unlock these truths, and we want to stand upon that key, upon this foundational truth, though many wish to set them aside and tear them down. We thank you for our study this morning. We ask that you would bless our day of service to you. Keep us safe. Help us do a work that is honorable for you, and ask a continued blessing on the work that we are attempting with the DVDs and LiveStreaming. In Jesus's name, amen.

Habakkuk's Two Tables #43

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest, for bringing us together to consider your Word this morning and taking us through another week of studies. As we open your Word this morning, we ask that you grant us the presence of your Holy Spirit to direct or thoughts that we might understand these truths connected with Daniel 11— verse 40, 1989, William Miller's dream—that we might understand them in a way to better prepare us to stand faithful in the times that we are living in, and to have a message to share with those we come in contact with. We ask that you take control of our humanity, both mine and the presentation and the brothers and sisters that are listening to these things. And we would ask that you would pour the Latter Rain out upon us at this time by opening our understanding to your Word. We ask for traveling mercies for Kathy, and we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: Well, we are dealing with 1989 in connection with William Miller's dream. We have identified that the seven times that Miller marks the scattering in his dream represent a period of time when these foundational truths of Adventism were covered up. We have taken time to show that that covering up began in 1863, when the first truth that William Miller had discovered was set aside by James White.

And then we have identified but not proven that 1989 is the point where the covering up ceases and the Dirt Brush Man enters in to begin His work of sweeping away the rubbish of error and tradition and custom.

But, in order to do 1989 in a thorough way, we have to look more deeply at Daniel 11, verse 40, which is the verse that marks the collapse of the Soviet Union in 1989 and marks the point in time for the Time of the End where the Reform Movement of the 144,000 begins, which is also the end of William Miller's dream.

As we began this two days ago, we identified that the last six verses of Daniel 11, they begin in 1798, verse 40; and, they go on into the close of human probation in Daniel 12:1 when Michael stands up. And Michael stands up in Daniel 12:1 somewhere in verses 44 and 45; because, it begins saying, "And at that time shall Michael stand up."

I am under the conviction that verse 44 and 45 are describing pretty much the same event, verse 44, "tidings out of the east and north trouble him *[the King of the North]*: therefore he goes forth with great fury to destroy, and utterly make away many, . . . yet he shall come to his end," (Daniel 11:44-45) is describing the last movements of the Papacy, but it is in those last movements where Michael stands up and human probation closes. We will deal with that as we proceed.

So, we identified that we are to understand the great and solemn events that prophecy identifies as we stand on the threshold of their fulfillment. We identified that the great and solemn events are the solemn events connected with the close of probation.

And we identified that repeating the history of Ancient Israel, Seventh-day Adventists today do not understand the events connected with the close of probation by and large, though

they have been clearly revealed and that they are salvational. So, we identified that Daniel 11:40-45 are the events connected with the close of probation.

Yesterday we identified not in a dogmatic way but that in 1856, at least by 1856, you can say that Adventism entered into their Laodicean condition.

And from there we went and showed from the Spirit of Prophecy and from Stephen Haskell that all the histories represented in the Seven Churches of Revelation 2 and 3 are repeated in the history of Laodicea.

In the history of Laodicea, the Everlasting Gospel is going to be accomplished in two classes of worshippers in Adventism, and will be developed and then demonstrated.

The one class that is going to be lifted up as an ensign and receive the Seal of God are repeating the history of Ephesus, the history of the First Seal when as a white horse the Church goes forth to carry the final warning message as prefigured by the Apostles when they carried the Gospel to the world in their history. But, we know that they are lifted up as an ensign at The Sunday Law, and at The Sunday Law persecution begins. So, we know that Smyrna is going to be active in this history, too.

But, in order for The Sunday Law to arrive in the United States and begin this process of persecution, Pergamos will be repeated in the history of the United States. Constantine's combination of Paganism with Christianity is prefiguring the work of the United States setting aside Protestantism and coming into agreement with the Papacy. And we know from Bible prophecy that once this compromise in the United States takes place, as represented in Pergamos, that the Papacy is going to be returned to the throne of the Earth. This is Thyatira. This Thyatira marks 1260 years of Papal rule. In this history there will be three classes of worshippers once The Sunday Law arrives. You will have Sardis (those that escape); and, in Daniel 11, verse 41, you will see those that escape the hand of the Papacy when The Sunday Law arrives in the United States, represented by Sardis. At The Sunday Law in the United States in Daniel 11:41, you will have many overthrown that are the Laodiceans in Adventism; and, then you will have the ensign [Philadelphia] that is lifted up, those that will receive the Seal of God. So, these three histories (Pergamos, Sardis, and Philadelphia) are also repeated here at the end of the world.

So, what we showed, for those that are willing to see, is that when the Lion of the tribe of Judah, the Dirt Brush Man, unseals the prophecy that is going to test this generation, that prophecy is the last six verses of Daniel 11; and, the unsealing begins with a fulfillment of prophecy; and, the prophecy that is fulfilled is verse 40, identifying the collapse of the Soviet Union.

And in agreement with the concept that once this prophecy is fulfilled, the Lion of the tribe of Judah opens up a prophetic truth. What we are seeing is, is He opens up the entire Bible.

FROM THE AUDIENCE: Amen!

THE SEVEN SEALS

ANCIENT ISRAEL

BROTHER PIPPENGER: But, yesterday, all we showed was at least the history of Christianity. Today, we are going to take it a step further; so, let us go to our notes and show that it is the entire Bible that is repeated within the structure, the history, represented in the last six verses of Daniel 11.

Healthful Living, beginning at page 280, says,

"The trials of the children of Israel, and their attitude just before the first coming of Christ, **illustrate the position of the people of God** in their experience before the second coming of Christ."—

So, now we are not talking about the history of the Christian Church being repeated in Adventism. We are talking about the history of Ancient Israel being repeated in the history of modern Israel; and, Sister White, of course, identifies this principle often.

—"Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. **We are repeating the history of that people**.

"**Their history should be a solemn warning to us**. We need never expect that when the Lord has light for his people, Satan will stand calmly by and make no effort to prevent them from receiving it. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. . . . If there are any who do not see and accept the light themselves, let them not stand in the way of others."

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: "'I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.'

"**This song was not historical but prophetic**. While it recounted the wonderful dealings of God with his people in the past, **it also foreshadowed the great events of the future**, the final victory of the faithful when Christ shall come the second time in power and glory.

"The apostle Paul plainly states that **the experience of the Israelites in their travels has been recorded for the benefit of those living in this age of the world, those upon whom the ends of the world are come.** We do not consider that our dangers are any less than those of the Hebrews, but greater." *Healthful Living*, 280−281.

So, the history of Ancient Israel is going to be repeated at the end of the world. And what we are going to show is that the history of Ancient Israel was governed by the Seven Churches; the Seven Churches illustrate the history of Ancient Israel. And, if this is true, then when we see when the Seven Churches are repeated in Laodicea, it means that Ancient Israel's history is repeated in Laodicea as well, which means that the history of Ancient Israel is repeated in the last six verses of Daniel 11, which means when the Lion of the tribe of Judah unsealed the prophecy in 1989, He was unsealing the entire Bible.

But, it can only be seen if you take advantage of the principle of bringing line upon line, from here a little, there a little, the principle that we call "proof-texting," the principle of study that was adopted by William Miller which has been recommended to us by Inspiration.

ALL THE GREAT EVENTS

Selected Messages, book 3, beginning at page 338, it says,

> "The Bible has accumulated and bound up together its treasures for this last generation."—

Now, when Sister White says that, "the Bible," that precedes even Ancient Israel, does it not?

> —"All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days." *Selected Messages*, book 3, 338−339.

That takes you all the way back to Adam.

THYATIRA

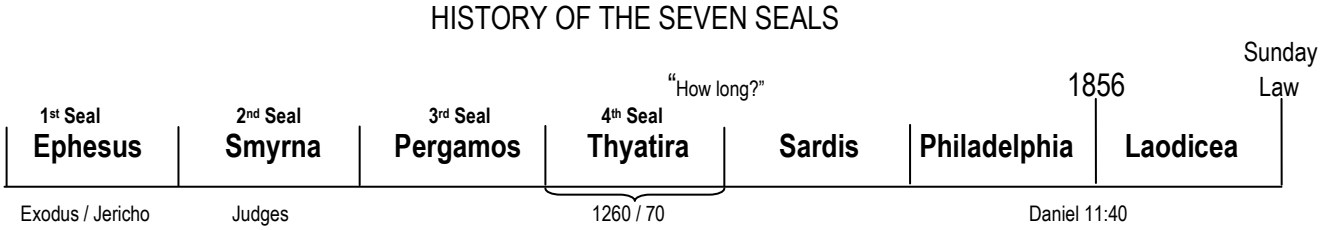


Figure No. 85.

Okay. We have in our worship studies used this next quote more than once. We have used it to show the 70 years of captivity in literal Babylon for literal Israel prefigured the 1260 years of captivity of spiritual Israel and spiritual Babylon.

Prophets and Kings, page 714:

> "Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**" *Prophets and Kings*, 714.

If you are going to apply that prophetically, it means that Thyatira, which was the 1260 years of Papal rule, is the 70 years of captivity in Babylon; therefore, the 70 years of captivity in Babylon for Ancient Israel was Thyatira for Ancient Israel.

PARALLEL LINES: REPEAT AND ENLARGE

Uriah Smith informed us yesterday,

> "While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history." Uriah Smith, *The Biblical Institute*, 253.

We did not take a great deal of time yesterday to mark it, but Ephesus is the First Seal; Smyrna is the Second Seal; Pergamos is the Third Seal; Thyatira is the Fourth Seal.

Now, whether it is the Churches, the Seals, or the Trumpets, the last three, they are conveying another truth. So, this is sequential history [the First Seal through the Fourth Seal]. This, whether it is the last three Churches, the last three Seals, or the last three Trumpets, it is dealing with God's people at the end of the world. It is dealing with modern Israel. It is dealing with the beginning of modern Israel, the Millerites; and, the end of modern Israel, the 144,000. So, when you are dealing with the last three Churches, the last three Seals, or the last three Trumpets, there is a special message for modern Israel. But, the first four Seals are paralleling the first four Churches.

But, what we have said is that these 70 years for Ancient Israel was Thyatira, which if this is true, then you are going to have three periods that precede Thyatira. Okay? The first one would be Ephesus, then Smyrna, and Pergamos.

THE FIRST FIVE SEALS

Revelation 6:1-11

But go to Revelation 6.

Unfortunately in Adventism, the Book of Revelation is not familiar ground. It should be; typically, it is not. Those people that do not like me saying that, sorry. I have asked questions to hundreds of Seventh-day Adventists around the world about basic concepts in Daniel and Revelation, and we do not know them anymore. They are just not there.

So, in Revelation 6, the Lion of the tribe of Judah is going to begin to unseal the Book that is sealed with Seven Seals, that Book being the Bible; and, He began to unseal it for the Millerites in 1798. The unsealing is marking a progressive increase of knowledge, because the Seals are removed one at a time.

And beginning in verse 1, it says,

> "[1]And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. [2]And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."—

That is the church of the Apostles.

Verse 3,

—"[3]And when he had opened the second seal, I heard the second beast say, Come and see. [4]And there went out another horse *that was* red:"—

Red because it is blood; because, it is representing Smyrna and the persecution.

—"and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.—

Verse 5,

—"[5]And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. [6]And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine."—

The [black] horse of compromise, of Constantine: Pergamos.

Verse 7,

—" [7]And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. [8]And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth"—

The pale horse of death is the Papacy. It is Thyatira.

Verse 9,

—"[9]And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:"—

He saw those people that had been murdered by the Papacy in the 1260 years; and, the Fourth Seal is Thyatira.

In verse 10,

—"[10]And they"—*THOSE THAT HAD BEEN MURDERED*—"cried with a loud voice, saying, How long,"—

Do all the prophets agree with one another?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: All the prophecies have to agree with one another.

Immediately after Thyatira, after the Fourth Seal, there is a question raised, "How long?" The Fifth Seal raises the question, "How long?"

—"[10]And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11]And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled." Revelation 6:1-11 (KJV).

And we have looked at two passages where Sister White places the development of this second class of martyrs at The Sunday Law in Revelation 18. Those that were murdered by the Papacy during the Dark Ages are told to rest in their graves until there is another group of martyrs at the end of the world during The Sunday Law crisis that are made up; and, then the Papacy is going to be judged in Revelation 18 double. That is why the Papacy is judged double in Revelation 18; it is for the martyrs for the 1260 and for the martyrs at the end of the world.

But, after the Fourth Seal, after the four Churches, you see the question, "How long?"

You can see these two quotes that I have referenced before, about putting the Sixth Seal in The Sunday Law, in Revelation 18.

Manuscript Releases, volume 20, page 197:

> "'And **when he had opened the fifth seal** . . . [Revelation 6:9–11]. Here were scenes presented to John that were **not in reality but that which would be in a period of time in the future**." *Manuscript Releases*, volume 20, 197.

Manuscript Releases, volume 20, page 14:

> "**When the fifth seal was opened**, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. **After this came the scenes described in the eighteenth of Revelation**, **when** those who are faithful and true are called out from Babylon. Revelation 18:1–5 quoted." *Manuscript Releases*, volume 20, 14.

And you can see the reference from James White that we read yesterday, that the first four Churches cover the same history of the first four Seals; but, the last three are teaching a different lesson.

James White, *Review and Herald,* February 12, 1857:

> "We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering **the same periods of time**. . . . **Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do.** But, as we have shown, the churches, seals and beasts do agree, as covering the same periods of time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time." James White, *Review and Herald*, February 12, 1857.

WALKING TO AND FRO

Zechariah 1:7-11; Zechariah 6:1-8

Now let us go to Zechariah, chapter 1. And the reason we are going to Zechariah is we have seen that the Spirit of Prophecy says that the 70 years of captivity in literal Babylon typified

the 1260 years of captivity in spiritual Babylon, and those 1260 years are Thyatira; therefore, the 70 years was Thyatira for Ancient Israel. And after Thyatira for the Christian Church, you have the martyrs under the altar asking the question, "How long until you judge the Papacy for murdering us?"

In Zechariah, chapter 1, beginning in verse 7, it says this,

> "[7]Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, [8]I saw by night, and behold a man riding upon a red horse,"—

In the first four Seals we have horses, different colored horses in the first four Seals.

Here we see a horse.

> —"and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white. [9]Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these *be*."—

Okay. He wanted to know what these horses are, right? He asked the question, "What are these horses?"

And the angel said, "I will show you what they are."

What does that mean? For a student of prophecy that means you need to wrap your mind around why Zechariah wanted to understand what those were, so when the angel finally explains to him what they are, you will know what they are.

Verse 10:

> —"[10]And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth."—

So, what are these horses? They are those which the Lord sent to walk to and fro through the Earth.

Verse 11:

> —"[11]And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is"—

Out of control.

> FROM THE AUDIENCE: The Earth is at rest.
> BROTHER PIPPENGER: The earth—

> —"is at rest." Zechariah 1:7-11 (KJV).

Okay. These horses have been sent to and fro in the Earth; and, after they have done their task, the Earth is at rest. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: For a second witness, and maybe you do not know what we are witnessing here yet; but, for a first and second witness, let us go there. And maybe after you have seen this second witness, you will know what we are witnessing. All right?

Zechariah 6, beginning in verse 1:

> "[1]And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass."—

How many chariots?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Four.

Where did you get two?

FROM THE AUDIENCE: Sorry.

> —"[2]In the first chariot *were* red horses; and in the second chariot black horses; [3]And in the third chariot white horses; and in the fourth chariot grisled and bay horses."—

So, now we have horses of four different colors.

Have we seen that anywhere else? We have seen it in Revelation 6, the first four Seals.

> —"[4]Then I answered and said unto the angel that talked with me, What *are* these, my lord?"—

Zechariah is curious.

> —"[5]And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth. [6]The black horses which therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. [7]And the bay went forth, and sought to go that they might walk to and fro through the earth:"—

These are the same horses, evidently, that we have seen in chapter 1. They are doing the same thing. They are walking to and fro in the Earth. This is the second testimony to chapter 1.

Verse 7 again:

> —"[7]And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. [8]Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country." Zechariah 6:1-8 (KJV).

So, in chapter 1 they make the whole Earth at rest. In chapter 6 they quiet His spirit in the north country. They walk to and fro and, when they are done doing their work walking to and fro, His spirit is quiet.

Go back to Zechariah, chapter 1.

After we see these horses in chapter 1—and what I am suggestion is these horses are the first four Seals. Okay? You can see them real easy in chapter 6: There are four sets of horses. They have a specific work to do, walk to and fro in the Earth. They are going to cause the Earth to be at rest.

But, they are also there in chapter 1. Sometimes it is a little bit more difficult to see in chapter 1. That is why I go to chapter 6 first, to give you a third witness, the first witness being in Revelation 6.

HOW LONG?

Zechariah 1:12-17

But, what happened after the fourth horse in Revelation 6?

FROM THE AUDIENCE: The Earth was at rest.

BROTHER PIPPENGER: The Earth was at rest, you can make that application; but, when we read chapter 6 of Revelation, what happened in the Fifth Seal? There is a question raised, marking the Fifth Seal. Right?

So, in chapter 1 of Zechariah, verse 12, it says after verse 11, ". . . all the earth sitteth still and is at rest." Verse 11.

Now, verse 12.

> "[12]Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"—

What is threescore and ten?

FROM THE AUDIENCE: Seventy.

BROTHER PIPPENGER: That is this right here [indicating the end of 1260//70 years marked at Thyatira in Figure No. 85]. The question is, "How long? You have been punishing Israel for 70 years. How long until you are going to have mercy on them, until you rebuild Jerusalem and bring them out of Babylon?" Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, this 70 years, what is it?

FROM THE AUDIENCE: The 1260.

BROTHER PIPPENGER: Well, it is the 1260, but what is it?

Well, it is Thyatira, but what is it?

It is the Fourth Seal. Right? It is all these things.

So, verse 13.

> —"[13]And the LORD answered the angel that talked with me *with* good words *and* comfortable words. [14]So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy."—

He is going to rebuild Jerusalem—right?—after the 70 years. He is jealous for it. He is going to reestablish Jerusalem.

> —"[15]And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. [16]Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. [17]Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem." Zechariah 1:12-17 (KJV).

So, after the 70 years He is going to build Jerusalem. We understand that history.

But, go back now. I want you to see something that you saw, but I want to emphasize it now back in verse 12. He has talked about the 70 years of captivity, that they are going to rebuild Jerusalem thereafter; and, in verse 12, "Then the angel of the LORD answered and said, O LORD of hosts, . . ."—*WHAT?*

FROM THE AUDIENCE: "How long?"

BROTHER PIPPENGER: —" . . .How long?"

This is the Fifth Seal for this history, the Fifth Seal for Ancient Israel.

See, Ancient Israel is governed by the Seven Churches of Revelation, just as the Christian Church was governed by the Seven Churches of Revelation.

HOW LONG?

Isaiah 6:11-13; Psalm 74:1-10; 79:5-10; Daniel 8:13; Revelation 6:9-11

Go to Isaiah 6. We have dealt with Isaiah 6 a little in this worship series, but we have dealt with a lot of information in this worship series; so, sometimes I am sure that it does not all click.

Now in Isaiah 6, beginning in verse 11—in Isaiah 6, verse 3, the angels—and Sister White applies verse 3 of Isaiah 6 the same way I am going to apply it—in verse 3 of Isaiah 6 it says,

> "[3]And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth is full of his glory." Isaiah 6:3 (KJV).

This is Revelation 18. Sister White says so. It is in your notes previously.

So, in Isaiah 6, you have Isaiah representing God's people at the end of the world when the Mighty Angel of Revelation 18 descends, and we know he is purified and prepared to give a message. And once he realizes that he has to give a message to a church that is in apostasy, because the Lord just told him, "You are going to go to a people that seeing won't see, and hearing won't hear. They are a rebellious people, unless they would turn and be converted," when he realizes that is his job assignment, then in verse 11 he says,

> "[11]Then said I, **Lord, how long**?"—

"How long?" Right here [see note above end waymark of Thyatira and beginning of Sardis in Figure No. 85]: And the "How long?" for Isaiah is identified as, "You are going to continue to give this message until the desolation of Jerusalem takes place at The Sunday Law."

> —"And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, [12]And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. [13]But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: *so* the holy seed *shall be* the substance thereof." Isaiah 6:11-13 (KJV).

This "How long?" is always the same question throughout Scripture. For Isaiah, "You have to give the final warning message to the Seventh-day Adventist Church until the Church is purified at The Sunday Law."

And when the Church is purified at The Sunday Law, the Lord is going to raise up an ensign, and that ensign is going to be modern Zion that has been rebuilt and reestablished. That is Zechariah.

But, modern Israel, it is in disarray at the end of the world.

Where is it? It is in captivity. It is in the wilderness.

What wilderness? It is in William Miller's wilderness, the seven times scattering.

The Lord is going to raise up a people out of darkness like He does every time. Every Reform Movement is preceded by a time period of Darkness, a wilderness time period, a scattering time period. And from that scattering time period the Lord will raise up Jerusalem. He will build it.

The 70 years, was Jerusalem destroyed?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, for Zechariah, the question is, "How long until you rebuild Jerusalem?"

For Isaiah, "For how long do I have to give this message to Adventism?"

"Until you rebuild Jerusalem at The Sunday Law"; because, at The Sunday Law He is going to lift up a people like a crown, like an ensign. Jerusalem is going to be the City that all nations flow into.

We have looked at Psalm 74 before, and Psalm 79[7] before. Both of those places in Psalm you will find the question, "How long?"

Psalm 74:1-10:

> "[1]O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture? [2]Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt. [3]Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary. [4]Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs. [5]A *man* was famous according as he had lifted up axes upon the thick trees. [6]But now they break down the carved work thereof at once with axes and hammers. [7]They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground. [8]They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

[7] Corrects misstatement of Psalm 75 to Psalm 79 in DVD at 00:30:15.

> [9]We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long. [10]O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?" Psalm 74:1-10 (KJV).

Psalm 79:5-10

> "[5]How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?
> [6]Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. [7]For they have devoured Jacob, and laid waste his dwelling place. [8]O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. [9]Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. [10]Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants *which* is shed." Psalm 79:5-10 (KJV).

But, Daniel 8:13.

If you cannot grasp the significance that the question "How long?" is the same question every time, then you are not really, probably, believing or understanding that all the prophets are speaking about the end of the world and you have to get that concept in your head. And once it is in your head, you realize that every time you see "How long?" it is the same question; and, therefore, each time the question is raised, it is giving another component to this thought.

And in Daniel 8:13, it says,

> "[13]Then I heard one saint speaking, and another *saint* said unto that certain saint which spake, How long *[HOW LONG] shall be* the vision *concerning* the daily ~~sacrifice~~, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Daniel 8:13 (KJV).

Was Adventism trodden underfoot? Yeah, William Miller's dream. It was trodden underfoot. It has been scattered.

And what is Daniel 8 talking about, with the question, "How long?" It is talking about reestablishing Jerusalem, the sanctuary.

And, what else?

FROM THE AUDIENCE: Establishing the host.

BROTHER PIPPENGER: Reestablishing the host, because they have both been trodden down.

So, when does it get reestablished? At The Sunday Law.

It is always the same question and answer.

Go back to Psalm 74, just to give you one more line, if you are not familiar with this. Psalm 74; we went over this before.

Beginning in verse 1:

> "[1]O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?"—

That is Adventism, right? We are the sheep of His pasture.

—"[2]Remember thy congregation,"—

We are His congregation.

—"*which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt."—

We are Mount Zion in Scripture.
Verse 3:

—"[3]Lift up thy feet unto the perpetual desolations;"—

All the prophets are speaking about the end of the world. What was the perpetual desolations in Adventism? It was William Miller's dream.

—"*even* all *that* the enemy hath done wickedly"—*WHERE?*—"in the sanctuary."—

The sanctuary of Adventism gets covered up by those "wicked feet." That is what Miller had in his dream, those wicked feet that trod the precious jewels.

—"[4]Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs. [5]A *man* was famous according as he had lifted up axes upon the thick trees. [6]But now they break down the carved work thereof at once with axes and hammers."—

They are breaking down the sanctuary.

—"[7]They have cast fire into thy sanctuary,"—

Sister White says many will stand with the torch of false prophecy in the pulpits of Adventism.

—"[7]They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground. [8]They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. [9]We see not our signs:"—

The Old Paths, the waymarks are gone.

—"[9]We see not our signs: *there is* no more any prophet:"—

We pass a resolution in the General Conference Session saying we are only—we cannot use the writings of the Spirit of Prophecy for faith and practice; and, if you cannot use them for faith and practice, what can you use them for? There is no longer any prophet. The Spirit of Prophecy has been removed, and the last deception of Satan is to make of none effect the Spirit of Prophecy.

—"neither *is there* among us any that knoweth how long."—

Nobody understands the message of "How long?"

And what is the message of "How long?" The message of "How long?" is how long until The Sunday Law. That is what Isaiah wanted to know, how long until The Sunday Law. And where do we find out how long The Sunday Law is? Where do we find that out?

You may not understand it yet, but you find it out in the last six verses of Daniel 11. "But none knoweth that anymore," that is what Sister White says in *The Great Controversy:* "Multitudes have no more an understanding of these important truths than if they had never been revealed." No one knows how long until The Sunday Law.

No one understands that we are living in the history of Daniel 11, verse 40; and, the next thing to happen is verse 41, which is The Sunday Law in the United States. And because they do not know that, they do not know that this is the last moment of time to prepare their character for the Seal of God or they are going to receive the mark of the beast. They do not know that.

Why? Because an enemy has come into the sanctuary and burned it with fire and trampled it underfoot and tore it down with axes. That is not me; that is the prophetic word.

So, anyway, the question is "How long?"

> —"[10]O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?" Psalm 74:1-10 (KJV).

Revelation 6:9-11:

> "[9]And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10]And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11]And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled." Revelation 6:9-11 (KJV).

THE LORD WILL CHOOSE ISRAEL

Zechariah 1:17; Isaiah 14:1-7

In Zechariah that we are dealing with is this question, "How long?" [referring to Figure No. 85 on the whiteboard]. It is marking the arrival of the Fifth Seal for Ancient Israel, which means that now we have got a reference to Sardis and a reference to Thyatira for Ancient Israel.

And why was it that God's people were carried into captivity for 70 years in Babylon? Why was it?

FROM THE AUDIENCE: They never let the land rest.

BROTHER PIPPENGER: It was from Israel participating in the worship of Paganism, right? That is Pergamos. That is Constantine; Constantine is a symbol of mixing the true religion with the false religion. What leads them into Thyatira is Constantine. It is the mingling that took place in this history [of Pergamos].

This here, Smyrna, the persecution, that is the time period of the Judges.

And Ephesus, when they were victorious, that is the time period of coming out of Egypt, bringing down Jericho. This is Ephesus for Ancient Israel.

Go to Zechariah 1:17.

You know, some of us have studied—I mean, as far as I know, those people that are publicly teaching this prophetic message (probably all of them, but at least the majority of them), they teach this very truth that we are teaching here; because, this message sometimes is summarized as the Message of the Little Book. And the Little Book is the Bible; but, the Bible becomes the Little Book because this approach to prophetic application lets you take every passage of the Bible and line it up on the last six verses of Daniel 11, and in this sense it becomes a Little Book.

So, I am sure that everyone that is publicly presenting this message addresses this particular teaching that we are dealing with here this morning and yesterday. So, for those of you in this room, or those of you who are watching LiveStream, once again this may be a redundant presentation. We have been doing some of those along the way.

But, I tell you what, it is unfortunate that if we get to this study that we are doing here and we somehow get so used to this study that we are unable to remember how profound this is the first time you recognized it, that the whole Bible is illustrated on the last six verses of Daniel 11. That is more than amazing! It is more than amazing!

So, if we are going through this and it is kind of like, "Okay. B follows A, which is followed by C and then comes D. All right. If you have studied this before, sobeit." But, if you get to the point that you do not recognize that this understanding is something that only the Dirt Brush Man, the Lion of the tribe of Judah, could open up to the minds of human beings, then you are missing the point: This truth is something that Christ is presenting to His people at this time.

In Zechariah 1:17, it says,

> "[17]Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem." Zechariah 1:17 (KJV).

Jerusalem is going to be chosen for the final time at The Sunday Law. Okay? And then Jerusalem is going to be lifted up and the eleventh-hour laborers are going to come stand in Jerusalem with the ensign. The Lord is going to choose Jerusalem.

But, back here in this history [of Sardis], He was choosing Jerusalem again and He was bringing them out of Babylon to build Jerusalem.

Go to Isaiah 14:1-7. We still have not answered one question that we raised, probably several questions that we raised but we will try to answer this one. Isaiah 14, beginning at verse 1.

Now, notice that Isaiah is talking about choosing Jerusalem, too, just like Zechariah was in verse 17 of Zechariah, chapter 1.

What does it mean "to choose Jerusalem"? That is the city; that is God's city.

FROM THE AUDIENCE: The bride.

BROTHER PIPPENGER: The bride.

First verse of Isaiah 14:

"[1]For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob."—

What is that? Is that the same story?

He is going to choose Israel. That is Seventh-day Adventists, is it not?

But "strangers," who is that?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: That is the Gentiles. That is the eleventh-hour workers. Those are the other sheep that He has that when they hear His voice, they shall come.

This is choosing Jerusalem, but it is saying it in a different way. But it is choosing Jerusalem.

Verse 2:

—"[2]And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. [3]And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,"—

This is talking about them being in bondage and captivity [gestures to the Church of Thyatira in Figure No. 85], and the Lord is going to reverse that captivity and make those that were ruling over them in submission to them [those being in bondage and captivity]—this is spiritual submission—when He chooses Jerusalem again, when He chooses Israel.

Verse 4:

—"[4]That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!"—

So now it is being specific. This is about their time period in Babylon. It is about when He is going to end the captivity in Babylon. Right?

Verse 5:

—"[5]The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers. [6]He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth. [7]The whole earth is"—

What?

FROM THE AUDIENCE: At rest.

BROTHER PIPPENGER: —"at rest, *and* is quiet: they break forth into singing." Isaiah 14:1-7 (KJV).

Ahh, when is the whole earth at rest, and is quiet? Well, it is at the end of the 70 years.

What did those four horses do? They went and walked to and fro into the Earth, and what did they cause to happen? The Earth to be at rest. They came to a conclusion right here [indicating the waymark between Thyatira and Sardis as depicted in Figure No. 85].

These four chariots in Zechariah 6, these horses in Zechariah 1, these horses in Revelation 6 is this history here [indicating the first four of the Seven Churches]; and, when you get to the conclusion of the 70 years, or the 1260 years, or the scattering of William Miller, the Lord is going to choose Jerusalem. At that point the Earth is at rest.

So, I hope you see this. Ancient Israel is governed by the Seven Churches of Revelation, chapters 2 and 3.

THE FOUR SCATTERING HORNS

Zechariah 1:19-20; Jeremiah 50:17-18

Okay. Back to Zechariah, chapter 1, verses 19 and 20, and let us start in verse 18. We are going to need to start in verse 18 to understand what he saw.

> "[18]Then lifted I up mine eyes, and saw, and behold four horns."—

Zechariah sees four horns.

> —"[19]And I said unto the angel that talked with me, What *be* these *[FOUR HORNS]*? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem."— (KJV).

Okay. These are the powers that scattered them in the 70 years; during the 1260 years; during William Miller's dream.

All the other scatterings are typified in the Scriptures as well, because all the prophecies are speaking about the end of the world, telling the same story.

Verse 20:

> "[20]And the LORD shewed me four carpenters. [21]Then said I, What come these to do? And he spake, saying, These *are* the *[FOUR]* horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them,"—

What are coming to fray thee horns?

What does it mean to *fray?* Chop down, cut them up.

What is coming to fray these horns that scattered Israel?

> —"but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it." Zechariah 1:18-21

There are four carpenters. What is a carpenter?

FROM THE AUDIENCE: One who builds.

BROTHER PIPPENGER: One who builds, but who is the Carpenter in the Scriptures?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Okay. These are four symbols of Christ that bring back God's people, put them back in Jerusalem; build Jerusalem.

I am passing over Jeremiah 50:17-18.

> "[17]Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. [18]Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria." Jeremiah 50:17-18 (KJV).

We will go back to that.

THE LORD RESTORING HIS PEOPLE

In the Spirit of Prophecy, *Prophets and Kings,* pages 580 – 581, it says.

> "Zechariah then saw the powers that had 'scattered Judah, Israel, and Jerusalem,' symbolized by four horns. Immediately afterward he saw four carpenters, representing **the agencies used by the Lord in restoring His people** and **the house of His worship**. See verses 18−21."—

What were the agencies that were used to bring them out of Babylon to rebuild Jerusalem and the sanctuary, and the streets and the wall? It was these Pagan kings that passed what?

FROM THE AUDIENCE: Four decrees.

BROTHER PIPPENGER: [Holding up four fingers]: Four decrees. It is the 3:1 combination.

Continuing on with the Spirit of Prophecy:

> —"'I lifted up mine eyes again,' Zechariah said, 'and looked, and behold a man with a measuring line in his hand."—

When He is going to rebuild Jerusalem, you see a man with a measuring line.

Did John in Revelation 11 see a man with a measuring line?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: It would be the same man, doing the same thing. The prophets all saw the same vision.

> —"'I lifted up mine eyes again,'"—

Speaking of the carpenters that come to restore Jerusalem.

> —"Zechariah said, 'and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle

therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.' Zechariah 2:1−5.

"God had commanded that Jerusalem be rebuilt; the vision of **the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones**, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like 'a wall of fire round about;' and **through them His glory would be revealed to all the sons of men**. That which He was accomplishing for His people was to be known in all the earth."—

"In all the Earth," when does that happen?

FROM THE AUDIENCE: That would be in Revelation 18.

BROTHER PIPPENGER: Revelation 18: The Earth is going to be lightened with His glory.

—"'Cry out and shout,'"—

What is this here? The Loud Cry.

—"'thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.' Isaiah 12:6." *Prophets and Kings*, 580−581.

FOUR CARPENTERS

Zechariah 1:20-21

"[20]And the LORD shewed me four carpenters. [21]Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it." Zechariah 1:20-21 (KJV).

THREE DECREES

But, we are seeing this story about our day and age back here in this history of Sardis for Ancient Israel, the Fifth Seal for Ancient Israel, I their work of rebuilding Jerusalem with the man stretching the line. And the agencies which the Lord used to accomplish that work were the Three Decrees.

And you can see the three Decrees, followed by the fourth Decree of Nehemiah in your notes.

The Great Controversy, page 326:

"In the seventh chapter of Ezra the decree is found. Verses 12−26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment ['decree,' margin] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every

specification of the prophecy concerning the seventy weeks was seen to have been fulfilled." *The Great Controversy*, 326.

So, that is what we are saying, is that these three Decrees are prefiguring the Three Angels' Messages, which are testing God's people at this time. When the third Decree arrives, Judgment arrives. The third Decree, the third test for us today is The Sunday Law, at which point the Law will be lifted up before the world. The streets and walls will be finished even in troublous times.

MEASURING JERUSALEM

Zechariah 2:1-13; Revelation 11:1-2

Zechariah 2:1-13:

[Sounding of thunder outside of the meeting hall.]

BROTHER PIPPENGER: Praise the Lord for the thunder. Bring on the rain.

FROM THE AUDIENCE: (Indiscernible affirmations).

BROTHER PIPPENGER: "[1] I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. [2]Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof."—

Let us drop forward because we just read that from the Spirit of Prophecy, and take it up in verse 6.

— [3]And, behold, the angel that talked with me went forth, and another angel went out to meet him, [4]And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: [5]For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her."—

Sister White did not read verse 6, so we will take it up in verse 6.

—[6]Ho, ho, *come* forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. [7]Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon."—

When does that take place? The Sunday Law: "Come out of her my people."

—"[8]For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. [9]For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

"[10]Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. [11]And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou

> shalt know that the LORD of hosts hath sent me unto thee. [12]And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."—

That is The Sunday Law.

> —"[13]Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation." Zechariah 2:1-13 (KJV).

What happens when the Lord stands up? It is a change of dispensation. We have looked at that before. This is marking the close of probation for Seventh-day Adventists, if we apply it to the end of the world.

But, what we are looking at here more specifically is the measuring of Jerusalem being a symbol of when Jerusalem is rebuilt after their 70 years of captivity, and it is prefiguring the building of Jerusalem that took place in the Millerite History.

In Revelation 11, starting at verse 1, it says:

> "[1]And there was given me a reed"—

Now, who is this? This is John.

And in the previous verses, and there is no chapter distinctions in the original writings of the Book of Revelation. In the previous verses, John has gone and taken the Little Book out of the Angel's hands and he ate it. It was sweet in his mouth and became bitter in his stomach.

And then in verse 11 of chapter 10, it says, "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings," telling John, as representing the Millerites, that the history of the Millerites will have to be repeated again.

But, then in verse 1 of Revelation 11, it says,

> —"[1]And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. [2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Revelation 11:1-2 (KJV).

John here in the Millerite History is what? He is building Jerusalem. He is marking that the Lord is once again choosing Jerusalem, entering into covenant with modern Israel. He is told to measure the worshippers therein.

What does the measuring represent? It represents more than one thing. Usually I emphasize something different than I am going to emphasize today.

ALL WILL BE TESTED

Testimonies, volume 7, page 219, says,

> "**All who occupy positions in our institutions will be tested**. If they will make Christ their pattern, He will give them wisdom and knowledge and understanding; they will grow in grace and aptitude in Christ's way; their characters will be molded after His similitude. If they fail of keeping the way of

> the Lord, another spirit will control the mind and judgment, and they will plan without the Lord and will take their own course and leave the positions they have occupied. The light has been given them; if they depart from it, let no man present a bribe to induce them to remain. They will be a hindrance and a snare. The time has come when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain."—

And in Zechariah 2 it was talking about the shaking.

> —"Every case is coming in review before God; **He is measuring the temple and the worshipers therein**." *Testimonies*, volume 7, 219.

So, in this sense, when John is measuring the Temple, it is identifying that on October 22, 1844, Judgment began. It means other things, but the measuring has to do with Judgment.

THE PLUMMET OF THE HOUSE OF AHAB

2 Kings 21:10-13

Go to 2 Kings 21, starting at verse 10. We want to look at a place that is a symbol in the Scriptures that has to do with Judgment, with measuring; and, it is only mentioned three times.

Beginning in verse 10 of 2 Kings 21, it says,

> "[10]And the LORD spake by his servants the prophets, saying, [11]Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: [12]Therefore thus saith the LORD God of Israel, Behold I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. [13]I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, wiping *it,* and turning *it* upside down." 2 Kings 21:10-13 (KJV).

When He is stretching this line over Jerusalem, we have already identified it represents Judgment. He is saying that He is going to judge Judah, the Southern Kingdom, with the line of Ahab, with Samaria, the Northern Kingdom.

What was the judgment that was delivered upon the Northern Kingdom?

FROM THE AUDIENCE: It was the 2520.

BROTHER PIPPENGER: It was the 2520.

He says, "The Northern Kingdom was carried into captivity for seven times; and, now, because of the sins of Manasseh, it is going to happen to the Southern Kingdom."

And what is the symbol of this judgment process, judgment in this passage? You will find it in verse 13. It is the plummet of the house of Ahab, and this plummet is only mentioned three times in the Scriptures; and, it is mentioned in connection with judgment, with the stretching of the line.

Okay. Let us look at the other place where we can see this plummet.

Isaiah 28:14-18

Isaiah 28, verses 14 through 18. This should be familiar ground to us in this worship series by now. We have dealt with this more than once.

But, what I am saying is, when the man is measuring the city, judgment is taking place. And the judgment that was measured upon Judah was the same judgment that was measured upon Samaria; and, the symbol of this judgment is the plummet, **the plummet**.

And in Isaiah 28, starting at verse 14, it says,

> "[14]Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem."—

And in *Testimonies,* volume 5, page 211, Sister White tells us that Jerusalem at the end of the world is the Seventh-day Adventist Church. So, verse 14 is talking about the leadership of the Seventh-day Adventist Church at the end of the world.

Verse 15 says,

> —"[15]Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through,"—

Now, Brothers and Sisters, do not forget this term, "the overflowing scourge."

The *overflowing,* does *overflowing* have something to do with dirt? with flowers? It has to do with water. The overflowing scourge is a symbol that is connected with the River Euphrates. It has to do with the King of the North. The overflowing scourge in the Scriptures is The Sunday Law.

But, I want you to remember *overflowing;* because, when we start to take apart Daniel 11:40, the King of the North is going to overflow and pass over. It is one of his characteristics.

Okay. Verse 15:

> —"[15]Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: [16]Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste."—

Right here [referring to the 1843 Chart], this is what is going to test them, those scornful men that ruled Jerusalem. It is the cornerstone; it is the Rock of Ages. This is a stumbling stone. You either fall on this and are broken or it is going to fall on you and it is going to crush you.

We have already dealt with this, but notice the next verse.

> —"[17]Judgment also will I lay to the line,"—

What is "laying to the line" represent? Judgment.

> —"[17]Judgment also will I lay to the line, and righteousness to the"—

What?

FROM THE AUDIENCE: To the plummet.

BROTHER PIPPENGER: The plummet. This is the second time we find the plummet.

The plummet has something to do with the Judgment; but, now we know that the plummet of Judgment that is brought against these scornful men that rule Jerusalem has something to do with the Foundations of Adventism. Do we not? Is that not what it is saying?

> —"[17]Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—

There is The Sunday Law.

> —"[18]And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28:14-18 (KJV).

Zechariah 4

The plummet is also referenced in Zechariah, chapter 4. Go to Zechariah, chapter 4. This is the last place the plummet is referenced.

We will go through this fairly quickly. We are out of time, and I still have to conclude this [referencing the timeline of the Seven Churches on the whiteboard].

Verse 1:

> "[1]And the angel that talked with me *[ZECHARIAH]* came again, and waked me, as a man that is wakened out of his sleep."—

Zachariah here is representing God's people that wake up at the Midnight Cry.

Verse 2:

> —"[2]And *[THE ANGEL]* said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: [3]And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. [4]So I answered and spake to the angel that talked with me, saying, What *are* these, my lord? [5]Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord."—

Zachariah is representing the Millerites here that wake up at the Midnight Cry in the summer of 1844 and then realize they do not know what the Sanctuary is. They do not know what the seven-branch candlestick is.

Zachariah is representing Seventh-day Adventists at the end of the world that wake up at the Midnight Cry at the end of the world and do not realize that the seven-branch candlestick represents the Latter Rain. They do not know what the Latter Rain is. They do not know what the work of the Holy Spirit is.

Verse 6:

> —"[6] Then he answered and spake unto me, saying, This"—*WHAT?*—"This *[CANDLESTICK]* This *is* the word of the LORD"—

The Latter Rain is a message. It is the Word of the Lord.

> —"unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts."—

The Latter Rain is the Word of the Lord. It is represented by the candlestick. Seventh-day Adventists at the end of the world do not know that. The Millerites did not know the furnishing of the heavenly Sanctuary because they thought the Sanctuary was the Earth.

Zachariah is representing the beginning and the ending of Adventism, just like John was in Revelation 10.

ZERUBBABEL, the name means *out of Babylon, offspring of Babylon.*

The beginning of Adventism was established upon the power of the Midnight Cry, the Second Angel's Message, which is "Come out of Babylon." And the end of Adventism is established in the power of Revelation 18, "Come out of Babylon."

Zerubbabel is the beginning and the end of Adventism. It is the final gathering that was represented by the gathering in 1844.

Verse 7:

> —"[7]Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain:"—

And Sister White tells us thee mountains are the difficulties that will be swept away.

> —"and he shall bring forth the headstone *thereof* with shoutings, *crying*, Grace, grace unto it."—

Zerubbabel is going to put the headstone—what is the headstone? That is the final stone [gesturing that the headstone is the last stone placed on top]. And Zerubbabel is going to put the foundation on. Zerubbabel represents the beginning and the end of Adventism.

> —"before Zerubbabel *thou shalt* become a plain: and he shall bring forth the headstone thereof with shoutings, *crying,* Grace, and grace unto it. [8]Moreover the word of the LORD came unto me, saying, [9]The hands of Zerubbabel have laid the foundation of this house;"—

Millerite History.

—"his hands shall also finish it;"—

Our history.

> —"and thou shalt know that the LORD of hosts hath sent me unto you. [10]For who hath despised the day of small things?"—

There is the day of small things. **There is the day of small things** [referencing the 1843 Chart].

Who is despised in the Millerite History when all this began? Well, there is a group in Adventism that refused to return to those Old Paths. They despised the day of small things.

> —"for they shall rejoice,"—

The other group is going to rejoice.

> —"and shall see the plummet in the hand of Zerubbabel *with* those seven;"—

What is the plummet? Well, it is a symbol of Judgment. It is a symbol of measuring. And there is going to be a group that despised the Foundations of Adventism (the day of small things); but, there is going to be another group that is going to rejoice when they see the plummet in the hand of Zerubbabel with those seven.

Wow! That word *seven* just happens to be the identical Hebrew word that is translated as *seven times* in Leviticus 26. What is that plummet? They see the 2520.

> —"they *are* the eyes of the LORD, which run to and fro through the whole earth."—

Who runs to and fro through the whole Earth? It is the work of God. **It is the work of God**.

> —"[11]Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof? [12]And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves? [13]And he answered me and said,"—

"You don't know what these are?"

Zechariah is not representing himself. He is representing the Millerites; he is representing us.

> —"Knowest thou not what these *be*? And I said, No, my lord. [14]Then said he, These *are* the two anointed ones, that stand by the LORD of the whole earth." Zechariah 4 (KJV).

Seventh-day Adventists, the Millerites, they do not understand the Heavenly Sanctuary in their day and age. We do not understand.

We do not understand the two anointed ones.

How many times have I had been confronted with these theologians and these pastors, "Sola scriptura, Brother! Sister White says we are not supposed to use her writings."

"Well, Brother, you do not understand that the Spirit that inspired the Spirit of Prophecy is the identical Spirit that inspired the Bible. They are both the anointed ones."

The people that are identified as the remnant in the Book of Revelation, they have the testimony of Jesus Christ. They do not give it lip service; they have it!

These are the two anointed ones that Adventism does not understand: **the Bible and the Spirit of Prophecy.**

So, enough sermonizing. Let us bring this to a conclusion.

SUMMARY

What we are saying is that the history of Ancient Israel is repeated in our history. We read that right off at the beginning. We did not have to do any more. We could have read that and quit early today. Sister White says so.

But, we can show that the history of Ancient Israel is governed—and there is more to do with this study that we are not doing, by the way. Ancient Israel is governed by the history of the Seven Churches.

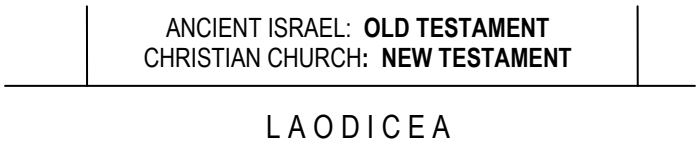


Figure No. 86.

And we showed yesterday that the history of the Seven Churches is all fulfilled in Laodicea.

So, what we are saying is, the history of Ancient Israel, that is the Old Testament; and the history of the Christian Church is the New Testament. It is all repeated in our history.

And our history, our history is a repetition of the Millerite History, of course.

So, what we are saying is, when the Lion of the tribe of Judah unseals the message of Daniel 11, verse 40, that this history down here to Daniel 12:1 when Michael stands up, that this history is the history of Laodicea. And on these verses the entire Bible is structured.

So, when we are talking about the Dirt Brush Man coming in, in 1989, and unsealing the Book of Daniel (Daniel 11:40), and beginning to sweep out the garbage from Adventism, we are talking about an unsealing that is just profound.

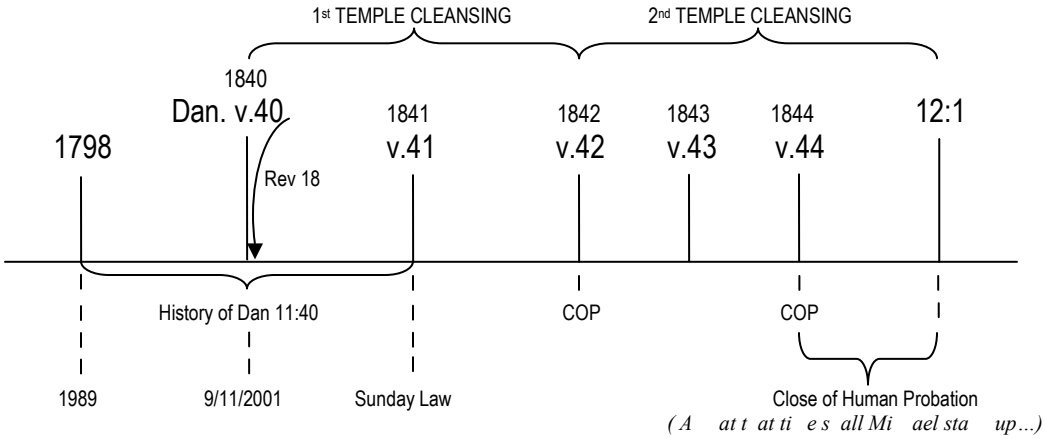


Figure No. 87.

And in the history of verse 40, which begins in 1798, it goes all the way to verse 41, which is The Sunday Law. So, in this history, on 9/11 you had the Mighty Angel come down of Revelation 18, and empowered a message that was taken to the Protestants until they closed their doors in 1842.

In verse 42, the Papacy conquers the world; and, then the world is tested, until probation closes.

Am I getting you confused?

This [verse 40] is 1840.

This is verses 41 and 42: This is 1841 and 1842.

This is the first temple cleansing here [1840 to 1842]; the second temple cleansing goes right down to here [Daniel 12:1]. The second temple cleansing in the history of the Millerites was 1843 and 1844, which is verse 43 and verse 44; because "at that time" in verses 42 and 43 probation closes. Michael stands up [Daniel 12:1] in these histories, just as He stood up in 1844.

Did I lose you?

Brothers and Sisters, this is just one example that the whole Bible is structured on the last six verses of Daniel 11. And this is a study all into itself.

But, what are we doing here? We are trying to emphasize that in 1989 the Dirt Brush Man arrived, the Lion of the tribe of Judah, unsealed the Book of Daniel and an increase of knowledge began to test Seventh-day Adventists. And so far it looks like Seventh-day Adventists are greatly failing the test.

Shall we pray?

Benediction: Heavenly Father, we want to be awakened as was Zechariah, as were the Millerites; but, we want to understand the things that you present to us when we are awakened. We want to understand the increase of knowledge. We want to participate in the work of the Dirt Brush Man. We want to be among those that lead God's people back to the Old Paths, that work to uncover the genuine jewels, the genuine coin. We thank you for allowing us to see a glimpse of this truth that you are opening to the world, and we ask a blessing upon the work that we are attempting to do here with the DVDs and the LiveStreaming. We set before you this day of work that we each have and ask a blessing upon on our service to you and ask for you to keep us safe. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #44

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning. We thank you for resolving the LiveStreaming problem. We ask as we take up our study this morning that you grant us the presence of your Holy Spirit and that you let us have the discernment to recognize the significance of Daniel 11 and verse 40. We want you to take control of our minds, our hearts that we can understand what you have for us and that the message presented would be from on High and not from a human being. We want the Latter Rain poured out upon us. We ask that you accomplish that for us at this time. In Jesus's name, amen.

THE KINGS OF THE NORTH AND SOUTH

BROTHER PIPPENGER: Do you know who Malachi Martin is? He is dead, but he is a Jesuit and he was a spokesman for the last Pope; and this is probably his most famous book, *The Keys of This Blood.*

I have not busted out this book for years now, but it is marked up all the way through. We used to spend a lot of time dealing with what he said. But, I want to start with his introduction here to *The Keys of This Blood.*

The Keys of This Blood is about a three-way race to take control of the world between the United States, the Soviet Union, and the Papacy; and, his premise is that the Papacy is going to win; and, the United States, the Soviet Union, and the Papacy are the three powers that are in Daniel 11, verse 40. And that is what we are going to look at this morning.

And the Papacy understood this struggle over verse 40.

The "Introduction" to *The Keys of This Blood,* by Martin Malachi:

> "Willing or not, ready or not, we are all involved in an all-out, no-holds-barred, three-way global competition. Most of us are not competitors, however. We are the stakes. For the competition is about who will establish the first one-world system of government that has ever existed in the society of nations. It is about who will hold and fill the dual power of authority and control over each of us as individuals and over all of us together as a community; over the entire six billion people expected by demographers to inhabit the Earth early in the third millennium.
>
> "The competition is all out because, now that it has started, there is no way it can be reversed or called off.
>
> "No holds are barred because, once the competition has been decided, the world and all that's in it—our way of life as individuals and as citizens of the nations; our families and our jobs; our trades and commerce our money; our educational system and our religions and our cultures; even the badges of our national identities, which most of us have always taken for granted—all will have

> been powerfully and radically altered forever. No one can be exempted from its effect. No sector of our lives will remain untouched.
>
> "The competition began and continues as a three-way affair because that is the number of rivals with sufficient resources to establish and maintain a new world order.
>
> "Nobody who is acquainted with the plans of these three rivals has any doubt but that one of them can win. Each expects the other two to be overwhelmed and swallowed up by the coming maelstrom of change. That being the case, it would appear inescapable that their competition will end up as a confrontation." Malachi Martin, *The Keys of This Blood,* introductory paragraphs of "The Servant of the Grand Design," p. 15.

So, he goes through and explains why he thinks in this three-way power struggle the Pope of Rome is going to end up in control of the New World Order, that the Pope of Rome is going to defeat the Soviet Union and the United States.

In Daniel 11:40, it is dealing with those same three powers; and, Malachi Martin was viewing verse 40 from the perspective of Catholicism.

Now, you go to Daniel 11, verse 40, we have said already in these worship studies that verse 40 is one of the most profound verses in God's Word. And I am not promoting Christmas or birthday presents. In fact, I read a passage from the Spirit of Prophecy within the past week; and, I do not remember the words; this is just a broad paraphrase. Ellen White said something to the effect that "Those that want to send me," speaking of herself, Ellen White, "birthday presents, you need to understand that I am just going to pass them on to mission work." She was just being out front, "Give me a birthday present, that's fine; but, I am going to put it in the mission work."

And, we certainly do not want to be worshipping Tammuz; but, that being said, we all know about Christmas presents and birthday presents. And the very best present, perhaps, just to make a point, is when you are in the military. When you are in the military and you are overseas and you get a present for Christmas, or whatever, even for your birthday, it is a box and what it is, it has got a present from your Mom, it has got a present from your Dad. It has got several presents in that one box. It has got a present from your niece, a present from your nephew; and, as you open it up, you know, there are the cookies from Mom, and there is the joke gift from your brother, and there is the picture of your little niece; and, you have gotten all these gifts, several of them, all in one box. There is nothing better than that; better than one present.

Daniel 11, verse 40 is like that. There are presents, jewels, gem after gem in this verse. So, I am just telling you that when we deal with verse 40 today, all we are doing is taking the ribbon off the package. We will be in verse 40, the Lord willing, for a long time. And the things that are in verse 40, they are truly amazing. And there is no way that all the things in verse 40 have been recognized yet.

So, verse 40 is talking about a three-way struggle between, as Malachi Martin said, the Papacy, the United States, and the Soviet Union. And the Papacy, and the United States, and the Soviet Union are the beast, the dragon, and the false prophet of Revelation 16 that lead the world to Armageddon. And verse 45 in Daniel 11 is Armageddon.

So, verse 40 of Daniel 11 is opening up the story about how the beast, dragon, and false prophet lead the world to Armageddon; and, that is the kinds of truths that are in there. But, you have to define these symbols in order to see it, and that is where we are going to begin.

In verse 40 of Daniel 11, it says,

> "[40]And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Daniel 11:40 (KJV).

We need to define the King of the North and the King of the South.

We have already ready referenced Uriah Smith's book, *Thoughts on Daniel and the Revelation*, is God's helping hand; and, in your notes you will see where Uriah Smith is commenting on verse 5 of Daniel 11. He quotes verse 5 and then he says this—this is from page 249 of his book:

> "'VERSE 5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.'
>
> "The king of the north and the king of the south are many times referred to in the remaining portion of this chapter."—*CHAPTER 11*—"It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When **Alexander's empire** was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south. The divisions of Alexander's kingdom with respect to Palestine were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Seleucus had Syria and Babylon, which lay principally to the east; and Ptolemy had Egypt and the neighboring countries, which lay to the south.
>
> "During the wars and revolutions which for long ages succeeded, these geographical boundaries were frequently changed or obliterated; old ones were wiped out, and new ones instituted. But whatever changes might occur, these first divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy: that is, **whatever power at any time should occupy the territory which at first constituted the kingdom of the north, that power, so long as it occupied that territory, would be the king of the north; and whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south.** We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because, in fact, almost the whole of Alexander's empire finally resolved itself into these two divisions." Uriah Smith, *Thoughts on Daniel and the Revelation*, 249.

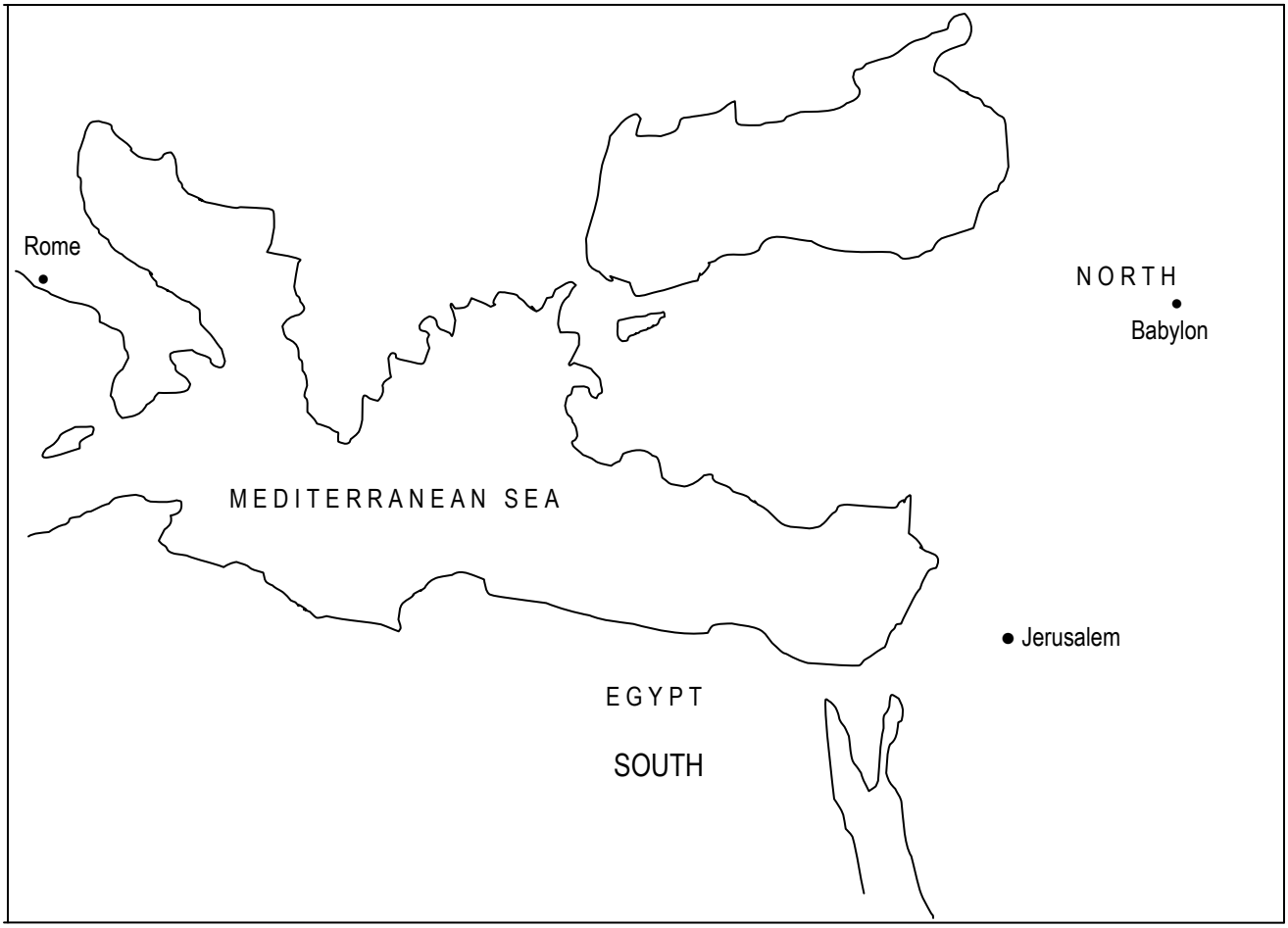


Figure No. 88.

So, what we are saying is—this is the map that we are dealing with—is that the power up here that controls the North is the King of the North, and the power that controls Egypt is the King of the South; and, this will carry on all the way through Daniel 11.

Daniel 11 is the only place you are going to see a war between the King of the North and the King of the South in God's Word. So, the internal rule of definition of who is the King of the North and the King of the South has to be marked, has to be located in Daniel 11. That is what Uriah Smith was saying.

BEFORE AND AFTER THE TIME PERIOD OF THE CROSS

Isaiah 43:9-12; 46:5-10; 44:1-8; 41:4; Galatians 4:22-26; 3:6-9, 26-29; Romans 2:28-29; 1 Corinthians 15:42-47

Now, there is a trick or a rule, something you have to understand if you are going to deal with verse 40. Verse 40 says, "And at the time of the end," and we have already identified that is 1798 in a previous worship; but, 1798, the King of the South and the King of the North must be understood as spiritual entities because there is a rule in Bible prophecy—some people say it is the most important rule—and that rule is that prophecy that is fulfilled before the time period of the cross is to be understood in its literal application, and prophecy that is fulfilled after the time

period of the cross is to be understood in its spiritual application. And this rule will show you from God's Word, if you go to Isaiah 43:9-12, it says,

> "[9]Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth. [10]Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. [11]I, even I, *am* the LORD; and beside me *there is* no saviour. [12]I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God." Isaiah 43:9-12 (KJV).

So, in this passage of Isaiah, the Lord is saying, "Gather all nations together. We are going to show you who is God, who is the Savior by the demonstration of the former things."

Go to Isaiah 46:5-10.

> "[5]To whom will ye liken me, and make *me* equal, and compare me, that we may be like? [6]They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god: they fall down, yea, they worship. [7]They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. [8]Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. [9]Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, [10]Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure." Isaiah 46:5-10 (KJV).

The Lord here is contrasting Himself with idolatry, and He is saying what proof that He is God is that He illustrates the end from the beginning. The former things illustrate the end. And this is the biggest argument in God's Word about proving who God is: He is the One that identifies the end of the world by the former things, and He says we are to be witnesses of this very fact.

Isaiah 44:1-8:

> "[1]Yet now hear, O Jacob my servant; and Israel, whom I have chosen: [2] Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. [3] For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: [4] And they shall spring up *as* among the grass, as willows by the water courses. [5] One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and *surname* himself by the name of Israel. [6] Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

> [7] And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. [8] Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any.*" Isaiah 44:1-8 (KJV).

Once again He is identifying that He is God because He declares the end from the beginning, and He says that we are to be witnesses of this principle, of this fact; but, in accomplishing the work of declaring the end of the world from the former things, He says He has appointed the "ancient people."

The ancient people in the Old Testament are what illustrate the end of the world. Isaiah 41:4 says,

> "[4]Who hath wrought and done *it,* calling the generations from the beginning? I the LORD, the first and with the last; I *am* he." Isaiah 41:4 (KJV).

So, the proof that God is God, in contrast with idolatry, the thing that we are to witness to at the end of the world is that Jesus is the God that illustrates the end of the world from the beginning of the world; and, the ancient people in the beginning of the world illustrate the people at the end of the world. And once you understand that, then you just have to understand that those literal people at the beginning of the world are prefiguring their spiritual fulfillment at the end; and, that is the rule about before the time period of the cross is literal, and after the time period of the cross is spiritual.

The spokesman for this rule probably is Paul. If you go to Galatians, Galatians, chapter 4, beginning at verse 22, it says,

> "[22]For it is written, that Abraham had two sons, the one *by* a bondmaid, the other by a freewoman. [23]But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. [24]Which things are an allegory: for these are two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. [25]For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which *now* is, and is in bondage with her children. [26]But Jerusalem which is above is free, which is the mother of us all." Galatians 4:22-26 (KJV).

Here Paul is identifying two Jerusalems: literal Jerusalem, which is still there; but, he is living in the time period of the cross and he is identifying spiritual Jerusalem, which is above. He is saying that the true Jerusalem of prophecy in his time period is Jerusalem, which is above, which is free.

Look at Galatians 3, verses 6 through 9:

> "[6]Even as Abraham BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS. [7]Know ye therefore that they which are of faith, the same are the children of Abraham."—

That they which are of faith are the children of Abraham, not those that are blood descendants of Abraham.

Verse 8:

> —"[8]And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying,* In thee shall all nations be blessed. [9]So then they which be of faith are blessed with faithful Abraham." Galatians 3:6-9 (KJV).

So, here, the seed of Abraham, after the time period of the cross, is based upon a spiritual relationship, not a blood relationship.

Look at verse 26 of the same chapter.

> "[26]For ye are all the children of God by faith in Christ Jesus. [27]For as many of you as have been baptized into Christ have put on Christ. [28]There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. [29]And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:26-29 (KJV).

It is not literal descendants of Abraham. Now it is spiritual descendants of Abraham after the time period of the cross.

Romans 2: 28-29:

> "[28]For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: [29]But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God." Romans 2:28-29 (KJV).

From literal to spiritual, the time period of the cross.

1 Corinthians 15:42-47, says,

> [42]So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: [43]It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: [44]It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. [45]And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. [46]Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. [47]The first man *is* of the earth, earthy; the second man is the Lord from heaven." 1 Corinthians 15:42-47 (KJV).

After the cross, spiritual; before the cross, natural.

So, when you come to 1798, the Time of the End in Daniel 11, verse 40, you are after the time period of the cross and you are not looking for the power that controls literal Egypt or the power that controls literal Babylon to identify the King of the North and the King of the South. You are identifying the powers that control spiritual Babylon and spiritual Egypt.

THE NORTH IS BABYLON

Jeremiah 25:9; Ezekiel 26:7 (a king of kings); Joel 2:15-20 (between the seas); Ezekiel 38:14 – 39:7 (falls upon the mountains)

Jeremiah 25:9: We are now going to try to nail down the King of the North, understanding that all the prophets are speaking about the end of the world more than the days in which they lived; and, all prophets agree with one another. Jeremiah 25:9:

> "[9]Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations." Jeremiah 25:9 (KJV).

The king of Babylon is the King of the North in this passage.

And upon the testimony of two or three a thing is established. Go to Ezekiel 26:7:

> "[7]For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings,"—

Now, please take note that this is adding a layer of truth to the King of the North, the king of Babylon, to Nebuchadrezzar. He is also a king of kings, identifying that the King of the North at the end of the world would be a counterfeit christ, because Christ is the King of Kings. And when Christ is represented in the Bible as a King of Kings, the King is with a capital "K"; and, you notice here that Nebuchadrezzar as a king of kings, it is just a little "k," but representing a counterfeit christ, which is one of the characteristics of the King of the North. And I just want you to note it while we are here, right now all we are showing you is that the King of the North is the king of Babylon.

> —"[7]For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people." Ezekiel 26:7 (KJV).

That is two places where the King of the North is the king of Babylon.

Go to Joel 2:15-20.

Remember that in verse 45 of Daniel 11, the King of the North, whoever he is in the last six verses of Daniel 11, he comes to his end right here, between the Mediterranean Sea and the Dead Sea. He comes to his end with none to help in the Valley of Megiddo.

And in Joel, chapter 2, beginning at verse 15, we are just looking at the King of the North here, but you will see why I added that in there. It says,

> "[15]Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: [16]Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. [17]Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people,

> O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?
>
> "[18]Then will the LORD be jealous for his land, and pity his people. [19]Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil,"—*ALL THREE: THE THREE ANGELS' MESSAGES*—"and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen. [20]But I will remove far off from you the northern *army,*"—*THIS IS THE KING OF THE NORTH*—"I will remove far off from you the northern *army,* and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things." Joel 2:15-20 (KJV).

He comes to his end between the seas, this northern army, the King of the North. This is Daniel 11, verse 45.

Ezekiel 38:14 through 39:7: The King of the North, this is the king of Babylon. He is a counterfeit christ; he is a king of kings. He comes to his end in between the seas.

> "Ezekiel 38:14 Therefore, son of man, prophesy and say unto Gog,"—

There is a lot of false teaching about Gog and Magog.

> —"Ezekiel 38:14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it?* [15]And thou shalt come from thy place out of the north parts,"—

Gog comes from the north parts. Gog is the King of the North.

> —"thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: [16]And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days,"—*IT IS GOING TO BE AT THE END OF THE WORLD*—"and I will bring thee against my land,"—*HIS LAND, PALESTINE*—"that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. [17]Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? [18]And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face. [19]For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; [20]So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. [21]And I will call for a sword against him throughout all my mountains,"—*HE IS GOING TO COME TO HIS END ON THE MOUNTAINS OF ISRAEL*—"saith the Lord GOD: every man's sword shall be against his brother. [22]And I will plead against him with pestilence and with blood; and I

will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone. [23] Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

"Ezekiel 39:1-7 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal: [2] And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: [3] And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. [4] Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. [5] Thou shalt fall upon the open field: for I have spoken *it,* saith the Lord GOD. [6] And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD. [7] So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel." Ezekiel 38:14 – 39:7 (KJV).

So, Gog that comes against Israel at the end of the world—and that is what the King of the North does in Daniel 11:40-45—he comes out of the north, and he is going to come to his end with none to help.

So, the King of the North is the king of Babylon; but, in verse 40 of Daniel 11 in 1798 has to be spiritual Babylon.

The Great Controversy, page 382, is commenting on Revelation 17.

Please notice, as we identify the King of the North and the King of the South we are going to get our definitions from the Book of Revelation, and we are going to use the Spirit of Prophecy as the second testimony to confirm it. Upon the testimony of two a thing is established. And the testimony of the two witnesses about these spiritual entities will be *The Great Controversy* and the Book of Revelation.

The Great Controversy, page 382, says,

"The woman (**Babylon**) of Revelation 17 is described as 'arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness: . . . and upon her forehead was a name written, Mystery, **Babylon the Great**,"—

This woman is Babylon the Great.

—"the mother of harlots.' Says the prophet: 'I saw the **woman** drunk with the blood of the saints, and with the blood of the martyrs of Jesus.' Babylon is further declared to be 'that great city, which reigneth over the kings of the earth.' Revelation 17:4–6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is **Rome**." *The Great Controversy*, 382.

The King of the North is spiritual Babylon. It is the Papacy.

THE SOUTH IS EGYPT

Verse 40 of Daniel 11 says, "And at the time of the end," in 1798, shall the king of the south begin a war against the Papacy.

> **SOUTH:** ***Strong's Concordance*** **5045—**from an unused root mean. To be parched; the south (from its drought); spec. the Negeb or southern district of Judah; occasional, **Egypt** (as south to Pal).

The word *SOUTH* in the verse is *Negeb.* You will see from *Stro g's* it says, from an unused root meaning to be parched; the south (from its droughts); specifically, the Negeb or the southern district of Judah, occasionally, Egypt.

KING OF THE SOUTH

Daniel 11:5-8; Isaiah 30:1-7; Revelation 11:8

Okay. The King of the South is the King of Egypt.

And if you are just looking at this verse for the first time, you may not catch something that sometimes people stumble over; but, you should not stumble over it because it is actually a clarification; and, it is this: The Papacy is going to conquer the King of the South in verse 40; but, the symbol of the King of the South is Egypt. And in verse 42 the Papacy, the same power, is going to conquer Egypt.

So, is God being redundant? Does He conquer Egypt, the King of the South, in verse 40; and, then, conquer Egypt again in verse 42? You know, is there some kind of miscommunication going on here? And the answer is no. **The answer is no,** and it is explained very clearly in the Scriptures. But, I want you to at least see it.

What identifies the King of the South is the power that controls Egypt, and *south* is a word that is sometimes translated as Egypt.

In Daniel 11, beginning at verse 5, it says,

> "[5]And the king of the south shall be strong,"—

And this is the verse that Uriah Smith was commenting on that we read.

> —"[5]And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion. [6]And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times."—

So the king of Egypt, he gives a daughter in marriage to the King of the North in this history. And after a little while, the King of the North, he sets aside this wife and takes another wife.

Okay? So, there is going to be a conspiracy to overthrow this king [the King of the North] by his ex-wife, or his set-aside wife. But that is the history that we are talking about here.

Now, I am not too worried about the history here. I want you to see why we are calling the King of the South "Egypt."

So, in verse 7 it says,

> —"[7]But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army,"—

Okay. One of her relatives back here in Egypt, he does not like that she got set aside for another wife; so, he is going to exercise revenge.

> —"[7]But out of a branch of her roots"—*THE WIFE THAT GETS SET ASIDE BY THE KING OF THE NORTH*—"shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:"—

Okay. The King of the South here, the king of Egypt, he is going to attack in retaliation for this wife being dishonored.

And in verse 8, it says,

> —"[8]And *[he]* shall also carry captives"—

He is also going to take some captives from Babylon, from the King of the North.

> —"[8]And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north." Daniel 11:5-8 (KJV).

And all I want you to see there is that when he goes and attacks here [indicating on the whiteboard against the King of the North], he carries captives and booties, and he carries it back to where?

FROM THE AUDIENCE: Egypt.

BROTHER PIPPENGER: To Egypt. Egypt is the King of the South. These verses here are defining the King of the South as Egypt.

Isaiah 30, verses 1-7:

> "[1]Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: [2]That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! [3]Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. [4]For his princes were at Zoan, and his ambassadors came to Hanes. [5]They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. [6]The burden of the beasts of the south: into the land of trouble and anguish, from

> whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. [7]For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still." Isaiah 30:1-7 (KJV).

They were not supposed to go to Egypt; but, Egypt here is the "burden of the beasts of the south." Egypt is the South, the King of the South. The power that controls Egypt is the King of the South.

Revelation 11:8.

In 1798 we are looking for spiritual Egypt, Revelation 11, verse 8, spiritual Egypt, in the time period of 1798. And Revelation 11 is about the French Revolution, which is the history of 1798.

In verse 8, speaking of France, it says,

> "[8]And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt,"—*SPIRITUALLY, SODOM AND EGYPT*—"where also our Lord was crucified." Revelation 11:8 (KJV).

In Revelation, spiritual Egypt is France, atheistic France. And as a second witness to this spiritual King of the South, in *The Great Controversy,* commenting on this verse, *The Great Controversy,* page 269, says,

> "This is **atheism**, and **the nation represented by Egypt** would **give voice** to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance." *The Great Controversy*, 269.

Spiritual Egypt in the 1798 time period is atheistic France that "would give voice."

All right. *The Great Controversy,* page 443, says,

> "**The speaking of the nation** is the action of its **legislative** and **judicial** authorities." *The Great Controversy*, 443.

And in the French Revolution, France legally enshrined Atheism into their constitution. They gave voice; and this influence continues all the way to the end of the world.

Education, page 228, says,

> "The worldwide dissemination of **the same teachings** that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France." *Education*, 228.

And the teachings of the French Revolution are the teachings of the United Nations; but, we are not going there yet. We just want you to see that spiritual Egypt in the 1798 time period was atheistic France. So, verse 40 of Daniel 11 says, "And at the time of the end," in 1798, atheistic France shall push against the Papacy, spiritual Babylon.

PUSH

PUSH: ***Strong's Concordance*** **5055—**to butt with horns; fig. **to war against**: gore, push.

And the word *PUSH*, in your notes, means to butt with horns, to war against.

Daniel 8:4

And if you will go to Daniel 8:4, you will see the same word, only it is translated a little bit differently but it is recognizable. Daniel 8:4 says,

> "[4]I saw the ram pushing"—*THE SAME WORD PUSH*—"I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great." Daniel 8:4 (KJV).

This is the Medes and Persians, and this is identifying the areas of their conquering the world. They went West, North, and South. The pushed; it was war.

So, in 1798, verse 4 says, at the Time of the End in 1798 shall atheistic France begin a war against the Papacy. And, of course, we know that this is so.

COME AGAINST LIKE A WHIRLWIND

In verse 40 of Daniel 11, once the war has begun in the first part of the verse, and then there is a colon and it says,

> "[40]. . . : and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over." Daniel 11:40b (KJV).

And you see the Hebrew words *COME, AGAINST,* and *WHIRLWIND* in your notes.

> **COME:** ***Strong's Concordance*** **8175—**a prim. root; **to storm**; by impl. to shiver, i.e. fear-:be (horribly) afraid, fear, hurl as a storm, be tempestuous, **come like (take away as with) a whirlwind**.
> **AGAINST:** ***Strong's Concordance*** **5921—**same as **5920**. **5920—**from **5927**. **5927—to ascend**, intrans. (be high) or act. (mount)—**arise** (up). **(cause to) ascend up**.
> **WHIRLWIND:** ***Strong's Concordance*** **8175—**same as 'come' above.

To *come against, COME* means to storm, to come like (take away as with) a whirlwind.

Against, AGAINST is worth taking note of. *AGAINST* means to ascend. So, not only is the Papacy, when it retaliates against the king of Atheism, going to sweep away the king of Atheism like a whirlwind, like a tornado, but at the same time he will begin to ascend to the

throne of the Earth; because, Satan is the power that wants to ascend to the throne of God, and Satan's representative on Earth is the Pope of Rome. It is characteristic of both Satan and the Papacy. They are the power that ascends.

CHARIOTS AND HORSES

Exodus 14:9; 1 Kings 1:5; 20:1

Satan and the Papacy are going to come with an ally that gives the chariots, horses, and ships.

Exodus 14.

So far all our claims are based upon the testimony of two or three. Exodus 14:9, and according to God's Word if you have two witnesses it is established.

> "[9]But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon." Exodus 14:9 (KJV).

Chariots and horses represent army/military strength.

1 Kings 1, verse 5:

> "[5]Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him." 1 Kings 1:5 (KJV).

1 Kings 20, verse 1, third witness - chariots, horsemen, and military strength:

> "[1]And Benhadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it." 11 Kings 20:1 (KJV).

Horses, chariots, and military strength in 1798, atheistic France would begin a war against the Papacy; but, as history unfolded, the Papacy would retaliate against the king of Atheism, the King of the South. And when he did so, he would bring an ally that supplied military strength.

In *Review and Herald,* March 9, 1911, it says,

> "Everything in God's world—men and doctrines, and nature itself—is fulfilling God's sure word of prophecy, and accomplishing his grand and closing work in this world's history. We are to be ready, and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's only standard of righteousness as the only sure test of character. **And all who will not bow to the decree of national councils, and obey the national laws to exalt the sabbath instituted by the man of sin to disregard God's holy day, will feel, not the oppressive power of popery alone, but of the Protestant world, the image of the beast**." *Review and Herald*, March 9, 1911.

I am missing page 3. Does anyone have page 3? My notes do not; I do not have pages 3 or 4.

FROM THE AUDIENCE: (Provides Brother Pippenger with the missing pages.)

BROTHER PIPPENGER: *The Great Controversy,* beginning on page 615:

> "As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument many centuries ago was brought against Christ by the 'rulers of the people.' 'It is expedient for us,' said the wily Caiaphas, 'that one man should die for the people, and that the whole nation perish not.' John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, **after a certain time, to put them to death**. **Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts**. —
>
> "The people of God will **then** be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble.—"

So, in the Old World, NATO is going to carry out the persecution, and in the Western World, the armies of the United States are going to carry out the persecution; but, they are going to be doing it in agreement with the directions of the Pope of Rome.

And in this passage here, if you look carefully, it is not talking so much about The Sunday Law in the United States. It is talking about when the Death Decree is passed. Sister White says, "denouncing them as deserving of the severest punishment."—

What is the severest punishment?

FROM THE AUDIENCE: Death.

BROTHER PIPPENGER: Death.

—"and giving the people liberty, **after a certain time, to put them to death**."

Okay. This is the Death Decree.

Then in the next paragraph she says, "Then comes the time of Jacob's trouble," and the time of Jacob's trouble takes place after probation is closed. So, she is inferring that the close of human probation, when Michael stands up, is at the Death Decree.

> —'Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.' Jeremiah 30:5–7." *The Great Controversy*, 615–616.

Acts 7:54-60.

And if you go to Acts, chapter 7, verse 54, you will get your Biblical support for that application. Acts 7:54 says,

"[54]When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. [55]But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."—

Michael just stood up.

"—[56]And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. [57]Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. [58]And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose name was Saul. [59]And they stoned Stephen, calling upon *God,* and saying, Lord Jesus, receive my spirit. [60]And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:54-60 (KJV).

So, when Michael stands up, it is at the Death Decree.

SHIPS

Psalm 107:23; Proverbs 31:14; Revelation 18:17-19; 2 Chronicles 9:21-22

Ships, what are ships? Because, when the Papacy retaliates against the king of Atheism, he is going to bring not only armies, chariots and horsemen, but also ships.

Psalm 107:23: What are ships?

"[23]They that go down to the sea in ships, that do business in great waters; . . ." Psalm 107:23 (KJV)

Ships represent economic strength.

Proverbs 31:14:

"[14]She is like the merchants' ships; she bringeth her food from afar." Proverbs 31:14 (KJV).

Merchants' ships, food, and commerce.

Revelation 18:17-19:

"[17]For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off. [18]And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! [19]And they cast dust on their heads, and cried, weeping and

wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." Revelation 18:17-19 (KJV).

Ships represent economic strength.

2 Chronicles 9:21-22.

Of course, ships are important to recognize because Islam is what brings down the ships at the end of the world; and, the primary symbol of economics in terms of the ships are the ships of Tarshish, and this is what the east wind brings down. But, we are not studying Islam at this time.

2 Chronicles, chapter 9, beginning at 21, says,

"[21]For the king's ships"—*SOLOMON'S*—"went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. [22]And king Solomon passed all the kings of the earth in riches and wisdom." 2 Chronicles 9:21-22 (KJV).

So, when the King of the North retaliates against the King of the South, when the Papacy retaliates against the king of Atheism at the end of the world, he brings an ally with him that supplies military and economic strength; and, it is going to pass over the countries.

Countries

Daniel 11:40, 41, 42

You will notice in your notes Daniel 11:40, 41, and 42.

And as I said, all we are doing is taking the bow off the package of verse 40 here this morning. We are just getting started, but we have to have a point of reference as we take some of these other jewels out in the coming worships.

But, at the end of verse 40, when the King of the North sweeps away the king of Atheism, when the Papacy in conjunction with the United States collapses the Soviet Union in 1989, it passes over the *countries*. That is what verse 40 says. It shall enter into the *countries*, in the plural. And that is in there.

But, in verse 41, it says,

"[41]*[When the king]* shall enter into also into the glorious land, and many ***countries*** shall be overthrown."—

And that word *countries* is a supplied word [shown as italics in the King James Bible]; because, when the glorious land (the United States of America) is conquered by the Papacy at The Sunday Law—and that is what verse 41 is identifying—many Seventh-day Adventists will be overthrown, but not many "countries."

But, then in verse 42, it says,

"[42]He shall stretch forth his hand also upon the **countries**: and the land of Egypt shall not escape."

This word "countries" is in there, and Egypt here is representing all the countries of the world. So I just want you to see that there is light to be gleaned from marking this word countries/*countries* in these three verses, and noting that in verse 41 it is a supplied word. But what we are saying is that in 1989 the Soviet Union was swept away by an alliance between the Pope of Rome and Ronald Reagan, and that even though verse 40 begins in 1798, the King of the South, the king of Atheism, was one nation, the nation of France. As history progressed, the new king of Atheism, the Soviet Union, was made up of a confederacy of countries. So for verse 40 to say when he sweeps away the King of the South and he is going to pass over the "countries," this is absolutely accurate.

OVERFLOW AND PASS OVER

OVERFLOW: ***Strong's Concordance*** **7857—**a prim. root; **to gush**; by impl. to **inundate**, cleanse; by anal. to gallop, **conquer**;- drown, (over-) flow (-whelm), rinse. run. rush. **(thoroughly) wash (away)**.
PASS: ***Strong's Concordance*** **5674—**a prim. root; **to cross over**.

This word *OVERFLOW* [Daniel 11:41], when he going to overflow the countries, it means a primary root; to gush; by implication to inundate, to conquer, to (thoroughly) wash (away).

And *PASS* means to cross over.

The reason why I am taking time to note some of these more mundane words in the verse is letting the Hebrew define what they mean you will find that the secular reporters of this history of 1989, they would repeatedly use these words that are found in verse 40.

PROPHECY DEFINED

We have a definition of *prophecy* here. There are two things that I want you to see in this definition. One is the definition of *prophecy;* the other is what the last scenes of prophecy are.

It says from *Selected Messages,* book 2, page 102,

"Historical events, showing the direct fulfillment of prophecy, were set before the people,"—

And what we are going to do here in closing out this study is we are going to set before you historical events to substantiate the claim we just made about verse 40; and, the claim we just made about verse 40 is that in 1798 atheistic France began a war against the Papacy by delivering the deadly wound to the Papacy. But at the end of the world, the king of Atheism is no longer France; it is the Soviet Union, and that the Papacy is going to retaliate against the Soviet Union with its end-of-the-world ally, the United States that supplies military and economic strength, and there is going to be a mighty sweeping away of the Soviet Union. It is going to happen almost overnight. All the commentators are amazed on how fast it happened,

and that is consistent with the word *whirlwind* in the verse. And at this point the Papacy is going to once again begin to ascend to the throne of the Earth with this mighty sweeping away, and it is going to pass over the countries. So, historical events were set before the people and prophecy was seen. And the way that you prove the fulfillment of prophecy is with historical events. That is why we are using this quote.

> —"Historical events, showing the direct fulfillment of prophecy, were set before the people, and prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history."—

And that is where these verses are going. They are going right down to the close of this Earth's history.

Then she says,

> —"**The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history**." *Selected Messages*, book 2, 102.

Right there, that sentence there, if you are willing to see, tells you that the King of the North in the last six verses of Daniel 11, it has got to be the man of sin; because, "The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history." And in Daniel 12:1 human probation closes.

But, we are not using that prooftext. We are just laying that over the top of this presentation.

Education, page 184:

> "**From the rise and fall of nations as made plain in the pages of Holy Writ**, they need to learn how worthless is mere outward and worldly glory." *Education*, 184.

We are saying that when the Soviet Union was swept away in 1989 that it was a fulfillment of Daniel 11, verse 40, and that it was the fall of a nation.

PUSH

THE ONGOING WAR

Now, I had to be selective about the visual aids that I brought today.

This is one of my favorites. This is from this history. This is from *Time* magazine, February 1992. It is called "Holy Alliance." It is talking about the alliance between the Vatican and the United States, Reagan and the Pope, to sweep away the Soviet Union.

And the main article in this magazine was written by Carl Bernstein. Carl Bernstein is the son of a famous conductor. Carl Bernstein got the Pulitzer Prize for the Watergate Scandal, along with another man, that I am not remembering his name [Bob Woodard, with *The Washington Post*]; but, it does not matter. And when he was asked to do this article, Bernstein, in this *Time* magazine—and we are going to quote from this magazine about the demise of the Soviet Union in 1989—he says (and we will show you this tomorrow. We will show you the

interview that Carl Bernstein has with [talk show host] Larry King). Carl Bernstein says, that he realized that this was the greatest story of his lifetime. So, he collaborated with a man who was an expert on the Vatican and he wrote this book, *His Holiness John Paul II and the Hidden History of Our Time,* the hidden history being the secret alliance between Ronald Reagan and the Pope of Rome.

And when you read this magazine or you read this book, it is 100 percent in agreement with what we are saying about verse 40. It is about how the United States used its money, for instance, to prop up the Solidarity Union in Poland to keep them in protest mode, and that is where the collapse began, was in Poland.

The CIA smuggled in $50 million to support them, to support that union that was on strike, bringing down Poland. And at that time, what do you suppose those union workers made a week? What was their paycheck? $3.00 a week. So, how much money is $50 million, and how did the United States get $50 million cash into Poland? Through the priests of the Catholic Church.

So, that is the "ships," the economics.

And that is just one minor illustration of the economic struggle that went on there.

The military struggle is the United States took the missiles that were in Western Europe and it turned those nuclear warheads towards the Soviet Union; but, it only did so as the Pope of Rome told them that they could do it. Reagan never pointed one missile towards the Soviet Union, except when he first got permission from the Pope of Rome. And when they did that, the Soviet Union was forced to counter and bring its military to the borders of Western Europe in defense of what they could see what was happening, and it brought about an economic collapse.

Military and economics—chariots, ships, and horsemen—being directed by the Pope of Rome.

We will deal a little bit more with that tomorrow.

Now, through the years, there are people that have been fighting this message. You know, they say, "Well, you know, I think the collapse was really 1991. What are you saying 1989?"

And initially I used to say, "Well, you know, 1989, 1991, you know, big deal. I believe it was 1989."

Some people even went farther than that, down to Year 2000.

But, this is a recent—when was it?—a couple of years ago. I like this one. This is *Time* magazine, "1989: The Year that Defined Today's World." They marked 1989 as the collapse of the Soviet Union, no matter what these Adventists that are sleeping on want to argue about. 1989. Okay?

1989, and then to William Miller's dream.

The Man of the Century, this book is about the man of the Century because he [Pope John Paul II] brought down the Soviet Union: The man of sin of the Century.

I like this one from *Life* magazine, once again on the bringing down of the Soviet Union: "Pope John Paul II: A Tribute." The reason why I like this one: with a forward by the Reverend Billy Graham. There is a secret alliance, not with the political but with the religious apostate protestants; Billy Graham praising the Pope, praising the man of sin.

So, what we are going to do here in closing is we are going to take some of the statements from the reporters that were reporting on the collapse of the Soviet Union and demonstrate that the history that was recorded is in agreement with what we are saying about in verse 40.

Time magazine, December 4, 1989, says,

"Until recently, the battalions of Marxism seemed to have the upper hand over the soldiers of the Cross."—

The "soldiers of the Cross" being the Catholic Church; but, what I want you to see here is they are noting a long drawn-out war, a war that began in 1798.

—"In the wake of the Bolshevik Revolution of 1917,"—

And the Bolshevik Revolution, what is another word for the Bolshevik Revolution? It is the Russian Revolution, is it not?

And the Russian Revolution is when Russia becomes the King of the South. It becomes the king of Atheism, and you will see something. It is not an accident.

Who is the first King of the South? France.

And where does France become the King of the South? When? What is the historical event that brings Napoleon into power?

FROM THE AUDIENCE: The French Revolution.

BROTHER PIPPENGER: In the French Revolution.

Wherever the King of the South goes in history, you will find a revolution. As Atheism spread throughout South America or Asia or Africa, the way that the King of the South accomplishes his conquering is he goes into a country and he begins to spread his civil unrest to accomplish a revolution. It is one of the characteristics of the King of the South, is revolution.

The Bolshevik Revolution is marking the beginning of the modern King of the South, just as the French Revolution marked the beginning of the first King of the South.

And in history it is called the Bolshevik Revolution; it is called the Russian Revolution. And what else is it called?

FROM THE AUDIENCE: The October Revolution.

BROTHER PIPPENGER: The October Revolution.

Why is it important to note that it is the October Revolution? Because, it was in 1917.

In 1917, in October, the most important date for the Soviet Union, that is where they get started. That is their birth. That is like 1776 on July 4th here in the United States, July 4th. Okay? That is the starting point for them.

What else happened in October of 1917?

FROM THE AUDIENCE: Fatima.

BROTHER PIPPENGER: The Miracle of Fatima.

And the most important point of reference for this man [Pope John Paul II] and for the Catholic Church today is Fatima.

I was looking at this, this morning; and I have not looked at this book, *The Keys of This Blood,* by Malachi Martin, for years. I have it marked up, all over the place; but, these pages here that are folded, they were for when I was going to do presentations on this, it is about and saying that Pope John Paul II was directed by the messages of Fatima. Okay? The Miracle of Fatima took place in October of 1917; same month, same year.

The starting point for the King of the South in verse 40 is the starting point for the modern King of the North in verse 40. And when you understand the Fatima message, you understand more about verse 40; but, we are not going there.

—"Until recently, the battalions of Marxism seemed to have the upper hand over the soldiers of the Cross."—the war began in 1798. He pushed against them—"In the wake of the Bolshevik Revolution of 1917, Lenin had pledged toleration but delivered terror. '**Russia turned crimson with the blood of martyrs**,' says Father Gleb Yakunin, Russian Orthodoxy's bravest agitator for religious freedom. In the Bolsheviks' first five years in power, 28 bishops and 1,200 priests were cut down by the red sickle. Stalin greatly accelerated the terror, and by the end of Khrushchev's rule, liquidation of the clergy reached an estimated 50,000. After World War II, fierce but generally less bloody persecution spread into the Ukraine and the new Soviet bloc, affecting millions of Roman Catholics and Protestants as well as Orthodox." *Time*, December 4, 1989.

What is my point? Verse 40 says the king of Atheism was going to begin a war against the Papacy. He was going to push against him. This was a war. Blood was being spilled.

And notice that this commentary is coming in connection with the collapse of the Soviet Union in 1989. It is being drawn from these secular testimonies of this history.

Life magazine, December 1989:

"In 1935 Josef Stalin, absolute ruler of the Soviet Union, was given some unsolicited advice. Make a propitiatory gesture to the Vatican, he was told. **Pushed** too far, his country's Catholics might become counterrevolutionary."—

Pushed? If the King of the South pushes the King of the North too far, he might have a counterrevolution on his hands, the same words.

—"Stalin's great mustache amplified his sneer. 'The pope. And how many divisions has he?' The answer then was that he has none. The answer now is that he needs none. The structures of Communism are crumbling to the touch." *Life*, December 1989.

A WHIRLWIND

"Days of the Whirlwind" Title in *Newsweek,* December 25, 1989.

I have this magazine here. This is another one of my favorite magazines, but I did not locate it yesterday; but, it is over there. It is *The Newsweek Magazine* from December 1989, and the title of the magazine is "Days of the Whirlwind." He will sweep them away as a whirlwind!

And in this magazine, it gives the chronology of the collapse of the Soviet Union in the Days of the Whirlwind. And what does verse 40 say? "He shall come against him like a"—what?

FROM THE AUDIENCE: Whirlwind.

BROTHER PIPPENGER: —"like a whirlwind."

"Of all the events that have shaken the Soviet bloc in 1989, none is more fraught with history—or more implausible—than the polite encounter to take place this week in Vatican City. There, in the spacious ceremonial library of the

16th century Apostolic Palace, the czar of world atheism, Mikhail Gorbachev, will visit the Vicar of Christ, Pope John Paul II.

"The moment will be electric, not only because John Paul helped inflame the fervor for freedom in his Polish homeland that **swept like brush fire across Eastern Europe**."—

Go look at these Hebrew words in verse 40. It is a mighty sweeping away.

—"Beyond that, the meeting of the two men **symbolizes the end of the 20th century's most dramatic spiritual war**, a conflict in which the seemingly irresistible force of Communism battered against the immovable object of Christianity." *Time*, December 4, 1989.

This was a war between the King of the South and the King of the North.

And after Gorbachev met with him, he went back and finished off the collapse of the Soviet Union. And then what did Gorbachev do?

He stepped down and he moved. He had been the King of the South; but, he stepped and he moved and took a position in Egypt, in the United Nations, and he still works there today. Because, this is the dragon here. The King of the South is the dragon, and the dragon moves through history; but, that is another story.

Time magazine, December 4, 1989:

"While Gorbachev's hands-off policy was the immediate cause of the chain reaction of liberty that has **swept through Eastern Europe** in the past few months, John Paul deserves much of the longer-range credit." *Time*, December 4, 1989.

Swept being one of the definitions of a whirlwind.

Rea e r's Digest, March 1990:

"With the Pope's support, Solidarity (Polish Labor Union) was formed, and John Paul II sent word to Moscow that if Soviet forces crushed Solidarity, he would go to Poland and stand with the people."—

Okay. So, they are starting their protest in Poland, and he threatens them, this Pope threatens them, "If you are going to stomp these guys out, I am going to go over there and stand with them."

Why is that a threat? Why is a man in Italy threatening to come to Poland a threat to them?

It has to do with Fatima. **It has to do with Fatima.**

See, there was a time—the Miracle of Fatima in Portugal was in a little, tiny village and it took place in the part of the village called the Cova da Iria on October 13, 1917; and, because the virgin Mary appeared to these three young children and gave them some messages, the Catholic Church, of course, turns this into a shrine and they built a church there now and it is a gigantic cathedral, Catholic church since 1917.

But, in order to build that church, they had to raise money to build that church. So, they made little Virgin of Fatima dolls and they sold them, and they raised their money by selling little Virgin of Fatima dolls. And there came a point of time in this history of building Fatima that they had a Virgin of Fatima statue, and they sent it around the world to visit certain countries to raise money. The Catholic Church is about raising money. And every country that this statute went to, there were miracles.

It went to Egypt, and as soon as it went to this Catholic Church in Egypt, the virgin Mary started appearing in Egypt.

It went to Brazil, and they put it in a courtyard in Brazil so people could come to see it; and, as soon as it got there, a flock of doves landed on its feet while thousands of people milled around for two weeks. Those doves never ate; they never drank. Do you know how long a bird can go without drinking water? It cannot go two weeks; but, those birds were alive the whole two weeks.

Miracles like this happened everywhere that statue went, and finally it went to Poland. And the communist authorities in Poland said, "We don't want that statue. Send it home." So, they sent it back to Portugal.

And then all these countries where these miracles had happened, they contacted the Polish authorities and they said, "You really ought to receive that statue. It has been a blessing."

So, the Polish Government, they went to Cardinal Wyszyński, who was the head of the Polish Catholic structure at that time, and they said, "We will take your statue."

And Cardinal Wyszyński said, "We don't want your statue here now. What we want to do is build a church."

And the Communists said, "Well, now, we said you could bring the statue."

And he said, "No, we want to build a church."

So, after some interplay, the Polish Government said, "Okay. You can build a church."

It was the first church that was built in the Soviet Union since World War II. Of course, the Catholics understand that that church, the first Catholic Church that was built since World War II, was built because of the intercession of the Virgin Mary of Fatima.

So, they built the church and the Bishop that was in charge of building the first Catholic Church since the Communists took control of the Soviet Union after World War II, he builds the church and then in front of the church he puts a great big cross.

And the Communists came and said, "Hey, we told you that you could build a church; but, we didn't tell you, you could put that cross up there." So, they took a chainsaw and they cut it down.

So, this Bishop, he rebuilds the cross.

The Communists cut it down.

He rebuilds the cross.

The Communists cut it down.

He rebuilds it, and the Communists give up. They give up, and the historians point to that argument right there is what broke the mentality of the Communists in Poland, was this Bishop had the guts to stand up to the Communist authority and he won. And that Bishop ended up being Pope John Paul II. So, when he says, "If you crush this Solidarity Union, I am coming back to Poland," they thought, "Oh, man! We don't need this." And they backed down.

That is the history about this statement, about his threat to come to Poland.

—"The Soviets were so alarmed that they hatched a plot to kill him. . . ."—

When we first started teaching this, there was still an argument, "Oh, the Soviets really didn't hire this Islamic guy to try to assassinate the Pope." But, since we first start teaching this, they have opened up the archives of the Soviet Union and, without a doubt, it is all there in black and white. It was the Soviet Union, the King of the South, that hired Mehmet Ali Ağca to assassinate Pope John Paul II.

But, he did not assassinate him, did he. He just gave him the deadly wound that was healed.

> —"The Pope cautioned Solidarity leaders, particularly his friend Lech Walesa, to proceed slowly. They did. In 1988 General Wojciech Jaruzelski, the Polish communist leader, went to them offering a deal. Solidarity insisted on an election, which it carried with some 80 percent of the vote. When the Communist government fell, the impact on Eastern Europe was electrifying." *Rea e r's Digest*, March 1990.

Moving on. There is so much history on this verse, and it has been a long time since I have gone through this history. This is kind of fun.

Time magazine, December 11, 1989.

> "When the Holy Roman Emperor Henry IV decided to seek pardon of Pope Gregory VII in 1077, he stood barefoot for three days in the snow outside the papal quarters in Canossa, Italy. Though Gorbachev's concordat with the church was less arduous, it was no less significant in its way." *Time*, December 11, 1989.

When he went to bow to the Pope, the demise of the Soviet Union was underway.

"**GORBY'S BOW TO THE ROMAN LEGIONS**" Title in the *US News & World Report*.

And the title of the *US News & World Report* from 1989 is, "Gorby's Bow to the Roman Legions": The King of the South bowing to the King of the North.

> "The Soviet president's session Friday with Pope John Paul II is the latest development of a revolution in the Communist world that the pope helped spark and Gorbachev has allowed to happen." *USA Today*, cover story.

Life magazine, December 1989:

> "In private meetings with heads of state, back room consultations with dissident groups and persistent propagandizing for his crusade against tyranny, he [John Paul II] has helped bring about the greatest policy change since the Russian Revolution." *Life*, December 1989.

Dropping down to the next paragraph:

Jubilee, April 1990:

> "In Poland the freedom movement was born almost three decades ago when the bishop of Krakow sought approval to build a new church. When Communist authorities denied his application, the bishop had a giant cross erected and celebrated open-air masses. The Communists tore it down. The church members replaced it over and over until finally the Communists gave up." *Jubilee*, April 1990.

Time magazine, December 4, 1989:

> "His *[Pope John Paul II]* triumphant tour of Poland in 1979, says Polish bishop, altered the 'mentality of fear, the fear of police and tanks, of losing your job, of not getting promoted, of being thrown out of school, of failing to get a passport. People learned that if they ceased to fear the system, the system was helpless.' Thus was born Solidarity, backed by the church and led by such friends of the pope as Lech Walesa and Tadeusz Mazowieke, who subsequently became the Soviet bloc's first Christian Prime Minister." *Time*, December 4, 1989.

But, also, "altered the 'mentality of fear . . . ,'" is that the United States pumped $50 million in to be keeping them alive during this protest.

From *Life* magazine, December 1989:

> "In May, 1981, before a vast audience in St. Peter's Square, Pope John Paul was shot and severely wounded by Mehmet Ali Agea. There was immediate speculation that the gunman had been sent by East bloc plotters from Bulgaria, sponsored by the Soviet secret police. Their aim: to silence **the one man capable of shaking the foundations of international Communism**." *Life*, December 1989.

And what is Pope John Paul II's story? And you cannot believe these Catholic stories, but this is the story: He is in the car. The idol that Pope John Paul II worshipped was Mary of Fatima, and he sees a little girl with a Mary of Fatima button on, so he bends down to bless her, right as the guy is shooting. And had he not bent down, he would have been killed; but, he gets wounded. They take him to the hospital and he looks out the window, and the Miracle of Fatima takes place outside his window.

So then he calls for the secret messages of Fatima to be brought to him that none of the Popes had been willing to receive. They were all supposes to receive it. And he realizes that he is the Pope that is suppose to fulfill the message of Fatima.

And the message of Fatima, according to Catholics—and this is satanic prophecy—is that Pope John Paul II was the Good Pope, and that the Good Pope was going to be followed by the Bad Pope. I guess this makes this guy [Pope Benedict/Pope Francis] the Bad Pope.

And in the time of the Bad Pope, the Third World War was going to begin, even with nuclear weapons.

Are you watching what is going on in Iran?

And that this Third World War was going to annihilate some countries, but it is going to be brought immediately to an end very quickly because Jesus is going to return. And in the

Miracle of Fatima, they know it is Jesus because, when he returns, what does he do? He calls fire down out of Heaven.

So, the Miracle of Fatima, when you look closely at it, you can see that it has the design and the mentality of Catholicism to receive Satan as Christ; and, it agrees with Adventist understanding of end-time events.

Time magazine, *February 24, 1992:*

> "A COMMON BRUSH WITH DEATH—At their first meeting, Reagan and John Paul II discussed something else they had in common: both had survived assassination attempts that occurred only six weeks apart in 1981, and both believed God had saved them for a special mission. And both referred to the 'miraculous fact that they had survived.'" *Time* magazine, February 24, 1992.

CHARIOTS AND HORSEMEN

"HOLY ALLIANCE," *Time* magazine, February 24, 1992, Cover Title.

> "Only President Ronald Reagan and Pope John Paul II were present in the Vatican Library on Monday, June 7, 1982. It was the first time the two had met, and they talked for 50 minutes. . . .
>
> "In that meeting, Reagan and the pope agreed to undertake a clandestine campaign to hasten the dissolution of the Communist empire. Declares Richard Allen, Reagan's first National Security Advisor: '**This was one of the great secret alliances of all time**.'. . . . "—

And I want you to take note, if you would, that as we go through this worship, that when we are identifying 1989 as the fulfillment of Daniel 11, verse 40, any historian that has any sensibilities about them would tell you that the greatest historical event in the 20th Century was the collapse of the Soviet Union in 1989.

And as we proceed on in this worship study and we get to 9/11/2001, with the bringing down of the Twin Towers, once again any historian that is worth his salt would tell you that the greatest historical event of the 21st Century was 9/11.

So, when the Lord says that He confirms the fulfillment of prophecy by historical events, it is not just minor, obscure historical events. The greatest historical event of the 20th Century is Daniel 11, verse 40, the collapse of the Soviet Union.

And you may think that we have got another 88 years in this century, so something else may happen that is more significant than 9/11; but, if you are thinking that, you really need to pinch yourself, because you are asleep. 9/11 is what is guiding the whole direction of Planet Earth right now.

So, we are making a point about the significance of which histories the Lord uses to fulfill prophecy.

> —"'**This was one of the great secret alliances of all time**.' . . . .
>
> "'Reagan came with very simple and strongly held views,' says Admiral Bobby Inman, former deputy director of the CIA. 'It is a valid point that he saw

the collapse (of Communism) coming and he **pushed** it hard.' During the first part of 1982, **a five-part strategy** emerged that was aimed at bringing about the collapse of the Soviet economy. . . .

1. The **U.S. defense buildup**, already under way, aimed at making it too costly for the Soviets to compete militarily with the U.S. Reagan's Strategic Defense Initiative-Star Wars became a centerpiece of the strategy.

2. **Covert operations** aimed at encouraging reform movements in Hungary, Czechoslovakia, and Poland."—

Smuggled the money into the Solidarity Union.

—"3. **Financial aid** to Warsaw-Pact nations calibrated to their willingness to protect human rights and undertake political and free-market reforms."—

Start giving the poor nations of the Soviet Union money, so their sympathies would be drawn away from the leadership in Moscow.

—"4. **Economic isolation** of the Soviet Union and the withholding of Western and Japanese technology from Moscow. The administration focused on denying the USSR what it had hoped would be its principal source of hard currency in the twenty-first century: profits from a transcontinental pipeline to supply natural gas to Western Europe. . . ."—

The reason why Russia right now, today, has some cash flow is because they finally finished a pipeline from Siberia, all the way down to Western Europe; and, they were building that pipeline during this time period, but they did not have any money to build that pipeline. The money came from the United States. What Ronald Reagan did is he quit giving them money to build that pipeline, and they had been getting money from banks under the premise that "When the pipeline is finished, we'll pay you back because we will have a bunch of oil." So, once the United States quit giving them money to build the pipeline and the pipeline stopped, they had no collateral to get money from the banks. Ships, **ships**—

—"5. Increased use of Radio Liberty, **Voice of America** and Radio Free Europe to transmit Administration's messages to the people of Eastern Europe. . . .

"'Like all great and lucky leaders, **the pope and President exploited the forces of history to their own ends**.' " *Time,* February 4, 1992, 29–30.

—and propaganda.

CHARIOTS

Rea e r's Digest, March 1990:

"In 1981, the Communist bloc got another shock. A new American President, Ronald Reagan,"—

Why did Ronald Reagan say he wanted to bring down the Soviet Union? Because he said he believed it was the antichrist of Bible prophecy, and Ronald Reagan professed to be a Christian. And Sister White says that all those that become confused on the meaning of *antichrist* will ultimately end up on the side of antichrist, and he ended up in a secret alliance with the man of sin, even though every Protestant church at one point in time identified the Pope of Rome as the man of sin. He became confused in his understanding and he thought the Soviet Union was the antichrist of Bible prophecy, so he formed an alliance with the antichrist of Bible prophecy.

> —"A new American President, Ronald Reagan, began fulfilling his promise to challenge the Soviets, not to placate them. Over the next few years, he accelerated the *military buildup* and announced the Strategic Defense Initiative (SDI), a space-based system for protecting against missile attack. He backed anti-communist rebels in Nicaragua, Angola, Cambodia, and Afghanistan. And with American troops, he liberated the island of Grenada from Communist thugs.
>
> "The Soviets' confidence was shaken. . . .
>
> "The Western Europeans also pressured the Soviets. NATO forged ahead with military modernization. German voters spurned Soviet 'peace overtures' and elected a government that voted to deploy new intermediate-range missiles. . . .
>
> "**Military pressure** from America and its Western allies had caused the Soviets to flinch." *Rea e r's Digest*, March 1990.

SHIPS

Time magazine, December 1989:

> "Gorbachev has also grasped the fact that political and **economic survival** depends upon the goodwill of the Soviet people, among whom Christians have always outnumbered Communists. Gorbachev, moreover, needs the cooperation of the West, observes Father Mark, a reform-minded Orthodox priest in Moscow, who considers Gorbachev's program within the USSR 'a result of foreign policy necessity.' " *Time*, December 4, 1989.

Gorbachev was realizing that he was going bankrupt.

Rea e r's Digest, March 1990:

> "In the 1980s, **Communist economies, always inefficient, went belly up**. Before, they had lacked consumer and luxury goods. Now perennial shortages of staples worsened as well. When Soviet miners went on strike in 1989, their demands included soap, toilet paper, and sugar." *Rea e r's Digest*, March 1990.

And you have evidence of this.

US News and World Report, January 1990:

> "For Gorbachev, the ferment in the Baltics is shaking not just a small corner of the empire built by Lenin and Stalin, but the foundations of the empire itself. The nationalities question is a potent distillation of many other signs, from **a crumbling**

economy to violent ethnic clashes, that the breathtaking disintegration of the Soviet empire in Eastern Europe may not stop at the Soviet border. As **the economy deteriorates** and shortages grow, public disillusionment with Communism and with Gorbachev himself is rising, and hostile republics, nationalities and interests groups are competing more fiercely for political power and for shares in **the shrinking economy**. Corruption and crime are rampant; minors and railway workers threaten to cut off fuel supplies during the bitter winter; Azerbaijanis cut the rail line to an Armenian enclave in their midst; farmers hoard food, leaving city shelves bare." *US News and World Report*, January 15, 1990.

OVERFLOW

From *Life* magazine, December 1989:

"The rush to freedom in Eastern Europe is a sweet victory for John Paul II." *Life*, December 1989.

Life magazine, December 1989:

"THE TRIUMPH OF JOHN PAUL II—The tide of freedom **washing over** Eastern Europe answers his most fervent prayer." *Life*, December, 1989.

The reason why I am reading these, these are the words from Daniel 11, verse 40.

HE SHALL PASS OVER

You will have evidence that as the Soviet Union collapsed, the political leaders that began to get elected into office were Catholics.

U S News and World Report, May 1990:

"When Tadeusz Mazowiecki took over in August 1989 as Poland's first non-Communist prime minister in 45 years, he was asked if he was a socialist. 'I am a Catholic,' he answered tersely." *US News and World Report*, May 21, 1990.

Time magazine, December 1989:

"Last year Lithuania's two leading bishops were returned to head dioceses after a combined 53 years of internal exile, and the cathedral in Vilnius, previously used as an art museum, was restored for worship. This year the Belorussian republic got its first bishop in 63 years. That paved the way for Archbishop Angelo Sodano, who oversees the Vatican's foreign relations, to make the arraignments for Gorbachev's historic visit to the Holy See.

"These concessions to Catholicism are only part of Gorbachev's religious liberalization." *Time*, December 4, 1989.

Life magazine, December 1989:

"Three new Catholic bishops have recently been named in Czechoslovakia. And this month Gorbachev meets Pope John Paul II during a visit to Italy-the first face-to-face encounter between leaders of the Kremlin and the Vatican. The sessions may lead to legalization of the long-banned Ukrainian Catholic Church in the USSR." *Life*, December, 1989.

US News and World Report, December 1989:

"The revival of religious freedom is expected to include lifting of an official ban on the five-million-member Ukraine Catholic Church, which has survived underground since 1946 when Stalin ordered it absorbed into the Russian Orthodox Church. Winning legalization for the Ukrainian Church has been a primary aim of the pope's. Officials in the Soviet Union say they will clear the way for legalization by permitting Ukrainian Catholics to register, as other religious groups are now required to do under Soviet law." *US News and World Report*, December 11, 1989.

SUMMARY

So, what are we saying?

Daniel 11, verse 40, begins at the Time of the End in 1798. It is one of the most profound verses in God's Word.

In 1989 this verse was fulfilled with the collapse of the Soviet Union, marking the Time of the End for the 144,000. That is pretty profound in itself, that the Time of the End for the beginning of Adventism and the Time of the End for the end of Adventism is in the very same verse.

But, the history that we are suggesting for this verse, we gave you two or three witnesses for every symbol, and the historians are loud and clear that what we say about that history is accurate.

We have more to say about that tomorrow.

Shall we pray?

Benediction: Heavenly Father, we want to be benefitted by the fact that you as the Lion of the tribe of Judah, as the Dirt Brush Man, began to unseal the testing truth for your people with the collapse of the Soviet Union in 1989. We want to be among those that run to and fro in your Word and understand this increase of knowledge and allow this increase of knowledge to perfect your character within us. We know that time is short. We have been sleeping on as Laodicean Adventists, well beyond the fulfillment of verse 40, and we would ask that you would help us be about our business of preparing ourselves for the times that are just ahead, when verse 41 is fulfilled at The Sunday Law. We thank you for another day that we can serve you. We ask that you keep us safe and let us work in a way that we would glorify you this day, and we would ask for your continued blessing upon the work that we are attempting here. We thank you for these things in Jesus's name. Amen.

Habakkuk's Two Tables #45

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us here this morning to consider the truth of your Word. We ask that you would resolve the problem that we have with the LiveStreaming today, after we finish here that we can continue on with this work. And as we take up the study of Daniel 11, verse 40, this morning, we ask that you grant us the presence of your Holy Spirit, that you would help us to understand the relevance and significance of the history of this verse, that the Holy Spirit might use it to further perfect our character that we might more fully represent you. I would ask that you take charge of this presentation and overrule my humanity, hide me behind your cross. Forgive me in any way that I have prevented you from speaking through me, and prepare the hearts and minds of those that are listening to these things to receive it as you intend. In Jesus's name, amen.

BROTHER PIPPENGER: We had a rough start yesterday for a few minutes getting the LiveStream going; and, so I was a little bit anxious as we were going through.

And what we were looking at yesterday was the basic rundown of Daniel 11, verse 40, that in 1798, atheistic France began a war against the Papacy, but that the verse then describes when the Papacy will return and sweep away the king of Atheism, who at that in history is the Soviet Union.

And then we looked at a quote where in *Selected Messages,* book 2, page 102, where we were told historical events showing the direct fulfillment of prophecy were set before the people, and prophecy was seen to be a figurative delineation of events leading down to the close of this Earth's history.

So, we then began to look at the historical record of the collapse of the Soviet Union in 1989, and that is where I was kind of moving quickly. If you have those notes, one of the things that you want to look at as you go through is how often these secular authors would pull words right out of the 51 words that are in verse 40 to describe this history of verse 40. It is not an accident that this took place.

And to summarize down the relationship of the Papacy and the United States, we said that the United States was represented by the chariots, ships, and horsemen, and that in 1992 *Time* magazine wanted to go back and cover this history, and they got Carl Bernstein to do an article in here covering the history, just as we describe it, the history of the underground behind the scenes being accomplished by the operatives of the Catholic Church and the Soviet Union, and that the United States was supplying the financial pressure and the military pressure.

And when Bernstein wrote this article, he understood that this was the biggest story that he had ever covered; so, he went ahead and wrote this book, *His Holiness John Paul II and the Hidden History of Our Time.*

And I have not watched this Larry King interview for quite some time, but in it one of the things that always amazes me is that when he is going to interview Carl Bernstein about this book and tell some of the history that will confirm the history that we are identifying, there is a point—I forget exactly what it is, but we will find out in a moment—where he identifies that

when this book was released, it was released in 11 languages, simultaneously. I think it was 11; maybe it was 6. My mind is foggy on that. But, if you have ever worked in publishing a book, to publish a book is one thing but to have it translated simultaneously into several languages and get them all published at the same time, for me that was always significant; because, it is this history that Seventh-day Adventists are going to be held accountable for understanding in terms of the Time of the End, the increase of knowledge, the Dirt Brush Man coming and beginning His work. So, you can see when the historians began to elaborate on this history, this perhaps was one of the most significant books. When it was released, it was released where Adventists in several different languages could get a hold of it.

So, we are going to look at this [video]. We cut it off short, because towards the end of the interview, it gets into areas we do not need to look at.

(At DVD 04:40 the Larry King Live interview of Carl Bernstein is shown to the audience.)

> *Announcer:* Now from New York, here is Larry King!
>
> *Larry King:* Good evening. A good show tonight: Valentino, Marla Maples, and Trump later. We are going to spend the first half hour with one of the best in the business, Carl Bernstein, the award winning journalist who, along with his former partner, Bob Woodward, changed the face of America in journalism, with "All the President's Men" and their coverage of Watergate.
>
> We now have his new book, *His Holiness,* from Doubleday. There you see its cover. It was co-written with Mr. Politi, an Italian journalist.
>
> How did that come about?
>
> *Carl Bernstein:* Marco Politi.
>
> *Larry King:* Marco Politi.
>
> *Carl Bernstein:* Well, this is a book that is really a biography, and at the same time it is history, the secret history of the end of the Cold War and the Pope's role in it. And because I do not have a Catholic or widely known Christian background, I thought that I really needed a collaborator who could put context to information that I was getting.
>
> *Larry King:* So, this was your baby, and you went to him?
>
> *Carl Bernstein:* Exactly.
>
> *Larry King:* And the two of you—is that hard? Well, you are used to it—right?— collaborating.
>
> *Carl Bernstein:* I am used to it. It was a wonderful experience in the sense that Marco brings a dimension to this book, a European sensibility and understanding of the history of the Papacy and the Vatican that I just don't have.
>
> *Larry King:* Who did what writing? How did that work?
>
> *Carl Bernstein:* I ended up sewing it all together, but he drafted some sections. The last part of the book, he is largely

responsible for, in which you see the Pope in isolation in the declining years of his life.

Larry King: Well, maybe I am stupid, but is this your first major biography of this Pope?

Carl Bernstein: It is the first biography that really tells you what he has done and how he has been the great leader of our time.

Larry King: How did you, who are associated with other things, come to do a biography of the Pope, which Bob Woodward said on this program that it is one of the best books he has ever read?

Carl Bernstein: Well, First of all, it is about the power, and all of my books and work have been about power and the exercise of power.

I wrote a cover story for *Time* magazine saying that Pope John Paul II and Ronald Reagan had collaborated secretly to keep Solidarity—the Solidarity Labor Movement alive in Poland after the imposition of martial law, and this was the turning point and the great event at the end of the Cold War.

To my amazement, Gorbachev wrote a response to my piece in the *New York Times,* saying, "Yes, and without this Pope none of the events in Eastern Europe would have occurred."

And at that point I said that my intuitive sense of this man is one thing, but this is really the great story of our time.

Larry King: But did you attempt an interview?

Carl Bernstein: Yes. I did not get it, but we traveled with him. Marco has traveled with the Pope for 15 years, which is another dimension that Marco brings to this book. But, I really talked to the people closest to him and had access to remarkable secret documents, particularly in Washington, detailing the secret relationship, the visits made by CIA Director Casey to the Pope. Special Ambassador Vernon Walters, the one that took visits every six months that were totally secret, one of the biggest secrets that we had, to see the Pope.

Larry King: You got the cables?

Carl Bernstein: I got the cables.

Larry King: Are they in the book?

Carl Bernstein: Yes. Some of them. It talks about how the Pope examined satellite photos, Soviet troop deployments. We shared all of our most important intelligence with the Pope, particularly about Poland, which was the lynch pin to the end of Communism and the Soviet Union.

Larry King: Maybe Marco may be better to answer this, but I will ask of you: Why don't Popes do interviews?

Carl Bernstein: I think they feel that they are above it. I think that is a good enough reason.

Larry King: They do talk occasionally to a Cardinal—yes?—to do a Q&A.

Carl Bernstein: This Pope is the most media conscious Pope that there has ever been. He has written a book. He puts out a version of events that he wants to be put out.

And he has done interviews. He does interviews in which he has the questions submitted to him, and then he brings it out as a book later.

Larry King; (Laughter).

Carl Bernstein: Which we should all be able to do interviews like that.

Larry King: Like Bob Hope.

Carl Bernstein: Yes, exactly!

Larry King: Not a bad move (laughter).

Carl Bernstein: Yeah.

Larry King: But he is though, is he not, a great study in contradiction, that we can make the case that inside the Church he is one of the most conservative prelates; outside he is a Socialist. He is anti-capitalism. He is against big money. He thinks we should share the wealth, *et cetera.* Is he two people?

Carl Bernstein: He is more, than anything, a man of contradiction. He feels very close to women, and at the same time he has a tormented relationship, obviously, with all of womankind. He has got huge problems with the women in his church; they are leaving. The nuns are angry at him for not giving them an increased role in the Church. He is a dogmatic conservative and a liberal humanist.

Larry King: We can find very few of them in the United States, very few of them anywhere. How do you explain it? You must go back and explain this.

Carl Bernstein: Well, I think you have to look at his Polishness. He grew up under the Nazi occupation and then under the Communists in Catholic Poland, which was an area of Catholicism that was untouched by Western Catholicism.

But, I think the important thing to understand about this man is that he believes that he is divinely inspired. He is a mystic. That is the other key thing about him. He is a true mystic. He prays six to eight hours a day, lying down on the floor, his arms prone, as if he were on the cross.

Larry King: Hmm.

Carl Bernstein: He believes in apparitions of the Virgin. He believes he is the own life has been saved by the Virgin of Fatima. So, he seeks and acts on what he believes is divine inspiration, and this was particularly true in his struggle with the Communists, and particularly true in deciding that he and Ronald Reagan could work together.

Larry King: That is where the Humanism came from—right?—the struggle against oppressors?

Carl Bernstein: Well, I think the Humanism comes from his interpretation of God's will. I think it is more than just oppressors. He is someone who believes. He is a great champion of human rights and universal values, although there are women who would say that—

Larry King: In the area of human rights, abortion aside, maybe the number one spokesman in the world.

Carl Bernstein: Absolutely, he and Mandela. He and Nelson Mandela are the only great spokesmen in the world for universal principles.

Larry King: Our guest has been Carl Bernstein. The book has been published in about—what?—15 countries, simultaneously.

Carl Bernstein: Twelve countries.

Larry King: Twelve countries; that may be a first.

The book is *His Holiness.* The publisher in the West is Doubleday.

We will be back with Carl Bernstein on Larry King Live right after this.

(Break in program, and video resumes with President Ronald Reagan speaking)

President Ronald Reagan (presentation in progress, opening with camera shot of Pope John Paul II): In Poland you experienced Nazism and Communism. As Pope you suffered a terrorist attack that nearly claimed your life. Still you proclaim that the central message of our own time, that the central message of all time is not hatred but love.

(Applause)

Larry King: Tonight's show is the Road to Rome. Valentino later.

Our guest is Carl Bernstein. His book, *His Holiness,* from Doubleday, written with Marco Politi.

Right?

Carl Bernstein: Right.

Larry King: And published in 12 countries, simultaneously.

Carl Bernstein has always been very good at unearthing secrets. He finds a big one in this book, which is . . . ?

Carl Bernstein: Well, the United States' greatest secret of the end of the Cold War was that it spent $50 million for the CIA to keep Solidarity alive underground after martial law had been imposed by the Communists.

And I went to Bob Gates, who had been Bill Casey's Assistant Director and later Director of the CIA, and I said, "How did this secret keep?"

Because, had it been blown, it would have been devastating and the whole Cold War might have turned out differently.

And he looked at me and he said, "Good secrets keep. Bad secrets leak."

And this was our great secret.

Larry King: And the Pope is involved.

Carl Bernstein: The Pope was aware of it. He was told by President Reagan, by Casey during his visits, and by Walters of this support for Solidarity. He gave his own financial support to Solidarity.

But, what really happened, is Casey and the Pope engaged in what Casey called a geostrategic dialogue. He would come to Rome first on his visits when he would go around the world and come to see the Pope, and they would discuss particularly what was happening with the Soviet Union and what was happening with Soviet leadership, what was going on in Central America where the Pope and the Reagan Administration were very much in alliance. In fact, Oliver North gave money illegally to priests in Nicaragua. So, this was an alliance quite unlike anything that had ever happened.

Larry King: Was it a tough story to work?

Carl Bernstein: Yes, because it was an institution that I was unfamiliar with and, at the same time—you know, I believe people tell the truth. People want to tell the truth. And if you are a good listener and you go to see them and they know you have no preconceived notions about what it is that you are going to write, except what you find out to be the truth, you learn great things.

Larry King: What surprised you the most about the Pope?

Carl Bernstein: The greatest—well, the greatest surprise about this secret alliance to me—the greatest surprise about the Pope was his mysticism.

But, the greatest surprise about the secret alliance, I think, was the fact that the Pope was a crucial factor in our introducing cruise missiles into Europe. As a Deputy Secretary of State told me, the American Bishops, the European Bishops were all against the deployment of those missiles, which were the crucial aspect of American strategy in the Reagan defense buildup. And as the Deputy told me, he said if the Pope had gotten up one Sunday and said, "We don't want cruise missiles in one of the Catholic countries in Europe," this would have been the end of the deployment of cruise missiles.

So, what these secret cables from Walters show is almost every visit that Walters made to visit the Pope, you see the

reference it says, "I showed the Pope the overhead photography," which means the satellite photos.

And then he says, "I gave him the SS-20 briefing," which is to brief him on American nuclear strategy and why the United States felt that those missiles were so important in Western Europe.

Larry King: Therefore, he is not just one of the more important Popes.

Carl Bernstein: Oh, no.

Larry King: He is one of the more important people.

Carl Bernstein: He is one of the great political figures of this century; and, certainly with Gorbachev and Reagan, these are the three men that have dominated the last part of our century.

Larry King: Why didn't Gorbachev and Reagan discuss this more?

Why didn't they give him credit?

Carl Bernstein: They do.

Larry King: They probably made speeches where—

Carl Bernstein: I went to see Ronald Reagan in 1991 when I first worked on this story. And I said, "Mr. President, how did this happen?"

And he said, "It was easy. I wanted to make them an ally," he said of the Vatican. And that is what he proceeded to do.

Larry King: But we didn't read this daily in our newspapers.

Carl Bernstein: Of course not. It was a great secret. It was our great secret. Here was a strategic super power and a spiritual super power combining their intelligence capabilities.

Remember, this is not a formal signed alliance. This is a convergence of interests, parallel interests.

Larry King: Can one say maybe religion shouldn't have been involved in this kind of story, that another Pope might have said, "Leave me out!"?

Carl Bernstein: Well, I think there are more serious questions about the separation of church and state in America.

Larry King: Yeah, sure.

Carl Bernstein: I mean, we certainly don't show satellite photos to the Dalai Lama; and, the Pope is in great competition—

Larry King: Or to the head of the Greek Orthodox Church?

Carl Bernstein: Well, exactly. And he is in competition with souls with the Protestant Fundamentalist Sects, with the Muslims. And each time the Pope would go to a country that he would visit—and this is the most peripatetic Pope, of course, that has ever been. He has traveled, you know, to a hundred countries in the world. We would brief him on the country he was about to

go to. He would receive the CIA briefing materials on that country. So, it raises some serious questions about—

Larry King: Extraordinarily bright?

Carl Bernstein: Very bright, extraordinarily bright. He is a poet. He is a philosopher.

Larry King: A playwright?

Carl Bernstein: He is a playwright, an extraordinary man; one of the great men of our time.

Larry King: More about this fascinating gentleman by this fascinating author, Carl Bernstein. The book, *His Holiness,* from Doubleday. Don't go away.

(Break in program)

Larry King: Back a little, this book, *His Holiness*—back a little: How did Pope John Paul II get to be Pope?

Carl Bernstein: Well, his predecessor died after 33 days.

Larry King: He has been Pope for how long now?

Carl Bernstein: He has now been Pope since 1978. So, he has been Pope longer than any other Pope in this century, except one. And although he is very ill and infirm, he wants to be alive for the Millennium. And I wouldn't count him out.

Larry King: You would not?

Carl Bernstein: I would not.

Larry King: He looks so frail.

Carl Bernstein: He is frail. He has got Parkinson's. He may have another tumor. He is undergoing what they say is an appendectomy this week, which I think will also involve some exploratory surgery.

Larry King: He has been shocked.

Carl Bernstein: And he has been shocked.

The assassination is fascinating.

Larry King: Well, how did he get to be Pope?

Carl Bernstein: He got to be Pope because the Cardinals were looking (1) for someone who was tough on doctrine, which he is; (2) who was a humanist, who could be a force at the same time against the trends towards materialism in the West, back towards more spirituality; and (3) above all, his experience with the Communists. They were finally ready for a non-Italian Pope, the first non-Italian Pope in 450 years.

Larry King: And they chose someone that nobody could say, "I totally dislike," or "I totally love."

Carl Bernstein: Exactly.

(End of video interview)

BROTHER PIPPENGER: So, what we are saying is, historical events are set before the people, and prophecy is confirmed. And what we are suggesting is represented in Daniel 11, verse 40, has been confirmed loud and clear by the historians of our time period.

About three weeks ago, four weeks ago, they dedicated a couple of statues in Poland, one of the Pope and one of Reagan. You just cannot get away from the fact that this was the biggest history of the last century, and that this is a fulfillment of the Book of Daniel, and it is from the Book of Daniel that God marks the Time of the End and the increase of knowledge.

So, we are going to switch gears here now, still dealing Daniel 11, verse 40, and we are going to start on page 1 of our notes.

Oh, before, I knew there was something that I wanted to say. Somewhere in the past worship service we have mentioned Daniel 11, verse 30. We dealt with it a little bit. And in verse 30 of Daniel 11 is the end of the story of Pagan Rome and the transition to Papal Rome, and we have looked at what Uriah Smith said about it.

And Pagan Rome is coming to a conclusion in Daniel 11, verse 30. And what marks the end of Pagan Rome being the primary subject in this passage is when it has intelligence with them that forsook the holy covenant, them that forsook the holy covenant being the Papacy.

And I hope you saw that the way this secret alliance was carried out is by the Central Intelligence Agency, and they were having intelligence with the man that has forsook the holy covenant; and, from this point on in the passage, then, the Pope becomes the point of reference, the Papacy.

This is worth noting because as we proceed through this study, Sister White is going to quote verses 30 through 36 of Daniel 11, in connection with the final fulfillment of Daniel 11, and saying, "Similar to those described in these words, verses 30 to 36 will be repeated in verses 40 to 45. So, this confirmation of the intelligence between the United States and the Vatican, it even uses the same word: *intelligence,* Central Intelligence Agency.

So, now to our notes. We will get to this repetition of history somewhere down the line in the future.

THE RISE OF THE GREAT CONTROVERSY

Education, page 391 says,

> "The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of **the rise of the great controversy**,"—

There are people that fight against what we are teaching, and one of the arguments is that their prophetic understanding is based upon the book, *The Great Controversy.* And if it is not specifically marked in the book, *The Great Controversy,* then it is just speculation on these men's parts about what they are saying.

But, the book, *The Great Controversy,* is absolutely the present truth book for the hour. I am not downplaying that; but, the book, *The Great Controversy,* is based upon the principle that the Great Controversy began in Heaven with Lucifer's rebellion, and it continues until the end of the issue; and, the Great Controversy is much broader than simply the book, *The Great Controversy.*

> —"He *[THE STUDENT]* should gain a knowledge of its grand central theme *[OF THE BIBLE],* of God's original purpose for the world, of **the rise of the great**

> controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should **learn to trace their working through the records of history and prophecy, to the great consummation**. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals th**e one or the other of the two antagonistic motives**; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found." *Education*, 191.

So, we want to add a component to our consideration of Daniel 11, verse 40 to 45, and that being that this is the climax of the Great Controversy. And because this is the climax of the Great Controversy, these verses, at least on Planet Earth; because, when you get to Daniel 12:1, Michael stands up and human probation closes. This is the climax of the Great Controversy in terms of probationary time for human beings.

MICHAEL: "WHO IS LIKE GOD?"

Revelation 12:7-9

Daniel's last vision, chapters 10 through 12, is placed in the context of the Great Controversy; and, it is done so by the term "Michael."

You see in your notes, "Michael," and it means *Who is like God?* So, when you see Christ represented as Michael, that means *Who is like God?,* and it is telling you that when Christ is set forth in the Scriptures as Michael, there is a controversy going on about *Who is like God?*. And you are only going to find "Michael" mentioned three times in the Scriptures; but, upon the testimony of two or three a thing is established. So, every time you see "Michael" in the Scriptures, you see Him in direct confrontation with Satan.

Okay. So, when it comes to the King of the North, the King of the North is the Pope of Rome, but the Pope of Rome is the representative of Satan upon Earth.

And the true King of the North is Christ. And this Great Controversy that is symbolically represented by Michael is giving us another line to understand who the King of the North and what the King of the North in Daniel 11 is all about.

In Revelation 12, verses 7 through 9, it is familiar to all of us. It says,

> "[7]And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, [8]And prevailed not; neither was their place found any more in heaven. [9]And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:7-9 (KJV).

Here we see Michael at the very beginning of the Great Controversy in war with Satan, and Satan is cast out with the angels to Planet Earth.

In *Seventh-day Adventist Bible Commentary,* volume 7, page 973:

> "In so deceptive a way did he [Lucifer] work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them.

"The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. 'And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.'

"Cast out of heaven, **Satan set up his kingdom in this world**, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven—**the influence of mind on mind.** Men become tempters of their fellow men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies." *The Seventh-day Adventist Bible Commentary*, volume 7, 973.

So, one of the things about the Great Controversy, when you see Michael illustrated, is that the way that Satan works is mind upon mind; and, we need to understand that in our own sphere of influence and interaction, who is it that is going to deceive us? Well, it is going to be another mind, and it is going to be another mind that we have respect for, someone that has been exalted in religious things.

We are not going to be deceived by the drug addict on the street. We are going to be deceived by this wonderful flowery pastor or preacher, and he is going to work upon our mind and give us errors that we do not even realize that we are receiving, until they have already developed their fruit in our own minds. At least, that is sometimes part of the story.

MICHAEL THE ARCHANGEL

Jude 1:5-9

Jude 1, beginning at verse 5:

"[5]I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. [6]And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. [7]Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. [8]Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. [9]Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 1:5-9 (KJV).

So, here we see Michael in confrontation once again with Satan over the resurrection of Moses.

Now, these are the three points in the story of Michael: (1) the war in Heaven; (2) whether Christ has the power and authority to resurrect; and, then, of course, (3) we know in Daniel 12:1 Michael stands up. And now He is demonstrating His power to save a group of people that do not need to be resurrected; because, when He stands up, everyone that has the Seal of God, they are going to live without dying until Christ returns.

So, the story of Michael is the story of the rebellion in Heaven, and the story of Christ's authority to resurrect the righteous, and His authority to save those that we call the 144,000 that do not die.

And, there is more to what went on in that interaction between Satan and Michael at the resurrection of Moses. Sister White says this in *The Spirit of Prophecy,* volume 1, pages 342 – 343:

> "Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression, **Moses came under the dominion of death**. If he had continued faithful, and his life had not been marred with that one transgression, in failing to give to God the glory of bringing water from the rock, he would have entered the Promised Land, and would have been translated to Heaven without seeing death. **Michael, or Christ**, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took him to Heaven."—

I wonder how long he was in the grave. I have no idea. I get criticized for speculation, but I bet you he was resurrected on the third day.

FROM THE AUDIENCE: (Laughter).

> BROTHER PIPPENGER: —"As Christ and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels, to fall back. **Satan claimed the body of Moses**, because of his one transgression; but Christ meekly referred him to his Father, saying, '**The Lord rebuke thee**.' Christ told Satan that he knew Moses had humbly repented of this one wrong, that no stain rested upon his character, and that his name in the heavenly book of records stood untarnished. Then Christ resurrected the body of Moses, which Satan had claimed." *The Spirit of Prophecy*, volume 1, 342–343.

So, when we see Michael in the Scriptures—"Michael," meaning *Who is like God?*—He is always in confrontation with Satan.

DANIEL'S LAST VISION

This is the Great Controversy. It is the issue of Christ or Satan. And the climax of this story is in Daniel's last vision, and Daniel's last vision reaches its climax in the last six verses of Daniel 11. So, this truth about the Great Controversy about Michael, it has to be one of the components that you factor in to your understanding of the last six verses of Daniel 11.

> **SAR:** ***Strong's Concordance*** **H8269—**a *head* person (of any rank or class):— captain (that had rule), chief (captain), general, governor, keeper, lord, ([-task-]) master, **prince** (-ipal), ruler, steward.

And Daniel's last vision, which is chapters 10 through 12, you are going to see in chapter 10 a confrontation between "Michael your prince," and "the prince of Persia."

And this word *PRINCE* is *sar.* It means *a military commander.* You see it defined there: a *head* person, a captain, a chief (captain), a governor, a keeper, lord, master, prince, ruler, steward.

When you see Michael in a confrontation with Satan, it is a war. It is a controversy. It is a struggle.

These princes in Daniel, chapter 10, the prince of Persia and Michael your prince, are representing the warfare that is going on in this time period.

And this word *sar,* occurs 420 times in the Old Testament, and it refers especially to military commanders.

In Joshua 5:15, it says,

> "[15]And the captain [**sar**] of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so." Joshua 5:15 (KJV).

So, the prince of Persia and Michael your prince in Daniel 10, it is representing this Great Controversy, this argument about *Who is like God?,* and it is representing a spiritual warfare.

Sister White comments on Daniel 10 in this truth found in *The Seventh-day Adventist Bible Commentary,* volume 4, page 1173. She quotes verses 12 and 13 of Daniel 10. Let us read that. Daniel 10: 12-13:

> "[Daniel 10:12–13 quoted.] [12]Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. [13]But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."—

Okay. Gabriel was trying to convince Cyrus to follow through on his willingness to allow the children of Israel to go back and rebuild Jerusalem. Cyrus is the king of Persia.

But, in Gabriel's attempt to direct the mind of Cyrus, Satan is there, the prince of Persia; and, he is having to deal with the prince of Persia, Satan, and he cannot prevail. So, Michael your prince comes in.

But, you will notice in those verses 12 and 13 that you have the prince of Persia and the king of Persia. Sister White quotes those two verses, and then she says this:

> —"By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. **The king of Persia was controlled by the highest of all evil angels**."—

Who is the highest of all evil angels?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

> —"He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But **Michael** came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God's purpose. Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success.
>
> "We have before us in the Word of God instances of heavenly agencies working on the minds of kings and rulers, while at the same time satanic agencies were also at work on their minds. No human eloquence, in strongly set forth human opinions, can change the working of satanic agencies. Satan seeks continually to block the way, so that the truth shall be bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realizing the peril of the times." *The Seventh-day Adventist Bible Commentary*, volume 4, 1173.

Okay. In our studies here, and this might challenge some people's understanding of what we teach or how you are to teach the message, but we are going to get to the point where we are going to look at Ezekiel 37. In Ezekiel 37 you have two messages. You have the First and Second Angels' Messages marked in Ezekiel 37. And the First Message causes a noise and a shaking. So, we are going to get to a point in time where we look at Ezekiel 37's First Angel's Message, and it causes a noise and a shaking. And this word *noise* is translated that way, but it can be translated as *the voice.* Okay. The First Message is the voice crying in the wilderness.

And this voice, this First Message in Ezekiel 37, it causes a shaking, but it also brings the body together, the bones, the sinews, the flesh. It brings them together, but they are not alive until the Second Message comes, the Message of the Four Winds.

So, when we get to that point in our study, we are going to put that into the mix, because the shaking, **the shaking**, is part of the prophetic message.

Okay. When the First Message comes, in 1989 when the Dirt Brush Man begins to sweep away the rubbish, the customs and traditions in Adventism that are preventing some of God's people from seeing that Daniel 11, verse 40, was fulfilled and that the Lord is now bringing His people together to finish the work, there is a shaking that goes on in Adventism. And the shaking is caused by those people that are resisting this message.

So, once this message came into history, there have been certain personalities in this history that have opposed it and have caused some people grief uf you name those men and say, "This man did this," or "This man did that." But, it is part of the prophetic record and it needs to be addressed; because, there are some of their arguments that were brought against this message that was what the Lord used to further open up light.

Okay. I will give you an example. We will deal with it in detail later, but I will give you an example. There was an argument that the glorious land was the Seventh-day Adventist Church, but the glorious land is the United States of America. So, this argument went on a great deal. And the Lord in seeking to be clear about the glorious land being the United States of America, He opened up the fact that Pagan Rome, when it took control of the world, they had to conquer three geographical areas; and, when Papal Rome took control of the world, they had to remove three geographical areas. Therefore, when modern Rome in Daniel 11:40-45 is taking control of the world, those obstacles have to be geographical areas. This truth would not have been recognized if there had not been anybody saying, "Hey, the glorious land is the Seventh-day Adventist Church." But, there is a whole group of people saying the glorious land is the Seventh-day Adventist Church. This false argument was used by the Lion of the tribe of Judah to lead the students of prophecy deeper into their study of God's Word to recognize one of the arguments against that—that is not the only argument against that false teaching—but, when you recognize that argument, then you recognize something that had not been recognized before. And what is that?

You would think this group would know. What is that? What is it that I just explained to you?

Pardon me?

FROM THE AUDIENCE: The glorious land?

BROTHER PIPPENGER: No. We were talking about the glorious land, but we are talking about the argument to defend the glorious land was—

FROM THE AUDIENCE: The repeat of history?

BROTHER PIPPENGER: The repeat of history, close.

FROM THE AUDIENCE: Triple application?

BROTHER PIPPENGER: Triple application of prophecy: Pagan Rome, Papal Rome, modern Rome. And suddenly you can see Elijah, the first; John the Baptist, Elijah the second; and, Elijah the third at the end of the world.

The triple application of prophecy allows you to see that is the First Woe is Islam and the Second Woe is Islam, then the Third Woe is Islam.

So, the shaking that goes on in this history, represented and marked by Ezekiel 37's First Message, is part of the story. So, we are going to address some of those issues so we can understand how the Lion of the tribe of Judah put these things in place.

So, when it comes to Daniel 11, verse 40 through 45, there were people—not very many, but there have been some—that argued that the King of the North here in these last six verses is not the Papacy.

We have shown that from the Bible the power that opposes God's people at the end of the world that it is the Northern King, and that Northern King is Babylon; and, we have shown that at the end of the world, we are looking for a spiritual Babylon and that Revelation 17 marks the Papacy as spiritual Babylon and, therefore, the Papacy is the King of the North.

We have shown also that the only place that you see the struggle between the King of the North and the King of the South in the Scriptures is in Daniel 11, and that the power that controls Babylon is the King of the North. So, we have been putting some arguments in place to identify that the King of the North is the Papacy.

We have also shown that in verse 31, when the abomination that maketh desolate is placed in AD538 that this is the Papacy and that there is no grammatical change from verse 31 to 40 that allows you to identify different kings than the Papacy.

But, what we want to add to that now is that we read a quote, the first quote we talked about this morning. I left off the last sentence of the quote from *Selected Messages,* book 2, page 102, I believe. It is on page 3 of your notes from yesterday. The last sentence in that quote says,

> ". . . **The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history**." *Selected Messages*, book 2, 102.

So, when we understand that the last six verses of Daniel 11 are the last scenes of Earth's history, then you expect to see the man of sin portrayed in those scenes; therefore, to identify the King of the North as the Papacy is in agreement with that passage.

But, also, when you understand that the climax of the story of Michael in the Scriptures is in Daniel's last vision, and you understand that Michael is the controversy over *Who is like God?,* then you see that this controversy should be in these verses that lead to Michael standing up.

And on page 3 of your notes—and I am not going to go all the way through this. I am going to close this with just making a point, and then we are going to take up our notes tomorrow right here on page 3.

THE SIDES OF THE NORTH

Isaiah 14:12-17; Psalm 48

But, in Isaiah 14, beginning in verse 12, it says,

"[12]How art thou fallen from heaven, O Lucifer, son of the morning!"—

When did he fall from Heaven? When there was war in Heaven.

With whom?

FROM THE AUDIENCE: Michael.

BROTHER PIPPENGER: Michael.

—"*how* art thou cut down to the ground, which didst weaken the nations! [13]For thou hast said in thine heart, I will ascend into heaven,"—

Remember, the whirlwind in verse 40, the mighty sweeping away, it means *to ascend.* When the Papacy is sweeping away the Soviet Union in 1989, it is beginning its ascent to the throne of the Earth. And *ascending* is a characteristic of the Papacy and Satan.

And Sister White tells us that the Protestants of the United States are going to restore the last ascendency of the man of sin.

So, in verse 13, it says,

—"[13]For thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation,

in the sides of the north: [14]I will ascend above the heights of the clouds; I will be like the most High."—

So, if you are careful in your consideration of these verses, you see that Satan wants to seat himself on two places. He wants to exalt his throne above the stars of God, but he will sit also—"I will sit also"—upon the mount of the congregation. Satan wants to sit upon God's political throne, and he wants to sit upon His religious throne, the Church; and, his Church is the mount of the congregation, which is in the sides of the North.

—"[15]Yet thou shalt be brought down to hell, to the sides of the pit. [16]They that see thee shall narrowly look upon thee, *and* consider thee, *saying, Is* this the man that made the earth to tremble, that did shake kingdoms; [17]*That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?" Isaiah 14:12-17 (KJV).

And if you go to Psalm 48, Psalm 48 tells us what the sides of the North are. Beginning in verse 1, it says,

"[1]Great is the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. [2]Beautiful for situation, the joy of the whole earth, *is* mount Zion, ***on* the sides of the north**, the city of the great King. [3]God is known in her palaces for a refuge. [4]For, lo, the kings were assembled, they passed by together. [5]They saw *it, and* so they marvelled; they were troubled, and hasted away. [6]Fear took hold upon them there, *and* pain, as of a woman in travail. [7]Thou breakest the ships of Tarshish with an east wind. [8]As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah. [9]We have thought of thy lovingkindness, O God, in the midst of thy temple. [10]According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness. [11]Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. [12]Walk about Zion, and go round about her: tell the towers thereof. [13]Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following. [14]For this God *is* our God for ever and ever: he will be our guide *even* unto death." Psalm 48 (KJV).

Okay. The king that sits upon Mount Zion is God; but, who wants to sit there?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan. Satan wants to counterfeit God.

And what is the counterfeit about in this sense? It is a counterfeit King of the North, the sides of the North.

So, when you understand that Satan is counterfeiting the King of the North, and you come back into Daniel 11:40-45 and you ask yourself who is the King of the North, you have another line of reasoning to identify the King of the North as Satan.

And if you return to your notes now, it says, from *Testimonies,* volume 9, page 230,

"The determination of **antichrist** to carry out **the rebellion he began in heaven** will continue to work in the children of disobedience." *Testimonies*, volume 9, 230.

Who is the antichrist of Bible prophecy?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: Everyone just said the Papacy; but, is that what she is saying here: "The determination of **antichrist** to carry out **the rebellion he began in heaven** . . ." **?**

You see, Satan and the Pope are interchangeable terms. When you see the antichrist, you have to determine by context if it is talking about the Papacy or Satan.

This antichrist here, this is the one that caused the rebellion in Heaven.

But, what does he want to do; what does Lucifer want to do? He wants to be seated on the sides of the North. He wants to be the King of the North. Satan wants to be the King of the North.

How does he accomplish that?

The next quote, *The Great Controversy,* page 50:

> "To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to **the representative of Satan—the bishop of Rome**." *The Great Controversy*, 50.

So, if the Bishop of Rome is the antichrist, and Satan is the antichrist, and Satan wants to be the counterfeit King of the North, what does the Pope want to be? The counterfeit King of the North. This is another argument to identify who the King of the North is in the last six verses of Daniel 11; but, it should be understood in the context of what Daniel's last vision is all about.

What is Daniel's last vision all about?

From Daniel 10 to Daniel 12, who is there? Michael. It is about Michael. It is about the Great Controversy, *Who is like God?* Is it Satan or is it Christ? It is about his efforts, Lucifer's efforts, to counterfeit Christ; because, he wants to be King of the North.

Signs of the Times, November 19, 1894:

> "**Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven** before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven!" *Signs of the Times*, November 19, 1894.

The Great Controversy, page 50:

> "This compromise between paganism and Christianity resulted in the development of 'the man of sin' foretold in prophecy as opposing and exalting himself above God. **That gigantic system of false religion**"—

What gigantic system of false religion?

FROM THE AUDIENCE: Catholicism.

BROTHER PIPPENGER: The Catholic system.

> —"**That gigantic system of false religion** is a masterpiece of Satan's power—**a monument**"—

A monument of what?

> —"**of his efforts to seat himself upon the throne to rule the earth according to his will**." *The Great Controversy*, 50.

Satan built the Catholic Church so that he would have a throne on the Earth to sit on when he comes and personates Christ. And when he comes to do this, his personation of Christ, his claim that he is Michael, includes his claim that he is the true King of the North; and, his representative on Earth is the Pope of Rome, therefore the Pope of Rome is the counterfeit King of the North.

So, when we are dealing with Daniel 11, we need to be clear about who the King of the North is in this passage. And when we are clear, it opens a wealth of information about what is being illustrated in these verses.

We will return to this point tomorrow in our study.

Shall we close with a word of prayer?

Benediction: Heavenly Father, we thank you that the history that you have chosen to identify as the fulfillment of Daniel 11, verse 40, is not an obscure or a remote history, that it is the biggest historical event of the 20th Century, and that there is an abundance of information in the secular reports that confirm the history that you have represented in verse 40. As your people, we want to understand this correctly and what it means to us. We ask that you would grant us the presence of your Holy Spirit that our discernment might be fine-tuned to recognize that in 1989, when the collapse of the Soviet Union took place, that the Dirt Brush Man, the Lion of the tribe of Judah, began to remove the Seals, the customs, the traditions that have been handed down in Adventism. He began to remove those things that his people might understand this final experience, this final message in such a way that it will change them in your image and provide them with a message that they can carry to the world. Help us awaken out of our Laodicean condition, that we can see that we are now twenty-something years after the fact and by-and-large still in this Laodicean state. Forgive us for this. Forgive us for not fulfilling our responsibility to be students of prophecy and awaken us to this responsibility so that we can finish the work and go home with you soon we pray in Jesus's name. Amen.

Habakkuk's Two Tables #46

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning to continue our study of 1989 and Daniel 11, verse 40. We ask that you take control of this presentation and grant us the presence of your Holy Spirit, that you would allow us to enter by faith into the Most Holy Place with you that we can receive the light that you have for us this morning. Please prepare our hearts and minds for that light and take control of the words that I present, that they can be words that will glorify and honor you. And we want the Latter Rain poured out upon us, please. Prepare our vessels for this. We ask you for all these things in the name of Jesus. Amen.

BROTHER PIPPENGER: We are still dealing with 1989 as the ending point for William Miller's dream, as the Time of the End for the 144,000; and, we are showing that 1989 is a fulfillment of Daniel 11, verse 40.

Yesterday we dealt with a little bit on the fact that the last six verses of Daniel 11 is the climax of the Biblical teaching of Michael, "Michael" meaning *Who is like God?,* talking about the desire of Satan to take the place of God; and this controversy that has been carried on since the rebellion began in Heaven.

THE SIDES OF THE NORTH (CONTINUED)

Isaiah 14:12-17; Psalm 48

Today in our notes, we had closed out with the first few quotes in this presentation. We looked at Isaiah 14, where Satan wants to stand and sit upon God's throne, and sit upon the sides of the North; and, then we went to Psalm 48 to identify that the sides of the North is Zion, Jerusalem, God's Church. Satan wants to sit upon God's political throne and His religious throne.

And we noted that in the first quote there in *Testimonies,* volume 9, that Satan is called the antichrist, just like the Pope of Rome is the antichrist.

And then in *The Great Controversy,* page 50, we showed that the Pope is a representative of Satan on Earth; they are interchangeable, and their prophetic characteristics allow you to see either Satan or the Pope of Rome, and you have to determine who is being discussed in the Scriptures based upon the context.

We read the quote from *Signs of the Times,* November 19, 1894, that Satan is seeking to carry out the same work here on Earth that he began in Heaven through the Papacy, through the Pope of Rome.

And then we closed with *The Great Controversy,* page 50, which says,

> "This compromise between paganism and Christianity resulted in the development of 'the man of sin' foretold in prophecy as opposing and exalting himself above God. **That gigantic system of false religion** is a masterpiece of

Satan's power—**a monument of his efforts to seat himself upon the throne to rule the earth according to his will**." *The Great Controversy*, 50.

Satan has built the Catholic Church for the purpose of ruling Planet Earth when he comes to personate Christ.

UNITES WITH THE DRAGON

Now, in this presentation, this is kind of a preparatory presentation for tomorrow when we are going to look at Armageddon.

We have said more than once now that Daniel 11, verse 40 is one of the most profound verses in God's Word. And rightly understood, in verse 40 you have the Papacy as the King of the North, and you have the dragon as the King of the South, and you have the United States as the False Prophet, represented in chariots, ships, and horsemen. And these three powers, the Beast, the Dragon, and the False Prophet, they are the three powers that lead the world to Armageddon.

So, Armageddon is noted in Revelation 16; and, therefore, if you are really going to understand how the world gets led to Armageddon, you need to understand that this struggle that takes the world to Armageddon begins in Daniel 11, verse 40, with the King of the North, the King of the South, and the United States—the Beast, the Dragon, and the False Prophet. This is one of the truths that is in verse 40 that has opened up in 1989, at the Time of the End; and, these verses are dealing with the interaction of the Beast, the Dragon, and the False Prophet all the way through. So, we want to look at that.

And we want to look at where the Beast (the Papacy, the King of the North) comes to his end in verses 44 and 45, so that we have the context for when we look at Armageddon tomorrow.

So, we are going to look at these three powers: the False Prophet, the United States; the Beast/the King of the North (the Papacy); and, the Dragon.

So, our first quote is from *Manuscript Releases,* volume 14, page 162. And there are a lot of things in here. We are going to pull certain things out and emphasize them.

> "Satan will work the miracles to deceive those who dwell upon the earth. Spiritualism will do its work by causing the dead to be personated. Those religious bodies who refuse to hear God's messages of warning will be under strong deception, and will unite with the civil power to persecute the saints. The Protestant churches will unite with the papal power in persecuting the commandment-keeping people of God. This is that power which constitutes the great system of persecution which will exercise spiritual tyranny over the consciences of men.
>
> "'He had two horns like a lamb, and he spake as a dragon.'"—

Who is that?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: That is the United States of America

> —"Though professing to be followers of the Lamb of God, men become imbued with the spirit of the dragon. They profess to be meek and humble but they speak and legislate with the spirit of Satan, showing by their actions that they are the

> opposite of what they profess to be. This lamb-like power **unites with the dragon**"—

We are going to show this fact as we proceed in this worship study. We have not proven this yet; but, in Daniel 11, verse 41, you have a Sunday Law in the United States. That is also Revelation 13:11. When the United States speaks as a dragon, that is The Sunday Law in the United States.

And from verse 11 in Revelation 13, then the United States goes out and it forces the world to come under the authority of the United Nations. In verse 14 of Revelation 13, it says it commands the whole Earth to set up an image of the beast, and the only definition of the image of the beast is a combination of church and state, with the church in control of the relationship. The United States is the one that forces this.

So, one of the tricks to see in this Movement is Revelation 13, Daniel 11, Revelation 16, and Revelation 17. They are talking about the Beast, the Dragon, and the False Prophet. But, once the United States passes The Sunday Law, it then goes and commands the world to come under the umbrella of the Ten Kings of Revelation 17, the dragon power. And sometimes it is hard for people to recognize that as it implements, as the United States deceives the world in accepting this One World Government, this One World Government is represented by these Ten Kings in Revelation 17 and they are the Dragon. The Ten Kings are the Dragon; but, the United States unites with them. In fact, if you are going to be technical to the prophetic passage, when the United States is overcome in Daniel 11, verse 41 at The Sunday Law, and then Egypt, which is the world, is conquered in verses 42 and 43, the world there in Revelation 17 is these Ten Kings. But, they receive how many kingdoms according to Revelation 17?

FROM THE AUDIENCE: One.

BROTHER PIPPENGER: One kingdom.

And who is the primary king in those Ten Kings? It is the United States.

And it is technically correct, even today, that half the military strength of the United Nations is supplied by the United States, and over half the financing is already supplied by the United States to the United Nations. It [the United States] already controls it.

And, of course, this is the story of Jezebel; the Papacy, the King of the North; and the prophets of Baal that is the False Prophet, that is the United States. And, it is the story of Ahab (the Ten Kings).

Ahab was the king of how many tribes?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten.

And the United States is Ahab. It is the one that is going to be directing the Ten Kings. But anyway, in this quote,

> —"This lamb-like power **unites with the dragon**"—*THE DRAGON IS THE TEN KINGS*—"in making war upon those who keep the commandments of God and have the testimony of Jesus Christ. And **Satan unites with Protestants and papists**,"—

So, what do you have there? We have what in Adventism we call the threefold union. Satan is the Dragon; Protestants are the False Prophet; papists are the Beast—a threefold union.

—"And **Satan unites with Protestants and papists, acting in consort with them as the**"—*what?—"***the god of this world**,"—

Satan is going to act as the god of this world, and our previous quote from *The Great Controversy,* page 50, he is prepared the Catholic Church so that he can be enthroned over Planet Earth.

—"And **Satan unites with Protestants and papists, acting in consort with them as the god of this world,** dictating to men **as if they were the subjects of his kingdom**, to be **handled** and **governed** and **controlled** as he pleases."—

This is not just a metaphor about Satan controlling the world. When he takes control of the world, he is going to govern it, handle it, and control it. He is here. **He is here**.

Continuing on:

—"If men will not agree to trample underfoot the commandments of God, the spirit of the dragon is revealed. They are imprisoned, brought before councils, and fined. 'He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads' [Revelation 13:16]. 'He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed' [verse 15]. Thus **Satan** usurps the prerogatives of Jehovah. **The man of sin sits in the seat of God, proclaiming himself to be God, and acting above God**." *Manuscript Releases*, volume 14, 162.

The man of sin here, by context of this passage, is not the Pope of Rome. It is Satan. And once again he is sitting in the seat of God, proclaiming himself to be God. So, in this history, you are going to have the Beast, the Dragon, and the False Prophet; but, you are going to have the activities of Satan going on as well.

The Great Controversy, beginning at page 624, says,

"Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons."—

Now, if you have studied anything about the Papacy and the last Pope and this Pope, the last Pope and this Pope are like-minded into what their most important idol is. Both of them profess that the idol that directs them is Mary of Fatima. And since 1917 the messages of Fatima have been what have directed the Papacy in their understanding of end time events; and, these messages of Fatima are confirmed in the Catholic mind by apparitions that appear in the Heavens: you know, the Virgin Mary appears in the Heavens. And somewhere we even have recordings where the Virgin Mary was appearing in Georgia about 15 years ago, and there are people from a secular news station were there waiting for the apparitions to take place so they could record it with their news camera, and they did not take place. But what happened, it was a perfectly clear day and out of the sky it started raining rose petals everywhere. And this was recorded by secular people that did not believe it.

So, it depends on whether you believe a "Thus saith the Lord." "Fearful sights of a supernatural character will soon be revealed in the heavens," and that is where these miracles that are preparing the Catholic Church to believe the messages of Fatima are taking place.

And if you have paid attention over the past three or four weeks in this same place in Georgia, I am pretty sure, there is now a Catholic person that has come from Medjugorje, which is one of the places in Europe where the apparitions of Mary were taking place. And this person had seen the apparition of Mary way back when and has had dreams and visions, or whatever, since that time, and she is now visiting Georgia and thousands of people are going to this place in Georgia, right now, to be blessed by her.

How many of you have heard of that? Did you know that was going on?

FROM THE AUDIENCE: (Negative responses.)

BROTHER PIPPENGER: Seventh-day Adventists, they are too wrapped up in what they are wrapped up in, in their Laodicea daily activities.

But, when you look at Fatima, you see that Satan has prepared the Catholic Church with an understanding of end time events that allows them to believe that when Satan personates Christ that they are going to turn their Church over to him. Okay? That is what it means that he has taken the time and trouble to prepare the Catholic Church so that he has a throne to rule from; and, he is going to announce a curse against the Bad Pope. And according to the message of Fatima, the Pope that is ruling right now is the Bad Pope and he is going to pronounce a blessing upon the Good Pope, and that is Pope John Paul II that is dead. I would not be surprised to see him resurrected when Satan appears. That is what it says is going to happen, because he is the Good Pope.

> "Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.
>
> "**As the crowning act in the great drama of deception, Satan himself will personate Christ**."—

This is marked in Revelation 13:13. He causes fire to come down out of heaven, and the messages of Fatima, as I have already said, have informed the Catholic Church that when Christ returns they will know that he is "Christ" because he is going to return and call fire down from out of heaven.

> "**As the crowning act in the great drama of deception, Satan himself will personate Christ.** The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13–

15. **The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld**. The shout of triumph rings out upon the air: 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, **he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed**. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is 'the great power of God.' Acts 8:10.

"But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out." *The Great Controversy*, 624–625.

Now, one of the things that we are saying here is, in verse 40 we are preparing the way for tomorrow so we can see Armageddon; we can see that verse 40 is addressing Revelation 16 and the world getting led to Armageddon. But, in verse 40 you have the story of Fatima, if you are willing to see it; because, in verse 40 you have the struggle between the King of the North and the King of the South, and the starting point, the historians tell you the starting point for the modern King of the South, the Soviet Union, was in October of 1917 at the Bolshevik Revolution, a/k/a the Russia Revolution, the October Revolution.

But the starting point for the messages of Fatima was October 1917 as well; and, on the 13th of the month, for five consecutive months leading up to October 13th—or maybe it was six consecutive months—the Virgin Mary would meet with three young children in Portugal. She would appear to them and promise to do a miracle in October of 1917 to prove that she had really been meeting with these children—and I will not go through that history at this time. But, she left some messages with these children that is the point of reference for Catholic prophetic understanding. And one component of the message is that the Pope that was in power at that time was supposed to call a special meeting of all the Cardinals, bring them together, and pray for Russia and dedicate Russia to the Virgin Mary. And if they would have done this, then Russia would have been healed and returned to Mary; but, if they refused to do that, then Russia was going to propagate the errors that it was holding onto and it was going to cause a Second World War. They had just got out of the First World War in that history; and, it even predicts a Third World War.

And with these messages were carried to the Vatican, and every Pope that became a Pope from that point on, 1917 onward, they would all read the messages but none of them would call this special meeting, not even Pope John Paul II. He did not call the special meeting until he was shot. And when he was taken into the hospital, then the Miracle of Fatima that had occurred in October 1917 appeared outside the window of his hospital room—this is Catholic; you can believe what you want to believe. I am not saying that you have to believe this, but this is their

story—it appeared outside his window, and then he sent for those messages and realized that he was the man to call this Conclave, and he was the Good Pope. But it was already too late. It was already too late. They had not dedicated Russia to the Virgin Mary, and Russia was going to propagate its errors in the world and the Second World War had already passed.

The point being, those messages of Fatima that were given in October 1917, they were well in advance of the Second World War; and, who could be sure in October 1917 (the very month and year of the Bolshevik Revolution), who was going to know that the Russians were even going to be successful as they went in and killed the Tzar's family and began the Revolution?

Maybe when they kicked down the doors and killed the Tzar and his family, there were men there waiting for them with guns and they would blow them all away and Communism does not even get started. But, the messages of Fatima addressed the fact that the philosophy of Communism was going to be propagated over the years.

So, when you see the purpose of the Fatima miracle, you see it right there in verse 40, because the starting point for the modern King of the North and the starting point for the modern King of the South is the same month, the same year, and it is in the history of verse 40 and it is what is directing the mindset for both of those powers.

And you see in the messages of Fatima the philosophical preparation of Satan to the Catholic Church to prepare the Catholic Church to receive him as Christ when he personates Christ. That is, if you believe that he is going to personate Christ.

The next quote, *The Seventh-day Adventist Bible Commentary,* volume 5, page 1105:

> "As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath."—

A power came down from above on 9/11; a power rises from beneath.

> —"Satan will not only appear as a human being, but **he will personate Jesus Christ**; and the world that has rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imagination. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold!" *The Seventh-day Adventist Bible Commentary*, volume 5, 1105.
>
> **PERSONATE:** To represent by a fictitious or assumed character so as to pass for the person represented. *Webster's 1828 Di tio a ry*.

So, what does *PERSONATE* mean? To represent by a fictitious or assumed character so as to pass for the person represented.

Satan is going to be here in person, pretending to be Christ.

REVELATION 13:11-13

Okay. Let us go to Revelation 13, verses 11 through 13.

Verse 11:

> "[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."—

Now, we are going to show you here—but I am going to say it in advance so when we finally show it you will have a second or a third testimony so it will sink in—Sister White clearly identifies that Revelation 13 begins in 1798. She says, "When the Papacy was robbed of its strength" —that is 1798—"John beheld a new power coming up out of the earth," and then she speaks about the lamb-like beast of the United States. So, Sister White plainly says that in 1798, when the Papacy was robbed of its strength, that is when John sees the Revelation 13 vision. That is when he sees the United States coming up out of the Earth. So, verse 11 is where the United States is introduced.

And the Spirit of Prophecy is clear that the speaking of a nation is an action of its legislative and judicial authority. So, when this lamb-like beast in verse 11 speaks as a dragon, it is marking The Sunday Law in the United States.

So, what I want you to see is that verse 11 begins in 1798 and it ends at The Sunday Law; and, Daniel 11, verse 40, begins in 1798 at the Time of the End, and it ends in verse 41, which is The Sunday Law. It is not an accident that the history of Daniel 11:40 is the identical history of Revelation 13:11. And Revelation 13:11 ends when the Papacy conquers the glorious land, Daniel 11:40.

And then verse 12 says,

> —"[12]And he *[the United States]* exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. [13]And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, . . ." Revelation 13:11-13 (KJV).

So, the United States is the power that is the False Prophet.

Two out of three words in the Revelation comes from the Old Testament. Where is John getting verse 13 from? Where is verse 13 of Revelation 13 derived from, what passage in the Old Testament? Elijah.

Elijah calls fire down from out of Heaven. And when Elijah calls fire down out of Heaven, what is happening there? We have studied this in the worship. What is taking place?

FROM THE AUDIENCE: The contest between the true and false prophets.

BROTHER PIPPENGER: The true and false prophets are being demonstrated.

And who is the true prophet?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Elijah.

But, this is not the true Prophet, is it?

FROM THE AUDIENCE: (Negative response.)

BROTHER PIPPENGER: Who is it? It is the United States.

This is the proof text that the United States is the False Prophet of Bible prophecy. The United States is the one that is going to force the world to accept the mark of the beast, the image of the beast. It is the False Prophet.

The Great Controversy, page 553, this passage here is one of several but on this theme Seventh-day Adventists need to wrap their minds around.

> "Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.
>
> "These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by **satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God**. Paul testifies that before the second advent of Christ there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by 'the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness.' 2 Thessalonians 2:9,10. And the apostle John, describing the miracle-working power that will be manifested in the last days, declares: 'He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do.' Revelation 13:13, 14. No mere impostures are here foretold. Men are deceived by the miracles which **Satan's agents have power to do**, not which they pretend to do." *The Great Controversy*, 553.

So, I know that when I told you that there were rose petals falling from a blue sky, raining on this place in Georgia, you probably thought that it was pretty far-fetched; but, it has been recorded.

PENTECOST

Now, this is a familiar passage in what we have been studying, *The Great Controversy,* starting at page 611; but, I want to pull something out of this passage. This is where Sister White compares Millerite History with our history of Revelation 18, and then there is a paragraph where she says,

> "The work will be similar to that of the Day of Pentecost. . . .
>
> "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20.

> "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. **Satan also works, with lying wonders**,"—

Who works?

FROM THE AUDIENCE: Satan.
BROTHER PIPPENGER: Satan.

> —"**even bringing down fire from heaven in the sight of men. Revelation 13:13.** Thus **the inhabitants of the earth** will be brought to take their stand." *The Great Controversy*, 611–612.

Satan is going to bring fire from down out of heaven, according to the Bible and the Spirit of Prophecy, to prove that he is Christ. The Catholic Church has been prepared by the messages of Fatima, which find their roots in Daniel 11, verse 40, to turn their church over to "Christ" when "Christ" calls fire from down out of heaven.

WHEN

We have put in place here that in the history of these verses, Daniel 11:40-45, one of the things that takes place is that Satan is going to personate Christ. Now we want to mark when this takes place.

Testimonies, volume 5, page 451:

> "**By the decree** enforcing the institution of the Papacy in violation of the law of God, **our nation will disconnect herself fully from righteousness**."—

This is The Sunday Law, right?

FROM THE AUDIENCE: (Affirmation responses.)
BROTHER PIPPENGER: Which Sunday Law? It is The Sunday Law in the United States. Okay?

> —"**When** Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, **when** she shall reach over the abyss to clasp hands with Spiritualism, **when**, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, **then** we may know that **the time has come for the marvelous working of Satan and that the end is near**." *Testimonies*, volume 5, 451.

So, when does Satan begin his marvelous acts?

FROM THE AUDIENCE: At The Sunday Law.
BROTHER PIPPENGER: At The Sunday Law in the United States.

And there is a principle here just on how the Spirit of Prophecy works that you should pay attention to as a student of prophecy. Often Sister White would say, "When this . . . ,"

"When this," "When this," When this," "When this, then this will happen." And this is one of those paragraphs.

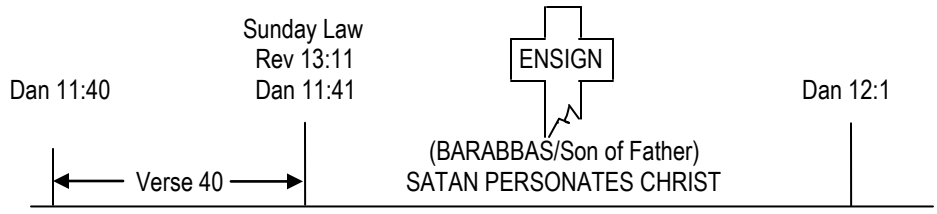


Figure No. 89.

So, what we are saying is—and we have not proved Daniel 11, verse 41, though, at this point—that this is Daniel 11, verse 41.

This is Daniel 11, verse 40 [referring to Figure No. 89].

This is the history of verse 40. And the history of verse 40 ends at verse 41, which is Revelation 13:11, when the United States speaks as the dragon. This is The Sunday Law.

When The Sunday Law comes, Satan personates Christ. This may be something you never thought about; it may be something that you already know; but, there are people that think otherwise. They think Satan comes before The Sunday Law; but, that is not what the Scriptures say.

Satan comes in Revelation 13:13. He calls fire down out of heaven, and verse 13 comes after verse 11; and, in verse 11 the United States speaks as a dragon. And here Sister White says it is at The Sunday Law, the decree in the United States; then, the time has come for the marvelous workings of Satan, and we can know then that the end is near.

Now, maybe you do not understand the necessity of marking when Satan personates Christ, but it is a waymark that we are going to put in place.

The next quote, *The Seventh-day Adventist Bible Commentary,* volume 7, page 911:

> "**The time is coming when Satan will work miracles right in your sight, claiming that he is Christ**; and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the word of God, the Bible, before your Heavenly Father and say, Enlighten me; teach me what is truth. . . . You should store the mind with the word of God; for you may be separated, and placed where you will not have the privilege of meeting with the children of God.
>
> "None need be deceived. The law of God is as sacred as His throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. 'If they speak not according to this word, it is because there is no light in them.'"—

What is she saying?

They are saying that Sunday is supposed to be sacred. It is Satan.

> —"Now, shall the case be decided according to the Word of God, or shall man's pretensions be credited?

> "Says Christ, 'By their fruits ye shall know them.' If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. **And he will continue these wonders**"—*AND HE WILL CONTINUE THESE WONDERS*—"**until the close of probation**,"—

This is Daniel 12:1.

Do you see that? You will get arguments from people. They say that Satan is still doing a work of deception in the Seven Last Plagues.

I do not doubt that he is still lying during the time period of the Seven Last Plagues; but, when Michael stands up in Daniel 12:1 and human probation closes, there is not anyone else to deceive. Every case is decided.

> —"**And he will continue thee wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness.**
>
> "Satan will work his miracles to deceive; he will set up his power as supreme. **The church may appear as about to fall, but it does not fall**. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat"—

The sinners in the Seventh-day Adventist Church, they go out. They are the ones that go out.

> —"This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. . . . The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy." *The Seventh-day Adventist Bible Commentary*, volume 7, 911.

When do the sinners in Zion go out?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: Right here (indicates The Sunday Law).

So, the righteous in Zion at The Sunday Law, what do they become?

FROM THE AUDIENCE: They are without spot.

BROTHER PIPPENGER: They are without spot, but what are they, prophetically.

FROM THE AUDIENCE: The ensign.

BROTHER PIPPENGER: The ensign. There is going to be an ensign lifted up.

And who is Satan here? He is personating Christ, but who is he in this story?

FROM THE AUDIENCE: The King of the North.

BROTHER PIPPENGER: No, he is Satan. The King of the North is the Papacy.

FROM THE AUDIENCE: The Dragon.

BROTHER PIPPENGER: ["Writes 'Barabbas' into the history's timeline.] See, the world is choosing again. This is the cross all over again. They are choosing between Christ and Barabbas.

BAR, what does *BAR* mean?

FROM THE AUDIENCE: *Son of*.

BROTHER PIPPENGER: *Son of*.

What is *ABBA?*

FROM THE AUDIENCE: *Father*.

BROTHER PIPPENGER: This is a false "christ." This is Satan personating Christ.

At this same time that he appears and the world is going to be choosing between Barabbas and the righteous in Zion. The righteous in Zion we have been emphasizing is the ensign. Right? So, the world is choosing between the ensign and Barabbas.

And what is the ensign? It is the 144,000 that are on the cross. Barabbas is not on the cross.

Let that sink home, because it gives you an idea of what is going to happen to the righteous at this time.

NEVER AGAIN

And if you are not sure that the Adventist Church does not fall because you are one of those Adventists that think the Seventh-day Adventist Church is Babylon and that we are supposed to separate from it, upon the testimony of two a thing is established. The next quote, *Manuscript Releases,* volume 18, page 11, says,

> "'God's people are rising,' said the angel, 'never to fall again.' 'Be careful,' said the angel, 'lest the branches be cut off and others are raised up in their stead.'" *Manuscript Releases*, volume 18, 11.

So, there are some branches in Adventist that are going to be cut off. Who is that? That is those in the previous passage that go out from among us.

And, those branches are going to be replaced with what? The eleventh-hour workers in this history [between Daniel 11:41 and Daniel 12:1]. So, the Church does not fall; The Sunday Law purifies it.

Now, one of the things that I want to put in place for future reference is that from The Sunday in the United States, Daniel 11:41 to Daniel 12:1, this period of time, this is a special period of time. It is marked in prophecy from a variety of ways. And one of the things that takes place in this period of time is Satan is personating Christ. There are other things. Keep that in your memory bank. We will return to that thought at some point in time, Lord willing.

THE BATTLE OF ZION AND BABYLON (FIRST AND LAST)

Revelation 1:8; Daniel 1:1-2; Daniel 11:44-12:1

Now, we want to close by putting one more thing in place in advance of tomorrow's presentation.

Jesus is the First and the Last, and His signature in the Scriptures is that He illustrates the end from the beginning. And there is another argument that is valid that shows you that the King of the North in the last six verses of Daniel 11 is Babylon, and it is based upon "the First and the Last."

Go to Daniel 1.

You will see in your notes that we have reference there Revelation 1:8, identifying that Christ is the Alpha and the Omega, the First and the Last.

> "[8]I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which *was,* and which is to come, the Almighty." Revelation 1:8 (KJV).

Daniel 1, verses 1 and 2, says,

> "[1]In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. [2]And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." Daniel 1:1-2 (KJV).

So, the beginning of the testimony of Daniel is the war between the King of the North and Jerusalem. And because Jesus is the First and the Last, the Alpha and the Omega, the end of Daniel's testimony is talking about this identical war. And if the enemy that is attacking Jerusalem in Daniel 1, verses 1 and 2, is the King of the North (the king of Babylon), then the enemy that is attacking Jerusalem at the end is going to be the King of the North (the king of Babylon); and, spiritual Babylon at the end of the world in Revelation 17 is the Papacy.

So, if you do to Daniel 11, verse 44, we will see the end of this story.

So, based upon the First and the Last in the Book of Daniel, you can see who the King of the North is. It is the king of Babylon.

Beginning at verse 44 of Daniel 11, it says,

> "chapter 11:44But tidings out of the east and out of the north shall trouble him:"—*SHALL TROUBLE THE KING OF THE NORTH, THE KING OF BABYLON (THE PAPACY)*—"therefore he shall go forth with great fury to destroy, and utterly to make away many. [45]And he shall plant the tabernacles of his palace between the seas ~~in~~ *[AND]* the glorious holy mountain; yet he shall come to his end, and none shall help him.
>
> "chapter 12:1 And at that time shall Michael stand up, ..." Daniel 11:44 - 12:1 (KJV).

So, Daniel's story begins with the battle of Jerusalem and Babylon; it ends with the battle of Jerusalem and Babylon. In the first reference, Babylon defeats Jerusalem; but, here at the end, Babylon comes to his end and none shall help.

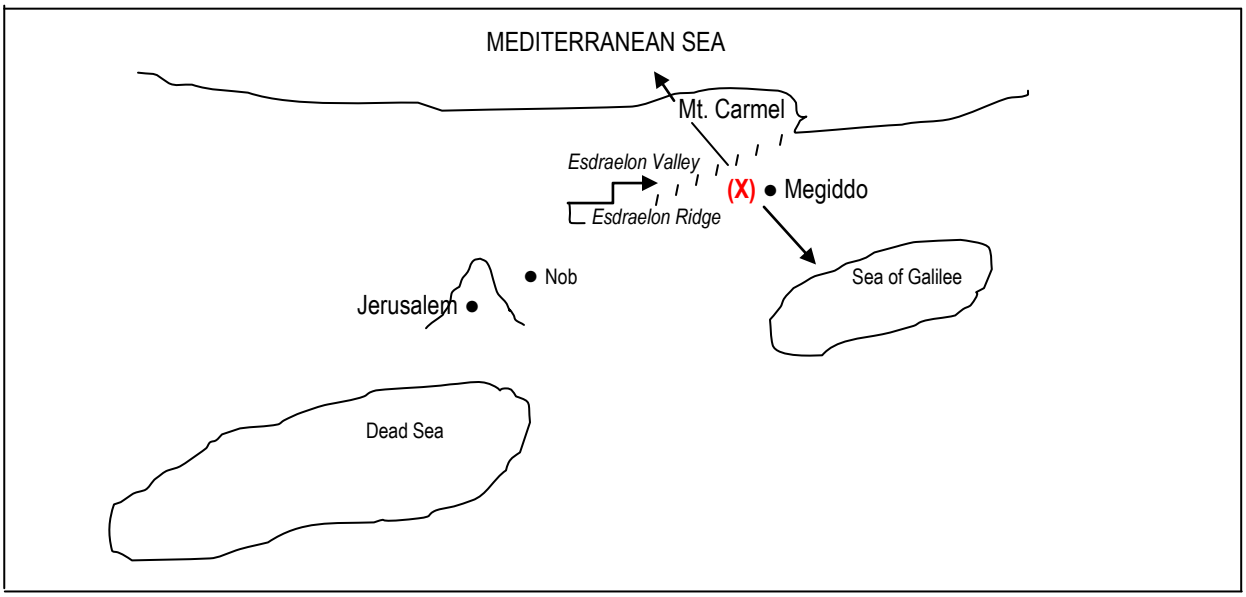


Figure No. 90.

And where he comes to his end is between the seas and the glorious holy mountain; and, the glorious holy mountain is Jerusalem.

And my brother Noel, he did not get here early. I did not ask him to, so he had no way to know. So, this is my artwork. This is not his artwork.

This is the glorious holy mountain; this is Jerusalem.

And this is the Mediterranean Sea.

This is the Sea of Galilee.

This is the Dead Sea.

And the King of the North in verses 44 and 45 of Daniel 11, he is going to come to his end with none to help, between the seas and the glorious holy mountain, somewhere right in here.

And this right here, this is Esdraelon Valley; and, this is the Esdraelon Ridge; that is what these lines are.

And this is Mount Carmel.

And this (the Mediterranean Sea) is the ocean where Elijah had them go out and get the water.

Mount Carmel, this is the story of Elijah.

But, right here, this is Megiddo. This is Armageddon.

So, when Daniel 11, in verses 44 and 45 is saying the Papacy (Babylon, the King of the North) comes to his end with none to help, and he comes to his end between the seas and the glorious holy mountain, it is right here (x).

How do you know that? You know that because all the prophets agree with one another. They are all telling the same story.

THE DAUGHTER OF ZION

Jeremiah 6:22-23; Micah 4 (verse 11); Psalm 48:1-8; 83:1-5

Now, in this story, in the King James, you can get a little bit side-tracked. Verse 45, again, it says,

> "[45]And he shall plant the tabernacles of his palace between the seas **in** the glorious holy mountain." Daniel 11:45 (KJV).

So, there are some people saying, "Well, that is saying that he is going to plant the tabernacles of his palace right here in the glorious holy mountain." He is going to plant his banner.

But, other translations, instead of having *in,* they put *and,* "between the seas and the glorious holy mountain," and this is the correct translation. But, I want to show it to you from the Scriptures, because the Papacy does not conquer the Seventh-day Adventist Church at the end of the world.

So, go to Jeremiah 6:22-23.

> "[22]Thus saith the LORD, Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth. [23]They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion." Jeremiah 6:22-23 (KJV).

What is a *daughter* in the Scriptures?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: It is the offspring. It is the last offspring.

It is a woman, so it is a church; but, it is the remnant church. It is the remnant people of God. It is Jerusalem. It is the daughter of Zion.

There is a people coming from the North that is going to attack them, according to Jeremiah.

Notice Micah. Go to the Book of Micah, chapter 4.

> "[1]But in the last days, it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains,"—

That is this mountain. That is Jerusalem.

Jerusalem has several mountains around it, but the glorious holy mountain is where the temple is.

> —"the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. [2]And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.
>
> "[3]And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they

learn war any more. [4]But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid; for the mouth of the LORD of hosts hath spoken *it.* [5]For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

"[6]In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. [7]And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. [8]And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. [9]Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. [10]Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

"[11]Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. [12]But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. [13]Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth." Micah 4 (KJV).

That is Daniel 2. That is what the Lord is going to do with the 144,000. He is going to thresh Babylon.

But, what I want you to see is that in verse 11, many nations are going to be gathered against Jerusalem. And this is not literal Jerusalem; this is spiritual [Jerusalem]. We are after the cross. But, many nations are going to be gathered against Jerusalem.

In verse 11 of Micah, it says, "Now also many nations are gathered against thee, that say, Let her be defiled,"—let who be defiled? God's Church—"and let our eye look upon Zion." They are going to look at it. Okay? They are going to look upon it.

Who is going to look upon it?

Psalm 48, beginning at verse 1:

"[1]Great is the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. [2]Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King. [3]God is known in her palaces for a refuge. [4]For, lo, the kings were assembled, they passed by together."—

What are they passing by?

FROM THE AUDIENCE: Zion.

BROTHER PIPPENGER: Jerusalem, Zion, the sides of the North.

—"[5]They saw *it, and* so they marvelled;"—

They are looking at her. This is Micah 4. They are looking at her.

> —"[4]For, lo, the kings were assembled, they passed by together. They saw *it, and* so they marvelled; they were troubled, *and* hasted away. [6]Fear took hold upon them there, *and* pain, as of a woman in travail. [7]Thou breakest the ships of Tarshish with an east wind. [8]As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah." Psalm 48:1-8 (KJV).

So, the wicked, all nations are going to come against God's people. They are going to look at Zion; but, in that time period, trouble is going to take hold of them as a woman in labor because the East wind of Islam is going to take down the economic structure of Planet Earth. We are not there yet, but they are looking upon Zion to destroy it.

Okay. Go to Psalm 83.

Many nations are going to come against the glorious holy mountain. They are going to look over God's people, and what are they going to wish to do?

Psalm 83, beginning at verse 1:

> "[1]Keep not thou silence, O God: hold not thy peace, and be not still, O God. [2]For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. [3]They have taken crafty counsel against thy people, and consulted against thy hidden ones. [4]They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. [5]For they have consulted together with one consent: they are confederate against thee:

This is the Ten Kings of Revelation 17. This is the nations of the world coming to destroy God's people at the end of the world.

Okay. So, there is a war at the end of the world. Then, where is the war marked? It is marked in Daniel 11:40-45. This is where the enemy of God's people is going to his end with none to help.

BETWEEN THE SEAS

Joel 2:20.

Look at Joel 2:20.

Now we are going to teach a very subtle but important point. They never get into Jerusalem. They never make it in. They come to their end outside Jerusalem.

In verse 20 of Joel 2, we have looked at this before. It says,

> "[20]But I will remove far off from you the northern *army,*"—

This is the King of the North.

> —"and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up,

and his ill savour shall come up, because he hath done great things." Joel 2:20 (KJV).

His hinder parts are going to be pointing this sea [the Sea of Galilee], and his face towards this sea [the Mediterranean Sea]; because, he is going to come to his end between the seas and the glorious holy mountain [see Figure 90]. And he comes to his end right here [Megiddo].

So, if he comes to his end right here [at Megiddo], is he in Jerusalem?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: No, he is not in Jerusalem.

HE REMAINS AT NOB

Isaiah 10:24-27; 32-34

Go to Isaiah 10. Verses 24 through 27 says,

> "[24]Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian:"—

Where is Assyria? To the North.

> —"be not afraid of the Assyrian *[THE KING OF THE NORTH]:* he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. [25]For yet a very little while, and the indignation shall cease, and mine anger in their destruction. [26]And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. [27]And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." Isaiah 10:24-27 (KJV)

Now, in verse 32, speaking of when the Lord destroys the King of the North where his persecution is ended—that is what we just read there—in verse 32, it says,

> "[32]As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem."—

He is going to shake his hand at Jerusalem, but he is going to be at Nob.

> —"[33] Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. [34] And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one." Isaiah 10:32-34 (KJV).

That tree of Babylon gets cut down, and it gets cut down at Nob.

NOB: Mount Scopus, the northernmost summit of the Mount of Olives, about two miles northeast of Jerusalem.

And in your notes, *NOB* is the name for Mount Scopus, which is the northern most summit of the Mount of Olives, about two miles northeast of Jerusalem. So, Nob is outside of Jerusalem. Right? It is not in Jerusalem; it is outside of Jerusalem.

When the Bible talks about the King of the North coming to his end, he does not come to his end in the glorious holy mountain. It is outside.

THE ENTRY OF THE EAST GATE

Now, I am not going to read Jeremiah 19 because of time, but Jeremiah 19 talks about Tophet, and Tophet was outside of Jerusalem. That is where Ahas and other wicked people offered their children to Molech. They burnt them alive.

TOPHET: "to burn," "fireplace." Where Israel burned their children to Molech.

"[1]Thus saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests; [2]And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee, [3]And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. [4]Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; [5]They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it,* neither came *it* into my mind: [6]Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. [7]And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. [8]And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. [9]And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. [10]Then shalt thou break the bottle in the sight of the men that go with thee, [11]And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury. [12]Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet: [13]And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. [14]Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people, [15]Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words." Jeremiah 19 (KJV).

TOPHET *IS* ORDAINED OF OLD

Isaiah 30:31-33

> [31]For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod. [32]And *in* every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. [33]For Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it." Isaiah 30:31-33 (KJV).

And Tophet, according to Isaiah 30: 31-33, has been ordained of old; and, it was outside of Jerusalem: Tophet. So, this is another place, if you study these verses in your notes, where the King of the North comes to his end, at Tophet, outside of Jerusalem.

ROUND ABOUT JERUSALEM

Joel 2:28 – 3:21

But, in Joel 2:28, we will look at Joel 2:28.

> ""chapter 2:28 And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: [29]And also upon the servants and upon the handmaids in those days will I pour out my spirit. [30]And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. [31]The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. [32]And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. ""chapter 3:1 For, behold, in those days, and in that time, when I shall bring again"—

And what is "bring again" mean in the Hebrew?

FROM THE AUDIENCE: Reverse.

BROTHER PIPPENGER: Reverse.

> —"when I shall bring again *[REVERSE]* the captivity of Judah and Jerusalem, [2]I will also gather all nations, and will bring them down into the valley of Jehoshaphat,"—

And what are all nations gathered for at this time? To attack Jerusalem; they are coming to attack Jerusalem. This is the King of the North.

> —""[2]I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. [3]And

they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. [4]Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head; [5]Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: [6]The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border."—

And I hope you are seeing—we have not been mentioning it—that in this time period, what is happening to God's people? They are being persecuted. They are being scattered. They are being taken captive.

Verse 7:

—"[7]Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:"—

And here it is referencing the Valley of Jehoshaphat, but this is happening all around the world to God's people. So, this is not the literal Valley of Jehoshaphat. This is a spiritual war.

Verse 8:

—"[8]And I will sell your sons and your daughters into the hand of the children of Judah,"—

Here are the eleventh-hour workers.

—"and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

"[9]Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: [10]Beat your plowshares into swords and your pruninghooks into spears: let the weak say, I *am* strong. [11]Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. [12]Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. [13]Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great. [14]Multitudes, multitudes in the valley of decision:"—

So, what is the Valley of Jehoshaphat?

FROM THE AUDIENCE: The valley of decision.

BROTHER PIPPENGER: It is the valley of decision.

—"for the day of the LORD *is* near in the valley of decision. [15]The sun and the moon shall be darkened, and the stars shall withdraw their shining. [16]The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the

strength of the children of Israel. [17]So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

"[18]And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of the LORD, and shall water the valley of Shittim. [19]Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. [20]But Judah shall dwell for ever, and Jerusalem from generation to generation. [21]For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion." Joel 2:28 – 3:21 (KJV).

JEHOSHAPHAT: "Yaweh judges." The Kidrom valley, between Jerusalem and the mount of Olives.

JEHOSHAPHAT means "Yaweh judges." It is the Kidrom Valley, between Jerusalem and the Mount of Olives. It is also outside of Jerusalem.

When the King of the North comes to his end, he comes to his end outside Jerusalem.

MOUNT PERAZIM (1 CHRONICLES 14:9-17; 2 SAMUEL 5:17-20)

Isaiah 28:21-22

You have the references for *Perazim* there, if you want to look at it more in-depth on your own time, from 1 Chronicles 14:9-17; and 2 Samuel 5:17-20.

But in Isaiah 28, beginning at verse 21, it says,

"[21]For the LORD shall rise up as in mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. [22]Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth." Isaiah 28:21-22 (KJV).

And "the whole earth" here is represented as Mount Perazim in Gibeon.

GIBEON: six miles northwest of Jerusalem.

And, Gibeon, it is six miles northwest of Jerusalem.

So, the places where the Bible identifies the King of the North coming to his end with none to help is outside Jerusalem. He never makes it into the glorious holy mountain.

And when you are considering Armageddon, which we will do tomorrow, that the Beast; the Dragon; and the False Prophet—the King of the North in verse 40; the King of the South in verse 40; and the chariots, ships, and horsemen in verse 40—the Dragon is the King of the South; the Papacy is the King of the North; and the United States is the chariots, ships, and horsemen. Those three powers lead the world to Armageddon, to Megiddo. They lead the world

to Daniel 11, verses 40 through 45. And the work of leading the world to Armageddon, which is a big story, that story begins in Daniel 11, verse 40.

Shall we pray?

Benediction: Heavenly Father, we thank you that abundant light has been given that you can illustrate the sequence of events here at the end of the world so that we can know for a certainty what is going to take place and not be unprepared to meet the marvelous working of Satan in the near future. We want to be full of your Word that we can be fortified to stand in that time period; but, we also want to be full of your Word that we have a winning message to share with those that we come in contact with. We ask that you would protect us in our daily service this day, and that you would prepare divine appointments for each of us that we can come in contact with someone that needs the Word in due season; and, we ask a continued blessing upon the work that we are doing here with the DVDs and the LiveStreaming. In Jesus's name, amen.

Habakkuk's Two Tables #47

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest, and we thank you for bringing us together to study your Word this morning. Some of our group are traveling. We ask for traveling mercies this morning. And as we take up the study of the Word, we ask that you grant us the guidance and presence of your Holy Spirit, that you would watch over the work that we are doing here, that you would prepare our hearts and minds for the light that you have for us this morning, that you would take control of my thinking process that it would be used to glorify you and present the truth and not be corrupted with human thoughts. We know that we are living in the time of the Latter Rain, so we ask that you would pour your Latter Rain out upon us so that we can continue to study the implications of Daniel 11, verse 40. In Jesus's name, amen.

ARMAGEDDON

THREE PARTS

Revelation 16:12-19

BROTHER PIPPENGER: We want to begin this morning with Revelation 16. We are going to deal with Armageddon this morning.

Revelation 16, speaking about the Sixth Vial in verse 12. It says,

> "[12]And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [13]And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. [14]For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. [15]Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. [16]And he gathered them together into a place called in the Hebrew tongue Armageddon. [17]And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. [18]And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. [19]And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Revelation 16:12-19 (KJV).

The reason why we went to verse 19 is we are wanting to identify that in verse 19 the great city Babylon, modern Babylon, is divided into three parts. Modern Babylon is not simply Babylon

that sits on the Euphrates. Modern Babylon is a city, a kingdom. We have already established that a city in Bible prophecy is a kingdom in this worship series.

And by the way, we have pretty much reached the halfway mark in this worship series, and I intend to do a lot less of defending every little point along the way now. There will be some things that we have already established several times, and there will be some things that we have not established but we have established the technique of prophetic interpretation that we are using as we study these things. So, for the critics, the honest critics, these techniques we have identified early on in this worship series. We have used them more than once to establish truths, so I am not going to perpetually repeat these principles and make the defense. We are going to begin to study this information at a different level.

So, what we are saying is, we have already established that a city in Bible prophecy is a kingdom; and, in verse 19 great Babylon, the modern Babylon at the end of the world—and certainly this is modern Babylon at the end of the world—that is going to enter the Seven Last Plagues. We are told in verse 19 that it is divided into three parts. And the three parts that it is divided into are noted in verse 13 as the Dragon, the Beast, and the False Prophet.

Okay. It is not important to this study, but as you go through the Book of Revelation, you will find that every time that the Dragon, the Beast, and the False Prophet are referenced, they are always referenced in that order. The Dragon was the first that came into history, and then the Beast came into history in AD538, and then the False Prophet (the United States) comes in at the end. And when the Revelator mentions these three powers, however he does it, it is always in this order.

So, what we are saying is, is that 1989 is the end of William Miller's dream, and that is when the Lion of the tribe of Judah unseals the prophetic testing message for the 144,000 at the end of the world.

At the Time of the End, every Reform Movement is a fulfillment of a prophecy. We are saying that verse 40 of Daniel 11, identifying the collapse of the Soviet Union, is that prophecy that is fulfilled, that marks the Time of the End for the 144,000.

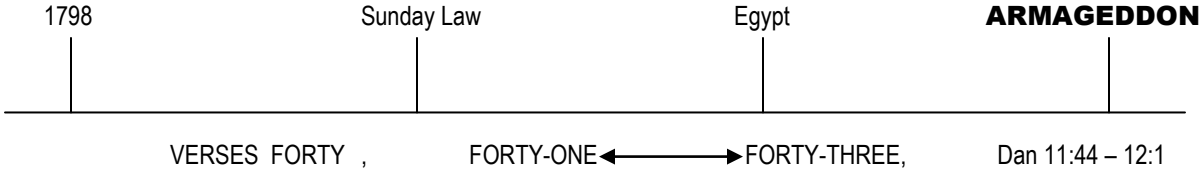


Figure No. 91.

And although we have not proven verse 41 is The Sunday Law yet—we will do that in our next presentation, the Lord willing—we are saying that verse 40 of Daniel 11 begins in 1798 at the Time of the End, and it goes until verse 41, which is The Sunday Law; and, therefore, the history that verse 40 covers is from AD1798 to The Sunday Law in the United States.

And we have taken some time in our previous presentations to identify that in verse 40 there are three powers. There is the King of the North (that is the Papacy); there is the United States (represented by the chariots, ships, and horsemen); and, there is the Dragon power (represented as the King of the South).

So, when you are looking at the Beast, and the Dragon, and the False Prophet and their activities, their roles in leading the world to Armageddon, down here in the Seven Last Plagues, where does that story begin? It begins in Daniel 11, verse 40. Those three powers are in

verse 40 of Daniel 11. And the whole structure of the last six verses of Daniel 11 is based upon the interaction of the Beast, the Dragon, and the False Prophet.

So, if you have a desire or are convicted that you need to understand Armageddon, then you need to understand Daniel 11, verse 40.

> **ARMAGEDDON:** ***Har***: "mountain". ***Megeddon***: "assembly", possibly "congregation", "slaughter". **Megiddo**: The plain of Esdralon at the foot of the Carmel ridge on the northeastern side.

Okay. *ARMAGEDDON* you have in your notes. It is made up of two words, *Har,* meaning "mountain," and *Megeddon,* meaning "assembly," "congregation," or "slaughter": The mountain of the assembly, the mountain of the slaughter.

Yesterday we illustrated on the board that just below the Carmel ridge is Megiddo, and it is just next to the Mediterranean Sea and just above the Sea of Galilee, and just off to the right of the Dead Sea, at least on our map. Megiddo is between the seas and Jerusalem, the glorious holy mountain; and, this is where the King of the North comes to his end with none to help in Daniel 11:44 through Daniel 12:1.

We have mentioned before the fact that John the Revelator calls Megiddo the Mountain of Megiddo, to make sure that the student of prophecy understands that Armageddon is not a literal place, for there is no mountain in Megiddo. So, John the Revelator purposely uses an inconsistency in the geography of that area to make sure the student understands that this is a spiritual war at the end, not a literal war.

A COMPANY WHO HAVE BEEN DECEIVED

Notice the next quote, *Manuscript Releases,* number 17, page 18.

> "God has warned His people of the perils before them. John beholds the things which will be in the last days, and he sees a people working counter to God. **Read Revelation 12:17; 14:10–13, and chapters 17 and 13**."—

Revelation 12:17 talks about Satan being angry with the remnant of her seed.

Revelation 14:10-13 is where the punishment of those that receive the mark of the beast is noted.

Revelation 17 identifies the threefold union of the Beast, the Dragon, and the False Prophet; and, it marks how the Papacy is judged in that history.

And, of course, Revelation 13 describes how the United States is the False Prophet that forces the whole world to accept the image of the beast and receive the mark of the beast.

So, Sister White is focusing in the very message of the Third Angel in this passage.

Back to the beginning, it says,

> —"God has warned His people of the perils before them."—

This is emphasizing a warning message.

—"John beholds the things which will be in the last days, and he sees a people working counter to God. **Read Revelation 12:17; 14:10–13, and chapters 17 and 13**. John sees the company who have been deceived."—

I would submit to you that this all of mankind that is lost; but, the first company to be deceived we have already noted in this study is Adventism which receives strong delusion just prior to The Sunday Law.

Continuing on:

—"He says, 'I saw three unclean spirits like frogs come out of the mouth of **the dragon**, and out of the mouth of **the beast**, and out of the mouth of **the false prophet**. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.'" *Manuscript Release*, number 17, 18.

What I want you to see in this passage, if you will, is Sister White is using Revelation 16 and the story of the Beast, and the Dragon, and the False Prophet to identify a warning message, and she is giving a second testimony to this warning; because, in Revelation 16, verse 15, it says, "Blessed *is* he that watcheth and keepeth his garments, . . ." So, Sister White is citing this passage in Revelation 16 in saying this is a warning message; and, here in verse 15, it is saying that it is a warning message. It is saying, "Blessed are you that keep your garments," thus implying that there is a possibility for you to lose your garments. But this cannot be so in the time of the Plagues.

When Michael stands up in Daniel 12:1, human probation closes. The garments I am wearing are either the garments of my self-righteousness or the garments of Christ's righteousness. And when He stands up, "he that is unjust, let him be unjust still; and, he that is just, let him be just still." You do not change garments after Michael stands up. And once Michael stands up, then begins the Seven Last Plagues.

And here in the Sixth Vial, the Sixth Plague, in verse 15 there is a warning, "Blessed is he that keepeth his garments," and Sister White is emphasizing the warning of these three powers. So, how is it that the subject of the Beast, and the Dragon, and the False Prophet is a warning message?

Okay. For me, it is a warning message. It is saying that you need to understand how and who, what are the powers that lead the world to Armageddon! And if you are going to understand those powers and the work that is accomplished by those powers as they lead the world to Armageddon—and leading the world to Armageddon means leading the world to a place where two classes are finalized. And in Daniel's terminology, in verse 45 the two classes: the glorious holy mountain, God's Church; and, the seas, the rest of the world. It is this march to Armageddon that divides the world into two classes, with no third class. There is no one else making any decisions. Every decision has been made.

And it is a warning to Seventh-day Adventists before it happens that you need to understand who the Beast, the Dragon, and the False Prophet are and what are their activities in accomplishing this work.

And if this is so—and it is so!—then you need to understand Daniel 11, verse 40; because, in Daniel 11, verse 40, that is where these three powers begin the work of leading the world to Armageddon.

So, when we are saying that in 1989, the Time of the End for the 144,000 was fulfilled and the Dirt Brush Man comes in and begins to remove the traditions and customs that have been handed down in Adventism, preventing people from understanding where we are in the flow of history, verse 40 is the verse that begins to tell the story about how the world ends up in Armageddon. And if you do not understand the beginning of the story, then how can you understand the story at all? Jesus illustrates the end with the beginning.

So, what am I saying? I am saying that verse 40, which identifies the Time of the End, it has got many, many important truths that God's people have to wrap their minds around. And that is why in *The Great Controversy,* when she says, "The events connected with the close of probation and the need of preparation in the time of trouble have been clearly revealed, but multitudes—my words: in Adventism—do not understand these truths," they do not understand verse 40 is identifying the beginning of the march to Armageddon, among other things.

So, let us look a little at these three powers.

THE DRAGON, THE BEAST, AND THE FALSE PROPHET

Signs of the Times, November 1, 1899:

> "Under the symbols of **a great red dragon**, a **leopard-like beast**, and **a beast with lamblike horns**,"—

Where do we find these symbols?

FROM THE AUDIENCE: Revelation 12 and 13.

BROTHER PIPPENGER: Revelation 12 and 13.

But, who are these symbols?

Who is the great red dragon? Well, that is easy. It is the Dragon.

Who is the leopard-like beast? That is the Beast.

And, who is the lamb-like beast? That is the False Prophet.

And do you notice what order they are in? Dragon, Beast, and False Prophet.

No matter how they are illustrated in The Revelation, they are always in that order.

> —"Under the symbols of **a great red dragon,** a **leopard-like beast**, and **a beast with lamblike horns**, the **earthly governments** which would especially engage in trampling upon God's law and persecuting His people, were presented to John."—

What is the great red dragon?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: It is an earthly government. She just said so. The dragon is an earthly government. So is the leopard-like beast, and so is the beast with lamb-like horns.

The dragon is many things; but, I want you to see here that she is identifying it as an earthly government.

—"**The war is carried on till the close of time**. The people of God, symbolized by a holy woman and her children, were represented as greatly in the minority. In the last days only a remnant still existed. Of these John speaks as they 'which keep the commandments of God, and have the testimony of Jesus Christ.'

"**Through paganism, and then through the Papacy**, Satan exerted his power for many centuries in an effort to blot from the earth God's faithful witnesses. **Pagans and papists** were actuated by the same dragon spirit. They differed only in that **the Papacy**, making a pretense of serving God, was the more dangerous and cruel foe."—

Wow! How can the Papacy be the more cruel foe when you remember the activities of men like Nero and Diocletian. You know, the historians say that after the reign of Diocletian there was a meeting of the Christians that came together of whom—I forget the leader there, the Christian leader's name. It is not important to my point—but of all the people, all the Christians that came to this gathering, there were virtually none of them that were whole: this guy's eyes had been put out; this guy's tongue had been cut out; this guy's legs were gone, and this guy's hands were gone. Okay. That was the cruelty of Pagan Rome; but, Sister White says the Papacy was more cruel.

Okay. What does that tell you? That persecution is progressively worse. The persecution that takes place at the end of the world, it is going to be enhanced by modern techniques of persecution.

Starting over at the second paragraph,

—"**Through paganism, and then through the Papacy**, Satan exerted his power for many centuries in an effort to blot from the earth God's faithful witnesses. **Pagans and papists** were actuated by the same dragon spirit. They differed only in that **the Papacy**, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon's ire."—

Now, here is the point of this passage.

—"And **when the Papacy, robbed of its strength, was forced to desist from persecution**,"—

When was the Papacy robbed of its strength? 1798.

—"**when the Papacy, robbed of its strength, was forced to desist from persecution, John** beheld **a new power** coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war against the church and the law of God**, was symbolized by a beast with lamblike horns.

> "But the stern tracing of the prophetic pencil reveals a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and 'exerciseth all the power of the first beast before him.'"—

What in the world does that mean?

The next sentence:

> —"Prophecy declares that he will **say to them that dwell on the earth** that **they should make an image to the beast**, and that "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Thus **Protestantism follows in the steps of the Papacy**." *Signs of the Times*, November 1, 1899.

There are a few things that I want you to see here.

Sister White just said that John received the vision of Revelation 13 in 1798, which was when the Papacy was robbed of its strength John beheld a new power coming up out of the Earth.

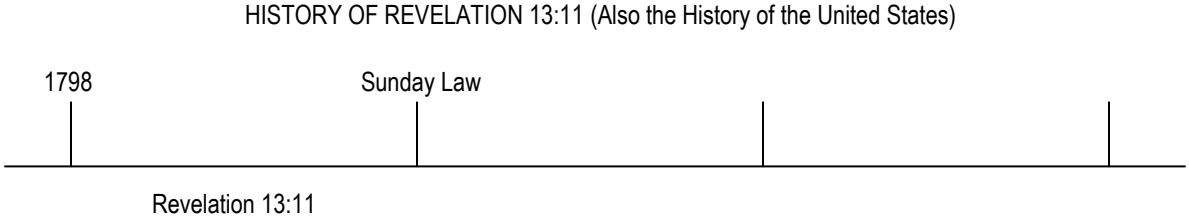


Figure No. 92.

So, that new power is marked in Revelation 13:11. It is the lamb-like beast. It is the United States. And ultimately in verse 11, the United States speaks as the dragon, and we have already made the point, and we are going to make it again, that the speaking of the United States as a dragon takes place at The Sunday Law; therefore, it is important to see that the same history of verse 40 is the history of Revelation 13:11. It is the identical history.

You know, some of these people that fight this message, they are saying, "There are over 200 years' history in verse 40. How ridiculous is that?"

Well, it is the same amount of time that is in verse 11 of Revelation 13.

And why is this important? It does not matter if you understand why it is important. You can tell it is important just from the fact that the Lord has given us a second witness to this identical history. That has to mean something.

Okay. It says the United States, when it is speaking about the United States, it is going to exercise the same powers of the beast before it. That is verse 12.

Go to Revelation 13. Verse 11 is the United States of Revelation 13. In verse 12 it says, "[12]And he exerciseth all the power of the first beast before him, . . ." What is the power of the first beast before him?

I mean, Sister White is taking this quote and emphasizing this aspect of the United States; therefore, it is being identified in Inspiration as a characteristic of the United States that we are to understand. So, what is the power of the first beast?

FROM THE AUDIENCE: Persecution.
FROM THE AUDIENCE: Church and state.
BROTHER PIPPENGER: Persecution; church and state? Okay, close.
Go to Revelation 13, verse 2.

"[2]And the beast which I saw was like unto a leopard,"—

Who is the leopard beast?
FROM THE AUDIENCE: The Papacy?
BROTHER PIPPENGER: The Papacy.

—"and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion; and the dragon"—

Who is the dragon?
FROM THE AUDIENCE: Pagan Rome.
BROTHER PIPPENGER: Pagan Rome, **Pagan Rome**.

—"and the dragon gave him power, and his seat, and great authority." Revelation 13:2 (KJV)."

And the dragon gave him three things, his what?
FROM THE AUDIENCE: His power.
BROTHER PIPPENGER: Hmm. Can he exercise the same power as the beast before him?
What was the power that was exercised before him?

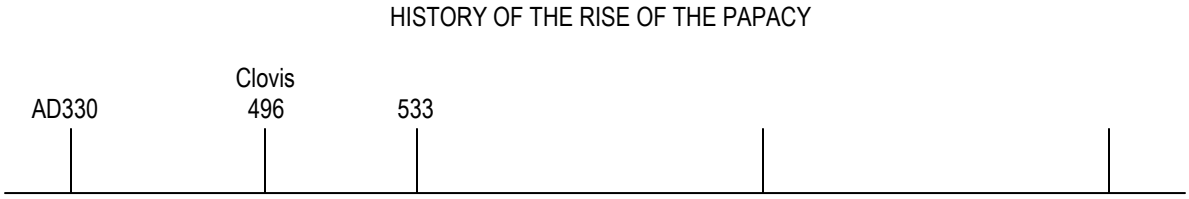


Figure No. 93.

Well, the dragon, remember, the dragon gives three things to the Papacy; and, it removes three things from the Papacy. It removes three horns, but it gives three things to the Papacy. It gives him his seat. In the year AD330 Constantine moves the capitol of the Roman Empire to Constantinople, leaving a spiritual vacuum in the City of Rome that the Papacy gobbles up. It gives him his seat to rule from. It did that in AD330.

It gave him his civil authority in 533 when the Emperor Justinian wrote a decree identifying the Pope of Rome as the head of the church and the Corrector of Heretics, and legally and technically from that point on the Pope of Rome can turn to the Emperor of Rome and say, "You are a heretic. Off with your head!" The civil authority has been given to the Papacy in 533.

But, when was it that the power was given to the Papacy by the dragon? 496.

And who gave the power to the Papacy; who is the historical figure?

FROM THE AUDIENCE: Clovis.

BROTHER PIPPENGER: Clovis, king of France, formed a church-state relationship with the Papacy in 496 and began to use his military strength to place the Papacy on the throne of the Earth.

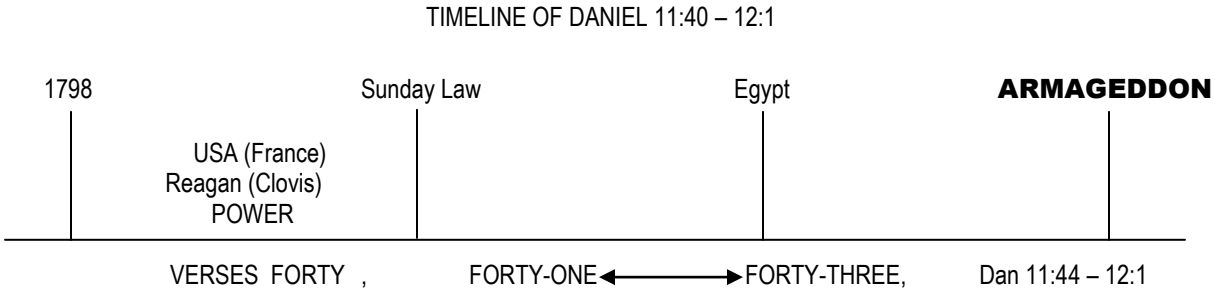


Figure No. 94.

So, when it says in verse 12 of Revelation 13 that the United States is going to exercise the power of the beast before it, what is the power?

FROM THE AUDIENCE: Military.

BROTHER PIPPENGER: Military strength.

So, where is it that we can identify in prophecy that the United States begins to exercise its military power to place the Papacy on the throne of the Earth?

FROM THE AUDIENCE: In Daniel 11, verse 40.

BROTHER PIPPENGER: In verse 40 [see Figure No. 93].

(Interruption of electrical power during presentation.)

BROTHER PIPPENGER: This must be an important point.

FROM THE AUDIENCE: Yes, it is.

BROTHER PIPPENGER: All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: I think it is, but I never realized that it was so important that it would infuriate Satan to this extent.

I have seen people fight this truth that I am going to share with you; so, it may very well be that important.

The power of the United States begins to be exercised for the Papacy by Ronald Reagan in his time period; therefore, who typifies Ronald Reagan?

FROM THE AUDIENCE: Clovis.

BROTHER PIPPENGER: Clovis.

Therefore, who typifies the United States?

FROM THE AUDIENCE: France.

BROTHER PIPPENGER: Who is France part of?

(Restoration of electrical power during presentation.)

BROTHER PIPPENGER: Who is France a part of?

FROM THE AUDIENCE: The Ten Kingdoms.

BROTHER PIPPENGER: The Ten Kingdoms of who? Pagan Rome.

France is part of the dragon power that placed the Papacy on the throne of the Earth.

So, what I want you to see when it comes to the United States, they are going to exercise the same power as the beast before it, and that power, if you are going to be a student of prophecy and you are going to give a second testimony to Revelation 13:12 to where the United States begins to exercise the power to place the Papacy on the throne of the Earth, what do you need to understand? Daniel 11, verse 40.

Okay. Daniel 11, verse 40, is one of the most profound verses in the Bible. Not only does it begin the march to Armageddon but it is your second witness to the work of the United States in placing the Papacy on the throne of the Earth.

And as the second witness to that work, it identifies the same history as Revelation 13:11, which is the history of the United States.

There are just profound and specific connections here!

CHARIOTS, HORSEMEN, AND SHIPS

THE FALSE PROPHET—REVELATION 13:11-18

Okay. Now go to Revelation 13, if you are not already there.

Speaking of the United States, starting in verse 11 it says,

> "[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."—

The speaking of the United States is The Sunday Law. Okay? We are going to show that to you. We have already shown that in this worship service.

After The Sunday Law, therefore, in verse 11, there is going to be further development. And it says,

> —"[12]And he *[THE UNITED STATES]* exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."—

How is the United States going to force the world to worship the Papacy? It is going to use its military and economic might. It is going to exercise the same power as Clovis, who used his military and economic might.

Verse 13:

> —"[13]And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,"—

Who makes fire come down out of heaven, from yesterday's presentation?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Satan. Elijah did, but Satan here at the end.

But, we also read a quote yesterday, if you noticed it, that his representatives are going to perform these miracles, too. The United States is his representative in this.

What are the miracles of the United States?

How does the United States make fire come down out of heaven? You have got military fire power.

What else?

What is the religion of the United States? It is apostate Protestantism. But, apostate Protestantism, it is going to receive strong delusion. Those people in apostate Protestantism that do not come out of Babylon and be the eleventh-hour workers and stand with God's people, they are going to be just as deluded as anyone else that rejects the truth.

And how does Satan capture apostate Protestantism? The Pentecostal Movement.

What is the symbol of the Pentecostal Movement? Speaking in tongues, fire coming down out of heaven.

So, this verse 13, it has a lot of ways that we can see it; but, this is about the United States.

Verse 14:

—"[14]And deceiveth"—

Who deceiveth? Who deceives here in verse 14? The United States.

—"[14]And *[THE UNITED STATES]* deceiveth them that dwell on the earth"—

Does that mean them that dwell in England? Does it mean them that dwell in Africa? The Earth! Sister White says every nation will be involved. The United States is going to deceive the entire world.

> —"[14]And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast,"—

Saying to the world, **to the world**!

> —"that they should make an image to the beast which had the wound by a sword, and did live."—

Now, Brother and Sisters, this means there are two images of the beast in Revelation 13; because, in order for the Protestants of the United States to pass a Sunday Law through the Government of the United States, they first have to form an image of the beast here in the United States because the image of the beast is the combination of church and state, with the church in control of the relationship. And until the Protestants have control of the state, the Government of the United States, they cannot pass a Sunday Law.

But, when they pass The Sunday Law, when the United States speaks as a dragon, it is marking that the image of the beast has been fully developed in the United States,

But this image of the beast is not the image of the beast in the United States. This is the image of the beast in the entire world; and, there is only one definition of the image of the beast.

It is the combination of church and state. So, there is going to be a One World Government that is going to consist of church and state.

And in verse 15, it says,

> —"[15]And he *[THE UNITED STATES]* had power to give life unto the image of the beast,"—*TO THIS ONE WORLD GOVERNMENT*—"that the image of the beast should both speak,"—

The speaking of a nation is an action of its legislative and judicial authorities. This One World Government that the United States is going to force the world to set up is going to have a legislative branch which is in New York City, and a judicial branch which is in Holland. It is already here.

> —"and cause that as many as would not worship the image of the beast should be killed. [16]And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17]And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [18]Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six." Revelation 13:11-18 (KJV).

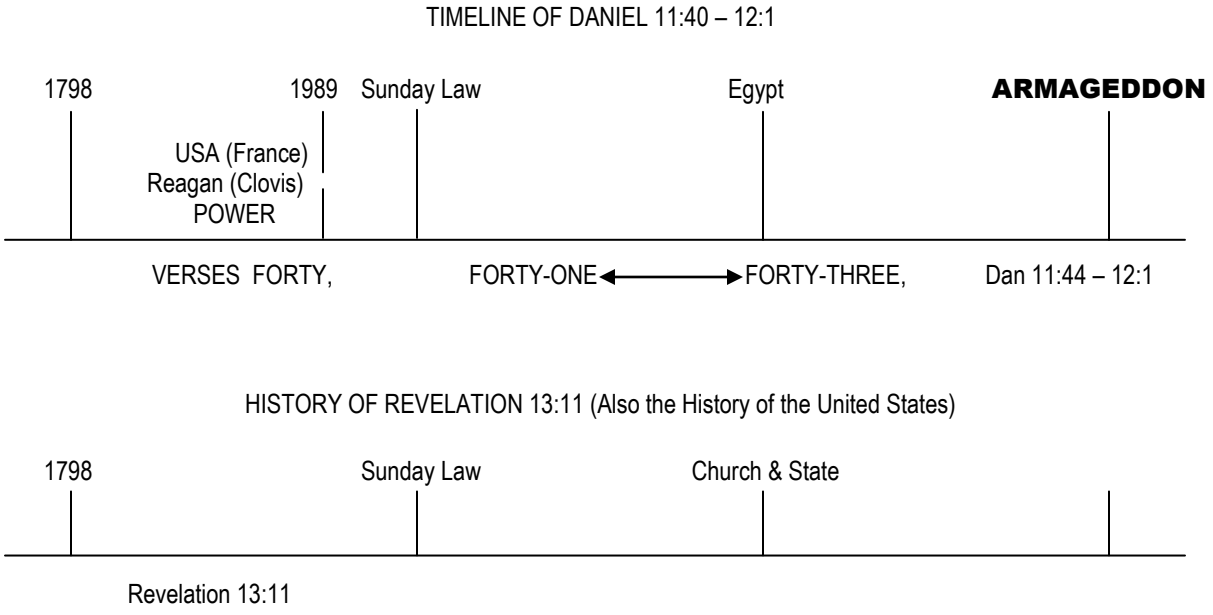


Figure No. 95.

So, what I am saying is, after The Sunday Law in the United States, it goes out to the entire world. And we have not shown it yet, but in Daniel 11, verses 42 and 43, the world is represented by Egypt. It goes out to the world and tells them that they must set up an image of the beast, which is church and state—right?—and it is going to bring this One World Government to life by its power.

And this story in Revelation 13, it is the identical story in the last six verses of Daniel 11 [referencing Figure No. 94]. It is in the same sequence. It is telling the same story, using different symbols.

DECLARATION OF INDEPENDENCE—1776; THE CONSTITUTION—1787; THE BILL OF RIGHTS—1791; NATIONAL SOVEREIGNTY RECOGNIZED BY THE NATIONS OF THE WORLD—1798

Okay. Let us remember the United States. I have this in your notes.

- The Declaration of Independence was 1776.
- The Constitution was ratified in 1787.
- The Bill of Rights were ratified in 1791.
- And, the National sovereignty of the United States was recognized by the other nations of the world in 1798. This is when the United States becomes a legal country; and, this is when the United States is marked as the sixth kingdom of Bible prophecy.

Sister White says this, *The Great Controversy,* pages 440 – 442:

> "What nation of the New World was **in 1798** rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. **One nation, and only one, meets the specifications of this prophecy**;"—

And if you are like most Seventh-day Adventists and you have not studied these things because you just did not think you needed to be a student of prophecy, then you probably do not realize that there are all kinds of foolish ideas in Adventism about who the sixth kingdom is in Revelation 17, and it is identified often as other than the United States of America in spite of the fact that in Revelation 13 you have the leopard-like beast of the Papacy followed by the United States. How hard is that one?! But, Sister White here is saying when it comes to the history of 1798, "One nation and one nation only," it seems like to me she is trying to emphasize the fact that you can only mark the United States in 1798.

> —"**One nation, and only one, meets the specifications of this prophecy**, it points"—vaguely?

Is that what she says?

> —"it points **unmistakably** to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing **the rise and growth of this nation**."—

You will notice that I have the last words of that sentence highlighted. Why do I do that? Why do you think I have that emphasized for you?

Because, you may have not understood it because I never said anything about it. I have said things about it, but not in this regard. The fact that the historians are using the very words from Daniel 11, verse 40, to describe the collapse of the Soviet Union is exactly what Sister White is emphasizing here, that the historians that mark the arrival of the United States in prophecy, they use the same words from Revelation 13 to do so; thus, Sister White is telling us that when the historians record the history that is a fulfillment of prophecy, that even though they may be worldlinga to the fullest extent, the Lord still directs them in choosing words that allows the student of prophecy to make the connection, and that connection is made in the history of the collapse of the Soviet Union as well in the history of the United States.

> —"The beast was seen 'coming up out of the earth;' and, according to the translators, the word here rendered 'coming up' literally signifies 'to grow or spring up as a plant.' And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of 'the mystery of her coming forth from vacancy,' and says: 'Like a silent seed we grew into empire.'—G. A. Townsend, *The New World Compared With the Old*, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was 'emerging,' and 'amid the silence of the earth daily adding to its power and pride.'—*The Dublin Nation*. Edward Everett, in an oration on the Pilgrim founders of this nation, said: 'Did they look for a retired spot, inoffensive for its obscurity, and safe in its remoteness, where the little church of Leyden might enjoy the freedom of conscience? Behold the mighty regions over which, in peaceful conquest, . . . they have borne the banners of the cross!'—Speech delivered at Plymouth, Massachusetts, December 22, 1824, page 11. 371
>
> "'And he had two horns like a lamb.' The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty."—

Often Seventh-day Adventists emphasize that the pilgrims came to the United States to escape the Papal authority, but sometimes we forget that they were also running away from royal authority. They were running away from a corrupt church and a corrupt state. That is what it is all about: church/state corruption.

> —"Their views found place in the Declaration of Independence, which sets forth the great truth that 'all men are created equal' and endowed with the inalienable right to 'life, liberty, and the pursuit of happiness.' And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. **Republicanism** and **Protestantism** became the fundamental principles of the nation. These principles are **the secret of its power and prosperity**."—

What is the secret of the power and prosperity of the United States? Republicanism and Protestantism.

And where is that secret preserved?

FROM THE AUDIENCE: In the Constitution.

BROTHER PIPPENGER: The Constitution; it is the Constitution that preserves the secret that makes the United States what it is; and, at the end of the world, it no longer is. Its powers at the end of the world are not Republicanism and Protestantism. It is changed. It is military and economic strength; it is chariots and horsemen and ships.

> —"The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.
>
> "But the beast with lamblike horns 'spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.' Revelation 13:11–14.
>
> "The lamblike horns and dragon voice of the symbol point to **a striking contradiction** between the professions and the practice of the nation thus represented. **The 'speaking' of the nation is the action of its legislative and judicial authorities.** By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak 'as a dragon' and exercise 'all the power of the first beast' plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns 'causeth the earth and them which dwell therein to worship the first beast' indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy." *The Great Controversy*, 440–442.

The Great Controversy, pages 448 – 449:

> "The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded."—

If you do not understand this, you need to understand these next few thoughts.

> —"**But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast;**"—

So, when they pass The Sunday Law, what have they just formed?

FROM THE AUDIENCE: The image of the beast.

BROTHER PIPPENGER: The image of the beast.

So, there are two images of the beasts in Revelation 13, even if people do not want to acknowledge it. Verse 11, when it speaks as a dragon, it is The Sunday Law; and, the image of the beast has been fully developed in the United States. Then it goes to the world and it tells the world in verse 14, "You need to do the same thing that we've just done."

> —"**But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image**." *The Great Controversy*, 448–449.

Page 445 of *The Great Controversy says,*

> "The 'image to the beast' represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The 'mark of the beast' still remains to be defined." *The Great Controversy*, 445.

Therefore, the mark of the beast and the image of the beast are two different things. The mark of the beast is Sunday observance. The image of the beast is the combination of church and state, with the church in control of the relationship.

The Great Controversy, page 443:

> "But **what is the 'image to the beast**'? and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the beast. It is also called an image *of* the beast."—

It is going to operate the same way the Papacy of the past operated; therefore, it is an image *of* the Papacy, "it is an image *of* the beast." But, by making this image, it is bowing down to the beast; so, "it is an image *to* the beast"; it is an offering to the beast. It is an acknowledgement that "We want to be like you are." It is both.

> —"It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.
>
> "When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.** The result was the papacy**, a church that controlled the power of the state and employed it to further her own ends**, especially for the punishment of 'heresy.'"—

". . . especially for the punishment of 'heresy." **Especially for the punishment of heresy**.

In fact, if you read the Catechism, it lays out the various types of worship that the Catholic Church does; and, the Catholic Church in Vatican II, the buzz word for these rituals is called "Celebration." They celebrate this and they celebrate that; they celebrate this.

But, what is the highest form of Celebration that is marked in the Catechism for the Catholic Church?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: The punishment of heretics.

But, is that not the highest form of worship for Paganism, is burning your children at the altar of Molech? It is the highest form of worship, according to the Catechism, is the punishment of heretics.

That is why she says, "especially for the punishment of 'heresy.'"

> —"In order for the United States to form an image of the beast, **the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends**." *The Great Controversy*, 443.

Okay. I am hoping you are seeing that this history here of verse 11 is the same history of Daniel 11, verse 40. It goes from 1798 to The Sunday Law.

But, this history of verse 40, it is emphasizing the movements of the King of the North, the Papacy. But, this history of Revelation 13:11, it is emphasizing the movements of the False Prophet (the United States). It is a twofold look at the same history.

Then comes The Sunday Law, and the United States is fully disconnected from righteousness, and it is going to go out to the whole world and say, "You need to set up a One World Government that is a combination of church and state with the Pope of Rome in control of the relationship." And that is paralleling verses 42 and 43 of Daniel 11. I have not shown that yet. I cannot show everything at the same time; I do not know how to do it. But, we will get back to that.

Switching gears a little bit here.

ALL THE WORLD

Signs of the Times, May 6, 1897:

> "History will be repeated. False religion will be exalted. **The first day of the week**, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation.
>
> "**The decree enforcing the worship of this day** is to go forth to all the world."—

Not just to the United States but to all the world.

> —"In a limited degree, it has already gone forth. In several places **the civil power is speaking with the voice of a dragon**, just as the heathen king spoke to the Hebrew captives." *Signs of the Times*, May 6, 1897.

So, notice this next couple of quotes.

FIRST THE UNITED STATES

Testimonies, volume 6, page 18:

> "As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example." *Testimonies*, volume 6, 18.

So, where does The Sunday Law begin?

FROM THE AUDIENCE: In the United States.

BROTHER PIPPENGER: The United States.

And how many countries follow the example of the United States?

FROM THE AUDIENCE: All.

BROTHER PIPPENGER: Every country on the globe.

The next quote, *Testimonies,* volume 6, page 395.

> "Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world." *Testimonies*, volume 6, 395.

She leads out with The Sunday Law in the United States, and then she goes to the world and says, "You must set up an image of the beast." And that image of the beast is the same test. The image of the beast in the world reaches its climax, the full development of itself, when it has the ability to enforce a Sunday Law on all the countries of the globe; and it will do so.

THE KING OF THE SOUTH

EGYPT IS THE DRAGON

Ezekiel 29:2-3

We have been speaking about the False Prophet. Now we are going to switch gears to the Dragon.

We are doing this because we are saying that in Daniel 11, verse 40, we have the Dragon, the Beast, and the False Prophet beginning their activity that leads the world down here to Armageddon. We want to look at the Dragon now.

Ezekiel 29.

Now, the theologians, this will give them heartburn—okay?—because, I am going to take and say the Dragon in Revelation 12, which was written by John in Greek, is also written about in Ezekiel in Hebrew hundreds and hundreds of years apart: "Doesn't this guy understand that this is a different time in history, John and Ezekiel? And doesn't he understand it's two different languages? How can he be saying that they are the same?"

Because, I acknowledge that I am an uneducated, worthless human being and my only chance of salvation is to accept the Word of God simply as It is set forth and believe it. And the

Word of God identifies the Dragon in Revelation 12, and it identifies the Dragon in Ezekiel 29. For me, the simple man that I am, it means that it is the same Dragon in both places.

Ezekiel 29, beginning in verse 2:

> "[2] Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: [3] Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself." Ezekiel 29:2-3 (KJV).

Egypt is the Dragon in prophecy. **Egypt is the Dragon in prophecy**.

And maybe you do not think this is important; but, I remember going to this passage in an inquisition that we were involved in, in Germany, where I was presenting the message. And we had the university professors and the well-known pastors, the Germans were there, sitting around in a circle, attempting to reject everything we said. And when you got to here, saying that this is the Dragon, that one professor, man, he just—he was not going to accept that one.

Brother and Sisters, *Egypt* in Bible prophecy is the Dragon. You may not understand the significance of marking that and believing it; but, the theologians that are fighting this message, they fight this point. So, even if you do not understand it, just duly note that it is something worth fighting for, for those that are on the wrong side of the issue, the Dragon.

The Great Controversy, page 439:

> "Thus while **the dragon, primarily, represents Satan**, it is, in a secondary sense, a symbol of **pagan Rome**." *The Great Controversy*, 439.

The Dragon is Egypt; the Dragon is Satan; the Dragon is Pagan Rome. The Dragon is many things, but Egypt and Pagan Rome?

Did not Pagan Rome, in the time period of Antony and Cleopatra, did not Pagan Rome conquer Egypt? How can they both be the Dragon?

Okay. Do you see my point?

Notice the next quote, *Testimonies to Ministers,* page 38:

> **"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus." *Testimonies to Ministers*, 38.

FROM THE AUDIENCE: It moves.

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: It moves.

BROTHER PIPPENGER: The Dragon moves through history.

But this here, the Dragon at the end of the world, is it Pagan Rome?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Is it Egypt?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Prophetically it is, but it is not the country of Eqypt. It is kings, governors, and rulers in The Sunday Law crisis, because it says this is The Sunday Law crisis: They go forth to make war with the saints that keep the commandments of God. This is The Sunday Law crisis.

So, the Dragon—and we started with a quote in this study from *Signs of the Times,* November 1, 1899, where Sister White references the great red dragon, the leopard-like beast, and the beast with lamb-like horns. And what did she say they were? Earthly governments.

The earthly governments that represent the Dragon at the end of the world is the earthly government that is made up of kings and rulers and governors. It is an earthly government that is made up of a group of politicians, which is called the United Nations.

So, what am I saying about the Dragon? I am saying this: When it comes to the Dragon, the characteristics of the Dragon in Bible prophecy is that it moves through history.

And I have a breakdown for you so you can note and where you can mark the Dragon at different points in prophetic history.

HEAVEN - EZEKIEL 28; EDEN - GENESIS 3; SHINAR - GENESIS 11; BABYLON, PERGAMOS - REVELATION 2:13; ROME - DANIEL 8:11; FRANCE - REVELATION 11:8; THE SOVIET UNION - DANIEL 11:40; THE UNITED NATIONS - DANIEL 11:42; THE UNITED NATIONS - REVELATION 20:7–10

- He begins the war in Heaven does he not?
  FROM THE AUDIENCE: Yes.
  BROTHER PIPPENGER: And in Ezekiel 28, you can find that.

- And then he comes down to bring the war to Planet Earth at Eden in Genesis 3; and, you can see the Dragon there, and you can see a pronouncement against him, which is the Everlasting Gospel, "I am going to put enmity between thee and Me."

- He comes to Shinar in the time of Nimrod. You can find that in Genesis 11.
  And he stays in Babylon all the way through in the time of Belshazzar.

- And when Belshazzar is brought down by the Medes and Persians, the historians testify that the Chaldeans, the religious elite of Babylon that represent the religion of the Dragon, they move to a city in Asia Minor called Pergamos. And you can see Pergamos marked in Revelation 2, verse 13, as the place where Satan's seat is located after Babylon. And who is Satan? He is the Dragon.

So, the Dragon has moved from Heaven to Eden, to Shinar, to Babylon, to Pergamos.

- And then comes Pagan Rome into history, and it conquers Pergamos and it brings the religion of the Chaldeans from Pergamos back to the City of Rome. Now, it has moved to Rome.

- And Pagan Rome divides into ten parts, according to Daniel 7, and one of those ten parts is France, Revelation 11:8. France is the Dragon power, the king of Atheism.

- But, as time progresses the king of Atheism (the Dragon power) moves to the Soviet Union, Daniel 11:40.

- And we read from some of the historical record where Gorbachev, when he bowed to the Pope and went back and took apart the Soviet Union at the Pope's direction that he [Gorbachev] then stepped down from being the leader of the Soviet Union and took a job in the United Nations, which is the kings, governors, and rulers that are represented as the Dragon that goes to make war with those who keep the commandments of God and have the testimony of Jesus.

My point is this, when it comes to the Dragon, he moves through history. He is not in the same geographical location. He moves. If you are unwilling to see this, then you are unwilling to see.

EGYPT IS GIVEN TO BABYLON (THE DRAGON IS GIVEN TO THE BEAST)

Jeremiah 46:1-2, 13, 20; Ezekiel 29:18-21; Daniel 11:42; Revelation 17:17

When it comes to the Dragon—and I know this is hard. This is hard for a lot of people to conceptualize or to buy into, but it is true. The next point we are going to make is hard; because, when you think of the Dragon, you think of Satan, and you think that Satan is the one that is directing the False Prophet of the United States, and Satan is the one that is directing the Beast of the Papacy, and Satan is the one directing the spiritualism of the United Nations; and, he is. But, Satan is the Dragon, and in Bible prophecy the Dragon is given to the Papacy. You have to see that.

To give you a quick example, in the Church of Thyatira in Revelation, what is the symbol of the Papacy in Thyatira, in Revelation? What symbolizes the Papacy in the Church of Thyatira?

FROM THE AUDIENCE: Jezebel.

BROTHER PIPPENGER: Jezebel. Okay.

And Jezebel is the church.

Who was Jezebel married to?

FROM THE AUDIENCE: Ahab.

BROTHER PIPPENGER: Ahab. So, what is Ahab?

FROM THE AUDIENCE: He is the king.

BROTHER PIPPENGER: He is the state.

So, how many states did he have?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten.

He is the Ten Kings that commit fornication with Jezebel with the Beast at the end of the world. Right?

So, that number 10, how many kingdoms did Pagan Rome disintegrate into?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten.

The number 10, that is the Dragon power. Ahab is the Dragon power. **Ahab is the Dragon power**.

Was Jezebel ruling over Ahab, or was Ahab ruling over Jezebel? Okay. The Biblical testimony is that Jezebel is controlling the movements. Egypt is given to (the Dragon is given to) the Papacy.

Now, notice Jeremiah 46. Go to Jeremiah 46.

Why do you need to see this? You need to see this because the King of the North (the Papacy) in Daniel 11, verse 42, is going to conquer Egypt. You want to see that that is always the case in the Scriptures, is that Egypt (the Dragon power) is given into the hands of the Papacy. You want to know that this is so, so that you can be confident in your understanding of the last six verses of Daniel 11.

Jeremiah 46:1-2 says,

> "[1]The word of the LORD which came to Jeremiah the prophet against the Gentiles; [2] Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah." Jeremiah 46:1-2 (KJV).

Who is Nebuchadnezzar?

FROM THE AUDIENCE: King of the North.

BROTHER PIPPENGER: King of the North.

Who did he just defeat?

FROM THE AUDIENCE: The King of the South.

BROTHER PIPPENGER: The King of the South, Egypt.

Okay. Egypt gets defeated by Babylon.

Notice verse 13.

> "[13]The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt." Jeremiah 46:13 (KJV).

Babylon smites Egypt.

Verse 20:

> "[20]Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north." Jeremiah 46:20 (KJV).

Who is Egypt? Ezekiel 29, verses 2 and 3: It is the Dragon. The Papacy takes control of the Dragon. The Dragon is a state. The image of the beast is a combination of church and state with the church, the woman, in control of the relationship. The state is given to the Papacy.

Back to Ezekiel 29, verses 18 through 21. Ezekiel 29, beginning at verse 18, says,

> ". . .[18]Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:"—

What does the Bible say about the laborer?

FROM THE AUDIENCE: He is worth his hire.

BROTHER PIPPENGER: Okay. He was using Nebuchadnezzar to accomplish a purpose; so, the Lord is saying, "I'm going to pay the King of the North, I am going to pay the Papacy for the work that he is doing for me."

Verse 19,

> —"[19]Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. [20]I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD."—

And in what day does He give Egypt to the Papacy?

Next verse,

> —"[21]In that day will I cause the horn of the house of Israel to bud forth,"—

Ah, this happens in the time period of the Latter Rain.

> —"and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD." Ezekiel 29:18-21 (KJV).

Ah, in this very time period, the Lord is going to raise up a people that are receiving the Latter Rain that are going to present this very truth to the world. He is going to give them an opening of the mouth.

And what are they going to talk about? They are going to talk about the fact, among other things, that in Bible prophecy that Egypt is given to the Papacy. The King of the North takes control of the King of the South. That is Daniel 11:42.

> "[42]He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape." Daniel 11:42 (KJV).

Now, Revelation 17:17. We are not dealing with Revelation 17 as of yet; but, just so we can put it in your mind for a future reference, in Daniel 11:42, the King of the North conquers Egypt and the countries. And, in Revelation 17:17, speaking of the Ten Kings—and we are saying the Ten Kings have been represented by the ten toes of Daniel 2—they are represented by Ahab and his ten nations; they are represented by the ten tribes of Psalm 83; they are represented by the ten cities in connection with Nimrod; they are represented by the ten cities in Ezekiel 30 that are the cities of Egypt that are judged by the Lord in Ezekiel 30. These Ten Kings are the Dragon at the end of the world.

And verse 17 says,

> "[17]For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom *[THE KINGDOM OF THE DRAGON]* unto the beast, until the words of God shall be fulfilled." Revelation 17:17 (KJV).

Because, the King of the North in verse 42 of Daniel 11 is going to conquer Egypt; it is going to conquer the Dragon.

Okay. We have put that in place. We want to put a couple more things in place as we are closing.

Sorry I got a little bit carried away there, time-wise.

THE LONG WAR

What we are saying—now, this is a different thought. Okay? I have to pull you back away from some of this—what we have been saying is, is that in verse 40 of Daniel 11, the activities of the King of the North (the Beast), the King of the South (the Dragon), and the False Prophet (the chariots, ships, and horsemen), this is where it begins. This is where you see the activities begin.

With the collapse of the Soviet Union in 1989, the student of prophecy has opened up to them a line of truth that carries them all the way down here [to Armageddon] where the King of the North comes to his end, between the seas and the glorious holy mountain which is Megiddo, Armageddon. That is just one line of truth that is opened up; all kinds of lines of truth are opened up there in verse 40.

THE BATTLE OF CARCHEMISH (EGYPT AND ASSYRIA/BABYLON: SOUTH/NORTH)

But, in this history, one of the truths in this history, is that in 1798 to 1989, you have a long, protracted war.

In the beginning of this war, Egypt, the King of the South, it attacks the King of the North and it is victorious. It delivers the deadly wound. So, this is a long drawn-out war from 1798 to 1989. And initially, the Dragon delivers the first blow and is victorious. But, at the end, the Dragon loses.

That is part of that verse 40.

But, as you remember, we showed that this history of Daniel 11:40 to down here to Daniel 12:1, what history is that? It is the history of Laodicea.

And the history of Laodicea had how many of the churches repeated?

FROM THE AUDIENCE: All of them.

BROTHER PIPPENGER: All of them, from Ephesus, all the way through. All those histories are repeated in Laodicea; and not only of the Christian Church, but of who else? Ancient Israel.

So, we have already seen the principle that allows us to see that verses 40 to 45, that is the whole Bible is laid over the top. This is the principle that turns the Bible into the Little Book that is in the Angel's hand.

So, what I am saying is, this long drawn-out history in verse 40, people attack this idea. I have already mentioned one attack: "How can you have over 200 years in one verse?" It is a stupid argument, but they give it. But, connected with that kind of false logic is, "Well, a war that begins here [1798] and ends here [The Sunday Law]?" So, we are going to give you a couple of this long drawn-out war, so upon the testimony of two or three we can establish this long drawn-out war.

2 Kings 23:28-30 (1798)

2 Kings 23.

And, of course, we are going to deal with this, the Lord willing. You never know what you are going to do from one day to another, right? We are going to deal with this king Josiah before we get out of the typifications of Habakkuk's Tables, because king Josiah, he is one of the key stories in these two Tables [the 1843 and 1850 Charts].

But, this is the story of king Josiah, 2 Kings 23:29-30, and if you back up to verse 28, it says,

> "[28]Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? [29]In his days Pharaohnecho"—*WHO?*

FROM THE AUDIENCE: King of Egypt.

BROTHER PIPPENGER: —"Pharaohnecho king of Egypt *[KING OF THE SOUTH]* went up against the king of Assyria to the river Euphrates:"—

Who is the king of Assyria?

FROM THE AUDIENCE: King of the North.

BROTHER PIPPENGER: King of the North.

So, the King of the South here is attacking the King of the North. Have you ever seen that anywhere in Scriptures? Right here, **right here, 1798**.

> —"and king Josiah went against him; and he slew him at Megiddo, when he had seen him. [30]And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead." 2 Kings 23:28-30 (KJV).

Now, you know that when the King of the South [Pharaohnecho] came to begin this war with the King of the North, that he told Josiah something. You know that story, right?

What did he [Pharaohnecho] tell Josiah? He said, "The Lord sent me in this battle. Stay out of it." [2 Chronicles 35:20-21] Okay?

So, what is that? That is a warning message connected with Daniel 11, verse 40. "Stay out of this battle; or . . ."—where do you end up? Dead in Armageddon.

Do all the prophets speak about the end of the world?

Okay. So, Josiah represents a lay person in Adventism—no, he doesn't represent a lay person, does he? Who does Josiah represent at the end of the world?

FROM THE AUDIENCE: Leaders.

BROTHER PIPPENGER: Leadership of the Seventh-day Adventist Church. He is the king that ends up where? Dead at Armageddon.

Why? Because, he rejected the warning of Daniel 11, verse 40.

Do you see it? Well, it is there.

Jeremiah 46:1-2, 13, 20 (1989)

Now, go to Jeremiah 46. We have already looked at this, but not from this perspective.

Keep your finger in there, if it is not already too late, in 2 Kings 23. Keep your finger in there for your own reference, if you need to. But, in Jeremiah 46, which we have already looked at—what we just read in 2 Kings 23 was in the time period of who? Josiah.

And chapter 46 of Jeremiah says,

> "[1]The word of the LORD which came to Jeremiah the prophet against the Gentiles;
> [2]Against Egypt, against the army of"—*WHO?*
>
> FROM THE AUDIENCE: Pharaohnecho.
>
> BROTHER PIPPENGER: Pharaohnecho. This is the same king, the king of Egypt.
>
> —"Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish,"—

This is the same battle. It was the king of Assyria at the beginning; and, now it is the king of Babylon, Nebuchadrezzar.

> —"which Nebuchadrezzar king of Babylon smote in the fourth year of"—

Josiah? No.

> —"the fourth year of Jehoiakim the son of Josiah king of Judah." Jeremiah 46:1-2 (KJV).

So, this is at the end of the battle down here [1989], the fourth year of Jehoiakim.

And who wins there?

FROM THE AUDIENCE: Nebuchadnezzar.

BROTHER PIPPENGER: Nebuchadnezzar wins here in 1989.

See, this is a war that begins when the King of the South pushes against the King of the North, and initially the King of the South wins; but, at the end the King of the North returns and sweeps away the King of the South.

And in this story you have the story of Josiah, the leadership of the Seventh-day Adventist Church that rejects the warning of Daniel 11, verse 40, and ends up at Armageddon a dead man.

One other proof of a long drawn-out war.

2 CHRONICLES 35:19-25

And you can read—I am running out of time, of course, here. I have been too wordy this morning—my bad. We will not read 2 Chronicles 35:19-25 [into the record]; it is in your notes.

> "[19]In the eighteenth year of the reign of Josiah was this passover kept.

"[20]After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. [21]But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who is with me, that he destroy thee not. [22]Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. [23]And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. [24]His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. [25]And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations." 2 Chronicles 35:19-25 (KJV).

This tells the story of Pharaohnecho telling Josiah, "Don't go!"

Now, notice. Josiah has been told that because he had done this wonderful revival and reformation that he is going to go to his grave in peace. So, Sister White is going to comment on the fact that he did not go to his grave in peace.

And we have just shown you that he is a symbol of the leadership of Adventism that rejects the message of Daniel 11, verse 40, the message of the war between the King of the South and the King of the North, that it is a long drawn-out war that initially the King of the South wins, but ultimately the King of the North prevails.

And here is what Sister White says about Josiah from *The Seventh-day Adventist Bible Commentary,* volume 2, page 1039:

"Those who will not take God's Word as assurance, need not hope that human wisdom can help them; for human wisdom, aside from God, is like the waves of the sea, driven with the wind, and tossed. The word of Christ is, 'He shall guide you into all truth.' Reject not the light given.

"Read the history of Josiah. He had done a good work. During his reign idolatry was put down, and apparently successfully uprooted. The temple was reopened and the sacrificial offerings re-established. His work was done well.

"But at the last he died in battle. Why?—Because he did not heed the warnings given. . . . [2 Chronicles 34:26–33; 35:20–24 quoted.]

"Because Josiah died in battle, who will charge God with denying His word that Josiah should go to his grave in peace? The Lord did not give orders for Josiah to make war on the king of Egypt. **When the Lord gave the king of Egypt orders** that the time had come to serve Him by warfare, and the ambassadors told Josiah not to make war on Necho, no doubt Josiah congratulated himself that no word from the Lord had come directly to him. To turn back with his army would have been humiliating, so he went on. And because of this, he was killed in battle, **a battle that he should not have had anything to do with.** The man who had been so greatly honored by the Lord, did not honor the word of God. The Lord had spoken in his favor, predicted good things for him; and Josiah became self-confident, and failed to heed the warning. He went against the word

> of God, choosing to follow his own way, and God could not shield him from the consequences of his act.
>
> "In this our day men choose to follow their own desires and their own will. Can we be surprised that there is so much spiritual blindness?" *The Seventh-day Adventist Bible Commentary*, volume 2, 1039.

So, what is the story of Josiah about? About rejecting the message, the warning message, of Daniel 11, verse 40.

I am going to end here.

There is another long drawn-out war that is identifying the long drawn-out war of the King of the South and the King of the North in Daniel 11, verse 40, and we will begin with that tomorrow morning. It is the long drawn-out war that marks not that the leadership of Adventism will end up at Armageddon if they reject the message of Daniel 11, verse 40. It marks that immediately after the long drawn-out war, which ended in 1989, that Islam will come into history. So, we will start that tomorrow. And what we are doing is giving two witnesses on top of this history of Daniel 11:40 – 12:1 to show this long drawn-out war is a prophetic waymark.

Shall we pray?

Benediction: Heavenly Father, we are amazed that the amount of information that you can put in one verse; but, we acknowledge that we have but only as human beings scratched the surface in beginning to understand the light that is there. But, nevertheless, the light that is contained in this verse is amazing. We ask that you would allow this truth to change our hearts, change our minds, that we will be about our businesses of running to and fro in your Word that we might fully comprehend this increase of knowledge, that it might work its purpose in us that we can be purified and made white and then tried, and that we might have a message to share with those that we come in contact with. We set before you this day of service and ask for our work to be safely done and that it might be a work that will glorify and honor you. We thank you for the work that you are doing with the LiveStreaming and the DVD recordings. In Jesus's name, amen.

Habakkuk's Two Tables #48

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest and for awakening us and for bringing us over to continue our study of 1989; Daniel 11, verse 40; William Miller's dream; and, all the various lines of truth that are connected with this passage in Scripture. We know if we are going to understand this correctly, we need the presence of your Holy Spirit. We ask that you would grant that to us now. We know that the Sankeys are on their way out here for next week's meetings. We ask that you give them traveling mercies, and we know that we have friends coming down from Canada to be a part of these meetings. Please protect them as well. We want to be vessels turned upward so that we can receive the Latter Rain that you have for us this morning. So, if there are any sins, any transgressions that we have committed that are preventing us from receiving the blessing of the Latter Rain as you open our understanding to your Word this morning, we ask that you would forgive us of these. We ask that you take control of my humanity and that you would overrule it, that what I say is for your glory and honor, and that you would overrule my brothers and sisters that are hearing these things that they would understand as you wish for them to understand these things. In Jesus's name, amen.

BROTHER PIPPENGER: We are trying to give some input on the significance of Daniel 11, verse 40, how many truths are connected to Daniel 11, verse 40. We are doing this to provide an argument that with the collapse of the Soviet Union in 1989, in fulfillment of Daniel 11, verse 40, that this marks the Time of the End for the 144,000 when the Lion of the tribe of Judah begins to unseal the prophetic message for this history one seal at a time, meaning in a progressive fashion. It is an increase of knowledge that is illustrated in Daniel 12.

So, we have been taking a great deal of time here in verse 40 to set some of these themes in place; and, for the purpose of even looking at them even more closely as we proceed. Early on, within the past week of so, we showed that the history of Daniel 11, verse 40, begins in 1798 and it goes all the way to the close of human probation, which means it covers the history of the Millerites, all the way to the end of the world; and, therefore, the majority of that history is the history that we call Laodicea.

And we showed that the history of the first six Churches—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia—all are repeated in the history of Laodicea, and then we showed that the Seven Churches, the historical/prophetic representation of the Seven Churches also governs the history of Ancient Israel. So, we made a case that all the history of the Bible is illustrated upon the last six verses of Daniel 11. That is a pretty profound recognition all by itself. We have not dredged some of the depth of what that means. We have just put it in place so that we can expect for it to be true when we bring other lines of prophecy upon the top of Daniel 11:40-45, which we have begun to do a little bit of.

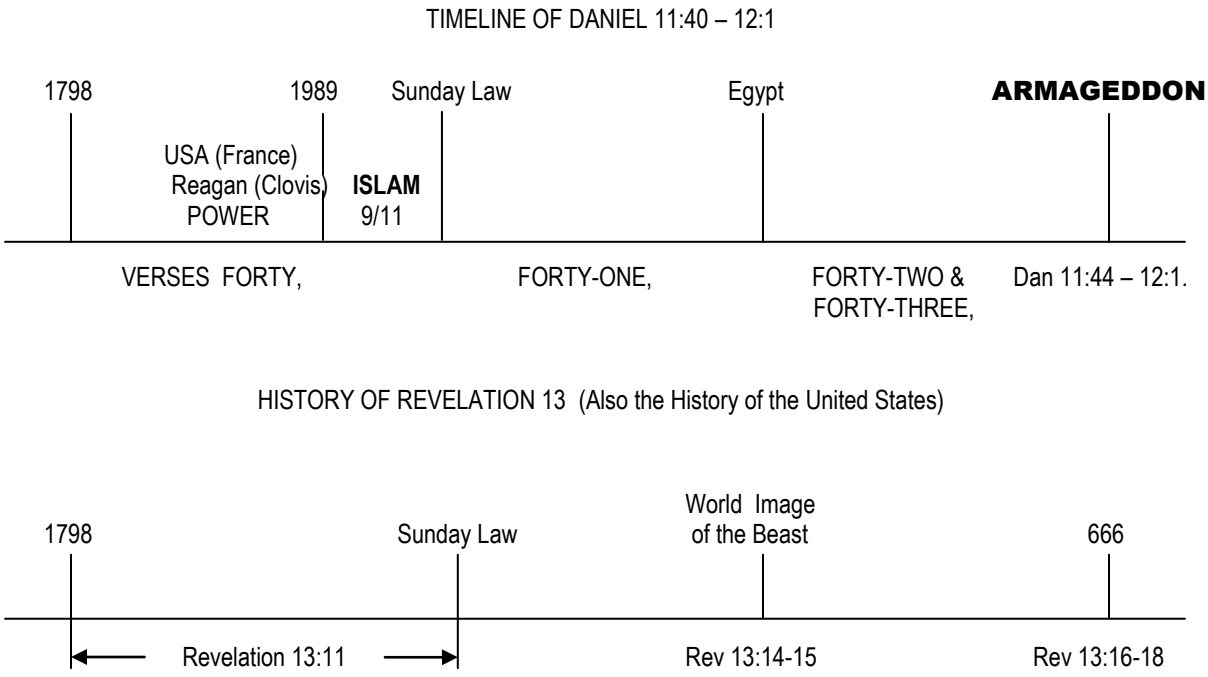


Figure No. 96.

We have identified that the history of Revelation 13:11 begins in 1798 and it ends when the United States speaks as a dragon at The Sunday Law. So, verse 11 of Revelation 13 is 1798 to The Sunday Law; and that the history of Daniel 11, verse 40, is from 1798 to The Sunday Law, therefore making a prophetic connection to anyone who wishes to see the prophetic connection between Daniel 11, verse 40, and Revelation 13:11.

We have made the argument, also if you are willing to see, that verse 40 has the Time of the End for the Millerites, 1798. And with the collapse of the Soviet Union, it has the Time of the End [1989] for the 144,000. So, the Time of the End for the beginning of Adventism and for the End of Adventism is in the very same verse. That is very profound when you think about it, if you think about it.

And then we went through, and not fully—and the reason I am saying "not fully" is because there are still some significant truths that we want to deal with, with the King of the South (the Dragon Power) in verse 40, and also with the United States, represented as the chariots, ships, and horsemen.

But, we have been discussing these three powers in this verse. The King of the North in verse 40 being the Beast of Revelation 16; the horsemen and chariots and ships, representing the twofold nature of military and economic strength, the two horns of the United States at the end of the world when they have lost their way, and, they are there in verse 40; and, the King of the South (being the Dragon) in verse 40 are the three powers that lead the world to Armageddon.

And Armageddon we have shown down here in Daniel 11:44 through Daniel 12:1, where the King of the North comes to his end with none to help, this is Armageddon. And it is these three powers in verse 40, the Beast, the Dragon, and the False Prophet, that lead the world to Armageddon. So, the story of Daniel 11:40-45 is the story of Revelation 16. And there are still more to be said about that.

And we have put a few other thoughts that I am not remembering to bring back up to our attention in play as well that we will probably deal with later.

But, in verse 40 we are saying that there is a long, protracted war between the Papacy and Atheism, Atheism being the King of the South in the verse. And at the beginning, the King of the South attacks the King of the North, pushes at him. But, in 1989, the King of the North retaliates against the King of the South and sweeps it away in a mighty fashion, passing over the countries. Whoever the King of the South is when it is swept away in verse 40, it is a confederacy of countries; because, the verse says that the King of the North passes over the *countries*. Of course, we are identifying that as the Soviet Union, which was a confederacy of countries.

But, though 1989 marks the fulfillment of Daniel 11, verse 40, the verse itself does not come to an end until The Sunday Law, Daniel 11:41, which we have not proven yet; but, we cannot prove everything at one time.

So, we are seeing in verse 40 a long, protracted war between the King of the South and the King of the North that ends in 1989; and, then we closed out yesterday by showing another illustration of this long, protracted war. All the prophets are speaking about the end of the world, and the history of Ancient Israel and the history of the Christian Church are all repeated in Laodicea; therefore, they are all repeated in the last six verses of Daniel 11.

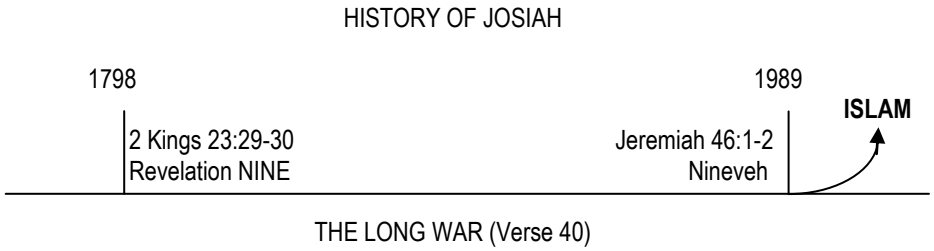


Figure No. 97.

So, we went into the story of Josiah, who was given a warning message not to get involved with the war that was beginning, and this war was the King of the South: Pharaohnecho, the king of Egypt. The King of the South was pushing against the king of Assyria, the King of the North.

And right from the start, Pharaohnecho told Josiah, "The Lord has sent me against the King of the North. You need to stay out of it"; but, Josiah disregarded that warning message of Daniel 11, verse 40, and he went to war and there is where he died, and he died at Armageddon.

And in the fourth year of Jehoiakim, many years later, Jeremiah 46:1-2, the king of Babylon comes and deals the deadly blow to Pharaohnecho. So, you have here a long, protracted war.

This section here [from 1798 to 1989 (see Figure No. 97)] is this history here [from 1798 to The Sunday Law (see Figure No. 96, Timeline of Daniel)]. I just brought it down here to make a point.

You have a secondary long, protracted war where the King of the South pushes against the King of the North [referring to Figure No. 97], and then many years later the King of the North returns and retaliates against him.

And if you would see it—and maybe it is at a level that you are not prepared to acknowledge—but, here the King of the South pushes against the king of Assyria. But, this war,

the Battle of Carchemish the Bible calls it, though it begins against the king of Assyria, when the King of the North returns, it is not the king of Assyria but the king of Babylon. Okay? In 1798 this is the Papacy that receives the deadly would [referring again to Figure No. 96.]

And if you are really going to study Rome prophetically, in Daniel 11:14 it tells us that it is Rome that establishes the vision. So, we need to study Rome carefully.

You have Pagan Rome in history, and then you have Papal Rome; but, Rome at the end of the world is modern Rome.

So, here [see Figure 96] is Papal Rome in 1798 receiving the deadly wound as the King of the South pushes at him; but here, when the King of the North retaliates against the king of Atheism in 1989, this is modern Rome.

In this story [see Figure 96] the King of the South pushes against the King of the North, Assyria; but, when the King of the North returns and retaliates against the King of the South, it is Babylon. If you can see that change there, it is marking the change between Papal Rome and modern Rome; and, it is giving us a lesson that Josiah as the leadership of the Seventh-day Adventist Church, by rejecting the warning message of Daniel 11, verse 40, he ends up at Armageddon on the wrong side of the issue.

THE BATTLE OF CONSTANTINOPLE: 1798, AND NINEVEH: 1989 (ROME AND PERSIA: A TWO-HORNED POWER)

Revelation 9:1-3

Okay. Now, another line of a long, protracted war is what we will take up here. I am calling it "The Battle of Constantinople and Nineveh," and you will see why.

We are going to read Revelation 9:1, and then we are going to go into Uriah Smith's commentary on this history. We will read verses 1 through 3 of Revelation 9.

And what we are saying is this is a third history that illustrates a long, protracted war. This is another line that goes over the top of Daniel 11, verse 40, the war between the King of the South and the King of the North.

Beginning at verse 1 of Revelation 9:

> "[1]And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. [2]And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. [3]And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power." Revelation 9:1-3 (KJV).

Now, we want to say some things about here, but I want to say some things outside of what is our point here.

Go up to verse 10 of Revelation 8. Verse 10 says,

> "[10]And the third angel sounded,—

What third angel? What is this?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: It is too early in the morning for a question, huh?

It is the Third Trumpet. This is the Seven Trumpets of Revelation. And Miller and the Pioneers understood that the Trumpets were the historical forces that the Lord used to bring judgment upon Rome; and, the first four Trumpets bring judgment upon Western Rome, and Western Rome is disintegrated into the ten kingdoms of Daniel 7 by AD476 because of the activities of the first four Trumpets.

And here in verse 10 you have the Third Trumpet, and it is Attila the Hun. It says,

> "[10]And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters." Revelation 8:10 (KJV).

This illustration of Attila the Hun, what is the symbol that represents him in the verse?

FROM THE AUDIENCE: A falling star.

BROTHER PIPPENGER: A falling star.

Okay. So, when you get down to Revelation 9, verse 1, it says,

> "[1]And the fifth angel sounded, and I saw a star fall from heaven . . ." Revelation 9, (KJV).

In Adventism today, because Islam has become an issue in the world that Adventism cannot deny. Even if Adventism does not want to place Islam in prophecy, they cannot deny the activities of Islam are underway. So, you have some teachings about Islam that are a little bit off the Biblical radar, and one of them is found here and it is a premise that this star that fell from heaven here is Mohammad.

And this is in the context of Revelation 9, because Revelation 9 is about Islam of the Fifth and the Sixth Trumpets, the First and the Second Woes. But, what is argued here is Mohammad, when he originally began, he was a prophet of God; but, somewhere in the development of his life story, he falls away from God.

Okay. Now, what this does, it is using the falling star. That is the argument, "Look, it was a star in Heaven. It was in Heaven once. It had to be a good star; but, it fell, so it is a bad star."

So, my argument against that is, "Are you also trying to tell me that Attila the Hun was a prophet of God?" Because, this is the context of the passage: If you are going to make an assumption based upon a symbol of the falling of the star, and there is another falling of the stars in the same passage—and this is all about the Trumpets here—then, you have to be consistent.

And I have actually had a person argue that Attila the Hun was divinely appointed by the Lord. And I am not that familiar with history, but Attila the Hun was not a godly man, as I remember history, at any point along the way. But, that is not my point.

Once you make that assumption about Islam, then you have reason to argue that there are some—there is a possibility, or whatever, that the insights that are found in the *Koran* that some of them are sanctified and inspired. That leads you the wrong way. All right?

Because, if you go to Genesis, just to put this to bed, Genesis 16:12 where we see Ishmael introduced, Ishmael being the symbol of Islam, verse 11 of Genesis 16 says,

> "[11]And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. [12]And"—

And Sister White comments on this spirit of Ishmael. You will probably get to that quote at some point in this study, where his spirit is a troublemaker to everyone that he comes in contact with.

So,

> —"he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Genesis 16:11-2 (KJV).

The spirit that is associated with all of his brethren, according to Inspiration, is this unholy spirit. So, when you are trying to make a case that there is some component of Islam that is sanctified and holy, it stands against the stated pronouncement of Ishmael and all his descendents.

But, I am not trying to bad-mouth people that are in the religion of Islam anymore than I am bad-mouthing a Catholic person when I am dealing with the Catholic Church or the Papacy. It is not at the personal level, but it is at the prophetic level.

Go back to Revelation 9.

At the prophetic level, we need to know who we are dealing with. And when you take the time—we will not do it here—to look at the term *bottomless pit,* and Sister White's comments on it, "bottomless pit" appears here in Revelation 9; it appears in Revelation 11 in association with the French Revolution. It is where Satan is put for a thousand years in Revelation 20; and, the Catholic Church in Revelation 17 comes out of the bottomless pit. And whenever Sister White comments on the bottomless pit, she says it is a new manifestation of satanic power. So, when you see Islam coming out of the bottomless pit, the Spirit of Prophecy also says, "satanic power." It does not say anything about Mohammad once being a prophet, or that possibly there is some sanctified insight that we can glean from the *Koran*.

So, Uriah Smith comments. Who is Uriah Smith? He is God's helping hand. In *Thoughts on Daniel and the Revelation,* pages 495 – 497, he comments on this passage of Revelation 9, verses 1 through 3.

And Revelation 9, verses 1 through 3, is talking about a key, something that happens in history; because, what does James White say about prophecy? It is history in advance.

So, this key is a key in history that opens up the bottomless pit in verse 1.

And then in verse 2, when the bottomless pit is opened, there is a smoke that comes out of the pit like locusts and scorpions in verse 3. And this is identifying the historical event that brings Islam into history.

Okay. That is a brief overview.

Now, Uriah Smith is going to tell us the history that is represented in these verses that allows the smoke of Islam to come into history. This is Uriah Smith:

> "'VERSE 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.'
>
> "For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: 'There is scarcely"—

Now, notice, Uriah Smith is agreeing with this Keith that he is quoting; and, pay attention to what he is agreeing with, because what he is agreeing with, what he is saying is of all the symbols in the Book of Revelation that are easily established, the one that is the most easily established is the Fifth and Sixth Trumpets identifying Islam. Okay?

> —"This writer truthfully says, 'There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks."—

Saracens, Fifth Trumpet; Mohammad and his followers, Turks, Sixth Trumpet, Islam moves to Turkey, the Ottoman Empire.

> —"It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.
>
> "'The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which **a false religion became the scourge of an apostate church**;"—

So, there is one of the definitions of the role of Islam that the Pioneers held to, is that Islam is raised up. It is a false religion, to be a scourge against an apostate church.

> —"and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes."—

What does he mean by that?

Because, you can pronounce judgment on a secular person; but, if you pronounce judgment upon a church, then it is a woe because it has a religious connotation. So, now he is going to explain this.

> —"'**Constantinople** was besieged,"—

What is Constantinople?

What is Constantinople?

FROM THE AUDIENCE: It is the capitol.

BROTHER PIPPENGER: It is the capitol of the Roman Empire.

Since when?

FROM THE AUDIENCE: AD330.

BROTHER PIPPENGER: Since AD330.

So, in AD330 Constantine divided the kingdom in half—right?—between East and West, and the political branch of the kingdom went to the East.

And when he did that, what did he give to the Papacy? He gave the Papacy its seat in the City of Rome.

And who is the Papacy? It is the church.

So, from this point on, we see Western Rome a symbol of the church, and Eastern Rome a symbol of the state. That is worth keeping in your mind. Eastern Rome is the state, and Western Rome is the church. Right? Constantinople, the new political center.

—"**Constantinople** was besieged, **for the**"—

For what, the seventh or eighth time?

—"**for the first time after the extinction of the Western empire, by Chosroes, the king of Persia**.'"—

Now, we have things to say about Persia that I am going to say here and not defend. Okay? But, I want you to at least put it into your memory bank to when we come back here.

We are required to understand the Beast, the Dragon, and the False Prophet. Why?

Why are we required to understand that?

FROM THE AUDIENCE: (No audible responses.)

BROTHER PIPPENGER: Because, we are those that have been identified as the ones that are going to call people out of Babylon.

So, what is Babylon?

You ought to know what Babylon is if you are going to call people out of Babylon. In fact, if you are going to be the one that calls people out of Babylon, then you probably need to be the expert on what Babylon is. And what is Babylon at the end of the world?

It is a city that is divided into three parts. One part is the Beast, one part is the Dragon, and one part is the False Prophet. So, if there is light about these three entities or their relationship to one another, as those that are going to call people out of Babylon, we should be the experts on it. And what I want you to see is that each of these powers has their own unique characteristics.

We have dealt a little bit with the Dragon. His primary characteristic is the number 10.

You do not see the number 10 associated with the Papacy. I mean, you do in the sense that the Papacy is counterfeiting Paganism, but it is not a primary symbol of the Papacy.

You do not see the number 10 associated with the False Prophet. And when it comes to the False Prophet, one of the characteristics of the False Prophet is he has two horns.

Okay. When he is the lamb-like beast, it is Republicanism and Protestantism; and when he speaks as a dragon, it is military and economic strength.

And the lamb-like beast, we have already made our first approach to the fact that the lamb-like beast is the power that places the Papacy on the throne of the Earth, and therefore was typified by Clovis; because, the lamb-like beast, we pointed out, is going to exercise all the power of the first beast before it (verse 12 of Revelation 13). And then we went to verse 2 of Revelation 13 and looked at the power, the seat, and the authority, and Clovis represents the power that was given to the Papacy to place it upon the throne of the Earth in AD538; therefore, we have identified that Clovis is typifying the United States, and Clovis is the king of France, and the king of France in Revelation 11, verse 8, has two nations in it, Sodom and Egypt; because France is typifying the United States.

And when it comes to the False Prophet, one of the characteristics of the False Prophet is that it is a dual nation. Okay?

There are only so many nations that are a dual nation. Who brought Babylon to the throne, because Babylon is prefiguring Rome? A twofold nation of France placed Papal Rome on the throne of the Earth, and the twofold nation of the United States is going to put modern Rome on the throne of the Earth. But, who put Babylon on the throne of the Earth? It was Hezekiah, by having the sign of the sun going backwards, which brought the Babylonians.

And then Hezekiah, instead of praising and lifting up the Lord, he said, "Come and look at all the good stuff I have." And this was the motivation for Babylon coming to the throne of the Earth.

And Hezekiah represents Israel, and Israel is a twofold power. It has the Northern Kingdom and the Southern Kingdom, Ephraim and Judah.

So, it is always a twofold power that places the Papacy or Babylon on the throne of the Earth, and it is always a twofold power that takes her down.

And who took Babylon down?

FROM THE AUDIENCE: Medo-Persia.

BROTHER PIPPENGER: Medo-Persia, a twofold nation, **a twofold nation**. That twofold nation is representing who at the end of the world?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States. All the prophets are speaking about the end of the word.

So, I want you to see in the story of Revelation 9:1 that the power that is being represented here is Persia.

What is Persia? It is a twofold power. It does not say "Medes and Persians" specifically, but that is who Persia is in prophecy. It is the Medes and the Persians.

And when you look closely at the Medes and the Persians, they are teaching the same thing that is taught in Revelation 13:11; the United States changes.

The Medes and the Persians changed. When they came into history, who was the power? The Medes; but they end up, it was the Persians.

But in any case, in Bible prophecy when you see the Persians, what do you see? A twofold power; and, when you see a twofold power, it could be France, the United States.

> —"**Constantinople** was besieged, **for the first time after the extinction of the Western empire, by Chosroes, the king of Persia**."

Who is Constantinople? It is Rome, is it not? It is still Rome.

And who is Rome? It is the King of the North.

And who is Persia? It is the twofold power.

Who is it? It is the King of the South. And this is the first encounter between Persia, the King of the South, pushing against Rome, Constantinople, the King of the North.

All right. Do you follow me?

> —"'A star fell from heaven unto the earth; and to him was given the key of the bottomless pit.'
>
> "'While the Persian monarch contemplated the wonders of his art and power, he received an epistle"—*a LETTER*—"from **an obscure citizen of Mecca**, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. "It is thus," exclaimed the Arabian prophet, "that

> God will tear the kingdom, and reject the supplication of Chosroes." **Placed on the verge of these two empires** of the East, Mohammed observed with secret joy **the progress of mutual destruction**; and in the midst of the Persian triumphs he ventured to foretell, that, before many years should elapse, victory would again return to the banners of the Romans. "At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment (!) since the first twelve years of Heraclius announced the approaching dissolution of the empire."

We have got more to read here, but what it is saying is, is that Persia attacks Constantinople. The King of the South, the two-horned power, the Medes and the Persians, the two-horned power pushes against Constantinople in the East and prevails initially.

But in this line of prophecy [referencing Figure No. 97], it is not about Josiah representing Adventism that rejects the warning message of Daniel 11:40. This line of prophecy we are dealing with here, Revelation 9, it is putting another piece of information into this history. It is going to identify what are the dynamics that take place that brings Islam into prophetic history.

And as we have just read, Mohammad could see that these two powers were going to exhaust their strengths and leave a power vacuum for the rise of Islam, and that is just what happened.

Continuing on,

> "'It was not, like that designative of Attila, on a single spot that the star fell, but UPON THE EARTH.
>
> "'Chosroes subjugated the Roman possession in Asia and Africa."—

He pushed against the King of the North, and he prevailed.

> "—And "the Roman empire," at that period, "was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast. The experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople,"—

See, it is a long, drawn-out war. He is battling to take Constantinople. He is taking the Empire away from the Romans. But, after six years, he says, "Enough." He pushes at him.

> —"and to specify the annual tribute of the ransom of the Roman empire,—"

"Okay. I am not going to continue warring against you, but you are going to pay me a tribute." The two-horned power says this.

> —"a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. **Heraclius subscribed to these ignominious terms**. But the time and space which he obtained to collect those

> treasures from the poverty of the East were industriously employed in the preparation of **a bold and desperate attack**.'"—

So, he is forced to pay tribute to the two-horned power, Persia; because, he has been delivered a deadly wound, right here [1798]; and, he has a poor kingdom that he is going to raise taxes on in order to pay these tributes to the two-horned power.

But, in the meantime, he has got a secret plan going on. All right? A bold and desperate attack.

And this particular attack, if you are someone that is studying warfare at a college that teaches warfare, you know, the military colleges that do this, this is one of the most famous military campaigns in history. It is studied.

> —"'The king of Persia despised the obscure Saracen,'"—

They despised Islam.

> —"'and derided the message of the pretended prophet of Mecca. Even the overthrow of the Roman empire would not have opened a door for Mohammedanism, or for the progress of the Saracenic armed propagators of an imposture, though the monarch of the Persians and *chagan* of the Avars (the successor of Attila) had divided between them the remains of the kingdoms of the Caesars. Chosroes himself fell. **The Persian and Roman monarchies exhausted each other's strength**. And before a sword was put into the hands of the false prophet, it was smitten from the hands of those who would have checked his career and crushed his power."—

So, Chosroes, the Persian, he goes down and—anyway, you can follow Smith.

> —"'Since the days of Scipio and Hannibal, **no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire**.'"—

Now he is going to tell us about this long, draw-out war campaign.

> —"'He explored his perilous way through the Black Sea and the mountains of Armenia, penetrated into the heart of Persia, and recalled the armies of the great king to the defense of their bleeding country.'
>
> "'In **the battle of Nineveh**, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors, concealing their own loss, passed the night on the field. The cities and palaces of Assyria were opened for the first time to the Romans.'
>
> "'**The Roman emperor was not strengthened by the conquests** which he achieved; and a way was prepared at the same time, and by the same means, for the multitudes of Saracens from Arabia, **like locusts from the same region**,

> who, propagating in their course the dark and delusive Mohammedan creed, speedily overspread both the Persian and the Roman empire.'"—

So, what is being described here is the two-horned power, Persia, pushes against Rome at the Battle of Constantinople, and puts Rome in subjection. But, the leader of Rome, this Heraclius, he secretly sends his army all the way around the geography of Persia and comes in behind Persia and attacks down here at the Battle of Nineveh. And he defeats Persia at the Battle of Nineveh. The King of the North defeats the King of the South at the end of the battle.

But as he does so, the King of the South, he is out of the picture now; but, Heraclius, the Roman power, all his strength is gone.

So, the two powers, the Persians and the Romans, that could have prevented the rise of Mohammad and Islam, they have no power.

So what this story is telling us is that right after 1989, you should expect to see the rise of Islam into history.

The key, **the key** that opens that bottomless pit, the Battle of Nineveh: it is 1989; it is Daniel 11, verse 40; it is the point in history where the Dirt Brush Man enters in order to open God's Word to His people with a testing message.

> —"'More complete illustration of this fact could not be desired than is supplied in the concluding words of the chapter from Gibbon, from which the preceding extracts are taken.' 'Although a victorious army had been formed under the standard of Heraclius, the unnatural effort seems to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief,—an ordinary and trifling occurrence, had it not been the prelude of a mighty revolution. These robbers were the apostles of Mohammed; their frantic valor had emerged from the desert; and in the last eight years of his reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians.'
>
> '"The spirit of fraud and enthusiasm, whose abode is not in the heavens,' was let loose on earth. **The bottomless pit needed but a key to open it, and that key was the fall of Chosroes**. He had contemptuously torn the letter of an obscure citizen of Mecca. But when from his 'blaze of glory' he sunk into"—

And where does Chosroes sink into, to mark the key, according to Uriah Smith?

Now, Sister White was asked about if she thought that Uriah Smith's book, *Thoughts on Daniel and the Revelation,* was inspired, and she was disgusted by that question, it appears to be, if a prophetess can be disgusted; because, she tells her nephew, Frank Belden who asked that question, "I shall not answer that question."

She knew that Uriah Smith was not inspired. She said, "I shall not answer that question. I dare not say that these men," these Pioneer authors, "were not led of God; but, as to inspiration in the fullest sense, they were not." That was her response.

But, she does say they were led of God.

So, what does it mean that you are led of God? Well, maybe it means that the Lord led Uriah Smith right here to say the key, the fall of Chosroes that brings Islam into history, maybe

Uriah Smith was saying that what we want to mark the death of Chosroes with is this statement here:

—"But when from his 'blaze of glory' he sunk into **the 'tower of darkness'**"—

Then we would find a tower marking the rise of Islam in history.

> **—**"he sunk into **the 'tower of darkness'** which no eye could penetrate, the name of Chosroes was suddenly to pass into oblivion before that of Mohammed; and the crescent seemed but to wait its rising till the falling of the star. Chosroes, after his entire discomfiture and loss of empire, was murdered in the year 628; and the year 629 is marked by 'the conquest of Arabia,' and 'the first war of the Mohammedans against the Roman empire.' 'And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit.' He fell unto the earth. When **the strength of the Roman empire was exhausted**, and **the great king of the East lay dead in his tower of darkness**, the pillage of an obscure town on the borders of Syria was 'the prelude of a mighty revolution.' 'The robbers were the apostles of Mohammed, and their frantic valor emerged from the desert.'"
>
> "The Bottomless Pit.—The meaning of this term may be learned from the Greek, which is defined 'deep, bottomless, profound,' and may refer to any waste, desolate, and uncultivated place. It is applied to the earth in its original state of chaos. Genesis 1:2. In this instance it may appropriately refer to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens like swarms of locusts. And **the fall of Chosroes, the Persian king, may well be represented as the opening of the bottomless pit**, inasmuch as it prepared the way for the followers of Mohammed to issue from their obscure country, and propagate their delusive doctrines with fire and sword, till they had spread their darkness over all the Eastern empire." Uriah Smith, *Thoughts on Daniel and the Revelation*, 495–497.

So, what we are saying here is that in Daniel 11, verse 40, you have a long, drawn-out war between the King of the South and the King of the North. It begins when the King of the South pushes at the King of the North and prevails. It ends when the King of the North returns and retaliates and sweeps around the way of the King of the South.

In the history of verse 40, the King of the South is the king of Atheism, and the King of the North is the Papacy and modern Rome.

In the story of Josiah, Egypt pushes against Assyria, and ultimately Egypt is defeated by Babylon many years later in this Battle of Carchemish.

And this tells us that those in Adventism that reject the warning message of verse 40 are going to end up down here in verses 44 to Daniel 12:1 on the wrong side of the issue in Armageddon.

But, Revelation 9, in this long, drawn-out war, is telling us that when Persia pushed against Rome and initially won the battle, that Rome was going to return and retaliate; and, when Rome retaliated and sweeps away the King of the South (Persia) that this is the key that brings Islam into history. So sometime in verse 40, before verse 41 which is The Sunday Law, if what

we are saying is correct, with the collapse of the Soviet Union in 1989, then sometime before The Sunday Law in the United States, we should expect to see Islam come back into prophetic history.

And if you believe that Uriah Smith was led of the Lord, then maybe the fact that he marks the fall of Chosroes as a fall of a tower to the earth, might ring some bells for you.

Okay. Switching gears now.

A REVIVAL

The purpose of Daniel 11:40-45 is to produce a revival among God's people. This is another thought in connection with the great, deep significance of Daniel 11:40-45, and verse 40 in particular.

In *Selected Messages,* book 1, page 121, it says,

> "A **revival** of true godliness among us is the greatest and most urgent of all our needs. To seek this should be **our first work**." *Selected Messages*, book 1, 121.

On page 128 in the same passage, of the same book—this is the same manuscript here. She is going to define what a *revival* is. She says,

> "A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. **Revival signifies a renewal of spiritual life**,"—

Therefore, if you go back to the quote right before that, when she says a revival is our greatest need and our first work, and it is a renewal of spiritual life, it means that we are spiritually dead. At the end of the world we are Laodiceans. We are a valley of dead, dry bones. We are sleeping virgins, and our greatest need is to be awakened, to have the Spirit breathed upon these dead, dry bones that they might stand up a mighty army.

> —a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend." *Selected Messages*, book 1, 128.

How does that happen?
Testimonies to Ministers, page 113, says,

> "**When we** as a people **understand** what this book means to us, there will be seen among us **a great revival**." *Testimonies to Ministers*, 113.

And "this book" here, when you look in the writings of Sister White, she is talking about "the books" of Daniel and Revelation; because, she repeatedly says they are the same book.

"**When we** as a people **understand** what this book means to us, there will be seen among us **a great revival**." *Testimonies to Ministers*, 113.

Next quote, *The Faith I Live By,* page 345:

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. . . One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided." *The Faith I Live By*, 345.

Our greatest need is for a revival, and Inspiration teaches us that the revival comes from a prophetic message that is found in the book of Daniel and Revelation; and, we are saying that Daniel 11, verses 40 and 41, these two verses, are the verses that have been designed by God to produce the revival of God's people.

Verse 40 has the most, the greatest, the biggest historical event of the 20th Century as its fulfillment, the collapse of the Soviet Union. Verse 40 announces in big, black and white words that the last six verses of Daniel 11 have begun to be fulfilled. God requires Seventh-day Adventists to recognize this. If you recognize that in 1989 Daniel 11, verse 40, was fulfilled in the collapse of the Soviet Union and you wake up and consider what verse 41 represents, verse 41 represents a Sunday Law in the United States. And when you understand what that means, it means that probation is going to close for Seventh-day Adventists at The Sunday Law in the United States. So, the next thing in the prophecies of Daniel 11:40-45 that is specifically marked as happening is the close of probation for Seventh-day Adventists.

If you understand from verse 40 that the next thing to happen is that your probation is going to close and you determine through the power of the Holy Spirit to bring your life into agreement with this fact, what happens to you? You experience a revival in your life, because you know that you are not ready for the Seal of God. You know you are ready for the mark of the beast, and you realize that the mark of the beast and the Seal of God are on their way, so you go to the foot of the cross and you meet the requirements of the Gospel so the Lord can finish the work that He began in you that you can be ready for the Seal of God when verse 41 arrives. And this is the formula that is in Daniel and Revelation that has been designed by God to produce the revival among Seventh-day Adventists at the end of the world, the revival that we call the Latter Rain.

Okay. So, when we are dealing with the significance of verse 40 and that it is the Time of the End for the 144,000, and that there is a truth unsealed in agreement with what we are taught in Daniel 12, and that the Lion of the tribe of Judah begins to remove seals one at a time in agreement with Revelation 5, and that the Dirt Brush Man has entered and is sweeping out the false coin in agreement with William Miller's dream, what we are saying is that verse 40 is identifying the very truth that brings God's people to life. And verse 40 is a pretty profound verse.

Okay. So, we have put that in place.

THE ELIJAH MESSAGE

We want to look at what is the message of verse 40: What is the message of verse 40? And we are going to say it is the First Message; because, we are repeating the history of the

Millerites, and the history of the Millerites is the history of the First and Second Angels' Messages. The Second Angel's Message concludes with the arrival of the Third Message. But, the basic history of the Millerites from 1798 to 1844 is the history of the First and Second Angels' Messages; and, we will repeat that history. We will have a first message and a second message. In every Reform Movement there is a first and a second message that concludes with the closing of a door. So, we want to mark that the message of Daniel 11, verse 40, it is the First Message.

THE JUDGMENT OF AD70

Matthew 3:7

What is the First Message?

Go to Matthew 3:7. We have been over this before, but we still want to go over it again.

The time of Christ is repeated in our history, and in the time of Christ you had two messages. We have read about it in the worship series, in *Early Writings,* page 259, "All those that would not receive the message of John the Baptist"—there is your first message—"could not be benefitted by the teachings of Jesus." There is your second message, and the message of Jesus ended at the cross when the door closed, which was followed by the disappointment of the Disciples, prefiguring the disappointment of the Millerites. The cross lines up with October 22, 1844; and before October 22, 1844, you have the First Message of William Miller, and the Second Message that is marked when the Mighty Angel of Revelation 10 descends, and that Angel is no less the personage than Jesus Christ. The First Message for the Millerites is Miller's, and the Second is Jesus Christ; and, the First Message in the time of Christ was John the Baptist, and the Second was Jesus Christ. Okay? The same histories.

And in Matthew 3:7, it says, speaking of John,

> "[7]But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" Matthew 3:7 (KJV).

The reason he calls them the "generation of vipers" is this is the fourth generation, prophetically; and, in the fourth generation is when Christ accomplishes the Everlasting Gospel. And when Christ accomplishes the Everlasting Gospel, he is going to produce two classes of worshippers. One is going to be the seed of Christ, and one is going to be the seed of Satan, and Satan is the serpent. Satan is the viper. That is why John is saying, "You are the generation of vipers. You are the generation that is going to become the seed of Satan." It is not like he is being mean-spirited; he is just being accurate to the generation that he is in.

But, we are not dealing with that. We are dealing with the question that he asked them, who hath warned them to flee from the wrath to come.

What is the wrath to come in the time period of John the Baptist?

FROM THE AUDIENCE: The destruction of Jerusalem.

BROTHER PIPPENGER: The destruction of Jerusalem in AD70.

And who warned the Jews to flee from the events connected with the close of probation for Ancient Israel? Who had warned them?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel, the prophet. **Daniel, the prophet.**

Matthew 3:1-3; Isaiah 40:1-5

And in Matthew 3, verses 1 through 3, it says,

> "[1]In those days came John the Baptist, preaching in the wilderness of Judaea, [2]And saying, Repent ye: for the kingdom of heaven is at hand. [3]For this is he that was spoken of by the prophet Esaias, saying, THE VOICE OF ONE CRYING IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT." Matthew 3:1-3 (KJV).

So, John the Baptist, not only does he give the message that is the events connected with the close of probation, he is the voice crying in the wilderness. Right?

FROM THE AUDIENCE: (No audible responses.)
BROTHER PIPPENGER: Yes?
FROM THE AUDIENCE: Yes.
BROTHER PIPPENGER: Go to Isaiah 40, verses 1 through 5.

> "[1]Comfort ye, comfort ye my people, saith your God. [2]Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:"—

When is Israel's iniquity pardoned?

FROM THE AUDIENCE: (No audible responses.)
BROTHER PIPPENGER: At the blotting out of sin.

> —"for she hath received of the LORD's hand double for all her sins.
> "[3]The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. [4]Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: [5]And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken it." Isaiah 40:1-5 (KJV).

When is the whole world lightened with the glory of the Lord?

FROM THE AUDIENCE: Revelation 18.
BROTHER PIPPENGER: Revelation 18. This is primarily speaking about Revelation 18.

And when are we pardoned in that time period? When the sins are being blotted out; and, in that time period there will be a voice crying in the wilderness that is setting forth the events connected with the close of probation.

Do you follow the logic?

Okay. Sister White in *Prophets and Kings,* page 119, says,

"Among the mountains of Gilead, east of the Jordan, there dwelt in the days of Ahab a man of faith and prayer whose fearless ministry was destined to check the rapid spread of apostasy in Israel."—

Who is Ahab?

FROM THE AUDIENCE: He is Jezebel's husband.

BROTHER PIPPENGER: He is Jezebel's husband.

Who is Jezebel? She is the Papacy. She is Thyatira during the 1260 years, and she is modern Rome at the end of the world.

And who is ruling in that relationship, Ahab or Jezebel?

FROM THE AUDIENCE: Jezebel.

BROTHER PIPPENGER: Jezebel is ruling in that relationship.

And who is Ahab the head of?

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: Ten tribes. Okay? There are Ten Kings in Revelation 17 that commit fornication with the whore of Rome in Revelation 17. Those Ten Kings, that is Israel; but, of those Ten Kings there is one king that rules over those Ten Kings. Who is Ahab?

FROM THE AUDIENCE: Israel?

BROTHER PIPPENGER: The United States; because, we read a quote yesterday or the day before that says the United States unites with the dragon power. We pointed it out for you. It becomes part of these Ten Kings, and it is the primary part because we have also read a quote that the United States is the last power to make war with Christians.

Okay. So, Ahab is the Ten Kings; Jezebel is the Papacy; but, Ahab, other than the Ten Kings is primarily representing the role of the United States at the end of the world.

—"Far removed from any city of renown, and occupying no high station in life, **Elijah the Tishbite** nevertheless entered upon his mission confident in God's purpose to prepare the way before him and to give him abundant success. The word of faith and power was upon his lips, and his whole life was devoted to the work of reform. His was **the voice of one crying in the wilderness**"—

He was the voice of one crying in the wilderness, and Isaiah predicts a voice of one crying in the wilderness long after Elijah is on the scene of history.

MILLER

So, Elijah is prefiguring John the Baptist; but, Elijah and John the Baptist are prefiguring who?

FROM THE AUDIENCE: William Miller.

BROTHER PIPPENGER: William Miller, and their voices are a message that comes from the wilderness.

—"His was **the voice of one crying in the wilderness** to rebuke sin and press back the tide of evil. And while he came to the people as a reprover of sin, his message offered the balm of Gilead to the sin-sick souls of all who desired to be healed." *Prophets and Kings*, 119.

And, of course, we have read this before, *Early Writings,* page 233.

> "Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of **Elijah** to proclaim the message. Like **John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to Him; for the hour of His judgment is come.'" *Early Writings*, 233.

So, in the history of the Millerites, there is the First Message, who is William Miller, and it has been prefigured by both John the Baptist and Elijah, who are First Messages.

And Elijah, the real Elijah, is the first of two messages. What is the Second Message in his history?

FROM THE AUDIENCE: Elisha.

BROTHER PIPPENGER: Elisha.

John the Baptist is the First. Who is the Second in his history? Jesus.

And in the Millerite History, Miller is the First, followed by Jesus on 9/11—(pause)—8/11/1840. Okay?

THE OPENING OF THE JUDGMENT

So, what was Miller's message? We have read this before, *The Great Controversy,* page 310.

> "It was needful that men should be awakened to their danger; that they should be roused to prepare for **the solemn events connected with the close of probation**." *The Great Controversy*, 310.

That is John's message: Who hath warned you to flee from the wrath to come?" which comes when Ancient Israel is divorced of God at the stoning of Stephen and probation closes upon this people. John the Baptist was acquainting them with the events connected with the close of probation; and William Miller, prefigured by John the Baptist, is presenting the events connected with the close of probation.

And in Daniel 11, verse 40, is introducing the genuine events that lead to the close of probation. Daniel 11, verse 40, is the First Message. It is the message of Elijah; it is the message of John the Baptist; it is the message of Miller.

THE CLOSE OF PROBATION

In *Prophets and Kings,* pages 715 – 716, it says,

> "Today, in the spirit and power of Elias and of John the Baptist, **messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the**

closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords." *Prophets and Kings*, 715–716.

And if you see a spokesman in Adventism that is not now identifying the events connected with the close of probation in their message, then you know that they are a false teacher; because, at this time in history, the message is about the events connected with the close of Judgment and Probation. Any other message is a distraction at best. All right?

And what is that message? It is the First Message.

And what marks the beginning of that Message? Daniel 11, verse 40, identifies that the first verse of the verses that lead to the close of probation has been fulfilled; and, it warns those that will be warned that the next verse [verse 41 of Daniel 11] is the close of probation for Seventh-day Adventists and you better get your life straight or you are going to receive the mark of the beast.

What is our work? *Testimonies,* volume 8, pages 9-10:

> "What is our work? The same as that given to John the Baptist, of whom we read: 'In those days came John the Baptist, preaching in the wilderness of Judea, and saying,"—

So, our work is what? It is the voice of one crying in the wilderness.

> —"Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' Matthew 3:1–3.
>
> "All who are truly engaged in the work of the Lord for these last days will have a decided message to bear."—

A decided message to bear.

> —"Read the first few verses of the fortieth chapter of Isaiah:"—

We already did read that.

> —"'The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.' Isaiah 40:3–5.
>
> "'The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.' Verses 6–8.
>
> "This chapter is filled with instruction appropriate for us at this time. The word of the Lord to us is: 'Repent ye; prepare the way for a revival of My work.'" *Testimonies*, volume 8, 9–10.

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: Elijah's message was based upon the apostasy of Jezebel; and, in response to that, there were three and a half years of drought. And those three and a half years of drought prefigures the 1260 years of Dark Ages when Jezebel (the Papacy) ruled the world.

And in both Elijah and Miller, their messages were in response to what when on in the wilderness time period.

The voice, the message, that comes out of the wilderness has a relationship to the darkness that precedes that history.

John the Baptist had a relationship to the darkness that preceded that history, the darkness that had put preconceived ideas in the minds of Ancient Israel that prevented them from understanding who the Messiah was. Okay?

So, your message is also always going to have some relationship to the wilderness that precedes your time period.

Do you follow that logic?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what is the wilderness that precedes our time period?

FROM THE AUDIENCE: William Miller's dream.

BROTHER PIPPENGER: William Miller's dream.

If you are not understanding William Miller's dream and the darkness that has come into Adventism represented by the band of iron and brass that was placed around the root of the tree, then you are not giving a message from the wilderness. You are not the voice crying in the wilderness.

And if you are not talking about the close of probation, you are not that voice crying in the wilderness.

PARABLES

Now, we have these next quotes here, we have looked at more than once.

The Great Controversy, page 393:

> "The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people." *The Great Controversy*, 393.

The parable of the Ten Virgins is our parable.

Review and Herald, August 19, 1890:

> "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

This parable has been and will be fulfilled to the very letter, fulfilled in the Millerite History, fulfilled in our history.

The parable of the Ten Virgins is about the wise and foolish virgins.

Review and Herald, August 19, 1890, Sister White says,

"The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state." *Review and Herald*, August 19, 1890.

The foolish virgins are that they are going to find that they have no oil; they are the Laodiceans in Adventism. The wise virgins in Adventism that have oil, those are the Philadelphians; and, the Philadelphians are going to have the privilege and responsibility of carrying the final warning message to the eleventh-hour workers that are in Sardis.

But, these parables all teach that after the Judgment there is no probation.

ris t's Obje t Lesso s , page 123:

"Again, these parables teach that there is to be **no probation after the judgment**. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed."

ris t's Obje t Lesso s , 123.

When The Sunday Law comes, there is no more probationary time for Seventh-day Adventists. When verse 41 comes, probation is closed. You better get ready before probation closes, or you are going to die. This is the way the Lord produces a revival from the books of Daniel and Revelation.

So, what I am saying is, if you are saying that you are a messenger to Adventism today and you are not emphasizing the events that lead to the close of probation and the close of Judgment, then you obviously are not a messenger and you are not paralleling the work of Elijah and John the Baptist or William Miller.

If your message does not have some connection to the wilderness time period that preceded the unsealing of the prophecy in our day and age, then you are not the voice crying in the wilderness.

Why am I making an emphasis on this? Well, why not? The theme that Jesus marked in Matthew 24, more than any other thing, was that in this time period beware because there is going to be false teachers and false prophets. He said that more than any other thing. So, let us be clear, who are the false teachers, who are the false prophets?

Well, one way you could know is that they do not know anything about the wilderness that precedes 1989, and they are unwilling to talk about the events connected with the close of probation that are represented in the last six verses of Daniel 11.

But, there is one other way—there are probably many, but there is one other way that we are going to deal with as we come to a close—the shut door.

THE SHUT-DOOR DOCTRINE

Selected Messages, book 1, pages 62 – 63:

"It is claimed that these expressions prove the shut-door doctrine, and that this is the reason of their omission in later editions."—

Okay. The Sister had written some things in her earlier books. When they are reprinted later on, there are some revisions and people are saying, "Look at this. They are trying to take errors that she early on taught and hide them." Sister White is responding to this.

—"But in fact they teach only that which has been and is still held by us as a people, as I shall show."—

She is saying, "There were no changes that change what we believed then and now."

The next paragraph:

—"For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world."—

Okay. She believed that! Ellen White believed, before the end of 1844, that on October 22, 1844, probation was closed for everybody. And some people say, "Well, that proves that she is a false prophet."

Well, you know what else she was doing at that same time that she believed that? She was eating pork. Okay? She was keeping Sunday. So, the idea that she held some misconceptions before light came to her has never been an argument against her prophetic office; so, it should not be that she held this doctrine before 1844, either.

—"For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was the light given me of God that corrected our error, and enabled us to see the true position.

"**I am still a believer in the shut-door theory**, but not in the sense in which we at first employed the term or in which it is employed by my opponents.

"There was **a shut door in Noah's day**. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave **the shut-door message** to Noah: 'My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years' (Genesis 6:3)."—

If you can operate on William Miller's proof-texting method and Isaiah's line upon line in Isaiah 28, then as she lists these shut-door histories, you know you can go into these shut-door histories and lay them upon one another, line upon line, and see some very interesting things; because, Noah's teaching is that as we approach this closing of the door, that there is a class that the Spirit is removed from. And what is that class receiving?

FROM THE AUDIENCE: Strong delusion.

BROTHER PIPPENGER: Strong delusion. This is present truth: Noah.

Then she says,

—"There was **a shut door in the days of Abraham**. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.

"There was **a shut door in Christ's day**. The Son of God declared to the unbelieving Jews of that generation, 'Your house is left unto you desolate' (Matthew 23:38).

"Looking down the stream of time to the last days, the same infinite power proclaimed through John: 'These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth' (Revelation 3:7).

"I was shown in vision, and I still believe, that there was **a shut door in 1844**. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and **who afterward**"—

After the Midnight Cry experience.

—"**renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them**.

"Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, **having received it, afterward renounced their faith**. These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision—**those who declared the light which they had followed a delusion**, and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection." *Selected Messages*, book 1, 62–63.

Now, that is all interesting about "judged by light" and it impacts us; it is important; but, what I want you to see is that in every generation there is a shut-door message.

If you are not preaching a shut-door message, then you are not the voice crying in the wilderness. And what is the shut-door message?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: It is Daniel 11, verse 41. When The Sunday Law arrives, the door is shut on Adventism.

What tells you that the door is about to shut? Verse 40, the collapse of the Soviet Union in 1989. The Dirt Brush Man has now arrived. He is telling Adventists, "I'm sweeping the garbage out of the window. If you hold onto those idols, you are going with them."

FROM THE AUDIENCE: Uh-huh.

Amen.

A SHUT-DOOR MESSAGE

BROTHER PIPPENGER: *The Great Controversy,* beginning at page 430:

"It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject

> the light which brings to view this work of ministration are not benefited thereby."—

You should study that sentence until you get it.

And I do not get it all, but you need to get this part: In the time of Christ, one of the ways to identify the problems for the Jews is by the rejection of light they could not follow Christ from the earthly sanctuary to the Heavenly Sanctuary. They could not understand His ministration there.

In the time of the Millerites, those people that rejected the light, they could not follow Christ from the Holy Place to the Most Holy Place.

But, all these lines of prophecy are speaking about our day and age, and they are saying that the problem for Seventh-day Adventists at the end of the world is that if they are rejecting the light of this particular message, they will be unable to recognize that Christ moved from the Judgment of the Dead to the Judgment of the Living on September 11, 2001. And because they do not understand that the ministration of Christ has changed, they are going to reap the same reward that the Jews did that participated in the crucifixion of Christ; and that the Protestants did in the United States when they began to carry the label of Apostate Protestantism.

The second sentence:

> —"The Jews, who rejected the light given at Christ's first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, **the Jews were left in total darkness** to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That **door** by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. **To them the door was shut**. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.
>
> "The condition of the unbelieving Jews **illustrates** the condition of the careless and unbelieving among professed Christians, who are **willingly ignorant of the work of our merciful High Priest**. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us."

"Repent ye, therefore, and be converted. Send your sins beforehand into Judgment that they might be blotted out. You now are in the time period where the High Priest is investigating living Seventh-day Adventists and blotting out their sins." You better know that; because, when He finishes, He finishes by closing the door at The Sunday Law.

—"Men cannot with impunity reject **the warning** which God in mercy sends them. **A message** was sent from heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: 'Your house is left unto you desolate.' Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who 'received not the love of the truth, that they might be saved': 'For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' 2 Thessalonians 2:10-12. As **they reject the teachings of His word**, God withdraws His Spirit and leaves them to the deceptions which they love." *The Great Controversy*, 430–431.

SUMMARY

So, what we are saying is, the First Angel's Message in the time of Christ was presented by John the Baptist, and it was the events connected with the close of probation, and it was the voice, the message, of one crying in the wilderness; and, this is repeated in the time of the Millerites.

In our history, verse 40, with its fulfillment in 1989, opens to us the events connected with the close of probation, and it becomes the First Angel's Message for us. It is the First Angel's Message, because it is identifying that in verse 41 the door of probation closes. It is the shut-door message, and it is this message that is designed by God to produce the revival of God's people at the end of the world.

So, when we are saying that Daniel 11, verse 40, is deep and profound, we cannot even find words to express what we mean by that.

And we will continue on, on Sunday morning.

Shall we pray?

Benediction: Heavenly Father, we thank you for allowing us to be among the few that have seen these truths of verse 40, at least partially. We know that there are people that have not heard these truths and they are not held accountable for them. We know that there are people that have heard them and have rejected them outright, right when they first heard them, and that they are going to be held accountable for them. And we know there is the possibility that we in this room and on the LiveStream and on the DVD who can hear these truths understand them and then set them aside as well. We do not want to be of that class. We want to be of the class that allows the Holy Spirit, and through your Providential Leading, that these truths become part of us, that they change us into your image, and that they prepare us with a winning message to carry to Adventism and then the world. We ask that you will finish that work in each and every one of us. We set before you this day of labor that we each have and ask for you to watch over us, that we will be safe, and help us to do what we do for your glory and honor. And we ask a continue

blessing upon the work that we are attempting here with the DVDs and the LiveStreaming. In Jesus's name, amen.

Habakkuk's Two Tables #49

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's rest and bringing us together this morning that we can study your Word. We want the presence of your Holy Spirit in this study. We ask that you grant us that presence. We want the words that are conveyed in this message to be true, honorable, a type that would glorify you. We ask that you would take control of this presentation, overrule my humanity and hide me behind your cross. Forgive me; forgive the listeners of anything that is preventing us from being fully prepared to receive what you have for us. Open the hearts and minds of the listeners, and we ask that you pour your Latter Rain out upon us at this time. We want to understand a little bit of the shaking that goes on as this final warning message proceeds through history. We ask that you grant us that insight at this time. In Jesus's name, amen.

BROTHER PIPPENGER: We are dealing with 1989 as the end of William Miller's scattering in William Miller's dream as the point in time of 1989 when the Dirt Brush Man arrives and the Lion from the Tribe of Judah begins to unseal the prophetic message for this generation. So, we are spending time on Daniel 11, verse 40, which marks the arrival of the Time of the End for the 144,000, and marks the end of William Miller's dream.

And we are trying to show that the characteristics of Daniel 11, verse 40, the things that it teaches, the things that it opens up are consistent with the increase of knowledge that comes at the Time of the End when the Book of Daniel is unsealed.

In our last presentation we pointed out that the Millerite History is a two-step history, the First and Second Angels' Messages, and that the First Angel's Message in both the time of Christ and in the time of the Millerites and our time is a message connected with identifying with the events connected with the close of probation; and, that it is through the Books of Daniel and Revelation that the Lord designs to produce a revival among His people. We have read from Sister White who said that very thing, in *Testimonies to Ministers,* page 113.

We then closed in our last presentation by identifying that every Reform Movement has a closed door message, a shut-door message, beginning with Noah, all the way down through time; and, therefore, we have added to the consideration of Daniel 11, verse 40, that this is the Shut-Door Message. Verse 40 identifies the collapse of the Soviet Union in 1989, and verse 41 identifies The Sunday Law in the United States where the door closes for Adventism.

So, we are going to continue along that line; but, we are going to deal a little bit with a waymark of prophetic history that sometimes makes people uncomfortable, having to do with the shaking of Adventism.

So, we are going to look at Ezekiel 37, just briefly.

EZEKIEL THIRTY-SEVEN

ADVENTISM

We have referred to Ezekiel 37 more than once in this worship series. In Ezekiel 37 is the First and Second Angels' Messages illustrated, typified by Ezekiel.

In Ezekiel 37, beginning at verse 1, it says,

> "[1]The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones."—

And Sister White clearly says this is the Seventh-day Adventist Church.

Verse 2:

> —"[2]And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. [3]And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest."—

Can the Adventist Church be brought back to life? And that is what we are dealing with here, is the revival message for Adventism, which is a shut-door message.

Verse 4:

> —"[4]Again he said unto me, Prophesy upon these bones and say unto them, O ye dry bones, hear the word of the LORD."—

This is what brings them back to life, is hearing the Word of the Lord.

> —"[5]Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: [6]And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD." Ezekiel 37:1-6 (KJV).

So, that is what the prophetic message is that Ezekiel is supposed to proclaim.

> Ezekiel 37:7-8
>
> And then in verse 7, he says,
>
> [7]So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. [8]And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them." Ezekiel 37:7-8 (KJV).

All right. That is the First Message. After this Ezekiel is going to prophesy to the wind, and the wind is what brings them to life.

And, of course, this is illustrated in the creation of Adam. First, Adam is created as a body. The bones and sinews and muscles are brought together. And then the second step for Adam is the Lord breathes into him the breath of life and he becomes a living soul.

And in the Second Message here, the second prophecy in Ezekiel in verse 9, it says,

> —"[9]Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and

breathe upon these slain, that they may live. [10]So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. [11]Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

—"[12]Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. [13]And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, [14]And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it,* and performed *it,* saith the LORD.

"[15]The word of the LORD came again unto me, saying, [16]Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and *for* all the house of Israel his companions: [17]And join them one to another into one stick; and they shall become one in thine hand. [18]And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? [19]Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. [20]And the sticks whereon thou writest shall be in thine hand before their eyes.

"[21]And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: [22]And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: [23]Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. [24]And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. [25]And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. [26]Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. [27]My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. [28]And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezekiel 37:9-28 (KJV).

So, our Second Message is the message from the four winds that brings the body to life. So, we are identifying these two messages by Ezekiel as the First and Second Angels' Messages of Millerite History, the First and Second Messages of our history, the First and Second Messages of the history of Christ. They are the First and Second Messages of all these reform lines.

But, we want to take a component about the First Message; because, in the First Message, when the First Message is presented—and we are saying the First Message arrives for Adventists at the end of the world in 1989, at the conclusion of William Miller's dream, at the collapse of

the Soviet Union in fulfillment of verse 40—that this is that First Message that Ezekiel proclaimed here that brings the bones and the flesh together; but, they are not alive yet.

And it says in verse 7 that when he prophesied as he was commanded, there was a noise and a shaking. And we will get to that in a minute. Let me read a couple of quotes from the Spirit of Prophecy, and then we will deal with noise and shaking.

General Conference Bulletin, February 4, 1893:

> "I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live." *General Conference Bulletin,* February 4, 1893.

This is one of several places where Sister White says that God's people are the dry bones, and she is praying that the Lord would breathe upon them. She is praying that they would receive the revival that they need.

The next quote:

> "The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead**." *Bible Training School,* December 1, 1903.

And in our last presentation, we quoted from *Selected Messages,* book 1, page 128, where she says the revival represents a renewal of spiritual life. So, the revival is the resurrection from the dead, and it is the Second Message in Ezekiel 37 that brings the bones into a mighty army.

But, in the First Message, the one we are dealing with, there is a noise and a shaking.

> **NOISE: *Strong's Concordance*, H6963—**From an unused root meaning **to *call* aloud**; **a *voice* or *sound***:— + aloud, bleating, crackling, cry (+ out), fame, lightness, lowing, noise, + hold peace, [pro-] claim, proclamation, + sing, sound, + spark, **thunder (-ing)**, voice, + yell.

And the definition of *NOISE* in *Stro g's* says, from an unused root to *call* aloud; a *voice* or a *sound.*

So, we have already identified that the First Message, whether it be Elijah, John the Baptist, or William Miller, is identified as the voice crying in the wilderness. This noise is a voice. It is the voice crying in the wilderness for this generation.

NOISE: From an unused root meaning to *call* aloud; a *voice* or *sound:*— + aloud, bleating, crackling, fame, lightness, lowing, noise, hold peace, proclaim, proclamation, sing, sound spark, a thundering voice. Okay. This is the voice crying in the wilderness that brings together the bones and flesh, but does not quite bring them to life.

What is the shaking?

> **SHAKING: *Strong's Concordance,* H7494—**From **H7493**; *vibration*, *bounding*, *uproar:*—commotion, confused noise, earthquake, fierceness, quaking, rattling, rushing, shaking. **H7493—**A primitive root; to *undulate* (as the earth, the sky, etc.; also a field of grain), particularly **through fear**; specifically to *spring* (**as a locust**):—**make afraid**, (re-) move, quake, (make to) shake, (make to) tremble.

SHAKING in verse 7 is from H7493; a *vibration,* a commotion, a confused noise, an earthquake, fierceness, quaking, rattling, rushing, shaking. A primitive root; to *undulate* (as the earth, the sky, etc.; also a field of grain), particularly through fear, specifically to *spring* (as a locust):— make afraid, remove, quake, to shake, make to tremble.

The First Message here, the message of the events connected with the close of probation, the closed-door message, the message the Lord uses to produce a revival, the message of the last six verses of Daniel 11, it is the voice of one crying in the wilderness; and, it produces a shaking in Adventism. And this shaking in Adventism is a subject of the Scriptures. All right? You can identify certain characteristics about the Beast. The Beast never changes. The Beast receives a deadly wound, but its deadly wound is healed.

You can identify characteristics about the False Prophet. The False Prophet is the power that changes. It begins as a lamb and ends up speaking as a dragon.

You can identify characteristics about the Dragon, the number 10. He moves through history.

But, when it comes to the prophetic message to this First Message, it is identified in the Scriptures that this message causes a shaking. So, the shaking is a subject of prophecy. And we want to put this in the mix; because, as we consider how the Lion of the tribe of Judah unseals the message for this generation, beginning in 1989, one of the methods that He uses to lead people to find truth is the argument that is brought against the truth. The Lord has allowed men to be raised up that fight this message; and, because of their faulty reasoning, those people that are following this message have been forced to go to areas in God's Word to defend this message that they probably would not have gone to had they not been pushed into that corner.

So, at minimum when you are talking about the shaking, it is worthwhile to look at it so you can see that the Lord's hand was even in control of the opponents that are raised up. Okay?

Ezekiel 37, the First and Second Angels' Messages; and, it identifies the noise, the voice crying in the wilderness, and it identifies the shaking produced from fear.

Acts 2:13-21; Joel 1:5

Go to Acts, chapter 2, verse 13 through 21. This is at Pentecost. Verse 1 of Acts, chapter 2, says,

> "[1]And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1 (KJV).

And in verse 13, as the Disciples are speaking in various languages because there are people from all over the world in Jerusalem at that time period that have their own languages, the gift of tongues is opened up to the Disciples; and, those people that are opposing the message are claiming that these people that are speaking in other than Hebrew are drunk.

Verse 13:

> "[13]Others mocking said, These men are full of new wine."—

New wine is a prophetic characteristic of the Latter Rain Message. Okay?

"[13]Others mocking said, These men are full of new wine.

"[14]But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words. [15]For these *[MEN]* are not drunken, as ye suppose, seeing it is *but* the third hour of the day. [16]But this is that which was spoken by the prophet Joel. [17]AND IT SHALL COME TO PASS IN THE LAST DAYS, SAITH GOD, I WILL POUR OUT OF MY SPIRIT UPON ALL FLESH: AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS: [18]AND ON MY SERVANTS AND ON MY HANDMAIDENS I WILL POUR OUT IN THOSE DAYS OF MY SPIRIT; AND THEY SHALL PROPHESY: [19]AND I WILL SHEW WONDERS IN HEAVEN ABOVE, AND SIGNS IN THE EARTH BENEATH; BLOOD, AND FIRE, AND VAPOUR OF SMOKE: [20]THE SUN SHALL BE TURNED INTO DARKNESS, AND THE MOON INTO BLOOD, BEFORE THAT GREAT AND NOTABLE DAY OF THE LORD COME: [21]AND IT SHALL COME TO PASS, *THAT* WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED." Acts 2:13-21 (KJV).

So, go to Joel, where Peter says Pentecost is the fulfillment of Joel. In Joel, chapter 1, verse 5, it says,

"[5]Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth." Joel 1:5 (KJV).

Okay. The new wine here is what the people on the wrong side of the issue of Pentecost was charging against the Disciples, "And they are drunk here early in the day." But, the new wine is the Latter Rain Message that came in the time of Peter, the Latter Rain Message that came in the time of the Millerites, and the Latter Rain Message that comes primarily here at the end of the world.

And when the new wine comes, when the Latter Rain Message comes, there is a class who rejects the message. The new wine is cut off from their mouth. And that class accuses those that are receiving the Message of being drunk. So, you have two manifestations of drunkenness. You have the class that is receiving the new wine that are being accused of being drunkards, that are being led by the Holy Spirit; and, then you have the drunkards of Ephraim, those that have been drinking the wine of Babylon and are prevented thereby to not recognize the Latter Rain Message.

So, all I am saying is, what I am saying here in terms of our study, is that when Joel was fulfilled in the time of the Disciples, and when Joel was fulfilled in the time of the Millerites, and it is pointing forward to the perfect fulfillment of Joel at the end of the world, one of the components of this prophetic passage is that there is a controversy that takes place, an argument between those who are fighting the Message and those who are accepting the Message.

That gives us two witnesses. That is Ezekiel and Peter and Joel, three witnesses, that the debate that goes on over the Latter Rain Message is a subject of prophecy.

Sister White is speaking about Acts and Peter and Pentecost in *Acts of the Apostles,* pages 40 – 43. She says,

"'Now when this was **noised** abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not

all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?'

"The priests and rulers were greatly enraged at **this wonderful manifestation**,"—

Okay. This was the mighty manifestation of the power of God.

"The Advent Movement from 1840 to 1844 was a glorious manifestation of the power of God." And when Sister White makes that statement in *The Great Controversy,* page 611, she is comparing it to the history of Pentecost, which she is dealing with in this passage; and, she is using both Pentecost and the Advent Movement of 1840 to 1844 to illustrate the perfect fulfillment of Joel during our time period, the Latter Rain. So, she is commenting here, and she says, "this wonderful manifestation," that is a tie-in.

—"The priests and rulers were greatly"—

What? Enraged. Okay?

—"enraged at **this wonderful manifestation**, but they dared not give way to their malice, for fear of exposing themselves to the violence of the people. They had put the Nazarene to death; but here were His servants, unlettered men of Galilee,"—

Who?

FROM THE AUDIENCE: Unlettered men.

BROTHER PIPPENGER: Unlettered men of Galilee; no PhD's behind their names.

—"unlettered men of Galilee, telling in all the languages then spoken, the story of His life and ministry."—

How is that repeated?

How does the story of His life and ministry get told all over the world in everyone's own language here at the end? What is that emphasizing?

It is emphasizing that He is going to open up the prophetic understanding of His Word around the globe. The language is going to be opened up at the end is the language of prophecy.

—"The priests, determined to account for the miraculous power of the disciples in some natural way, **declared that they were drunken from partaking largely of the new wine prepared for the feast**. Some of the most ignorant of the people present seized upon this suggestion as the truth, but the more intelligent knew it to be false; and those who understood the different languages testified to the accuracy with which these languages were used by the disciples.

"In answer to the accusation of the priests Peter showed that this demonstration was in **direct fulfillment of the prophecy of Joel**, wherein he foretold that such power would come upon men to fit them for a special work."—*AND THEN SHE QUOTES FROM ACTS*—"'Ye men of Judea, and all ye that dwell at Jerusalem,' he said, 'be this known unto you, and hearken to my words: for these are not

drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy.'

"With clearness and power Peter bore witness of the death and resurrection of Christ: 'Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.'"—

Next paragraph:

—"Peter did not refer to the teachings of Christ to prove his position, because he knew that the prejudice of his hearers was so great that his words on this subject would be of no effect. Instead, **he spoke to them of David**, who was regarded by the Jews as **one of the patriarchs** of their nation. 'David speaketh concerning Him,' he declared: 'I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved: therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. . . .'"—

What is Peter's argument here? Prophecy; he goes to prophecy.

—"'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.' 'He . . . spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.'

"The scene is one full of interest. Behold the people coming from all directions to hear the disciples witness to the truth as it is in Jesus. They press in, crowding the temple. Priests and rulers are there, the dark scowl of malignity still on their faces, their hearts still filled with abiding hatred against Christ, their hands uncleansed from the blood shed when they crucified the world's Redeemer. They had thought to find the apostles cowed with fear under the strong hand of oppression and murder, but they find them lifted above all fear and filled with the Spirit, proclaiming with power the divinity of Jesus of Nazareth. They hear them declaring with boldness that the One so recently humiliated, derided, smitten by cruel hands, and crucified, is the Prince of life, now exalted to the right hand of God.

"Some of those who listened to the apostles had taken an active part in the condemnation and death of Christ. Their voices had mingled with the rabble in calling for His crucifixion. When Jesus and Barabbas stood before them in the judgment hall and Pilate asked, 'Whom will ye that I release unto you?' they had

shouted, 'Not this Man, but Barabbas!' Matthew 27:17; John 18:40. When Pilate delivered Christ to them, saying, 'Take ye Him, and crucify Him: for I find no fault in Him;' 'I am innocent of the blood of this just Person,' they had cried, 'His blood be on us, and on our children.' John 19:6; Matthew 27:24, 25.

"Now they heard the disciples declaring that it was the Son of God who had been crucified. Priests and rulers trembled. Conviction and anguish seized the people. 'They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?' **Among those who listened to the disciples were devout Jews, who were sincere in their belief**."—

So, when you are talking about the debate, the shaking that goes on over this message, there are people that will watch the debate that are sincere that are going to come out on the right side of the issue. This is one of the things that is marked in prophecy, in how people understand the message.

FROM THE AUDIENCE: (Indiscernible question is put to Brother Pippenger.)
BROTHER PIPPENGER: This is in Adventism.

—"The power that accompanied the words of the speaker **convinced them** that Jesus was indeed the Messiah.

"'Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.'

"Peter urged home upon the convicted people the fact that they had rejected Christ **because they had**"—

What?

FROM THE AUDIENCE: Been deceived.
BROTHER PIPPENGER: Been deceived by what?
FROM THE AUDIENCE: Priests and rulers.

BROTHER PIPPENGER: —"**been deceived by priests and rulers**;"—

So, in this history here, which is repeated in our history, there is going to be a class in Adventism that reject the Latter Rain Message because they have been deceived by priests and rulers.

—"**and that if they continued to look to these men for counsel, and waited for them to acknowledge Christ before they dared to do so, they would never accept Him**. These powerful men, though making a profession of godliness, were ambitious for earthly riches and glory. **They were not willing to come to Christ to receive light**.

"Under the influence of **this heavenly illumination** the scriptures that Christ had explained to the disciples stood out before them with the luster of perfect truth. **The veil that had prevented them from seeing to the end of that which had been abolished, was now removed,** and they comprehended with perfect clearness the object of Christ's mission and the nature of His kingdom.

> They could speak with power of the Saviour; and as they unfolded to their hearers the plan of salvation, many were convicted and convinced. **The traditions and superstitions inculcated by the priests were swept away from their minds**,"—

What are the traditions and superstitions?

FROM THE AUDIENCE: William Miller's dream.

BROTHER PIPPENGER: That is the counterfeit coins that are brought in to cover up the genuine jewels in William Miller's dream.

And how did those counterfeit coins get removed?

FROM THE AUDIENCE: The Dirt Brush Man.

BROTHER PIPPENGER: The Dirt Brush Man—what?—swept them away from their minds.

—"and the teachings of the Saviour were accepted." *Acts of the Apostles*, 40–43.

History is repeated. The Dirt Brush Man was doing a work there.

And in this history, the message that the Disciples are proclaiming is the present truth testing message for that time. And when that present truth testing message was opened up to their minds, suddenly the entire Bible is opened to them. They can see the message of the hour perfectly and clearly. And this is repeated at the end: Those people that are drinking the new wine that comes on 9/11, the Lion of the tribe of Judah opens the prophetic message for this day and age up to their understanding.

Review and Herald, July 20, 1886, speaking of this very history of Pentecost with Peter, she says,

> "It is with an earnest longing that I look forward to the time when **the events of the day of Pentecost** shall be repeated"—

So, was there an argument, a debate in the history of Pentecost?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. There is going to be an argument and a debate in this history. It is a subject of prophecy.

> —"shall be repeated with even greater power than on that occasion. John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.
>
> "**God can breathe new life into every soul**"—

Where does God breathe new life into every soul?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: You are marking the day; but, what I am looking for is Ezekiel 37. This is tying into Ezekiel 37. This is the arrival of the Second Message, when the Church is raised up a mighty army.

—"**God can breathe new life into every soul** that sincerely desires to serve Him, and can **touch the lips with a live coal from off the altar**,"—

Where is that?

FROM THE AUDIENCE: From Isaiah.

BROTHER PIPPENGER: That is Isaiah 6.

Isaiah 6, now, when He is raising up people, breathing His Spirit upon them, raising them up a mighty army, he purifies their lips. Isaiah 6.

—"and cause them to become eloquent with His praise."—

He causes them to become eloquent with His praise, even though in a moment Sister White is going to tell us that before He causes them to be eloquent in His praise, they had stammering lips. They are going to be unloosed from those stammering lips.

—"Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. **The stammering tongue will be unloosed**,"—

Where is that from?

FROM THE AUDIENCE: Isaiah 28.

BROTHER PIPPENGER: Isaiah 28.

Okay. Go to Isaiah 28. There is something that you can see, if you are willing to see, in Isaiah 28, verse 11.

—"[11]For with stammering lips and another tongue will he speak to this people." Isaiah 28:11 (KJV).

Okay. What is "another tongue"? Different tongues.

FROM THE AUDIENCE: Other languages.

BROTHER PIPPENGER: Okay. He is going to speak to Adventism with another tongue that is stammering lips.

Verse 12:

"[12]To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear." Isaiah 28:12 (KJV).

Who would not hear? There is a group who would not hear. This here, Isaiah 28, is identifying this same shaking. There is a group that refuses to hear the Latter Rain Message.

But, He is going to raise up another tongue to speak to this people, and the other tongue He raises up to speak to this people is identified as the stammering lips.

So, if you are willing to see it, when are the stammering lips raised up? They are raised up when the new wine is cut off from the mouth of those people that are going to oppose them. Joel 1:5. The new wine is cut off from their mouths, and the stammering lips' mouth is filled with the new wine. Okay? Those are tie-ins there.

Back to our notes,

—"**The stammering tongue will be unloosed**, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to **cleanse the soul temple from every defilement**, and to maintain such a close connection with Him that they may be partakers of **the latter rain when it shall be poured out**." *Review and Herald*, July 20, 1886.

This is the Latter Rain Message.

Revelation 10:8-10; Jeremiah 15:16-21; Ezekiel 2:1-3:11; Isaiah 6:5-10; Isaiah 27:1-9

Okay. Revelation 10, verses 8 through 10, describe John eating the Little Book, but it is sweet in his mouth and bitter in his stomach.

> "[8]And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. [9]And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. [10]And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." Revelation 10:8-10 (KJV).

But, when we trace that line through further in the Bible, go to Jeremiah 15. That symbol of eating the Little Book is identifying a shaking among God's people, a controversy, a debate. John eats the Little Book, but all the prophets agree with one another. And in Jeremiah 15, beginning at verse 16, says,

> "[16]Thy words were found, and I did eat them;"—

Who found the Words and ate them?

Well, Jeremiah did here, but John does in Revelation 10. He takes the Little Book out of the Angel's hand and he eats it. Jeremiah and John, this is the same people: it is the Millerites; it is the 144,000.

> —"[18]Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts. [17]I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation."—

What does His hand have to do with it?

Why is he sitting alone because of His hand?

Well, in Revelation 10, when the Angel comes down, He has a Little Book open, and where is it at? It is in His hand.

And what does John do? He goes and takes the Little Book out of the hand of Him that came down out of Heaven.

So, this Little Book, this hand that gives the Little Book that John and Jeremiah eat, the fact that they eat this Little Book out of the Angel hand, it causes a what? A separation, **a separation**.

He says,

—"[17]I sat not in the assembly of the mockers, nor rejoiced; I sat alone"—

Okay. This is marking when the Little Book gets eaten, the separation process begins.

Verse 18:

—"[18]Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?"—

The separation process begins when the Mighty Angel comes down, with the Little Book opened in His hand. And you take the Little Book and you eat it because of the implications of His hand, a separation begins between the mockers and those that are not the mockers, the two classes.

But, there is a disappointment that comes when the waters fail. What is the disappointment? Verse 18.

What is *water?* It is a message, right? There is the Latter Rain.

And the message, the message fails. When did the message fail?

Well, right here [pointing to the date of 1843 displayed in the upper right-hand corner of the 1843 Chart], the first disappointment.

Was John representing the Millerites?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Jeremiah has got to be representing the Millerites, too.

—"[18]Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?"—

And what does Habakkuk 2 say about this [1843] Chart? "Though the vision tarry, wait for it, for it will not lie."

But, they thought it lied. Okay? And it was discouraging, and you can see Jeremiah here, he is discouraged here.

The message failed.

Verse 19:

"[19]Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them."—

What does Jeremiah have to return to?

He thought the vision ended in 1843. He has got to return. He has got to study that out. "Though the vision tarry, wait for it, because it will not lie."

Okay. From the first disappointment, until October 22, 1844, what were the Millerites doing? They were coming to grips with the starting point of the 2300 Days so that they could calculate out October 22, 1844.

There was a group that—and Sister White talks about it, from the first disappointment. They returned to the study of the prophecies. Jeremiah returned; but, by returning he becomes the Lord's voice, the Lord's messenger, the Lord's mouth.

But, he is told what? "Don't return to them."

Do not return to who? To the Protestants; because, you are now in the time period of the Second Angel's Message, "Babylon is fallen! Come out of her! Don't return to the Protestants."

And this has an impact. This has an impact on the story of Jeroboam and Josiah. It is commanded right here, "Don't return to the Protestants." There is a separation taking place here.

> —"[20]And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD. [21]And I will deliver thee out of the hand of the wicked,"—

These are the wicked.

In Daniel 12, who are the wicked contrasted with? The wise. The wise understand the increase of knowledge, but the wicked do not understand. Daniel 12:10.

Okay. The wicked here, "And I will deliver thee out of the hand of the wicked," what does it mean that you are in someone's hand?

FROM THE AUDIENCE: That they are in submission?

BROTHER PIPPENGER: Well, it could be submission if you are bowing down to the Pope, or it could be that you are just in agreement. "Can two walk together unless they be agreed?" There is a separation process being marked here.

> —"and I will redeem thee out of the hand of the terrible." Jeremiah 15:16-21 (KJV).

So, in Jeremiah's story, when he eats the Little Book as John did, you see a separation process begin, a distinction between two classes, the wise and the wicked.

And this is also a part of the story of Ezekiel, Ezekiel, chapter 2.

And what are we doing? We are showing that the controversy over this message is one of the characteristics of this message.

Ezekiel 2,

> "Chapter 2:1And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee."—

When does he stand upon his feet?

FROM THE AUDIENCE: When the breath of life comes.

BROTHER PIPPENGER: When the breath of life comes, Ezekiel 37.

This is Ezekiel. Ezekiel is going to agree with himself, as much as all the prophets are agreeing with one another; and, they stand up on their feet with the Spirit is breathed upon them.

And when did Jesus breathe the Spirit on the Disciples?

FROM THE AUDIENCE: On the Day of Pentecost.

BROTHER PIPPENGER: The answer was "On the Day of Pentecost." Wrong.

FROM THE AUDIENCE: It was in the upper room after He had been resurrected.

BROTHER PIPPENGER: After the resurrection. He is resurrected. He said, "Mary, don't touch me. I need to ascend to my Father." That very day He came down out of Heaven, like the Angel of Revelation 10 and the Angel of Revelation 18, and He breathed upon his Disciples the Holy Ghost. He opened their understanding to the prophecies.

Pentecost is still a ways off. This is the sprinkling that precedes the full outpouring. Sister White says that the act of Christ's breathing upon His Disciples was as a few drops before the great outpouring on the Day of Pentecost.

So, when does Ezekiel stand on his feet? When the Mighty Angel comes down, he stands upon his feet. The Lord has breathed upon him.

Verse 2:

> —"[2]And the spirit entered into me"—

And that is just what Ezekiel 37 says, that the Spirit enters into the body.

> —"[2]And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. [3]And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. [4]For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. [5]And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them."—

What is going on here? He has eaten the Little Book, and he is given a message to carry to Adventism; and, the Lord is telling him, "These are a bunch of rebels."

Okay. You need to know that when you carry this message—and that is what it says—they will know that there has been a prophet among them.

What does that mean to us? They will know that there has been a prophetic message marked that is testing them. They will know it; but, they are a rebellious house; because, there is going to be a shaking. There is going to be a controversy. There is going to be an argument. There is going to be a debate.

Verse 6:

> —[6]And thou, son of man, be not afraid of them, neither be afraid of their words,"—

So, are they going to say something about this message? "These men are drunk. These men are drunk with new wine." There is going to be an argument.

> —"[6]And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. [7]And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. [8]But

thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

[9]And when I looked, behold, an hand"—*AN HAND*—"*was* sent unto me;"—

What does that hand and have in it?

FROM THE AUDIENCE: The Little Book.

BROTHER PIPPENGER: The Little Book, opened.

—"and, lo, a roll of a book *was* therein; [10]And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

Chapter 3:1Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. [2]So I opened my mouth, and he caused me to eat that roll. [3]And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and it was in my mouth as honey for sweetness.

[4]And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. [5]For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel; [6]Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. [7]But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. [8]Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads."—

So, in the process of carrying this message to Adventism, what does the Lord promise to do?

FROM THE AUDIENCE: Strengthen his forehead.

BROTHER PIPPENGER: Strengthen your forehead; that is kind of the same place where the Seal of God is applied, is it not?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: This process of this argument, this shaking, this controversy in Adventism, this debate, is part of the sealing process of the 144,000. Only those that sigh and cry for the abominations done in the land will receive the Seal of God.

But, it is not enough just to sit there and sigh and cry. You have been given a message. You have to give the message. And when you give the message, those that are supposed to hear it, they are not going to sit there silently. They are going to argue with you. They are going to malign your character. They are going to point out that you do not have a PhD behind your name. That is part of the process.

Verse 9—verse 8, again:

—"[8]Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. [9]As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house. [10]Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. [11]And go,

> get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear." Ezekiel 2:1–3:11 (KJV).

So, what we are saying is, the argument, the debate, the shaking in Adventism that is caused, that begins with the arrival of the First Angel's Message for this history, which are the events connected with the close of probation, which are the last six verses of Daniel 11, that message causes a shaking in Adventism.

Go to Isaiah 6, which we have already mentioned this, Isaiah 6. You know you can prove things upon two or three, and move on; but, we are taking time to show this in several places, so that we understand that this is part of the story.

Isaiah 6, beginning with verse 5:

> [5]Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. [6]Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: [7]And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."—

This takes place in the blotting out of sin. We are purged here, atoned.

Verse 8:

> —"[8]Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me."—

So, Isaiah is now being commissioned to carry a message to Adventism.

And if you remember earlier on, if you back up to verse 3, it says, "And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory." And Sister White ties verse 3 in with Revelation 18. That quote is in your notes.

So, on 9/11 Isaiah just had his lips purified because he is going to carry a message to Adventism.

And in verse 9, it says,

> —"[9]And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. [10]Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isaiah 6:5-10 (KJV).

So, Isaiah also is portrayed as having to take a message to an unconverted people that by and large will not respond to the message. The argument, the shaking, and debate are part of the prophetic record.

Go to Isaiah 27. Isaiah 27, beginning at verse 1 says,

> "[1]In that day"—

And you would have to back up further into Isaiah to understand what day that is, but it is the day of the Latter Rain. It is the day when the globalists, the money men of the world, are seeing the financial structure being swept away by an East wind.

> —"[1]In that day the LORD with his sore and great and strong sword"—*HIS PROPHETIC WORD*—"shall punish leviathan the piercing serpent,"—

He is going to punish the dragon.

> —"even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.
> [2]In that day sing ye unto her, A vineyard of red wine."—

At the time period when the financial structure of Planet Earth is being brought down through the increasing, escalating crisis of Islam, and the punishment of the rich men of the Earth, the dragon power has begun, and in that time period the experience—(because a song is an experience)—the experience of God's people is that they are to present the parable of the vineyards to Adventism. And the parable of the vineyard was and is that the vineyard is going to be taken from Adventism and given to a group of people that bear the fruits thereof.

We have not the time to go into that, but that is verse 2.

> —"[2]In that day sing ye unto her, A vineyard of red wine. [3]I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. [4]Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. [5]Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me."—

The parable of the vineyard is the last call for Adventism. It is the last opportunity for Seventh-day Adventists to awaken out of their Laodicean condition and make peace with Christ, which He is fully willing to do; but, at the same time, He is telling them, "This is the parable of the vineyard. I am closing up shop. We are in the Judgment of the Living. You either come to the foot of the cross now, or you are going to die."

And then in verse 6, it says,

> —"[6]He shall cause them that come of Jacob to take root: Israel shall blossom and bud,"—

What causes the blossoming and budding in the Scriptures is the Latter Rain.

> —"Israel shall blossom and bud, and fill the face of the world with fruit."—

The fruit takes place in the harvest of the world. Budding out and blossoming out is in the springtime. The harvest, when the fruit is gathered in is in the summertime. This is identifying both phases of the Latter Rain, the spring and summer Latter Rain. But, at a very simple level, it is just emphasizing the Latter Rain: The parable of the vineyard here, when the dragon power is

being judged on Planet Earth. Just turn on your televisions, get your newspapers, if you cannot see that the dragon power, the globalists, the economic structure, is on its way down. You need to start looking at the news. That is very easy to see. That is verse 1. The Lord is bringing judgment upon the globalists as we speak.

And at this time in history, the Lord's last call to Adventism, the parable of the vineyard, is going to be proclaimed by those that are having this experience.

And it is in the time period of the Latter Rain when one of the arguments for Adventism about the Latter Rain is they do not even understand it comes with a sprinkling and a full outpouring, a springtime Rain and a summer Rain. They do not understand the Latter Rain. They are sleeping Laodiceans.

Verse 7:

> —"[7]Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?"—

This is judgment terminology, letting us know that this story is taking place in the Judgment time.

And in verse 8, it says,

> —[8]In measure, when it shooteth forth,"—

This is marking the sprinkling of the Latter Rain when it is being measured, and the buds are just bursting forth.

> —"thou wilt debate with it:"—

Now, here is this debate. There is going to be a debate. There is going to be a debate over the Latter Rain. There is going to be a debate over the two phases of the Latter Rain, the sprinkling of the springtime Rain and the full outpouring of the summer Rain. There is going to be a debate in Adventism.

> —"[8]In measure, when it shooteth forth,"—

When it begins to sprinkle, when the Mighty Angel comes down and breathes upon the dry bones, and the sprinkling of Adventism begins and the parable of the vineyard becomes present truth, then the debate starts. The new wine is cut off from the mouth, and another mouth (the mouth of stammering tongues) is going to be loosed in this controversy in Adventism.

Verse 8:

> —"[8]In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind."—

All of the prophets agree with one another, and this staying of the rough wind, this is the restraining of the rough wind. And the rough wind, according to John in chapter 7 of Revelation, is the Four Winds. This debate begins when the Four Winds of strife are being restrained: "he stayeth his rough wind." He restrains the Four Winds of strife in the day of the East wind.

When the day of the East wind arrives, the debate begins; and, the angels hold the Four Winds of Revelation 7, identifying that the sealing of the 144,000 has now begun.

—"[9]By this therefore"—

By what? By the argument over 9/11, the day of the East wind, and the Latter Rain, and the parable of the vineyard, and the role of the globalists in end-time Bible prophecy, with those subjects in the first eight verses of Isaiah 27.

Then in verse 9, it says,

—"[9]By this therefore shall the iniquity of Jacob be purged;"—

By what? By this argument in Adventism, by this debate.

Not only is the debate the argument that ensues over the Latter Rain Message beginning in 1989 and then amped up to a new level on 9/11; not only is this a subject of prophecy, it is here identified that this debate has something to do with removing the sins from God's people. That is what it says.

> —"[9]By this therefore shall the iniquity of Jacob be purged, and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up." Isaiah 27:1-9 (KJV).

So, what I am wanting us to see here, in advance of our following studies, is that these people that have been opposing this message since it first came into history in 1989, their opposition at some time needs to be publicly presented in order that we can see that the Lord has used this opposition to His glory and honor, in forcing His people to come to conclusions about God's Word that they would not have come to had they not been thrown into this debate.

THE SHAKING

Early Writings, beginning on page 269, Sister White comments on this very same topic, and her familiar term for this controversy for this debate, for Jeremiah and Ezekiel carrying this message to the rebellious house, is "the shaking," the shaking of Adventism.

> "I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle."—

If you are not having an internal struggle right now, if you are not sighing and crying, then I guarantee you are not making the right moves in order to receive the Seal of God.

> —"Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

"Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them.

"I asked **the meaning of the shaking** I had seen and was shown that **it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans**."—

Now, Sister White is clear when she says that the message of Jones and Waggoner in 1888, it was the Laodicean message. So, you can take those and you can show that the Laodicean message is the Latter Rain Message, because Jones and Waggoner's message was the Latter Rain Message. So, this is in reference to the Latter Rain Message being a straight testimony. Okay? The Latter Rain Message is saying, "You think that Jesus is inside you, but He isn't!" Okay? It is a prophetic message.

Who would say that the Seven Churches is not a prophetic message? All of them, It [the Seven Churches] is prophecy: the Laodicean message is a prophetic message that is a straight testimony message that causes the shaking when it is presented.

—"I asked **the meaning of the shaking** that I had seen and was shown that **it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans**. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and **pour forth the straight truth**. Some will not bear this straight testimony. **They will rise up against it, and this is what will cause a shaking among God's people**."—

What causes the shaking among God's people?

Is it the people that are presenting the truth? Nope! It is those people that hear it and do not like it. They are the ones that cause the shaking.

But, are they going to hear the truth?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes.

And is it going to be the straight truth? Yes.

And are there going to be people that stand up and fight the straight truth? Yes.

This is a subject of prophecy, one of the characteristics of this prophetic message.

—"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs"—

WOW!! This prophetic message, this Latter Rain Message, is where the destiny of the Church hangs. This is a pretty serious message.

—"has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.

"Said the angel, 'List ye!' Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: This is in agreement with Ezekiel and Jeremiah informing us that He is going to make their forehead as an adamant stone. This experience is what causes them to be settled in and sealed to the truth.

"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it."—

Here is the separation process of Jeremiah, even in families.

—"All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'

> "Great power was with these chosen ones. Said the angel, 'Look ye!' My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side."—

So, do you think there is not going to be a controversy in Adventism, no shaking?

> —"I saw measures taken against the company who had the light and power of God. Darkness thickened around them; yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not: 'Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen around about us. They have appointed us unto death; but Thine arm can bring salvation.' These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.
>
> "Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said, 'The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.'" *Early Writings*, 269–272.

We have to have this experience if we are going to receive the Seal of God. We have to have the experience of taking a message to an apostate people.

NOT THE PRESENT TRUTH

The shaking is not the present truth. It is just one component of the present truth. Notice what she says in *Manuscript Releases,* volume 3, beginning at page 335.

> "Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured, and tells but little on the Lord's side."—

Now, this is a tricky passage. I want you to remember what we have studied this morning.

There is a people that the Lord has selected to give the message, and those people are very clearly marked as another tongue. They are the stammering lips. So, she is going to describe a group here that are on the wrong side of proclaiming the message. This is not a rebuke on those people that are giving the Latter Rain Message; this is about those people that are professing to be the messengers in Adventism, who are not. Okay?

> —"Let every minister make earnest efforts to ascertain what is the mind of Christ. There are those who pick out from the Word of God, and also from the *Testimonies*, detached paragraphs or sentences that may be interpreted to suit their

own ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them. Now all this pleases the enemy."—

Do you want to see this technique used? Go to some of the websites in Adventism that are opposing the foundational truths, the 2520, and the Daily, and Islam, and you will see this type of technique: Take a little snippet of the Bible here, and a little snippet of the Spirit of Prophecy here, and tell your listeners, your readers this is what it means, and then build an entire straw man on this false premise. That is what she is talking about here.

—"We should not needlessly take a course that will make differences or cause dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension. There are in the lessons of Christ subjects in abundance that you can speak upon; and mysteries which neither you nor your hearers can understand or explain might better be left alone. Give the Lord Jesus Christ Himself room to teach; let Him by the influence of His Spirit open to the understanding the wonderful plan of salvation. There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people, and rein them up to have a time of trouble beforehand. **There is to be a shaking among God's people**;"—

That is what we are studying here today. There is to be a shaking among God's people.

—"**but this is not the present truth to carry to the churches; it**—*THE SHAKING*—"**will be the result of refusing the truth presented**."—

Once again she is saying the shaking is causes by those people that are rejecting the Latter Rain Message; but, she is also saying that even though this controversy, this debate over this message is a component of the prophetic message, this is not supposed to be the all-in-all message, the fact that these apostates are opposing this message.

—"The ministers should not feel that they have some wonderful advanced ideas, and unless all receive these, they will be shaken out, and a people will arise to go forward and upward to the victory. Satan's object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hands, **as when** they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling-blocks.

"Some zealous ones who are aiming and straining every energy for originality have made a grave mistake in trying to get something startling, wonderful, entrancing, before the people, something that they think others do not comprehend; but often they do not themselves know what they are talking about. They speculate upon God's word, advancing ideas that are not a whit of help to themselves or to the churches. For the time being they may excite the imagination; but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their views may bias the mind in the wrong direction. Let the plain, simple statements of the word of God be food for the mind; this speculating upon ideas that are not clearly presented there is dangerous business.

"Some are naturally combative. They do not care whether they harmonize with their brethren or not. They would like to enter into controversy, would like to fight for

their particular ideas; but they should lay this aside, for it is not developing the Christian graces. Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. Not a soul of us is safe unless we learn of Christ daily His meekness and lowliness. In your labor do not be dictatorial, do not be severe, do not be antagonistic. Preach the love of Christ, and this will melt and subdue hearts. Seek to be of one mind and one judgment with your brethren, and to speak the same things. This talking about divisions because all do not have the same ideas as present themselves to your mind, is not the work of God but of the enemy. Talk the simple truths wherein you can agree. Talk of unity; do not become narrow and conceited; let your mind broaden." *Manuscript Releases*, volume 3, 33–35.

THEY ARE TO BE MET AND OPPOSED

The next quote, from *Review and Herald,* September 12, 1893, "They are to be Met and Opposed."

> "God speaks through his appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God's word from the lips of his chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness."—

And what are the chambers of darkness? Okay. If you follow that one through, it is Matthew 24. Jesus talks about secret chambers, and Sister White identifies these secret chambers of Matthew 24 as spiritualism. You reject this message, you are going into chambers of darkness. You reject this message, you are going to receive the strong delusion of 2 Thessalonians. You receive spiritualism; because, spiritualism is placing your word above God's Word. Reject God's Word, you go into chambers of darkness.

> —"They shut their own souls away from vast blessings, and rob Christ of the glory that should come to him, by showing disrespect to his appointed agencies.
>
> "God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to beware of false teachers."—

Jesus has warned us to be aware of false teachers. **Jesus has warned us to be aware of false teachers**.

> —"From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth, would **go to those who have had experience**,"—

Who has had an experience?

FROM THE AUDIENCE: The Pioneers.

BROTHER PIPPENGER: The Pioneers; if you would, go to the Pioneer writings.

—"But if those who claim to believe the truth, would **go to those who have had experience**, would **go to the word of God** in a **teachable**, **humble spirit**, and **examine their theories in the light of truth**, and **with the aid of the brethren who have been diligent Bible students**, and **at the same time make supplication unto God**, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler.

"Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill his word in regard to his coming, or in regard to any other promise he has made of special significance. 'It is not for you to know the times or the seasons, which the Father hath put in his own power.' False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. **They are to be**"—

To be what?

FROM THE AUDIENCE: Met and opposed.

BROTHER PIPPENGER: —"**met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth**. What a pity it is that men will go to such pains to discover some theory of error, when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth. They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which he prayed was unessential, that there is no necessity for his followers to be one, even as he is one with the Father. They go off on a tangent, and **Jehu- like**, call to their brethren to follow their example of zeal for the Lord. If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading. This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done,—accuse and condemn those upon whom God has laid the burden of the work." *Review and Herald*, September 12, 1893.

So, from this point in our presentations, from time to time we are going to identify some of the false teachers that are opposing this [Latter Rain] Message, not because they are bad men, not because we just feel like exposing them; but, we will do it in order to understand their false logic and how that false logic created an investigation of the false charge that led to jewels that had not been recognized. We want us to see that the work of the Lion of the tribe of Judah, the Dirt Brush Man, includes even this debate, this controversy in Adventism.

Shall we pray?

Benediction: Heavenly Father, we thank you for another day of life. We thank you that we are living in a time when you are offering the Little Book that all who would desire to eat of it and be blessed by it, may. We ask that you give us the courage, the spiritual willingness to fulfill our responsibility in taking the Little Book out of your hand and eating it and digesting it. And then we ask that you would grant us the power that comes with that Little Book that we may be about our business of taking a message to a rebellious house. We want to be part of the solution to this problem. We do not want to put stumbling blocks before people, but we know that we have a message to bear; so, we ask that we do it with a style that only glorifies you. We ask for your continued blessing in this worship series that we are doing; and, as we begin a week of LiveStreaming with Pastor Jamal here tomorrow, we would ask for your continued blessing upon the DVD recordings and the LiveStreaming production that we are doing. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #50

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning we want to ask that you would watch over this week of work, of service, of recording, broadcasting that we are doing here, that you would bless it, that you would let all that is done during these days be for your glory and honor. So, taking up our worship this morning, we ask for the presence of your Holy Spirit. Guide and direct our thoughts, our understanding. We ask that you would overrule my humanity, forgive my sins, forgive anything that I have done that is preventing me from being used by you at this time; and, likewise, prepare the hearts and minds of those that are hearing these things to receive what you have for us this morning. We want the Latter Rain. We ask that you pour your Latter Rain out upon us at this time by opening our understanding to the glorious land in Daniel 11, verse 41. In Jesus's name, amen.

OVERFLOW

BROTHER PIPPENGER: Yesterday we spent time identifying that the debate, the controversy, the shaking in Adventism is a subject of prophecy and, therefore, it qualifies as something that needs to be addressed.

We are going to start with another quote concerning the shaking from *Review and Herald*, April 1, 1850. It says,

> "As I viewed poor souls **dying for want of the present truth**, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus, [Matthew 19:16–22.] they went away sorrowful; and **that soon the overflowing scourge would pass over and sweep their possessions all away**, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven. . . ."—

Now I am wanting to emphasize "the overflowing scourge" here.

Continuing on.

> —"**The mighty shaking has commenced**, and will go on, and all will be shaken out who are not willing to take a hold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, 'Think ye that any will be compelled to sacrifice. No. no. It must be a free-will offering. It will take all to buy the field.'—I cried to God to spare his people, some of whom were fainting and dying. . . .
>
> "Then I saw that the judgments of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, 'All the thunders and lightnings of Mount Sinai would not move those who will not be

moved by the plain truths of the word of God; neither would **an angel's message awake them**.'" *Review and Herald*, April 1, 1850.

What angel's message is to awaken them? The Angel of Revelation 18, the Third Angel's Message.

But, the shaking of Adventism is a subject of prophecy. We dealt with that very thoroughly yesterday, I believe.

But, here, for those that will not come up to the message of the hour, the Latter Rain Message in this time period, what is going to happen to them is they are going to reach the overflowing scourge, and it will be too late to secure salvation, too late to put anything into the Lord's work. So, I want to deal with the overflowing scourge in connection with Daniel 11:40-41.

We are still dealing with the last six verses of Daniel 11, for they are the events connected with the close of probation. And John the Baptist gave a message that was the events connected with the close of probation; and, William Miller gave a message that was the events connected with the close of probation; and, we are showing that the last six verses of Daniel 11 is a parallel to the messages of John the Baptist and William Miller.

And in those histories, the message of John the Baptist and William Miller began at the Time of the End when the Book of Daniel was unsealed. The message of John the Baptist is derived from Daniel 9, and the message of the Millerites was derived from Daniel 9 (it was an explanation of Daniel 8); and, our message is derived from Daniel 11. So, when we bring these three lines of the prophecy together, we see that this message that is the events connected with the close of probation is derived from Daniel **9** and **11.**

And at the Time of the End in 1989, when the Soviet Union was swept away in fulfillment of Daniel 11 and verse 40, the Dirt Brush Man from William Miller's dream arrived on the scene and began to unseal the Seven Seals of truth that are the increase of knowledge for God's people here at the end of the world, as He swept out the customs and traditions that have been brought into Adventism, covering up the original truths represented on these two sacred Tables [refers to the 1843 and 1850 Charts].

So, we are dealing with Daniel 11:40-45 from that perspective, 1989, the end of the scattering of William Miller's dream.

And as we look at the shaking of Adventism, here we add a line of thought to it, that if you wait till the overflowing scourge to try to get right with the Lord, you are going to be swept away.

ENTER ALSO

So, what is the overflowing scourge?

In your notes you have Daniel 11:41, which we are going to begin to discuss now. And it says,

"[41]He shall **enter also** into **the glorious land**,"—

And what I want you to see there is that in verse 40 the King of the North has just swept away the Soviet Union, and these first few words are saying that the sweeping away that took place in verse 40 continues in verse 41. That is why it says, "He shall enter also . . ."

> —"and many *countries* shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." Daniel 11:41 (KJV).

So, you have to ask yourself how did he enter the King of the South's domain in verse 40, because that is how he is going to enter the glorious land. You need to see these verses as a continual progression of conquering by the King of the North. First he conquers the King of the South. Now he is going to conquer the glorious land; and, thereafter, he will conquer Egypt, and he does so as an overflowing scourge.

SHALL OVERFLOW AND PASS OVER

All right. In your notes you have Daniel 11, verse 40, and the last phrase speaking about how the King of the North conquers. It says,

> "[40]And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and **he** shall enter into the countries, and **shall overflow and pass over**." Daniel 11:40 (KJV).

OVERFLOW

OVERFLOW: ***Strong's Concordance*** **7857—to gush**; by impl. to **inundate**, cleanse; by anal. to gallop, **conquer**;- drown, (over-) flow (-whelm), **rinse**. run. rush. **(thoroughly) wash (away)**.

And we have looked at this before, but this word *OVERFLOW* means to gush, to inundate, to gallop, conquer, drown, (over) flow (-whelm), rinse. It is a conquering that is portrayed as a flood.

Okay. Now, if you do not think about these things, and perhaps you have not ever thought about it; but, when it comes to the False Prophet (the United States in Bible prophecy), the characteristics of strength that the United States uses as it forces other nations to do what it wants it to do is economics and military. You see that in Revelation 13, where you cannot buy or sell if you do not have the mark of the beast; and, you are put to death if you do not have the mark of the beast. That is economics; that is military might.

You see it in Daniel 11, verse 40, with the chariots and horsemen being military might, and the ships being economic might.

So, what am I saying? I am saying that when it comes to the False Prophet (the United States), their mode of warfare, their type of power is represented by these two horns: economics and military.

Whereas, when it comes to Islam, another power in Bible prophecy, they are represented as a war horse. And when you look closely at how the Bible identifies the strength or the power of Islam, their mode of warfare is not economics and military; their mode of warfare is the type of warfare where the word *assassin* is derived from. If you remember, we discussed the word

assassin comes from Islam. It comes from their practice hundreds of years ago when they were going to assassinate someone, they would first get high on hashish; and, *hashish* is the root word for *assassin.* They would get all high, and then they would go kill people; because, they knew they were going to die in doing so. They were "suicide bombers" before they had bombs. Point being, the mode of warfare for Islam has been described in history and in prophecy. They strike suddenly and unexpectedly. They ride on Arabian horses and cut your head off and keep going; whereas, the United States' mode of warfare is economics and military might. And the United States has been exercising that for many, many years now. If a country does not do what the United States wants, they put an economic embargo on them. If that does not work, they go in with their military.

But, when it comes to the Papacy, their mode of warfare is different. Their mode of warfare is described as a flood. Okay? It is the Euphrates overflowing its banks.

So, when we see these words *overflow* and *pass over* in Daniel 11, verse 40, if we are serious students of prophecy, we know that even in this verb, if that is what it is, *overflow* and *pass over,* that this is the symbol of the Papacy. This is the symbol of how the Papacy conquers. So, when you get to verse 41 and it says, "He shall also enter into the glorious land," he is entering by an overflowing flood. The Euphrates is overflowing its banks.

Isaiah 28:14-19; 8:5-8

Go to Isaiah 28. We are dealing with this first quote where Sister White says that those people that do not get straight with the Lord in this period of time are going to find out that when the overflowing scourge passes through that it is too late.

Isaiah 28, beginning at verse 14, says,

> "[14]Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. [15]Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: [16]Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste. [17]Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. [18]And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, **then ye shall be trodden down by it**. [19]From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report." Isaiah 28:14-19 (KJV).

So, in the Scriptures, the conquering of the Papacy (the claim I am making) is portrayed as the flood waters of the Euphrates; and, it is a movement that is portrayed in the last six verses of Daniel 11 as this flood that begins in verse 40 and also enters the glorious land, whatever the glorious land may be.

Go to Isaiah 8, verses 5 through 8.

> "[5]The LORD spake also unto me again, saying, [6]Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; [7]Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria,"—

Who is the king of Assyria? Prophetically he is the King of the North.

> —"and all his glory: and he shall come up over all his channels, and go over all his banks: [8]And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." Isaiah 8:5-8 (KJV).

So, when the King of the North conquers, he conquers as a flood, the flood of the Euphrates.

So, when he is overflowing and passing over in Daniel 11, verse 40, and then in verse 41 it says, "He shall also enter into the glorious land," this is the overflowing scourge hitting the glorious land, whatever the glorious land may be.

And, of course, let us remind ourselves that this is No. 50 in this worship series, but we also had two summations; so, this is really No. 52. So, we really have to remind ourselves of things way back when sometimes, and one of them is here in Isaiah 8, verses 5 through 8.

In verse 6, when Isaiah is making this pronouncement, "Forasmuch as this people refuseth the waters of Shiloah that go softly," what are the waters of Shiloah? The waters of Siloam; the waters that represent the sent of God, whether it be Christ, who is the sent of God or the Holy Spirit. Ahaz is here rejecting the outpouring of the Holy Spirit, and in this passage he is rejecting the warning message of the 2520, because this is the starting point for both 2520s; and, he is setting forth a typology in 742BC that plays out in AD1863 with James White, who sets aside the 2520, and sets aside the message of Shiloah for the message of the Euphrates.

Anyway, we have dealt with that; but, I wanted to put that in our memory banks.

And the punishment for Ahaz, or for James White, or for Seventh-day Adventists at the end of the world for rejecting the message of Siloam, is that you will not be able to go to the Pool of Siloam and wash your Laodicean blindness away, and you are going to be overflowed by the overflowing scourge of The Sunday Law. All right?

So, one of the characteristics of the Papacy when it conquers is that it is an overflowing movement. It is the Euphrates; but, it is also the scourge. The overflowing scourge is going to pass through the Earth.

THE SCOURGE

Isaiah 10

What is the scourge?

Go to Isaiah 10.

Somewhere early on in this study we pointed out that Sister White says of Zephaniah and Isaiah 10:1—she says it at the same time—that both of these are The Sunday Law decree. It is in the *Manuscript Releases.* I have that noted in my other Bible, not this Bible; but, it is in the record already.

Verse 1 of Isaiah 10 is The Sunday Law in the United States. It says,

> "[1]Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed; [2]To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless! [3]And what will ye do in the day of visitation, and in the desolation *which* shall come from far?"—

What is the desolation that comes from far? It is the overflowing scourge.

> —"to whom will ye flee for help? and where will ye leave your glory? [4]Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still. [5]O Assyrian,"—

Who is the Assyrian? That is the King of the North at the end of the world.

> —"[5]O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation."—

Here the Lord is saying that he is using the Papacy, the King of the North, to accomplish a work.

> —"[6]I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."—

And that was one of the things—keep your finger there [in Isaiah 10]—in Isaiah 28 when it came to the overflowing scourge in Isaiah 28, in verse 18, it says, "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." (KJV)

So, if you go back over here to Isaiah 10, that is what this King of the North, the Assyrian, is going to do. He is going to tread them down like the mire of the street. This is the overflowing scourge.

But, here, we are trying to deal with him being the scourge.

Verse 7:

> —"[7]Howbeit he"—

The King of the North, the Assyrian, the one that has just passed The Sunday Law decree in verse 1.

> —"Howbeit he meaneth not so,"—

I know that the United States passes it [The Sunday Law decree], but they are doing the Papacy's bidding.

—"[7]Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few. [8]For he saith, *Are* not my princes altogether kings? [9]*Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus? [10]As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; [11]Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? [12]Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."—

Here the King of the North is going to get punished at a certain point in time.

What is a certain point in time? When He has finished his work of Mount Zion and Jerusalem.

And what is His work that He is doing with Mount Zion and Jerusalem? He is gathering His two flocks into that church, first Adventism and then the eleventh-hour workers. When He has finished that—

When has He finished that?

FROM THE AUDIENCE: When probation closes.

BROTHER PIPPENGER: When probation closes. Okay?

When He has finished that, He is going to punish the fruit of the stout heart of the king of Assyria.

Verse 13:

—"[13]For he saith, By the strength of my hand I have done *it,* and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man:*"—

What are the bounds of the people? Perhaps many things, but one of the things that "the bounds of the people" certainly represents is that in order to enforce a One World Government, which we are on the verge of doing right now, you have to set aside the national sovereignty of every country. You have to remove their bounds. Those are their boundaries, their protections.

Verse 14:

—"[14]And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped."—

This is when he [the King of the North] is conquering Egypt. He has conquered the whole world right now.

—"[15]Shall the axe boast itself against him that heweth therewith?"—

Now the Lord is talking to him, "You are the axe in my hand, and you are going to act like you're something special when I am the One using you?"

—"[15]Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself, as if it were* no wood. [16]Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. [17]And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; [18]And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. [19]And the rest of the trees of his forest shall be few, that a child may write them.

"[20]And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. [21]The remnant shall return, *even* the remnant of Jacob, unto the mighty God. [22]For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. [23]For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

"[24]Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. [25]For yet a very little while, and the indignation shall cease, **and mine anger in their destruction**."—

So, what we are saying here is the scourge that the Lord uses against Planet Earth at the end of the world is also the Assyrian (the King of the North). But, the way that the Assyrian (the King of the North) conquers is with the overflowing flood.

—"[26]And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. [27]And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. [28]He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: [29]They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. [30]Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. [3] Madmenah is removed; the inhabitants of Gebim gather themselves to flee. [32]As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem. [33]Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. [34]And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one." Isaiah 10 (KJV).

When you put these thoughts together, it is easy to see that the Papacy is the overflowing scourge. And when he conquers the Soviet Union, the next point of conquest for him is the glorious land.

THE GLORIOUS LAND

Daniel 11:41:

> "[41]He shall enter also into **the glorious land**, and many *countries* shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." Daniel 11:41 (KJV).

All right. Now, we have many lines of thoughts going on here; and, one of the lines of thought that I want to remind you of here is that we are claiming—we are positive—that the formula to produce revival in Adventism is the understanding of Daniel 11, verses 40 and 41. Daniel 11, verse 40, with the collapse of the Soviet Union in 1989, is identifying for any Seventh-day Adventist that chooses to see is the next thing that happens is The Sunday Law in the United States. And at The Sunday Law in the United States, probation closes for Seventh-day Adventists. And if you understand that your probation is about to close and you bring your life into agreement with that truth, then that produces a revival in your experience. This is the divine formula for producing the revival.

So, the divine formula is the two verses, 40 and 41. So, if there was anything that Satan really wanted to attack, it would be this formula. It would be the understanding that allow Seventh-day Adventists, through the influence of the Holy Spirit, to understand that they either wake up now or they die. So, this is very sacred ground, the correct understanding of the glorious land.

> **GLORIOUS: *Strong's Concordance* 6643—in the sense of prominence**; splendor (as **conspicuous**), beautiful, goodly.

The word *GLORIOUS* means in the sense of prominence; splendor (as conspicuous), beautiful, goodly.

> **LAND: *Strong's Concordance* H776—**From an unused root probably meaning to *be firm*; the *earth* (at large, or partitively a *land*): - X common, country, earth, field, ground, land, X nations, way, + wilderness, world.

LAND means to be firm; the earth.

And, of course, the reason why I spent time yesterday talking about the shaking in Adventism—and I hope you remember the several places that we looked at in the Scriptures where the shaking is noted—because it is noted, because it is a waymark of prophetic history, then it is something that needs to be addressed. So, when it comes to this point on in our study, we will from time to time address some of the foolish arguments that have been raised against this understanding.

One of the foolish arguments is that the glorious land is the Seventh-day Adventist Church, and that argument is loosely based upon the idea that in verse 45 the glorious holy mountain is definitely God's Church at the end of the world: the glorious holy mountain is God's Church. So, for a very shallow student, he can say, "Well, we have the glorious holy mountain in verse 45 that is God's Church; therefore, the glorious land is God's Church," as if a land and a mountain are the same thing. It is a lack of familiarity with God's Word. It is a lack

of faith concerning God's Word. It is an unwillingness to believe that the Lord controlled the words that were put down in His Word.

And I am not talking about verbal inspiration, but I am talking about providential leading of the Lord.

And, therefore, you will find as you study the Book of Daniel that one of the common arguments about this message in the Book of Daniel, it boils down to a technique. All right? And I will tell you what the technique is so you can see what I mean, and then I will come back to this glorious land and glorious holy mountain.

There are certain words in the Book of Daniel that you can either say, "Well, Daniel was a little bit careless," or you can say, "Daniel was careful." It depends on how you approach it.

If you want to twist Daniel's word, then you will act as if Daniel was careless. If you want to see what the Lord is teaching us, then you know that Daniel was careful.

So, from that perspective, when Daniel says "glorious land" in verse 41 and "glorious holy mountain" in verse 45, Daniel was being careful to make sure that we understood that a land and a mountain are two different things, even if they have the word "glorious" associated with them. Okay?

In the study of the Daily in the Book of Daniel, you will find that the Daily is taken away. In Daniel 8:11, Daniel 11:31, and Daniel 12:11 the Daily is taken away; but, in Daniel 11:31 and Daniel 12:11, the Hebrew word that is translated as *take away* is *sur;* whereas, in Daniel 8:11, the Hebrew word that is translated as *take away* is *rum.* And those people that are on the wrong side of the issue, those people that want to teach that the Daily is Christ's sanctuary ministry, they insist that the word *rum* in Daniel 8:11 means the same thing as the word *sur* does in Daniel 11:31 and Daniel 12:11. They think Daniel is a little bit careless.

I understand; I just believe that he is very careful! Okay?

Those people that are on the wrong side of the issue, they look at Daniel 8:11 and they see the word *sanctuary,* and in Daniel 8:13 they see the word *sanctuary,* and in Daniel 8:14 they see the word *sanctuary.* In four verses the word *sanctuary* occurs three times. And they say, "Oh, it is always the same word. That is God's Sanctuary." But in reality, the word that is translated as *sanctuary* in Daniel 8:11 is *i s h;* and the word that is translated as *sanctuary* in Daniel 8:13 and 14 is *e s* And *e s* can only mean God's Sanctuary, whereas *i s h* can be a pagan sanctuary. So, here, you have to determine with these two words is Daniel careless or is he careful.

So, what I am saying is as you go through the different points of controversy in this prophetic message from the Book of Daniel, you will often find the question mark raised—although nobody ever thinks like this. This is just how I describe it—"Was he careful or was he careless?"

For instance, the word that is translated as *south* in Daniel 11:40 can also be translated as Egypt.

So, in Daniel 11:40, the King of the North is conquering the King of the South; and, then two verses later he is conquering Egypt. Why did not the Bible translators just put the king of Egypt in verse 40?

Why did they put the King of the South, when Egypt and the King of the South are so closely related?

Well, I think it was purposeful. I think Daniel was being careful. You are supposed to understand who the King of the South is and who Egypt is, and they are two different entities though closely related.

So, in the stumbling over this message that goes on in Adventism primarily, many times it is from an unwillingness to let God's Word stand as it is expressed. Okay? This is one of those: "The glorious land is the glorious holy mountain." No, I am sorry. The "land" is a land, and the "mountain" is a mountain.

Now, the institution, without a doubt—no! Hands down, the institution that has fought this message the hardest and the longest is Hartland Institute in Virginia. I mean, when you get to the point to where you are supposedly training students to be pastors, and when you get sympathetic churches to your ministry would allow your students to come and practice their sermons, when they are learning how to give sermons, and you tell those students, "All right. When you go out and preach your sermon on Sabbath at that church over there, I want you to preach that the glorious land in Daniel 11:41 is the Seventh-day Adventist Church." When you are at the point of training supposedly pastors and you are instructing them to go teach error over this issue, that they have been doing for years, they are without a doubt the institution that has opposed this message longer and more specifically for many, many moons.

And they have an associate there, Dorado [Ray] Carlo, that has been the primary personality to try to confuse people on what the glorious land is. All right? He says if you teach the glorious land is the United States that that is a Jesuit teaching.

Why is it a Jesuit teaching? Is that just his trying to throw mud at someone in hopes that it sticks? Perhaps; but, his logic is this: The Jesuits, what the Catholic Church came up with is a counterfeit understanding of prophecy. These counterfeit prophetic rules of interpretation, one of them, takes the symbols of prophecy and applies them literally at the end of the world. Okay? So, Ray's argument is, if you are saying that the glorious land in verse 41 [of Daniel 11] is a literal country, that that is futurism and that is a Jesuit-ism.

What my response to that is, "Well, I think it was 1845 when Loughborough or Andrews"—I forget which—"determined, put in print for the first time, that the lamb-like beast of Revelation 13:11 was the United States; and I am wondering how we can take that symbol there of the lamb-like beast and apply it literally and say it is literally the United States if we are not using Jesuit techniques, because that has the Adventist understanding since 1845."

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: That is not futurism. Prophecy is illustrating genuine powers, but the symbols are going to have a spiritual implication for us here at the end of the world; and, they do, **they do**. So, some of the arguments in these verses are a little bit subtle; but, when you step back from them and look at them, they are ridiculous.

All right. So, we are dealing with the glorious land.

THE GLORY OF ALL LANDS

Ezekiel 20:6 and 15:

> "[6]In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is*"—

The what?

FROM THE AUDIENCE: The glory of all lands.

BROTHER PIPPENGER: —"**the glory of all lands**. . . ."—

Verse 15:

> —"[15]Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* **the glory of all lands**." Ezekiel 20:6, 15 (KJV).

So, when Daniel is talking about the glorious land in verse 41, he is going to be in agreement with Ezekiel; and, the land that was the glory of all the lands was the land of Palestine.

Daniel 11:16

Okay. Daniel 11:16, you have that marked in your notes.

Daniel 11:16, Daniel himself uses the expression "glorious land" for the first time. The second time he uses it, the last time he uses it, is in verse 41. But, in verse 16, he says,

> "[16]But he that cometh against him shall do according to his own will, and none shall stand before him: and none shall stand in the glorious land, which by his hand shall be consumed." Daniel 11:16 (KJV).

URIAH SMITH

Now, you have Uriah Smith—remember, Sister White says is God's helping hand—Uriah Smith commenting on verse 16 in your notes.

> "After putting an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. For the first time Jerusalem was by conquest placed in the hands of Rome, that power was to hold **the 'glorious land' in its iron grasp till it had utterly consumed it**." *Thoughts on Daniel and the Revelation*, 247.

Daniel 11:16 is identifying Palestine as the glorious land, and it is identifying when Rome conquered Palestine (Israel, the land of the literal Israel). So, for Daniel in verse 16, the glorious land is the land of Israel, the land flowing with milk and honey, the glory of all the land, the Promised Land. All right?

So, when you get to verse 41, you would think that Daniel would have the same meaning for it; but, in verse 41 where are you? You are on this side of the cross. So, you are looking for a spiritual application. All right?

But, if I say the glorious land is the United States, is that not a literal application? No, it is a spiritual application; because, the land that was given to Ancient Israel served a specific spiritual purpose for Ancient Israel, and the United States serves a specific spiritual purpose for spiritual Israel. The purpose is the same in either case, whether it is Ancient Israel or modern Israel. It is a spiritual application to identify the United States as the glorious land.

"LAND" AND "MOUNTAIN"

. . . enter also into the glorious **land** . . . verse forty-one of Daniel 11
. . . between the seas in the glorious holy **mountain** . . . verse forty-five of Daniel 11

J. N. ANDREWS

After the disappointment of October 22, 1844, it was necessary, logically, for the Millerites at that time period to explain why they had understood that the sanctuary was the Earth instead of the Sanctuary in Heaven.

Who is J. N. Andrews? He is the guy they named Andrews University after. And the flagship of our seminaries is named after Andrews, and Andrews wrote the classic article explaining the mistake of the sanctuary that the Millerites had; and, it is still the classic article to this very day.

And in that article he goes through and he looks at several entities. He looks at the Earth, the church, the land of Canaan, and the sanctuary, to make a distinction on what they are; and, we have a paragraph here where he summarizes these thoughts. It says,

> "We have found that the **earth** is not the sanctuary, but simply the territory where it will finally be located; that the **church** is not the sanctuary, but simply the worshipers connected with the sanctuary; and that the **land** of Canaan is not the **sanctuary**, but that it is the place where the typical sanctuary was located." J. N. Andrews, *The Sanctuary and the 2300 Days*, 45.

Now, if you are willing to see, you will see that J. N. Andrews, without knowing any of the controversy over the *glorious land* and the *glorious holy mountain,* that he is isolating these entities to make another point, but in so doing he is showing you that the church and the land are two different entities. They cannot be the same. All right? They are just not the same.

Why is it important to be clear about this? It is important to be clear about this because, if Daniel 11, verse 41, is The Sunday Law in the United States, it is identifying when probation is going to close for Seventh-day Adventists. But, if I can get you to believe that, "Nah, it is something else. That is not really the close of probation," then you can fall back into your Laodicean sleepiness and find yourself receiving the mark of the beast when the overflowing scourge hits the United States.

So, the idea to undermine the understanding the glorious land in verse 41, it is a satanic attack. It is trying to kill Seventh-day Adventists.

DESIGNED BY GOD

Okay. What does Sister White say about the United States?
Maranatha, page 193, says,

> "**The Lord has done more for the United States than any other country upon which the sun shines**."

And if you go to the top of your notes there, the word *GLORIOUS* means: in sense of prominence, conspicuous. Does that not meet what that first sentence in that quote says?

—"**The Lord has done more for the United States than any other country upon which the sun shines**.:—

Is that not in sense of prominence? The Lord has done more for this country, in sense of prominence.

—"Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience. Here Christianity has progressed in its purity. The life-giving doctrine of the one Mediator between God and man has been freely taught."—

And I always get struck by these next couple of sentences.

—"God ***designed***"—

He designed the United States. He did not just toss the pilgrims over into a chunk of land. He designed this nation.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: That is pretty prominent.

How many other nations in the world have we have been told that God "designed"?

—"God ***designed*** that this country should ever remain free for all people to worship Him in accordance with the dictates of conscience. He ***designed*** that its civil institutions, in their expansive productions, should represent the freedom of gospel privileges." *Maranatha*, 193.

A PROMISED LAND

In Exodus 32:13, it says,

"[13]Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all **this land that I have spoken of** will I give unto your seed, and they shall inherit *it* forever." Exodus 32:13 (KJV).

So, the Lord gave a specific land to Ancient Israel, and He gave a land to modern Israel. And the land that He gave to modern Israel, He designed; He designed to fulfill a prophetic role during the end of the world.

THIS LAND THAT I HAVE SPOKEN OF

ANCIENT ISRAEL

Prophets and Kings, page 16, says,

"God brought His chosen people out of the land of Egypt. . . . that He might bring them to **a good land, a land which in His providence** He had **prepared** for them"—

That sounds like He designed ancient Palestine, too, if he prepared it for them.

—"as a refuge from their enemies.'—

And that is what she said in the previous quote. He designed this country; He made it as an asylum, a refuge from their enemies.

—'He would bring them to Himself and encircle them in His everlasting arms; and in return for His goodness and mercy **they were to exalt His name and make it**"—

What?

FROM THE AUDIENCE: Glorious in the earth.

BROTHER PIPPENGER: —"**glorious in the earth**." *Prophets and Kings*, 16.

That was their purpose.

And in order to make His name glorious in the Earth, he gave them a land flowing with milk and honey that would give them the financial ability to carry the message to the Earth. He placed that land at the crossroads of the ancient world; and, it fulfills the same purpose that the United States fulfills, the crossroads of the modern world, flowing with milk and honey, for the purpose of the Lord's name being made glorious in the Earth.

MODERN ISRAEL

Selected Messages, book 1, page 92:

"Is it in vain that the declaration of eternal truth has been given **to this nation** to be carried to all the nations of the world?"—

To what nation? The United States.

—"God has chosen a people and made them the repositories of truth weighty with eternal results."—

Who did He choose as the people? Who did He choose?

A trick question. Watch out.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: He chose the Protestants. The Protestant Reformation brings them out to the United States. He chose the Protestants. He chose this nation; He chose the Protestants; and, then He presented the message of the hour to the Protestants and the Protestants rejected it. So, He set the Protestants aside, and He took the Millerites. Right?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —"Is it in vain that the declaration of eternal truth has been given **to this** nation to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that **must illuminate the world**. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of Revelation fourteen, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were?" *Selected Messages*, book 1, 92.

Okay. So, what I am saying is the purpose of ancient Palestine (or Ancient Israel) is identical to the purpose of the United States for the Seventh-day Adventist Church. God designed the United States to fulfill a certain role in Bible prophecy, and a characteristic of the United States is that it is "the land," and it is the most prominent land in the world. It is the glorious land in sense of prominence.

THE PROPHETIC ROLE

THE MAN OF SIN

So, let us look at some of the roles that the United States has been identified as fulfilling; because, when we get to closing up our thoughts on Daniel 11:40 and 41, on to 45, we want to see that what we are suggesting about verses 40 to 45, in identifying the United States as the glorious land, we want to see if what we are suggesting these verses represent is in agreement with the testimony of what the role, the prophetic role, of the United States is.

Are our analyses of these verses consistent with what the rest of the prophecies say about the United States?

So, let us look at the prophetic role.

Signs of the Times, June 12, 1893:

"**When** the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—**when** that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is **then** that **the final work of the man of sin will be revealed**." *Signs of the Times*, June 12, 1893.

So, what is "the finale work of the man of sin"?

We read a quote here a couple of times where Sister White says, "The last scenes plainly revealed in this earth's history have to do with the man of sin." So, here it is saying, at The Sunday Law in the United States, these last movements of the man of sin are going to be revealed, the King of the North (the Papacy).

And what is his last movement? Well, he sets himself upon the throne of the Earth, causes a blood bath, and he comes to his end in Armageddon with none to help.

When does this sequence of events begin? At The Sunday Law. When the land shall pass a Sunday law, then the final work of the man of sin will be revealed.

THE MARVELOUS WORKING OF SATAN

In *Testimonies,* volume 5, page 451—

So, what I am wanting you to see here is that The Sunday Law in the United States is a prophetic marker in connection with the work of the man of sin. All right?

The next one is a little bit different.

> "**By the decree** enforcing the institution of the Papacy in violation of the law of God, **our nation will disconnect herself fully from righteousness**. **When** Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, **when** she shall reach over the abyss to clasp hands with Spiritualism, **when**, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, **then** we may know that **the time has come for the marvelous working of Satan and that the end is near**." *Testimonies*, volume 5, 451.

We have already dealt with this one.

When does Satan begin to personate Christ?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law in the United States.

How long is he allowed to perform these miracles? Until Michael stands up, until human probation closes. We read that.

So, from The Sunday Law, from the overflowing scourge hitting the glorious land in verse 41, then we have the final movements of the man of sin; and, then we have Satan on the scene personating Christ.

So, the prophetic role of the glorious land of the United States, it has several issues that are connected to it.

NATIONAL RUIN

The next one, *Review and Herald,* May 2, 1893:

> "The people of the United States have been a favored people; but **when** they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and 'national apostasy' will be registered in the books of heaven. The result of this apostasy will be **national ruin**." *Review and Herald*, May 2, 1893.

Okay. The Sunday Law in the United States, the final movements of the Papacy; The Sunday Law in the United States, Satan personates Christ; The Sunday Law in the United States, national ruin, all taking place.

TYRANNY

The Spirit of Prophecy, volume 4, page 410:

> "Our land is in jeopardy. The time is drawing on **when** its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus **arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period**." *The Spirit of Prophecy*, volume 4, 410.

So, what else starts at The Sunday Law? Persecution, national ruin, Satan personating Christ, the final movements of the Papacy and persecution, and the greatest darkness.

THE GREATEST PERIL AND DARKNESS

Selected Messages, book 3, page 387:

> "America, . . . where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light." *Selected Messages*, book 3, 387.

So, the United States at The Sunday Law goes into a darkness that is the greatest darkness of any nation that has ever existed. This is going to be—it is quotes like this leads people to say, "Well, you know, I need to move to the country, so maybe I will move to the country somewhere in South America or the Caribbean because this is going to be a bad place to live."

Then when you look at The Sunday Law crisis in the time period of Ellen White's day and age and you realize that the state was the most aggressive on Sunday enforcement was Arkansas, it makes people like me say, "Well, not only do I want to escape the darkness of the United States, but if I am going to be in the United States, maybe I should not be in Arkansas."

But, the reality of it is, is that at this point in time we have to have an experience where we know for a certainty that we are where the Lord wants us to be. And if we know that is the case, then we can have peace wherever we are at. But, the United States is going to become a very, very dark place at The Sunday Law.

Why? Well, probably for lots of reasons. But, one of the reasons is that darkness is going to be used as the backdrop for the ensign being lifted up, and it is just going to make the ensign that much brighter.

FROM THE AUDIENCE: Amen.

THE GLORY OF THE WHOLE EARTH

Review and Herald, May 2, 1893. I have always had a problem with this one here. This quote I have a problem with; but, some people say that I lean too heavily upon the writings of Ellen White. But, that being said, it is because of that leaning so heavily upon the writings of Ellen White that I have a problem with this quote.

People can say that the glorious land of verse 41 [of Daniel] is the Seventh-day Adventist Church, it is not the United States; but, what does Ellen White say?

"The unrivaled mercies and blessings of God have been showered upon our nation,"—

What nation is she talking about?

FROM THE AUDIENCE: The United States.

—"it has been a land of liberty, and **the**"—*WHAT?!*—"**the glory of the whole earth**."—

All right. For me, that ends the discussion. Ellen White just said that the United States is the glorious land, and she is not really quoting Daniel 41 there. She is quoting Ezekiel, "the glory of all the nations." The United States is the glorious land, according to Ellen White.

It does not matter is someone says it is a Jesuit technique. They do not know what Jesuitism is, obviously.

—"But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. . . .

"The time has come when judgment is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey. But the Lord's arm is not shortened that it cannot save, and his ear is not heavy that it cannot hear. **The people of the United States have been a favored people**; but **when**"—*PARDON ME?*—"but **when** they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and 'national apostasy' will be registered in the books of heaven. The result of this apostasy will be national ruin.

"The voices of those under the altar who have been slain for the word of God and the testimony of Jesus, **are still saying**, 'It is time for thee, O Lord, to work: for they have made void thy law.'" *Review and Herald*, May 2, 1893.

Now, this is outside what we are looking at here today, but do you realize what she was just referencing? Because, if you remember back in our worship service when we dealt with "How long?" and we went through and found the various places in the Scriptures where the expression, "How long?" is marked and we were doing that to show that the history of Ancient Israel is governed by the Seven Churches of Revelation 2 and 3, just as the history of the Seven Churches is all repeated in the history of Laodicea, when we were in that part of our worship study, those under the altar, which she just referenced, in the Fifth Seal that asked, "How long until you deal with the Papacy?" and they were then told, "Rest in your graves for a little while until another group is doing to die as you died," and we brought two quotes in where Sister White places that in Revelation 18, verse 4, here, if you understand that, and what I am saying is, is the martyrs that the Papacy murdered during the 1260 years in the Fifth Seal, they asked the question to the Lord, "How long until you punish the Papacy for murdering us?" And the answer is, "You wait in your graves. There is going to be another group of people that die from Papal persecution." And Sister White places that at Revelation 18, verse 4, which says, "Come out of her, my people," which is The Sunday Law.

And in here, if you can see it, she is going back into that subject and is giving you another argument that this is The Sunday Law; because, when she talks in this final paragraph about the voices under the altar, that is the Sixth Seal asking, "How long until you punish the Papacy?" and here she throws in David's statement about, "It is time for thee, O Lord, to work: for they have made void thy law." They make void the Law at The Sunday Law in Revelation 18, verse 4.

That is not really what we are dealing with here; but, it is what we are dealing with in the worship service.

So, the United States is the glory of the whole Earth, according to the Spirit of Prophecy.

THE GLORY DEFINED

What makes the United States glorious? This is something that needs to be understood.
The Great Controversy, page 352

> "In the seventeenth century thousands of pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Those faithful souls who could not refrain from gathering to worship God were compelled to meet in dark alleys, in obscure garrets, and at some seasons in the woods at midnight. In the sheltering depths of the forest, a temple of God's own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. Yet God was with His people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America and here laid **the foundations of civil and religious liberty which have been the bulwark and glory of this country**." *The Great Controversy*, 252.

What is the glory of the glorious land?

FROM THE AUDIENCE: Religious liberty.

BROTHER PIPPENGER: The Constitution, the Constitution of the United States.

So, we know that at The Sunday Law the Constitution is overturned, done away with; so, that fits with what we are saying.

Now, in an attempt to undermine the understanding that the glorious land is the United States, the verse that is used to say that the United States cannot be the glorious land, that the glorious land is the Seventh-day Adventist Church, this is Malachi 3:12. It says, "[12]And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts." Malachi 3:12 (KJV): "Now, just right there it is saying that God's people are a delightsome land. There is the glorious land." There is your one verse that is sounded over and over and over again saying that the glorious land is the Seventh-day Adventist Church.

Of course, you have got to take things in context, right? The context of this passage does not justify that kind of application.

Let me show you something here real quickly and come back to this. In your notes, I will just point to it.

You see from *Webster's Di tio ary ,* the definition of *inherit.* And if you read that definition, you will find that to inherit requires two things. And you can take the various words. I have done this before, and in these notes I just have *inherit,* because I intend just to explain it. But, if you take *Webster's Di tio ary* of 1828 and you look up *inheritor, inherit,* or *inheritance,* you will find that those are legal technical terms. They are legal technical terms. Okay? And the Bible specifically says repeatedly that the Promised Land was the inheritance of those that held the possession of the covenant. And an inheritance is different than the inheritor.

I am the one that is going to inherit this thing; but, what I am going to inherit is a thing. And this is a very technical, legal theme in the Bible that God's people were to inherit the Promised Land. It is an inheritance.

An inheritor cannot be the inheritance. They are two different things. So, we will look at this a little bit tomorrow, and you will see in your notes—because I am already out of time, but we are not done—you will see in your notes that all of the covenant promises are fulfilled upon Ancient Israel, and the three primary covenant promises are that you and I can have the mind of Christ right here, right now, at the foot of the cross, if we will meet the conditions of the Gospel. And if you do not have the mind of Christ this morning, you should do that.

The other covenant promise is if we are faithful we are going to be given a glorified body at the Second Coming of Christ.

The third covenant promise, which is one that is mentioned far more than the other two covenant promises put together in the Bible is that the Lord would give His people a land. And all the covenant promises are fulfilled in spiritual modern Israel; so, there has to be a land that was given to the Seventh-day Adventist Church. So, from that argument, we will probably look at a little bit tomorrow.

That argument came to the surface because of the person that was out there in Adventism using Malachi 3:12, saying, "This proves that God's people are the land." And it was from this argument that students of prophecy were forced to dig deeper into what the glorious land was, to understand the fact that the Bible teaches that the land was the inheritance, that the inheritors were to receive. It cannot be; the people and the land cannot be the same thing Biblically.

But, let us go to Malachi 3 and see if the context justifies the argument that what is being taught here is that this verse is a proof text to prove that the Church is the land.

Okay. So, let us go to Malachi 1. All right?

Is everyone there?

Verse 1:

> ‹‹chapter 1:1›The burden of the word of the LORD to Israel by Malachi. 2I have loved you, saith the LORD, Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? Saith the LORD: yet I loved Jacob."—

What is He saying? He is saying, "I make distinction between people. There are two classes of people." This is what the Lord is saying.

"I have loved you."

"How have you loved us?"

"Well, you know my love is based upon two classes of people."

Verse 3:

—"[3]And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. [4]Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever."—

Who is going to get called "The people against whom the LORD hath indignation for ever"? Esau; Edom: Esau is Esau; Edom is his nation. And the Lord is putting them in a category, and the category is that they are the wicked.

And He is contrasting them with whom?

Next verse.

—"[5]And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel."—

So, you have one class that is going to be magnified from the border of Israel, and then you have a class that their border is the border of wickedness, the border of the people that the Lord is going to have indignation forever.

So, what do you have there: with these two borders, what do you have? Two classes of people. Okay?

And this is the Lord's argument about who He loves. He loves one class; He does not love the other class, He hates them. All right?

Verse 6:

"[6]A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honor? And if I *be* a master, where *is* my fear? Saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? [7]Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is o te ptible."*—

So, Malachi begins by introducing the Everlasting Gospel: "I demonstrate my love my accomplishing the Everlasting Gospel producing two classes of worshippers, one on the border of wickedness, one on the border of Israel."

Now He is going to go in and He is going to talk about the priests of Adventism—all the prophets are speaking about the end of the world, right?—the priests of Adventism. And what is the problem with the priests of Adventism? They offer polluted bread.

Okay. What is the polluted bread that they offer? Well, in William Miller's dream, **in William Miller's dream** you remember we took a great deal of time to show what the casket was. What was the casket?

FROM THE AUDIENCE: The Bible.

BROTHER PIPPENGER: The Bible.

And what did they do with this casket in William Miller's dream?

FROM THE AUDIENCE: They tore it up.

BROTHER PIPPENGER: They tore it up.

So, offering polluted bread may be talking about the fact that at the beginning of the 20th Century that the Seventh-day Adventist Church began introducing these Catholic bibles that are now used commonly in Adventism.

Or, maybe it is the Omega teaching to counter the true prophetic message. That would be bread, too. Right? Bad bread.

And what is the table; what is the table here? In verse 7, "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is contemptible*." What is the table of the Lord here where you are going to eat, you know, what is feeding you?

What table are we supposed to be eating from?

But, this is contemptible, the priests say: "This table is contemptible."

Okay. So, they invent their own table, right?

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: When did they invent their own table? At the beginning of William Miller's dream. I want you to see that this is about William Miller's dream here, Malachi is.

Verse 8:

> "[8]And if ye offer the blind for sacrifice, *is it* not evil? And if ye offer the lame and sick, *is it* not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? Saith the LORD of hosts. [9]And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? Saith the LORD of hosts. [10]Who *is there* even among you that would shut the doors *for nought?* Neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand."—

"Everything that you are doing is for money, is for your own personal gain; and, your offerings are corrupted." And all the prophets are speaking about the end of the world.

Verse 11:

> —"[11]For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of the hosts.
>
> "[12]But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible [Brother Jeff gestures towards the 1843 and 1850 Charts]."—

What is He talking about?

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: He is talking about these Charts!

> —"[13]Ye said also, Behold, what a weariness *is it!* And ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? Saith the LORD.

[14]But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name is dreadful among the heathens."

"chapter 2:1And now, O ye priests, this commandment *is* for you. [2]If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart."—

What do they not lay to heart; **what do they not lay to heart**?

FROM THE AUDIENCE: His warning.

BROTHER PIPPENGER: His warning.

What?

FROM THE AUDIENCE: The Tables.

BROTHER PIPPENGER: The Tables.

But, also here, this is a warning that, "You are already cursed. You should have laid this to heart, but you have already rejected it."

What should you have laid to heart? Something about blessings and cursings.

"[3]Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it. [4]And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts."—

What is the covenant of Levi? It is the covenant of the golden calf. It is the covenant of Jeroboam. Remember? Jeroboam makes two golden calves, but the Levites refused to be his priests.

So, this is placing this issue at The Sunday Law time period. This is The Sunday Law time period.

What happens to the false priests in Adventism at The Sunday Law time period? They are going to be punished; because, he is making a covenant with Levi. He is going to corrupt their seed and spread dung on their faces.

Verse 5[8]:

—"[5]My covenant was with him *[WITH LEVI]* of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name. [6]The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."—

Who was that? That is the 144,000. That is the ensign that is lifted up at The Sunday Law. That is who Levi is.

"[7]For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts. [8]But ye are departed out of the way:"—

[8] Corrects misstatement from verse 6 to verse 5 of Malachi 2.

What way are they departed out of?

FROM THE AUDIENCE: The Old Paths.

BROTHER PIPPENGER: The Old Paths.

—"ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. [9]Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. [10]Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"—

What are they profaning?

FROM THE AUDIENCE: The covenant of our fathers.

BROTHER PIPPENGER: The covenant of our fathers.

What is the symbol of the covenant for Ancient Israel?

FROM THE AUDIENCE: The Two Tables.

BROTHER PIPPENGER: The Two Tables [the Ten Commandments]. They were put in the ark of the covenant.

What was the symbol of the covenant with our fathers? The Two Tables [the 1843 and 1850 Charts].

And what did they do to that? They profaned the covenant of our fathers.

—"[11]Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god."—

What is that?

FROM THE AUDIENCE: Mystery of Iniquity.

BROTHER PIPPENGER: Mystery of Iniquity; they bought into the Mystery of Iniquity.

—"[12]The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts. [13]And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand. [14]Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth,"—

"The Lord saw what you did with the wife of your youth."

—"against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. [15]And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed."—

When is the godly seed produced?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law. It is produced leading up to The Sunday Law; it is demonstrated at The Sunday Law. But, who is the godly seed contrasted with?

FROM THE AUDIENCE: The wicked.

BROTHER PIPPENGER: The wicked seed.

What is this?

FROM THE AUDIENCE: The Everlasting Gospel.

BROTHER PIPPENGER: It is the Everlasting Gospel. It is the work of Christ in producing two classes of worshippers, based upon Genesis 3:15, "I will put enmity between Satan's seed and Christ's seed."

So, He is producing the godly seed right here, and one seed in verse 15:

> —"Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."—

Who is the wife of your youth that you are dealing treacherously with?

Who is the church of your youth that you are dealing treacherously with? "What do you think about the Millerite History?"

Okay. This is all, Malachi **is all** about the Old Paths and the rejection of the Old Paths.

> —"[16]For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously."—

And the dealing treacherously is breaking the covenant.

> —"[17]Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the Lord, and he delighteth in them; or, Where *is* the God of judgment?" Malachi 2 and 3 (KJV).

Brothers and Sisters, this is the teaching symbolically represented by Desmond Ford: "You can't overcome sin. You are going to sin until Jesus comes, and He is going to miraculously change you. Everyone is good, **everyone is good**," this teaching.

But what else is the other teaching that they are misrepresenting? "Where is the God of Judgment? The Judgment of the Living did not begin on 9/11/2001. God is not a God of Judgment."

Verse 1 of Malachi 3:

> "chapter 3:1Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."—

Where does He come here at the end of the world?

FROM THE AUDIENCE: Judgment.

BROTHER PIPPENGER: He comes to Judgment, the previous verse: "Where is the God of Judgment?" He comes to the Judgment of the Living.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: And what does He do?

Verse 2:

—"[2]But who may abide the day of his coming? And who shall stand when he appeareth? For he *is* like a refiner's fire, and like fullers' sope:"—

He starts a purification process on 9/11 that is going to conclude at The Sunday Law. Right? That is what He is doing. This is the temple cleansing of Adventism.

Verse 3:

—"[3]And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons"—*OF WHO?*—"of Levi,"—

Those that are going to stand at the golden calf test at The Sunday Law, and they are going to stand for the Lord and be raised up as ensigns.

—"and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. [4]Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years."—

As in the Millerite History, as in the history of Christ, as in the history of Noah, as in the history of Moses, and as in the history of Elijah when there was a revival accomplished, it will be just like that.

—"[5]And I will come near to you to judgment;"—*THIS IS JUDGMENT*—"and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and feat not me, saith the LORD of hosts. [6]For I *am* the LORD, I change not;"—

That is the premise that we have been building on from almost the beginning where Sister White says, "God's dealing with man is ever the same"; and that is why all the reform lines are the same: "I am God. I change not!"

—"therefore ye sons of Jacob are not consumed."—

This is why we are so hardcore in our Laodicean condition; because, the Lord does not deal with us instantly. When we sin, we think that we can get away with murder and we carry on; therefore, the sons of Jacob are not consumed, because the Lord is long-suffering in our Laodicean condition. But, now you are in the time period when He is closing up shop!

And what tells you that He is closing up shop? Daniel 11:40 and 41.

—"[6]For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

"[7]Even from the days of your fathers ye are gone away from mine ordinances,"—

How about 1863?

—"and have not kept *them.* Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

"[8]Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. [9]Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation."—

Now, what is He emphasizing here? A curse comes from not returning the Lord His tithe. The next verse—we are almost to the verse [of Malachi 3:12].

—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough to *receive it.* [11]And I will rebuke the devourer for your sakes,"—

If you are faithful to this statute.

—"and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. [12]And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts."—

That is not a proof-text saying that the church is the land. It is a proof-text saying that when the church walks in obedience, the Lord will bless both them and the land that He has given them; and, it is a misrepresentation and a twisting of the words to say otherwise

Verse 13:

—"[13]Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee? [14]Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? [15]And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered. [16]Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard *it,* and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. [17]And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels;"—

When does He make up His jewels? The Sunday Law; He is going to lift up an ensign like a crown. Zechariah 9:16.[9]

[9] Zechariah 9:16 is verified.

—"and I will spare them, as a man spareth his own son that serveth him. [18]Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

"chapter 4:1"[1]For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

"[2]But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—

When does the Sun of Righteousness arise? Revelation 7, is it not?

Go to Revelation 7.

We should have been done a while ago, so I have already gone too long; so, you might as well just really make it a big train wreck, not a little one.

Verse 1:

"[1]And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2]And I saw another angel"—*WHAT?*—"ascending from the east, . . ." Revelation 7:1 (KJV).

Back to Malachi:

—"[2]But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. [3]And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this,* saith the LORD of hosts.

"[4]Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statues and judgments. [5]Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: [6]And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 3 and 4 (KJV).

There is no justification by context, whatsoever, to claim that verse 12 of Malachi 3 is identifying that the Seventh-day Adventist Church is the glorious land: it is a wresting of the Scriptures. Malachi is about an entirely different subject. It is about the Everlasting Gospel that is being accomplished in Adventism, based upon how they stand or reject the messages on these Two Tables [gesturing towards the 1843 and 1850 Charts].

Shall we pray?

Benediction: Heavenly Father, we thank you for bringing us together to start our day by considering your Word. We thank you that you have brought us to this time when we are going to have this special series of meetings that are going to begin here after breakfast. We ask a blessing upon this week of service. We ask a blessing upon those that are listening to these

things LiveStream and thereafter on DVDs. We ask that you protect the work that we are doing, the record, the internet services. We thank you for bringing us together to start this day, and now we ask a blessing upon the physical food that we are going to partake of here in the near future. In Jesus's name, amen.

Habakkuk's Two Tables #51

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for awakening us today for another period of time that we can serve you, and thank you for awakening us that we can start by studying your Word this morning. We ask that you would accompany our study, grant us the presence of your Holy Spirit. We ask that you would take control of this presentation, overrule my humanity that the words and thoughts conveyed would be from your Throne Room on High. We ask that you prepare the hearts and minds of those that are hearing these things, that they would receive them in the intended fashion that you have planned for this message. We want to understand more about 1989; Daniel 11, verse 40; and, we would ask that you grant us that now as we open your Word. In Jesus's name, amen.

BROTHER PIPPENGER: We never quite finished the whole study yesterday. There are some parts that I did not address that, the Lord willing, I will address later.

THE PROPHETIC ROLE (CONTINUED)

But, one of the things that we put in the record yesterday is the [first page] of your notes [for this session]. We have read all these quotes already.

But, what these quotes were put together for was to show that there are certain things connected with The Sunday Law in the United States. There are prophetic characteristics to The Sunday Law in the United States; therefore, these prophetic characteristics are connected with the glorious land, which we have identified as the United States.

[Note from Transcriber: All quotes from the provided notes, but not read again into the record, are provided as follows.]

THE MAN OF SIN

> "**When** the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—**when** that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is **then** that **the final work of the man of sin will be revealed**." *Signs of the Times*, June 12, 1893.

THE MARVELOUS WORKING OF SATAN

> "**By the decree** enforcing the institution of the Papacy in violation of the law of God, **our nation will disconnect herself fully from righteousness**. **When** Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, **when** she shall reach over the abyss to clasp hands with Spiritualism, **when**, under the influence of

this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, **then** we may know that **the time has come for the marvelous working of Satan and that the end is near**." *Testimonies*, volume 5, 451.

NATIONAL RUIN

"The people of the United States have been a favored people; but **when** they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and 'national apostasy' will be registered in the books of heaven. The result of this apostasy will be **national ruin**." *Review and Herald*, May 2, 1893.

TYRANNY

"Our land is in jeopardy. The time is drawing on **when** its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus **arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period**." *The Spirit of Prophecy*, volume 4, 410.

THE GREATEST PERIL AND DARKNESS

"America, . . . where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light." *Selected Messages*, book 3, 387.

I want to spend some time emphasizing these prophetic characteristics, so that we will recognize them easily in the study of the Word.

For instance, when it comes to the Dragon, the Dragon moves through history; whereas, the United States (the False Prophet) and the Papacy, they are always in the same place geographically. The Papacy is always in the City of Rome; and, the United States is always in the United States, whether it is Protestantism or Apostate Protestantism; but, the Dragon moves through history.

So, where I am wanting to look at these powers and make sure that we are familiar with the characteristics associated with the various powers.

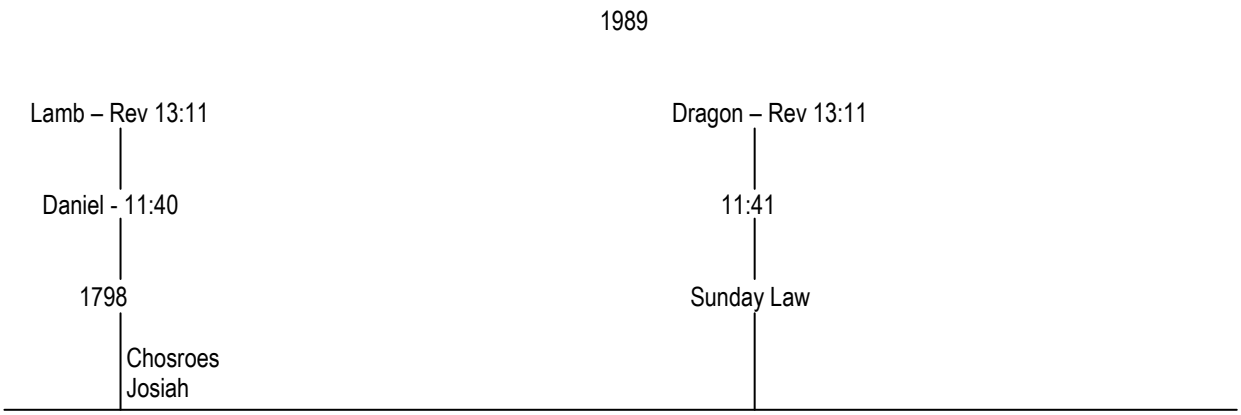


Figure No. 98.

So, what these first quotes on the [first page of your notes of this session] that we looked at yesterday are, we identified that when The Sunday Law comes—this being The Sunday Law here—then, the final work of the man of sin begins here [referencing the time period following The Sunday Law in Figure No. 98]. And we are going to address that, the Lord willing, from the story of Elijah today.

You know, this side of the line [indicating to the right of the first waymark of Figure No. 98], in the story of Elijah, and Carmel, and the prophets of Baal, Jezebel is not seen. She is back in Samaria. But, once the prophets of Baal are slain, then Ahab is on his way to Samaria to talk to Jezebel.

Here [to the right of the second waymark of the second waymark of Figure No. 98], Jezebel comes back into view. Okay? This is the final workings of the man of sin.

Also right in here, the next quote says this is where Satan appears and begins to personate Christ in this history.

This is where national apostasy in the United States is followed by national ruin.

This is where persecution begins, at this [second] waymark. These are some of the characteristics associated with the conquering of the glorious land; and, this is also where the United States goes into the greatest darkness of all time.

So, what I am wanting you to see is that we are identifying specific prophetic characteristics with this [second] waymark. We want to do that. We want to emphasize the prophetic characteristics of a variety of waymarks today.

THE FALSE PROPHET

Revelation 13:11-18, 2; Daniel 8:12; 11:30-31; 7:8, 20

So, if you will go to Revelation 13:11 to begin with, this tells us what the United States is going to do.

> "[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Revelation 13:11 (KJV).

And we have already pointed out here, but we are going to emphasize it again and probably more than once in this worship series that Revelation 13:11 [indicating the first waymark in Figure No. 98], the United States begins as a Lamb, but it ends speaking as a Dragon; therefore, this history from 1798—and we have marked verse 11 as beginning in 1798 based upon Sister White's comment where she says, and it is in your notes, at the time when the Papacy was robbed of its strength (that is 1798), John beheld a new power coming up out of the Earth and he begins to talk about the lamb-like beast.

So, the beginning of the United States in prophetic history is Revelation 13:11, and it is marked in prophetic history as in 1798. That is when the Papacy was robbed of its strength. But, by the time the United States speaks as a Dragon, that is The Sunday Law in the United States; therefore, the history represented by Revelation 13:11 is the history of 1798 until The Sunday Law. And this is the identical history of Daniel 11, verse 40.

Daniel 11, verse 40, begins at the Time of the End in 1798, and it ends in verse 41 at The Sunday Law in the United States.

> "[40] And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. [41] He shall enter also into the glorious land, and many *countries* shall be overthrown, but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon." Daniel 11:40-41 (KJV).

So, to this history, the Lord willing today, we are going to put two more histories from God's Word that are specifically this history. We are going to build upon this history.

In Revelation 13:11, the United States speaks as a dragon at The Sunday Law; and then in verse 12, he exercises all the power of the first beast before him. And we have spent time on that.

The power of the first beast before him is represented in verse 2 of Revelation 13. The Dragon gave him his power, seat, and great authority. And the Dragon in Revelation 13:2 is representing Pagan Rome.

> "[2] And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Revelation 13:2 (KJV).

Pagan Rome gave three things to the Papacy: power, seat, and authority. And the power is marked in history in AD496 when Clovis came into a church/state relationship with the Papacy. And, therefore, because verse 12 says the United States is going to exercise all the power of the first beast before us, then we determine that Clovis is typifying the United States. The United States is going to give its economic and military strength support to the Papacy, just as Clovis did. Okay?

> "[12] And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Revelation 13:12 (KJV).

So, in verse 13, then, which is on this side of The Sunday Law now—we are talking on this side of The Sunday Law [indicating to the right of the second waymark of Figure No. 98]—in verse 13 we see a symbol of Satan calling fire down out of heaven in the time period when he is personating Christ; but, Satan is associated with all of these powers. Okay?

> "[13] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Revelation 13:13 (KJV).

We know from Revelation 13 it says if you worship the Papacy, if you worship the Beast, you are worshipping the Dragon. So, the Dragon is closely related to the Papacy.

And, of course, the Dragon in Revelation 12, Sister White tells us is Satan, but in a secondary sense it is Pagan Rome.

> "[1] And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: [2] And she being with child cried, travailing in birth, and pained to be delivered. [3] And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. [4] And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. [5] And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. [6] And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. [7] And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, [8] And prevailed not; neither was their place found any more in heaven. [9] And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. [10] And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. [11] And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. [12] Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. [13] And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. [14] And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. [15] And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. [16] And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. [17] And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12 (KJV).

So, the Dragon, Satan, he is directly, closely connected with spiritualism, the earthly Dragon power which changes as history proceeds; but, he is also closely connected with the Papacy, because if you are worshipping the Papacy you are worshipping Satan. That is what Revelation 13 says.

But, he is also that directly connected with the United States. So, in verse 13 [of Revelation 13] when Sister White says that Satan is going to call fire down out of heaven, and she is quoting Revelation 13:13, she is referencing the time period when he is going to perform his "marvelous works" when he is going to personate Christ, which begins right after The Sunday Law in the United States.

But, also the United States as the False Prophet, as the one that deceives the world to accept this One World Government, the United States has a type of power that it calls down from out of heaven. Okay? And the United States, like all powers, has two aspects: religious, and political. The fire of the United States' political aspect is its military power, calling fire down out of heaven. The religious side of the United States, they rejected the Truth back in 1842, Protestantism did, and they went into darkness; and, the symbol of Protestantism today is the little flame, the Pentecostal Movement calling fire from down out of heaven. So, these symbols are closely related.

So, in verse 13, you see the deception of the United States; and, we are moving in this direction [to the right of the second waymark], down this path.

And then in verse 14, the United States commands the entire world to set up an image of the Beast, and there is only one definition of the image of the beast, and it is a combination of church and state, with the church in control of the relationship.

> "[14] And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Revelation 13:14 (KJV).

And in verse 14 the whole world is being confronted with a One World Government that is made up of the United Nations, the political arm; and, the Papacy, the church, that is ruling over the relationship.

And then in verse 15, it tells us further that the United States is going to have the power to allow this world image of the beast, this One World Government, to speak; and, we know that the speaking of a nation is an action of its legislative and judicial authorities. This is identifying the implementation of the world's Sunday Laws; and, the Death Decree, ultimately.

> "[15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."—

And then on to verse 18, the United States then is forcing the world to receive the mark of the beast, either to-buy-or-sell economics or put-to-death military. The United States here is exercising these two characteristics that are marked in Daniel 11, verse 40, as chariots, ships, and horsemen.

> —"[16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [18] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Revelation 13:15-18 (KJV).

Okay. So, verse 2 of Revelation 13, we have mentioned. This is the first place we can make a connection between the United States and Clovis. The Dragon gave its power to the Papacy in AD496, thus prefiguring the United States giving its military strength to the Papacy in the Ronald Reagan years.

Go to Daniel 8:12. Of course, we are not dealing with Daniel right now. We are not dealing with the Daily. We are not dealing with anything in-depth; but, we are going to make an application on verse 12 without defending everything we are going to say about it, because that would require a broader study.

Verse 12 says in Daniel 8:

> "[12]And an host *[MILITARY STRENGTH]* was given him . . ."—

This is the female manifestation of the little horn in verse 12. Verse 10, the little horn is female; in verse 9 and verse 11, it is male. When it is male, it is Pagan Rome; when it is female, it is Papal Rome.

In verse 12, it says,

> —"[12]And an host *[MILITARY STRENGTH]* was given him *[GIVEN THE PAPACY]* against"—

Now, just to remind yourself, real quick keep your finger in verse 12. We are just going for a second, and go to Daniel 11:24. Daniel 11:24 is speaking about Pagan Rome, and the last phrase says,

> "[24]. . . *yea,* and he shall *[PAGAN ROME SHALL]* forecast his devices against the strong holds, even for a time." Daniel 11:24 (KJV).

If you bust out your Uriah Smith's *Thoughts on Daniel and the Revelatio ,"* he will show you that this Hebrew word that is translated as *against* here, ". . . *[Pagan Rome]* shall forecast his devices against the strong holds, . . . ," that Hebrew word *against* is better translated *from.* Pagan Rome is going to broadcast its world decisions from its strongholds, the City of Rome. And this is very specific to this phrase, because it says even for a time—and this time is 360 years—and, when Pagan Rome ruled the world from the City of Rome, it was invincible. It was not until the Year AD330 that Constantine divided the kingdom into East and West it began to crumble.

So, understanding this Hebrew word *[against]* can be translated as *from,* allows you to see the truth about Pagan Rome, that when it ruled from its stronghold, the City of Rome, it was invincible.

So, if you go back to Daniel 8:12, this is the identical Hebrew word that is translated *against* in both verses, Daniel 11:24 and Daniel 8:12, that says,

> —"Daniel 8:12 continued And an host *[MILITARY STRENGTH]* was given . . . *[THE PAPACY] [FROM (NOT* "AGAINST"*); FROM]* the daily . . ."—

From Paganism, the former European kings which were the remnants of Pagan Rome that had descended into ten kingdoms. They were Pagans. They were destined to give their military

support to the Papacy; therefore, the military support that came to the Papacy, came from those former Pagan armies. It comes

> —"*[from]* the daily ~~*sacrifice*~~ by reason of transgression, . . ."— Daniel 8:12 in part (KJV).

And the transgression that allows the Papacy to take control of these armies of Pagan Rome is what we call the combination of church and state; and, you need to understand that for the next verse to understand what the transgression of desolation is in verse 13. But, we are not going there.

What I want you to see is that verse 12 is teaching the same thing that Revelation 13:2 is teaching. It is the second witness, that the military strength represented by Clovis (because he was the first of those European kings to come into a church/state relationship with the Papacy in AD496 and dedicate his money and his armies to placing the Papacy on the throne of the Earth), this is what is being marked also here in Daniel 8:12.

So what?

What does that mean? It means that this role of Clovis is identifying the role of the United States. Okay? So, when you see the chariots, ships, and horsemen in Daniel 11, verse 40, you are seeing AD496, when Clovis is coming to the aid of the Papacy; and, AD496 comes before 538. So, there are things that happened before the Papacy is placed upon the throne of the Earth, and it is very clearly marked in God's Word.

And go to Daniel 11:30-31.

It is by looking at the beginning, the time the Papacy was first placed on the throne of the Earth, that we understand the end, the period when the Papacy is finally placed upon the throne of the Earth and Clovis and France are typifying the role of the United States.

In Daniel 11:30, you have the verse that is the very last verse in Daniel 11 that has Pagan Rome as the subject. In verse 31, the subject is going to switch to Papal Rome. The reason for this is that in verse 31 Pagan Rome has a dialogue, a communication, intelligence with the Papacy; and, whenever you decide to sit down and have a communication with the representative of Satan, he takes the ascendency. And here is where the Papacy takes the ascendency.

And in the last part of verse 30, verse 30 says,

> "[30]For the ships of Chittim shall come against him;"—

This is the Second Trumpet. This is Genseric, the Vandals. It places you in the history when the western part of the Roman Empire, is being taken down by the first four Trumpets of Revelation 8 that ultimately turns Western Rome into ten nations by AD476. So, when the ships of Chittim are coming against him here, they are coming against Pagan Rome (Western Rome), in that time period, before AD538, after 330 and, Pagan Rome is no longer having the ability to prevail in warfare because they have left their sanctuary of strength. They left the City of Rome back in AD330.

> "[30]For the ships of Chittim shall come against him *[Pagan Rome];* therefore he *[PAGAN ROME]* shall be grieved, and return"—*BACK TO CONSTANTINOPLE, URIAH SMITH TELLS US*—"and have indignation against the holy covenant:"—

They carry out a war against God's Word in this history, Smith tells us.

> —"so shall he *[Pagan Rome]* do; he shall even return *[to Constantinople],* and have intelligence with them *[the Papacy, those]* that forsake the holy covenant."—

Those that fell away in fulfillment of 2 Thessalonians, that says there must be a falling away first, in the transition from Pergamos to Thyatira. Pagan Rome has a dialogue with the Papacy in advance of placing it upon the throne of the Earth.

And, of course, we have already looked at this in Daniel 11, verse 40, when Ronald Reagan, typified by the activities of Pagan Rome in this history, when Reagan began to have a dialogue with the man of sin in the Ronald Reagan years. The means that he did so was with the head of the Central Intelligence Committee, and this verse says that he will have intelligence with them that forsake the holy covenant.

So, from verse 30 you go to verse 31. Now the subject has changed from Pagan Rome to Papal Rome, and verse 31 says,

> —"[31]And arms shall stand on his part,"—

Military strength is going to stand up for the Papacy. This is Revelation 13:2; this is Daniel 8:12; this is Clovis, the symbol of Clovis, because he began this work; but, this is the United States standing up for the Papacy at the end of the world.

> —"and they shall pollute the sanctuary of strength,"—

For Pagan Rome in the warfare of the Trumpet time period with the Goths and the Vandals, the point of their attacks was the City of Rome; and, in that history repeatedly the City of Rome was bombarded, overran, and that was Pagan Rome's sanctuary of strength. So, they polluted the sanctuary of strength in that warfare.

But, that is not the sanctuary of strength for the United States. What is it that makes the United States glorious?

> FROM THE AUDIENCE: The Constitution.
>
> BROTHER PIPPENGER: The Constitution; that is the source of its strength.

So, the United States is going to pollute the Constitution of the United States.

When does it do that? In verse 41 at The Sunday Law.

> —"and shall take away the daily ~~*sacrifice,*~~"—

Pagan Rome set aside its profession of the religion of Paganism and changed to Papalism. It is the same religion, different name; different covering, but same religion. But, they set aside Paganism to accept Papalism. And in this history of the United States is finalizing the setting aside of Protestantism. Okay?

The Protestants of the United States, they went into darkness in the Millerite time period when they rejected the First Angel's Message; but, the United States has two aspects, the religious and the political. And the Protestants of the United States, they rejected the message of the hour in the Millerite History; but, the political aspect of the United States begins to reject it in

the Ronald Reagan years and, of course, finalizes it at The Sunday Law, at The Sunday Law of the United States: It is fully apostate Protestantism. And what they have done, they have set aside a religion, Protestantism, to accept Catholicism under the pretext of calling it Protestantism and we know it is apostate Protestantism.

And that is what the Pagans of the Roman Empire did. They set aside their profession of Paganism to accept Catholicism. This history is prefiguring our history.

And it says,

> —"and they shall place the abomination that maketh desolate." Daniel 11:30-31 (KJV).

They will be the ones that place the Papacy on the throne of the Earth.

And it is the United States in Revelation 13, verse 14, that tells the world that they must accept this church/state relationship called the "image of the beast," of which the Papacy is in control of it. It is the United States that places the Papacy on the throne of the Earth.

So, when we see the activities of Pagan Rome in terms of placing the Papacy upon the throne of the Earth, they are prefiguring the role of the United States.

Now, go with me, if you would to Daniel 7:8 and 20, one other thing. Daniel 7, verse 8 says,

> "[8]I considered the horns, and behold, there came up among them another little horn, **before whom there were three of the first horns plucked up by the roots**: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. . . . [20]And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows." Daniel 7:8, 20 (KJV).

The Pagan Rome gave three things to the Papacy (Revelation 13:2): It gave the Papacy its seat in the year AD330; it gave its power to it in the year 496; and, it gave its civil authority to it in 533 with the decree of Justinian. But, Pagan Rome also removed three things—it gives three things and it removes three things—and here we see Pagan Rome in Daniel 7 removing the Heruli, the Ostrogoths, and the Vandals. And the United States is going to participate in overcoming the King of the South, the glorious land, and Egypt. It is going to be the one that actively removes those three obstacles for modern Rome.

So, when you look closely at Pagan Rome, the symbol of which is Clovis and France, you will see that all of their activities are identifying the movements of the United States.

And where do those movements of the United States begin in end-time history? Daniel 11, verse 40, right in this history [indicating on the board the history between the first and second waymarks of Figure No. 98].

TARSHISH

2 Chronicles 9:21-31; 20:35-37 (Psalm 107:23; Proverbs 31:14)

Okay. Now we are going to switch gears. We want to show you, if we can, another symbol of the United States that impacts this study. Go to 2 Chronicles 9:21.

In speaking about Solomon in verse 20, verse 21 says,

> "[21]For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. **[22]And king Solomon passed all the kings of the earth in riches and wisdom**."
>
> "[23] And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. [24] And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.
>
> "[25] And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.
>
> "[26] And he reigned over the kings from the river even unto the land of the Philistines, and to the border of Egypt. [27] And the king made silver in Jerusalem as stones, and cedar trees made has the sycamore trees that *are* in the low plains in abundance. [28] And they brought unto Solomon horses out of Egypt, and out of all lands.
>
> "[29] Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? [30] And Solomon reigned in Jerusalem over all Israel forty years. [31] And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead." 2 Chronicles 9:21-31 (KJV).

Already in this study—not for this purpose—but already in this study we have identified Solomon as a symbol of the United States. But here the symbol of Solomon's prosperity are the ships of Tarshish—all right?—that bring in the gold and the silver.

And if you go to chapter 20 of 2 Chronicles, verse 35, not speaking of Solomon now, it says,

> "[35]And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: [36]And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongaber. [37]Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." 2 Chronicles 20:35-37 (KJV).

The ships of Tarshish are the symbol of economic prosperity; and, when they are broken, the economic prosperity is broken.

Right? Do you see that?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Psalm 107:23; we have already gone through this, and we have dealt with the ships of Daniel 11, verse 40. But, in verse 23 of Psalm 107, it says,

> "[23]They that go down to the sea in ships, that do business in great waters; . . ." Psalm 107:23, in part (KJV).

So, ships in a general sense represent economics.

Proverbs 31:14: Ships represent economics, Proverbs 31:14. I know that we have already covered this here recently; but, we are going to try to make another point out of it.

> "[14]She is like merchants' ships; she bringeth her food from afar." Proverbs 31:14 (KJV).

Ships are merchant ships.

But, what I want you to see here now with these is that the symbol of the merchant ships, the premier symbol of the merchant ships, is the ships of Tarshish in the Scriptures. I mean, there are a lot of merchant ships. Tarshish is a place, right? So, there are merchant ships from Tarshish, and then there are ships from Korea and merchant ships from Mexico and merchant ships from Canada; but, the premier symbol of the merchant ships is Tarshish.

And in the world, according to Revelation 13, the world is divided into rich and poor, free and bond. The world is rich and poor. So, the part of the world that has the merchant ships is the rich part of the world, what we would call the western world. All right?

And the symbol of economic prosperity is the ships of Tarshish; therefore, who is the "ships of Tarshish"? The United States of America, the glorious land, is the ships of Tarshish. When the ships of Tarshish are brought down, it is talking about the economics structure in the United States being brought down.

And the Bible teaches about the ships of Tarshish being brought down. They get brought down by an East wind.

PUNISHMENT

Go to Isaiah 2.

Speaking about the ships of Tarshish, we are trying to show that the ships of Tarshish, though they represent economics and they are the premier symbol for economic prosperity in the Bible, they are a symbol of the United States.

In Isaiah, chapter 2, you are going to see an elaboration on the Day of the Lord, when the Lord is going to punish God's people, for all mankind, for their pride and exaltation.

> "[1] The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. [2] And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. [3] And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. [4] And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

In verse 5, let us start there.

> "[5]O house of Jacob, come ye, and let us walk in the light of the LORD. [6]Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers."—

God's people here at the end of the world are in very bad shape. They are soothsayers. They are into spiritualism. Spiritualism is placing your word above God's Word.

> —"[7]Their land also is full of silver"—*THEY ARE LAODICEANS*—"and gold, neither *is there any* end of their treasures; their land is also full of horses, **neither *is there any* end of their chariots**:" "[8] Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: [9] And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.
>
> "[10] Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. [11] The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day."—

Okay. So, in this condition the Lord begins to tell us how He is going to punish mankind for this condition, and God's people for this condition.

Verse 12:

> —"[12]For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; **and he shall be brought low**:"—*EVERYONE!* —"[13]And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, [14]And upon all the high mountains, and upon all the hills *that are* lifted up, [15]And upon every high tower, and upon every fenced wall,"—

And in verse 16, it says,

> —"[16]And upon all the ships of Tarshish, and upon all pleasant pictures."—

And what I want you to see here, and maybe you will not follow me on this; but, when it comes to the ships of Tarshish, the punishment of the ships of Tarshish is marked in prophecy. Okay? If the ships of Tarshish do represent the United States—AND THEY DO—the punishment of the United States is marked in prophecy.

Now, you know, do you see the punishment of Brazil marked in prophecy? Only in a generic sense, that the Lord is going to punish all of the rebellious human beings at the end; but, what I want you to see is there are certain powers that are such a subject of Bible prophecy that even their punishment is noted. Okay? And the punishment that is meted out against Tarshish is the punishment that is meted out against the United States.

And their punishment begins right here when they pass The Sunday Law [referencing the second waymark on the whiteboard (Figure No. 98)]. We have already read the quotes. Here they have filled the cup of their iniquity to its full; here national apostasy is followed by national ruin; here they go into the greatest darkness of all time.

> —"[17]And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. [18]And the idols he shall utterly abolish. [19]And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. [20]In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship,

to the moles and to the bats; [21]To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. [22]Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?" Isaiah 2 (KJV).

Notice this next quote—we have read it before—because I want you to see something here, if you will. *Manuscript Releases,* volume 14, page 162:

"'He had two horns like a lamb, and he spake as a dragon.'"—

Who is that?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: When is that?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Uh-huh. It is Daniel 11, verse 40. He had two horns as a lamb (this is 1798), and he spake as a dragon (that is The Sunday Law). This is verse 40 right here [indicating the time period between the first and second waymarks of Figure No. 98].

—"Though professing to be followers of the Lamb of God, men become imbued with the spirit of the dragon. They profess to be meek and humble but they speak and legislate with the spirit of Satan, showing by their actions that they are the opposite of what they profess to be. This lamb-like power"—

Does what?

FROM THE AUDIENCE: Unites with the Dragon.

BROTHER PIPPENGER: Unites with the Dragon.

Who is the Dragon?

Well, in our studies we have read from *Testimonies to Ministers,* page 38, which says, "Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus." {TM 38.2} So, the United States is destined—the United States, the False Prophet, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —the United States, the False Prophet (Tarshish), is going to unite with the Dragon.

—"This lamb-like power **unites with the dragon** in making war upon those who keep the commandments of God and have the testimony of Jesus Christ. And **Satan unites with Protestants and papists, acting in consort with them as the god of this world**, dictating to men **as if they were the subjects of his kingdom**, to be **handled** and **governed** and **controlled** as he pleases." *Manuscript Releases*, volume 14, 162.

Revelation 19:19-20

And we want to show you this in Revelation 19; but, before we do, go to Revelation 19. I know that you are familiar with this, verse 19 of Revelation 19.

"[19]And I saw the beast,"—

Who is the Beast? That is the Papacy.

—"and the kings of the earth,"—

Who is that? That is the Dragon: kings, governors, and rulers.

—"[19]And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."—

In verse 19 do you see the False Prophet? You do not see him directly, but he is there because he is united with the Dragon.

As a matter of fact, the actual truth of it that everyone already knows is the military fire power of the United Nations of the Dragon, it is the United States. Fifty percent of the military might of the United Nations is supplied by the United States at this time. What happens when they unite with the United Nations at The Sunday Law?

So, the fire power of the United Nations at the end of the world is going to be the fire power of the United States. They are going to unite.

Okay. The Dragon power of Revelation 17 is how many kings?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: And who is the premier king?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: Yes, but who is he?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: Who?

FROM THE AUDIENCE: Clovis.

BROTHER PIPPENGER: Okay. That will work; but, it is Ahab.

Is not Ahab the king of the ten Northern Tribes, but the premier king is Ahab.

And what did Ahab do wrong?

FROM THE AUDIENCE: He married Jezebel.

BROTHER PIPPENGER: He married Jezebel.

When did he marry Jezebel? At The Sunday Law. At The Sunday Law he marries Jezebel, and he unites with the Dragon and he becomes the premier king of the Ten Kings. Right? He unites with the Dragon.

And we have already read a quote, whether you remember it or not. We did not read it today,[10] but it is in your notes. It is the second quote.

Sister White says that at The Sunday Law the United States joins hands with the Papacy AND joins hands with whom? With Spiritualism, the Dragon.

So, right here at The Sunday Law—at The Sunday Law right here [referencing the second waymark of Figure No. 98]—the United States becomes part of the Dragon power, but he

[10] Quote from *Testimonies,* volume 5, 451, has been inserted into this transcript at the beginning of this presentation.

becomes the premier part of the Dragon power. He becomes Ahab; he becomes Tarshish. He is the premier economic flagship; but, he is also the premier military fire power. Do you see it? That happens right here [at The Sunday Law].

Verse 20:

> ___"Revelation 19:19-20 continued 20 And the beast *[THE PAPACY]* was taken, **and with him the false prophet that wrought miracles** before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Revelation 19:19-20 (KJV).

So, he was still there.

But, this is their punishment. The False Prophet and the Papacy, they are going to be thrown into the lake of fire. Okay?

So, what I am wanting you to see here is the punishment of the United States (the False Prophet) is a subject of prophecy. And when you see that the United States is Tarshish and you see the ships of Tarshish being broken, it is simply part of this punishment of the United States.

Are you with me?

FROM THE AUDIENCE: Amen.

ELIJAH

BROTHER PIPPENGER: I want to show you another history now that is the history of verse 40.

Maybe this does not seem significant to you—or, perhaps it does. I do not know. Maybe you do not understand why this is worth dwelling on as much as I have. But, verse 40 is the history of 1798 to The Sunday Law.

Revelation 13:11 is the history of 1798 to The Sunday Law.

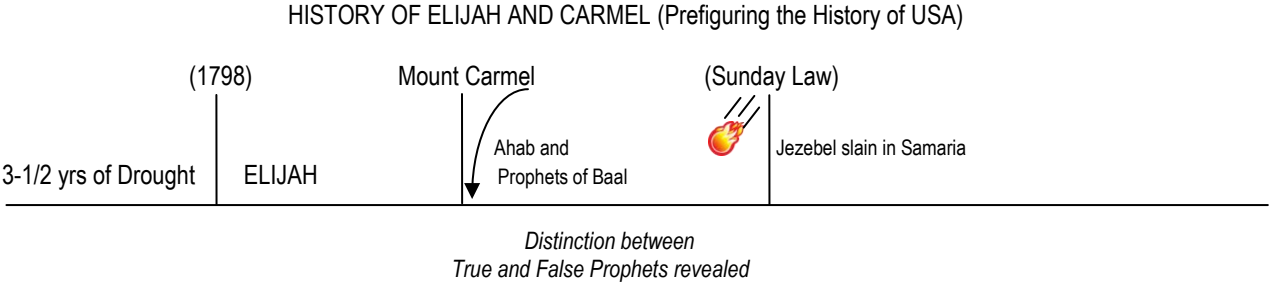


Figure No. 99.

The story of Elijah and Carmel is the story of 1798.

And when does the story of Carmel begin? Where is the Time of the End in the story of Elijah and Carmel? It is at the end of the three and a half years of drought. Right?

And what are these three and a half years of drought? It is the 1260 years of Papal rule that ended in 1798.

Who was ruling during the drought time period? Who was killing the prophets?

FROM THE AUDIENCE: (Several responses.)

BROTHER PIPPENGER: Well, Ahab was, but he was doing it at the direction of Jezebel. Correct?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, this is 1798, is it not?

Who appears here in 1798?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Elijah.

And Elijah is going to bring Ahab; and, who all comes to Carmel, Ahab and who else? The prophets of Baal.

Is Jezebel there?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: She is behind the scene. She is off in Samaria.

So, you have the sprinkling beginning. Elijah announces that this is going to take place, "as sure as the Lord stands before me." And if the Lord is standing before Elijah, that means the Lord came down, empowering his message. And they came to Carmel and there was a measuring that takes place as Elijah sends them to get 12 buckets of water and pouring it upon his offering.

And, finally, fire comes down out of Heaven; and, of course, this is the Midnight Cry in the time period of the Millerites. It is the Triumphal Entry in the time period of Christ.

What is happening right here [referencing just before the second waymark of Figure No. 99]? What is happening when the fire is coming down out of Heaven and illuminating the 12 stones? There is a distinction being made between the true prophet and the false prophet.

So, in our history, what is happening here?

FROM THE AUDIENCE: The ensign.

BROTHER PIPPENGER: The ensign is beginning to be lifted up and separated from the tares in Adventism, and it will be demonstrated at The Sunday Law.

And what is The Sunday Law in the story of Elijah? What happens at The Sunday Law in the story of Elijah? What do they do that represents Judgment?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: They take the prophets of Baal and they kill them.

Who are the prophets of Baal in relation to Elijah?

FROM THE AUDIENCE: False prophets.

BROTHER PIPPENGER: They are the false prophet. Elijah is the true prophet.

So, where does the False Prophet end? Right here [indicating The Sunday Law in Figure No. 99]. The False Prophet ends.

The False Prophet ends [indicating The Sunday Law in Figure No. 98].

Because, right here the United States is going to unite with the Dragon. Okay?

This is the story of the False Prophet [indicating Figure No. 99]. This is the story of the United States from 1798, when it is the sixth kingdom of Bible prophecy, until it ends [indicating The Sunday Law]; and the seventh kingdom of Bible prophecy, which is the kingdom of the Dragon (the Ten Kings), starts. And the United States is the False Prophet. It ends right there. It dies. The False Prophet is gone: now, it is going to unite with the Dragon power and become who?

Who does the United States become right here [at The Sunday Law], rather than the False Prophet?

FROM THE AUDIENCE: Ahab.

BROTHER PIPPENGER: Ahab; he becomes Ahab. He becomes the premier leader of the Ten Kings. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. What I am saying is that this story of Elijah is the story of 1798 until The Sunday Law. The story of Carmel is 1798 until The Sunday Law.

It is the same history as Daniel 11, verse 40, and Revelation 13:11. Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

THE DRAGON

THE DRAGON MOVES

Revelation 12; The Garden of Eden, the Tower of Babel; Job 1:6-12; 2:1-7 Babylon; Revelation 2:12-13; Daniel 7:7-8, 19-21; Luke 10:18; John 12:12-33; 16:-14; Zechariah 3; Daniel 11:40-42; Revelation 17:10-14; 17; Psalm 83:1-8; 48:1-8

In your notes you have "The Dragon." We are not going to go through these. I am just going to tell you these things. I have told you them before.

But, the Dragon in Bible prophecy . . .

And the reason I am doing this, Brothers and Sisters, is because I want us to see that the three powers that lead the world to Armageddon are the Beast, the Dragon, and the False Prophet; and, when they begin to lead the world to Armageddon, their starting point is marked in the Scriptures. Where they start the work of leading the world to Armageddon is in Daniel 11, verse 40. And you need to be able to see the Dragon in verse 40 (that is the King of the South, both atheistic France and the Soviet Union); you need to be able to see the False Prophet (that is the United States as represented as the chariots and horsemen and the ships: military and economics strength); and, you need to see the King of the North [the Papacy] as the Beast. The Beast, the Dragon, and the False Prophet are going to lead the whole world between the seas and the glorious holy mountain and then he is going to come to his end and none shall help. They are going to lead the whole world to Armageddon.

And we read a quote in here in worship that says that the Sixth Plague is a warning that we need to understand. But, why do we need to understand a warning in the Sixth Plague: probation has already closed five Plagues earlier? Because, there is a work that is accomplished by the Beast, the Dragon, and the False Prophet that leads the world to Armageddon while probation is still open, and we need to understand that work. And what I am telling you, if you are going to understand it is you need to understand that their movements towards Armageddon begins in Daniel 11, verse 40.

When it comes to the Dragon power, one of the characteristics that is marked in Scripture that needs to be recognized is that he is the one that moves.

So, you see in your notes under "The Dragon Moves," Revelation 12: The dragon is cast out of Heaven, after he initiates the Great Controversy.

Then we find him in the Garden of Eden seducing Adam and Eve.

Then he is there at the Tower of Babel, though he is not specifically marked; but, was Satan the one that was leading Nimrod and his cohorts? He is there at the Tower of Babel. We know that.

Then we have the story of Job. I am not too sure where that actually fits into the history between Nimrod and Nebuchadnezzar; but, we have the story of Job which tells us that Satan has

become the leader of the Earth, once he overcame Adam, and has the right to go into these special councils with the sons of God.

And then we see him in Babylon. Nebuchadnezzar and Belshazzar is Babylon.

And historians tell us that when Babylon fell, the Chaldeans, the religious elite of Babylon, they fled to Pergamos. And sure enough, in Revelation 2, it tells us that Satan's seat now is in Pergamos. So, he has come from Heaven, to Eden, to Babel, to Babylon, to Pergamos.

And then when Pagan Rome begins to conquer the world, its practice was that if you find a new Pagan religion that is not worshipped already in Rome, then bring it back to Rome. So, when they captured Pergamos, they take the Chaldeans in Pergamos, along with their religious idols and relics, and they bring them back to Rome and they build them their own little room in the Pantheon Temple in the City of Rome. So, now the Dragon has moved from Pergamos to the City of Rome.

But we know what happened to Rome. It disintegrated into ten nations, and all those nations are Dragon nations.

If you want to know why the Europeans have a different mindset about what is going on in the world today with Islam and the financials, it is because their culture, their background, their DNA is that they are Dragons. Okay? The United States are Protestants. And if you do not understand the distinct difference in that, then you are missing something; because, in the—what would it be?—in the 19th Century, the famous authors—you know, the people like Mark Twain and that type of history—when they wrote about Catholicism in those years, they pointed out a distinct difference between Catholicism and Protestantism, so much so that they would say that in towns you could go to the Protestant side of the town and it is clean and it is orderly and prosperous; and, you could cross one street into the Catholic side of town and it is dirty and [there is] poverty and messy. The culture of Catholicism has an impact on those people that are raised in Catholicism, just like the culture of the Dragon has an impact on those people that are raised in that culture. That is Europeans: they are the Dragons.

We are Protestants; we are Protestants here in the United States. We have a different thing. It is an actual fact that people outside of Christianity note. They do not talk so much about the Dragon, but they know the difference between Catholicism and Protestantism.

So, in Daniel 7 we see the Dragon divided into ten parts.

Then in Luke 10 and John you see that at the cross, which is in the time period of Pagan Rome, Satan is totally banished from Heaven. He has closed his door to any access by the crucifixion of Christ.

But, then we see an illustration of Satan right there in the Investigative Judgment, in the Judgment of the Living, in Zachariah 3.

And then we see Satan also in this same fuzzy time period in Daniel 11, verse 40; and, in 1798 he is Egypt; he is atheistic France.

In 1989, in this time period here [between the first and second waymarks of Figure No. 98], the Dragon has moved from atheistic France to the new king of atheism, the Soviet Union. And when Ronald Reagan and the Pope brought down the Soviet Union, they did so by making Gorbachev come and bow before the Pope, which he did, and then he immediately took a job in the United Nations, and he still holds that job to this very day; because, **the Dragon moves**.

See, here is my point: When it comes to the Dragon power, Scripture is very specific to tell us that he moves. So, for me to suggest to you that the King of the South in verse 40 is the Dragon power, but in the beginning of the verse in 1798 he is atheistic France and then at the end

of the verse he is the Soviet Union, that causes some people to think, "Oh, I don't get that. That seems kind of convoluted that they are changing it." But, not really! It is actually an evidence to the strength to what we are saying, because the Dragon power moves in prophecy. The fact that he is moving, slithering, winding through history is one of his characteristics. And the fact that we are saying from the Soviet Union he moves to the United Nations (to Egypt) in verse 42, that should not cause anyone distress; it should show that we are employing the symbol as the symbol has been identified in God's Word.

FROM THE AUDIENCE: Amen.

1798 UNTIL THE SUNDAY LAW—DANIEL 11:40 & REVELATION 13:11

BROTHER PIPPENGER: So, in the next part of your notes, this is what we are dealing with. 1798 to The Sunday Law is verse 40 of Daniel, and it is Revelation 13:11. You have the quote that I referenced earlier, that when the Papacy was robbed of its strength in 1798, the lamb-like beast comes into history.

Signs of the Times, November 1, 1899:

> "And **when the Papacy, robbed of its strength, was forced to desist from persecution**, John beheld **a new power** coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war against the church and the law of God**, was symbolized by a beast with lamblike horns." *Signs of the Times*, November 1, 1899.

So, what am I saying here? What I am saying here now is that we are dealing with verse 40 of Daniel, 1989, which is when the Dirt Brush Man comes in and begins to clean up the mess of the *seven scatterings* of William Miller's dream.

And I am saying that Daniel 11:40 is the same history as Revelation 13:11; but, I am saying it is the same history as Elijah, and I am going to give you one more history, a fourth history.

ISAIAH 23

Fornication – Revelation 17:1-2
What City? – Isaiah 23 (Revelation 17-18)
The Latter Rain – James 5
Ezekiel 27, 28
Isaiah 27:1-9, (10-13)

The first one of Isaiah 23: "The burden of Tyre . . . ," let us first identify who Tyre is. Drop down to verse 15.

"[15]And it shall come to pass in that day, that Tyre shall be forgotten seventy years, . . ."—

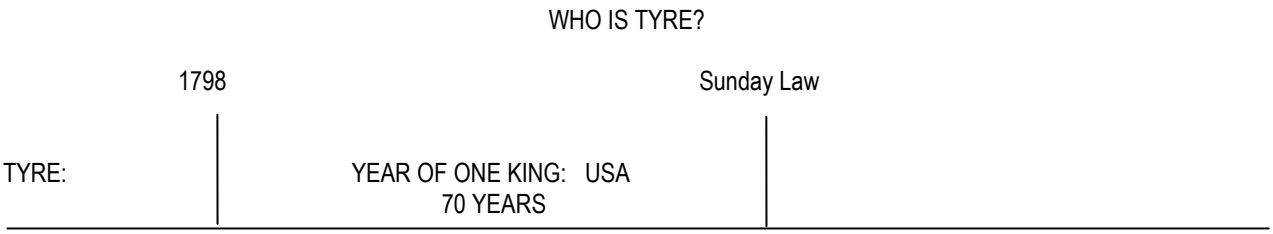


Figure No. 100.

Okay. This is the line of Tyre. And Tyre is going to be forgotten 70 years. Whoever Tyre is, it is going to be forgotten for 70 years.

> —"[15]And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king:"—

All right. There is your definition of what 70 years is, because this is the end of the world; and, at the end of the world after 1844 there is no more time prophecy. These 70 years is a symbol, and it is defined in the verse that this 70 years represents the days of one king. And Daniel 2 tells us that a king is a kingdom. These 70 years represents the time of one kingdom.

And, of course, what I am saying is that the kingdom that it represents is the kingdom that came into history in 1798, the United States. But, the 70 years represents the days of one kingdom; so, it only goes until that kingdom ends, and that kingdom ends at The Sunday Law. That is what I am saying here, is that this is the 70 years of Tyre, and the one king is the United States (USA); and, this is the time period of the United States, 1798 until The Sunday Law.

Verse 15, to finish it off:

> —"after the end of seventy years shall Tyre sing as an harlot." Isaiah 23:15 (KJV).

What do you have to do to be a harlot? You have to commit fornication.

She has not committed fornication prophetically since 1798; she has been forgotten. But, at the end of this time period, she is going to commit fornication.

Who is she going to commit fornication with?

FROM THE AUDIENCE: (Indiscernible response).

BROTHER PIPPENGER: With Ahab, right here, the United States. At the end of the 70 years, she is going to commit fornication with the United States, and then she is going to go out to the whole world and say, "I want to commit fornication with you."

Notice verse 16.

> "[16]Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.
>
> "[17]And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth."—

Who is it that commits fornication with all the kingdoms of the Earth?

FROM THE AUDIENCE: The Papacy.
BROTHER PIPPENGER: That is the Papacy. That is Revelation 17.

—"[18]And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing." Isaiah 23:16-18 (KJV).

Saying that in this time period [after The Sunday Law], the eleventh-hour workers are going to finance the Gospel.

But, what we are saying is that Tyre is going to be forgotten from 1798 until The Sunday Law. At The Sunday Law she is going to commit fornication with Ahab, with the United States. The United States is going to bow to her. Then she is going to go out and commit fornication with all the kingdoms of the Earth, because the United States is going to unite with the Dragon. It is going to unite with those other kings.

Okay. So, let us go back to verse 1 [of Isaiah].

"[1]The burden of Tyre. Howl, ye ships of Tarshish:"—

Oh, the burden of Tyre has to do with the ships of Tarshish howling. The story of the Papacy has some connection with the ships of Tarshish.

Who is the ships of Tarshish? It is the United States, and it is the economic structure of the world. Okay? You take the economics from the United States and you throw them away, and the economics of the world go with it.

But, something about the economics causes someone to howl.

—"Howl, ye ships of Tarshish: for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them."—

The destruction of the financial structure of the United States and the world that is part of the story of the harlot Tyre (part of the story of the Papacy) is revealed to us from Chittim.

What is Chittim? That is the Second Trumpet. We have already dealt with that, Daniel 11, verse 30.

Whatever is going to make the ships of Tarshish howl, we will understand what it is if we understand the message of the Trumpets. It is a Trumpet power that makes them howl. It is a Trumpet power that brings down the economics structure of the world.

And of the Trumpet powers, there are six that we are familiar with. We are not so familiar with the final Trumpet of the Third Woe. But of the first six Trumpet powers, which one of them was the champion of the seas?

FROM THE AUDIENCE: Number 2.

BROTHER PIPPENGER: Number 2: Genseric; he launched his attack from Cyprus which, in the time of the Old Testament was called Chittim.

So, this Trumpet power is the Trumpet power that is going to bring down the ships. Okay? That is the relationship there.

Verse 2:

—"[2]Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. [3]And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations. [4]Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins. [5]As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. [6]Pass ye over to Tarshish; howl, ye inhabitants of the isle. [7]*Is* this your joyous *city,* whose antiquity *is* of ancient days?"—

What is a *city?*

FROM THE AUDIENCE: A kingdom.

BROTHER PIPPENGER: A kingdom.

Is this a joyous kingdom?

—"her own feet"—

This kingdom, what is this kingdom?

FROM THE AUDIENCE: It is a woman.

BROTHER PIPPENGER: It is a woman. This is the kingdom that is a woman.

—"her own feet shall carry her afar off to sojourn. [8]Who hath taken this counsel against Tyre, the crowning *city,*"—

What is the crown? It is identifying who is in charge of this.

Who is in charge of this kingdom? Jezebel (the Papacy; Tyre).

—"[8]Who hath taken this counsel against Tyre, the crowning *city,* whose merchants *are* princes, whose traffickers *are* the honourable of the earth *[THE GLOBALISTS, THE UNITED NATIONS]*? [9]The LORD of hosts has purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth. [10]Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength *[ECONOMIC STRUCTURE IS GONE]*. [11]He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city,* to destroy the strong holds thereof. [12]And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. [13]Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers *[CHURCHES]* thereof, they raised up the palaces *[STATES]* thereof;"—

The Assyrians founded church and state.

—"*and* he brought it to ruin."—

The Lord brought that tower down of Nimrod.

Verse 14:

—"[14]Howl, ye ships of Tarshish: for your strength is laid waste.

"[15]And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: . . ." Isaiah 23:1-15 (KJV).

In what day?

In this history here [Figure No. 100], in this 70 years, in this time period it shall come to pass that the ships of Tarshish shall begin to sink, before it is over [at The Sunday Law]. It shall come to pass in **that day**.

Do you follow this line? It is pretty easy to follow this line, is it not?

Okay. So, what are we saying? We are saying that Tarshish represent the economic strength of the world and that the premier example of the economic merchant is the United States; and, that Bible prophecy teaches it is an East wind that brings down the ships of Tarshish, and we understand that to be Islam. But, we are not there at this point.

But, before this 70 years is over, the sinking of the ships of Tarshish begins.

And, if you remember down here [Figure No. 98], we have already brought in two histories to establish the long, drawn-out war between the King of the South and the King of the North in verse 40 of Daniel. For a war that went for 200 years, we went back into the story of Josiah and the Battle of Carchemish that began in the time period of Josiah, when Egypt (the King of the South) pushed against Assyria (the King of the North). But, it was not until three kings later—I believe it was three kings later—when the King of the North (Nebuchadnezzar) came and defeated Pharaohnecho in a long, drawn-out war.

In this story [Figure No. 98], we see that Josiah represents the leadership of the Seventh-day Adventist Church that would not accept the warning message of Daniel 11, verse 40, when Pharaohnecho said, "Don't start getting involved in this battle." And he went and got involved with it anyway.

And where did Josiah die?

FROM THE AUDIENCE: He died in Megiddo.

BROTHER PIPPENGER: He died in Megiddo, and Megiddo is a subject of Daniel 11, verse 40 to 45. It is the place between the seas and the glorious holy mountain.

So, we have reasons to stick the story of Josiah there in this history of verse 40.

And we had reason to stick into this history Chosroes. You remember that story; a long, drawn-out war between the King of the South and the King of the North is this history. This is a long, drawn-out war that initially the Persians, they push against Rome and they prevailed; but, ultimately, Rome returns and retaliates against the Persians and wipes them out. But, Rome and the Persians, they are both weak at that point. They have used all their capital.

And what does this line (Chosroes) of prophecy tell us? This is what allows Islam to come into history.

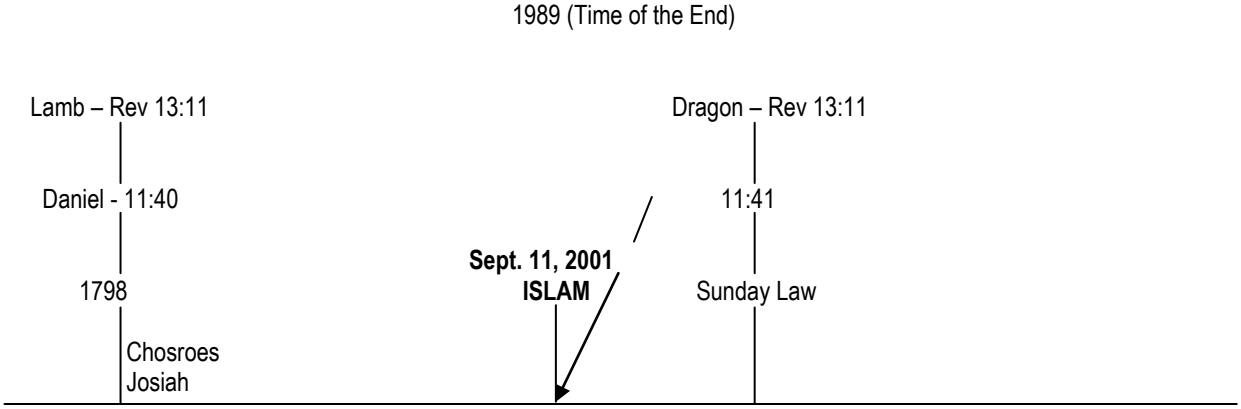


Figure No. 101.

And what does Islam do?

FROM THE AUDIENCE: It attacks the financial structure.

BROTHER PIPPENGER: It attacks the ships of Tarshish and begins the sinking of the economic structure of Planet Earth by attacking the United States (Tarshish), leading to The Sunday Law, where the United States (Ahab) will enter into an unlawful relationship with Jezebel and unite with the kings of the Earth; and, the United States becomes Ahab, and the False Prophet dies right here at The Sunday Law [referencing the second waymark of Figure No. 99].

But, you really cannot see this if you are not using the structure of Daniel 11, verse 40, to set it up; because, Daniel 11, verse 40, it is one of the most profound verses in God's Word. It just is for a million different ways that I certainly do not know! And it is just amazing to me that Seventh-day Adventists are unwilling to wrap their minds around these truths; because, this truth, verse 40 of Daniel . . .

What is verse 40 of Daniel telling you, Brothers and Sisters? Probation is about to close, **probation is about to close**.

Ezekiel 27

Okay. I did not quite get through, but I want to show one more thing just to bring this presentation to an end, to have this part finalized.

Ezekiel 27: When it comes to the ships of Tarshish, I want to put it in the record that it is the East wind that brings them down.

Verse 25 of Ezekiel 27—the Lord willing, we will deal with this chapter more fully, and chapter 28 in connection with it.

But verse 25 says,

> "[25]The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

> "[26]Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas." Ezekiel 27:25-26 (KJV).

What brings the ships of Tarshish down is an East wind; and, we are going to, of course, at some point in time show you that the East wind of Bible prophecy is Islam.

But, go to Psalm 48, so we can put this in the record for those who are not familiar with it, Psalm 48:4. It says,

> "[4]For, lo, the kings were assembled, they passed by together."—

Who are the kings? All the prophets are speaking about the end of the world. This is the Ten Kings of Revelation 17. This is the Dragon power.

> "[4]For, lo, the kings were assembled, they passed by together. [5]They saw *it, and* so they marvelled; they were troubled, *and* hasted away. [6]Fear took hold upon them there, *and* pain, as of a woman in travail. [7]Thou breakest the ships of Tarshish with an east wind." Psalm 48:4-7 (KJV).

There is your second witness that the economic structure of the United States and therefore the world is brought down by an East wind, and that this is what causes the kings of the Earth to weep and howl. And you need to know why they are weeping and howling if you are going to understand why they are weeping and howling in Revelation 18; because, it is the same story.

And when they are weeping and howling in Revelation 18, what do they say three times? They say, "Alas! Alas! Alas!" The ships of Tarshish have been broken by an East wind, but that word that is translated *Alas* in Revelation 8:13, that same Greek word is translated as *Woe, Woe, Woe;* and it represents the Woes of the Fifth, Sixth, and Seventh Trumpets. And if the First Woe was Islam and the Second Woe was Islam, a child can understand that the Third Woe is Islam. It is the East wind, and the East wind arrives before The Sunday Law, based upon Isaiah 23 and the story of Chosroes. Verse 40 includes September 11, 2001.

Shall we pray?

Benediction: Heavenly Father, we thank you for opening your Word to our understanding. And we know that there is a church, our church, that is in darkness concerning these things and that it is your will that they be warned. Whether they will accept it or not, they need to hear the message in order to be held accountable for rejecting it, if they choose to reject it. But, we are hoping that they would receive it; but, they cannot receive it unless we give it, so we pray that you would open doors for each of us this day to have a divine appointment with someone, whether Adventist or non-Adventist that we can practice the art of winningly sharing this message with those on Planet Earth that do not understand that Probation is about to close and that the end of the world is coming at us with blinding speed. We thank you for the work that you began yesterday here with presentations by Pastor Sankey. We ask that you continue to bless this week on work both with the recordings and with the LiveStreaming, and we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #52

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that you be with us here as we open your Word this morning. We solicit the presence of your Holy Spirit in each of our hearts and minds. We ask that you take control of this presentation that it might be of such a nature as to honor and glorify you and edify your people. We ask that you would overrule my humanity and the humanity of those that are hearing this that we might be prepared to deliver a message and receive a message that comes from your Throne Room that is purified from a coal out of the altar. We want the Latter Rain poured out upon us. We ask that you would do that at this time by opening our understanding to the significance of Daniel 11, 1989, and the story of the Dirt Brush Man. In Jesus's name, amen.

BROTHER PIPPENGER: We are dealing with Daniel 11, verse 40, in connection with this collapse of the Soviet Union in 1989, marking the Time of the End for the 144,000, and also marking the end of William Miller's scattering in his dream when the Dirt Brush Man (the Lion of the tribe of Judah) comes and begins to unseal the prophetic testing message for this final generation.

And we have been spending some time identifying the significance of Daniel 11, verse 40.

Daniel 11:14

If you would, turn to Daniel 11, verse 14. We are going to put some other things in context.

This is an assumption on my part: Most Seventh-day Adventists do not understand that the Millerite History is going to be repeated to the very letter. Many in Adventism that have heard it presented that the Millerite History is going to be repeated to the very letter reject that principle. Then, those of us that believe that the Millerite History is going to be repeated to the very letter, we probably have different degrees of understanding in terms of what the "very letter" is; but, the more closely you look at the Millerite History, the more closely you realize, "to the very letter" means virtually every specific item that was addressed and identified in the historical record of the Millerites is to be repeated.

On these two sacred Charts behind us [indicating the 1843 and 1850 Charts], you see up here, this "164" [located in the middle of the 1843 Chart], and it is listed over here too—well, it is referenced "158" there [referring to the 1850 Chart);—but, here [going back to the 1843 Chart] where it says "164," it says, "Death of Antiochus Epiphanes, who of course, stood not up against the Prince of Princes as he had been 164 yrs. dead before the prince of princes [stet] was born." So, the point is, on this [1843] Chart here, you have a reference to Antiochus Epiphany, even though the argument of the Millerites of Antiochus Epiphanes is not mentioned in God's Word.

So, why is it, if the Millerites believed it was part of their position that Antiochus Epiphany is not even mentioned in God's Word, do they have him on the Chart? The reason that they have him on the Chart is this was one of the primary arguments of their history. Okay?

This was one of the battlegrounds that they had to deal with, with the Protestants that were rejecting the message; because, the Protestants, through their method of interpreting the Bible concludes that Antiochus Epiphanes is the one in history that represents the antichrist; and, the Millerites knew better. The Millerites knew that the Pope of Rome was the antichrist of Bible prophecy; so, in the areas of Bible prophecy where the antichrist is being identified, the Millerites had to bump heads with the Protestants concerning who the antichrist was, and the argument they always met was that it was Antiochus Epiphanes.

In Daniel 11, verse 14—and, of course, Daniel's last vision is Daniel 10, 11 and 12—and in verse 14 you have a key to understand Daniel's last vision. It says,

> "[14]And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." Daniel 11:14 (KJV).

Whoever the "robbers" of the vision are, whatever the robbers of the people, God's people, are—"the robbers of thy people" are—they are the prophetic symbol that establishes Daniel's last vision. They establish the vision. And whoever they are, one of their characteristics in prophecy is that they fall and that they are the robbers of Daniel's people.

So, I am going to read here a passage from William Miller. So, he is going to describe how he understands verse 14.

> And, let us get started, William Miller, *Willia Miller's Works*, volume 2, page 89.
>
> "Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel 11:5, 13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria;"—

And we would be calling them the King of the South and the King of the North.

> —"Egypt and Syria; and anyone who may have the curiosity to see the exact agreement between the prophecy and history, can read *Rolli's A ie t History*, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text, Daniel 11:14, 'And in those times there shall many stand up against the king of the south;"—

Who is the King of the South?

> FROM THE AUDIENCE: (No audible response.)
> BROTHER PIPPENGER: The king of Egypt.

—"'And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.' The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some."—

Now, here he goes. There are a lot of disagreements with what William Miller presented; but, in his historical record there are very few of those historical disagreements that he marks. So, the fact that Providentially this part of his history is in the record, if you believe that the Millerite History is going to be repeated to the very letter, then this is identifying that this will be a controversial subject here at the end of the world, just as it was a controversial subject in the time of William Miller.

So,

—"The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain;—

In our terminology today, when he is talking about the king of Syria, how would we define them?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: The kings of Greece. The King of the North, they are controlling Babylon and they are controlling Syria; but, this is the end of Alexander the Great's kingdom—all right?—when you get to the time period of Antiochus.

—"That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, 'also'—*ALSO*—'the robbers of thy people,' etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this 'establish the vision,' as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision. Again, 'to establish the vision,' must mean to make sure, complete, or fulfill the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the least kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the vision, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, 'He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself,' etc., the same as exalt himself, Daniel 7:7, 23; 8:10–12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident too that when this kingdom falls, the vision will be completed, fulfilled, established: 'but they shall

> fall,' says the angel in the verse under our present examination; 'they shall fall;' that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder. We will take the 15th, 'So the king of the north' (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) 'shall come up and cast up a mount,'"—

Now, I disagree with William Miller right here on verse 15, but that is okay. All right? We are not dealing with that. We are dealing with "the robbers of thy people" in verse 14.

> —"'shall come up and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.' This was about fifty years before Christ, when Pompey, a Roman general, conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and made them subjects of the Roman government.'" William Miller, *Willia Miller's Works*, volume 2, 89.

Okay. What am I saying? I am saying here that because the Millerite History is going to be repeated to the very letter, and because there were just a very few controversies over the prophetic message of the Millerites recorded Providentially in that history, it is of interest that this is one of the controversies that they bumped heads with the Protestants over, and so much so that they actually mark it on this sacred [1843] Chart. This is on the Chart not because of Bible prophecy but because of the controversy that took place in the Millerite History. Okay? So, that seems of significance.

And years ago we had a meeting where a man from the General Conference was selected that he either did his Masters' thesis or his Doctoral thesis on the last six verses of Daniel 11, and he was asked to come and present that thesis in Oklahoma, and he would speak for 45 minutes on the last six verses of Daniel 11, and then he would answer questions for half an hour; and, then I would get up and do what I understood what the last six verses of Daniel 11 to be for 45 minutes, and then answering questions for half of an hour. The audience was there was by invitation only: half of them were General Conference employees; half were self-supporting ministries.

And this guy was wrong. His thesis, whether it was Masters or Doctoral, was wrong; and, under the pressure of investigation, his thesis crumbled in front of everyone that wanted to see it crumble, and he went home early. He gave up; but, that is not the story.

The story is, is that for me the story was that I had never realized this about Antiochus Epiphanes, this part where William Miller comments on him. And about a week or two before that meeting, I had come across this and thought, "Wow, that's interesting. I don't know what it means."

And when this General Conference man was giving his presentation on verse 14, I had just learned this—and his presentation is recorded; you can go listen to it—is he began to tell everybody how verse 14 was Antiochus Epiphanes. And that is when I realized—without even close to fully understanding it, I did not realize that we had switched to the Protestant and Catholic interpretation of the Bible in the 1930s. At that time I did not understand that; but, I did

understand in that meeting, without understanding the change that had taken place when we set aside the proof-texting method of William Miller in the 1930s and adopted this apostate Protestant approach to Scriptures, without understanding that history I understood that this guy, whatever Biblical interpretation he was using, he was coming to the identical conclusion that the Protestants came to way back when in the Millerite History.

So, maybe you are not familiar with verse 14; maybe you do not understand that it was such a controversy in the Millerite History that it actually finds a place on the 1843 Chart; and, maybe you are not prepared to think that this is something that is prefiguring a controversy that will take place in Adventism at the end of the world when the Millerite History is repeated; but, it is. Okay? It is a symbol of the two types of prophetic study, of Biblical study that exists here at the end of the world.

And when it comes to Daniel's last vision, this is the vision. This is the vision.

Daniel 10:14

Okay. Go to chapter 10 of Daniel, which is the same vision, verse 14.
It says,

> "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days." Daniel 10:14 (KJV).

The same vision here.

So, what is this vision? It is the vision about what happens to God's people at the end of the world. Right? That is what Gabriel just told Daniel in verse 14.

And if you want to know what happens to God's people at the end of the world, what does this vision tell you is the primary symbol to understand it? Daniel 11, verse 14: Rome establishes the vision.

If you are going to understand this vision that is explaining what happens to God's people at the end of the world, then what establishes this vision is Rome; and, it is so important that Satan makes sure that every time this subject gets brought up, in the Millerite History and in our history, that he is there, that Satan is there to argue, "Oh, this isn't Rome. This is Antiochus Epiphanes. I don't want you to understand this one. I don't want you to understand that this is Rome that establishes Daniel's last vision."

Okay. That is the kind of controversy we are dealing with.

So, when it comes to rightly understand the last six verses of Daniel 11, we are going to follow William Miller and say that we need to understand Rome to the fullest extent if we are going to understand this vision to the fullest extent.

I am going a certain direction, even if you do not understand yet.

In your notes, Uriah Smith: I want to show you something about Rome, which probably most of you already know but we are going to put it in the record.

In this worship series, we have more than once established that when it comes to the Dragon power, there is a number associated with the Dragon power. What is that number?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Okay, 10. When you see the number 10, you are seeing the Dragon Power referenced.

And with the Beast (with the Papacy, with the King of the North, the antichrist, with the man of sin) there are certain numbers associated with him as well—okay?—two, the number 2. He is divided: East and West. He is about church and state. He is about the Roman church being in Western Rome, and the political center being in Constantinople. So, in Rome you see it divided in two.

But, you also see Rome divided in three. So, we want to look at this threefold division of Rome; and, we will jump ahead with Uriah Smith into Revelation, chapters 8 and 9, dealing with the Trumpets. And this is from Uriah Smith from *Thoughts on Daniel and the Revelation,* page 280.

> "The **time appointed** is probably **the prophetic time of verse 24**,"—

We have looked at that.

> —"which has been previously mentioned. It closed, as already shown, in **A.D.330**, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. **The removal of the seat of empire to Constantinople was the signal for the downfall of the empire**."—

What happened right then? The kingdom was divided into East and West.

> —"Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into"—

Into what?

FROM THE AUDIENCE: Into three parts.

BROTHER PIPPENGER: —"into three parts,"—

Okay. Rome is divided into three parts. That is what we have been looking at for the past couple of days, is that modern Rome is divided into how many parts?

FROM THE AUDIENCE: Three parts.

BROTHER PIPPENGER: Three parts: the Beast, the Dragon, and the False Prophet. And those three powers are going to lead the world to Armageddon, and those three powers are to begin their march to Armageddon where? In Daniel 11, verse 40.

And all the prophets are speaking about the end of the world; so, when we see Ancient Rome divided into three parts, what are those prophecies of Ancient Rome pointing forward to? The threefold division of spiritual Rome at the end of the world: the Beast, the Dragon, and the False Prophet.

> —"the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was

soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D.476.

"This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople directly led." Uriah Smith, *Thoughts on Daniel and the Revelation*, 280.

Now, commenting on a different aspect, Uriah Smith, *Thoughts on Daniel and the Revelation,* page 487, says, after he quotes verse 12 of Revelation 8:

"'VERSE 12. And the fourth angel wounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.'

"We understand that this trumpet symbolizes the career of Odoacer, the barbarian monarch who was so intimately connected with the downfall of Western Rome. The symbols sun, moon, and stars—for they are undoubtedly here used as symbols—evidently denote the great luminaries of the Roman government,—its emperors, senators, and consuls."—

So, when Constantine moves to the Eastern empire, he divides Rome into three parts with his three sons; but, in the Western empire, there is a division noted in Scriptures connected with the government that Rome sets up. The emperors, the senators, and the consuls are "the sun," "the moon," and "the stars." And then as you watch the description in the Trumpets of the demise of Western Rome, you watch the sun, and the moon, and the stars be extinguished in a specific order.

—"Bishop Newton remarks that the last emperor of Western Rome was Romulus, who in derision was called Augustulus, or the 'diminutive Augustus.' Western Rome fell A.D. 476. Still, however, though the Roman sun was extinguished, its subordinate luminaries shone faintly while the senate and consuls continued. But after many civil reverses and changes of political fortune, at length, A.D. 566, the whole form of the ancient government was subverted, and Rome itself was reduced from being the empress of the world to a poor dukedom tributary to the Exarch of Ravenna." Uriah Smith, *Thoughts on Daniel and the Revelation*, 487.

So, what am I saying? I am saying that I am just giving you a second argument here that all the prophets are speaking about the end of the world; all the prophecies are speaking about the end of the world; and, at the end of the world Rome is divided into three parts. It was divided into three parts anciently; and, at the end of the world it is divided into three parts in Revelation 16, and we need to understand what these three parts are because they are the parts that lead the world to Armageddon.

We have read this next quote before, *Manuscript Release,* number 17, page 18.

"**God has warned His people of the perils before them**. John beholds the things which will be in the last days, and he sees a people working counter to

> God. **Read Revelation 12:17; 14:10–13, and chapters 17 and 13**. John sees the company who have been deceived. He says,"—

And then Ellen White quotes from Revelation 16, mentioning the Dragon, the Beast, and the False Prophet:

> —"'I saw three unclean spirits like frogs come out of the mouth of **the dragon**, and out of the mouth of **the beast**, and out of the mouth of **the false prophet**. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—

And then she quotes Revelation 16, also, the warning message that is given in the Sixth Plague. After probation has closed, there is a warning messages that says,

> —"Behold, I come as a thief. **Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame**.'" *Manuscript Release*, number 17, 18.

There is a warning message in the Sixth Plague that you and I need to understand before, long before, the Sixth Plague arrives; because, if you wait until the Sixth Plague to try to get the Righteousness of Christ upon you, it is far too late to do so. You have to have that before the First Plague. You have to have it before Michael stands up. As a Seventh-day Adventist, you have to have it before The Sunday Law in the United States.

So, what is this warning about the Beast, the Dragon, and the False Prophet?

The warning, of course, is to understand the last six verses of Daniel 11, because that is where the beginning of the movements of these three powers start; and, if you are not watching them start, they are going to overtake you as a snare.

This next quote, *Bible Training School,* December 1, 1902, says,

> "The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. 'Say ye not, A Confederacy;'"—

This confederacy here that Sister White is quoting from is the confederacy of Isaiah 8, and Isaiah 8 is the same vision of Isaiah 7; and, Isaiah 7 is the message that is given to Isaiah once he is confronted with the *mareh* vision in chapter 6 and humbled in the dust, and then purified and prepared to give a message; and, then Isaiah 7 tells us what the message is, and it moves right on into Isaiah 8. And then Isaiah 8, part of the warning message of the 2520 is to not enter into a confederacy, and this confederacy is the Evil Confederacy of Bible prophecy. Sister White speaks of it often, and you can show very clearly that it is the United Nations. She says that those globalists—she does not use the word *globalists*—but, it is those globalists that control the world's banking system, that have the religion of Spiritualism, that are Free Masons, and that have the same philosophy that atheistic France did during the French Revolution. It is definitely the United Nations; it is the Evil Confederacy that brings the whole world into its grasp at the end of time.

—"Bind up with Christ. 'Say ye not, A Confederacy,'. . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.'

"I am instructed to say to those who know the truth, 'Bind up the testimony, seal the law among my disciples."—

This is in the same passage of Isaiah 8, which marks that this warning message of the 2520 in Isaiah 7, that in Isaiah 6 Isaiah has been purified and prepared to proclaim that this warning message of the 2520 in Isaiah 7 also includes the warning about not being connected with the United Nations at the end of the world, is the warning that takes place during the sealing of the 144,000, "Seal up the Law among my disciples."

—"'Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'

"'And I saw **three unclean spirits**"—

And this is why I read so far. Here Sister White is tying the Beast, the Dragon, and the False Prophet. She is saying this is the Evil Confederacy. The Evil Confederacy consists of three parts, the Beast, the Dragon, and the False Prophet; but, the political structure is the United Nations.

Drop down two paragraphs,—

—"like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,'—without the robe of Christ's righteousness—'and they see his shame.'

"'Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God. The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.'

—where it says,

"These subjects are of"—*MINOR*—"importance."—

Is that what it says?

FROM THE AUDIENCE: No; the utmost.

BROTHER PIPPENGER: —"These subjects are of the utmost importance. Urge our people to consider them carefully."—

I will urge our people to consider them carefully. The Evil Confederacy of Isaiah 8 is the United Nations. If it is not the United Nations, then you need to bring some "Thus saith the Lord" to prove that it is not. But, it is, on the testimony of many, many areas of Scripture.

Therefore, the Seventh-day Adventist Church should not be in confederacy with the United Nations, as they are with all of their social work that they do.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: They need to break free from that confederacy.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —"These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. **They will realize that prophecy is even now fulfilling**. If the minds of the people of God were not occupied with things of minor consequence, **they would see** that the signs of the times are fast fulfilling, and that **events** of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.'

"Let us cease the conversation that is so unprofitable, and spend our time learning lessons from the Word of God. Christ has told us that we are to be united in love. This is the lesson we are to learn. We are to close the door to all disparaging of one another and exalting of self." *Bible Training School*, December 1, 1902.

REVELATION 16:12-13

The Evil Confederacy consists of the threefold enemy of the Beast, the Dragon, and the False Prophet.

In Daniel 11, verse 40, when these three powers begin to march to Armageddon, they are symbolically represented as the Beast (the King of the North), the Dragon (the King of the South), and the False Prophet (the chariots, horsemen, and ships).

Many, many times in the Scriptures these three enemies of God (the Beast, the Dragon, and the False Prophet) are symbolically represented. We want to show you two or three places where the Beast, the Dragon, and the False Prophet are represented in other passages of the Scriptures.

JUDGES 6:3, 7:12

Go to Judges 6. Judges 6 is the story of Gideon, and Gideon is one of the most complete illustrations of the history of Adventism that you will ever find; but, we are just going to show you that in the battle of Gideon, he dealt with three enemies, and because he is illustrating the end of the world, those three enemies are the Beast, the Dragon, and the False Prophet.

Verse 3, chapter 6 of Judges says,

> "[3]And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; . . ." Judges 6:3 (KJV).

So, when it comes to placing this at the end of the world, Gideon represents God's people that are going to have a confrontation with the Beast, the Dragon, and the False Prophet. But, here in verse 3, the Beast, and the Dragon, and the False Prophet are represented by the Midianites, the Amalekites, and the children of the East. Okay?

When you deal with Millerite History, they had to deal with a threefold enemy. Their enemy was the religions that were opposing their message: (1) the Dragon power in the Millerite History was what they called the Universalists—the Universalist Religion is a professed Christian religion that is into spiritualism; (2) they had to deal with the Catholics—there is your Beast; and, they had to deal with the Protestants that were opposing their message—there is your False Prophet. The Millerites had to deal with a threefold enemy.

We have to deal with a threefold enemy. Who is our threefold enemy? That is the United States [the False Prophet], the Vatican [the Beast], and the United Nations [the Dragon power]—the same three powers that we referenced awhile ago that Malachi Martin writes about in his book, *The Keys of This Blood,* these three powers in verse 40 that are struggling for world dominion.

Everyone seems a bit subdued here this morning.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: A question, all right.

SISTER CANDACE FROM THE AUDIENCE: Midianites, Amalekites, and children of the East: how do you know who is the Dragon power?

BROTHER PIPPENGER: Okay. Now you are going to start asking those kinds of questions. Let me finish my thought.

Okay. We have a question from the floor that we will touch upon in a moment.

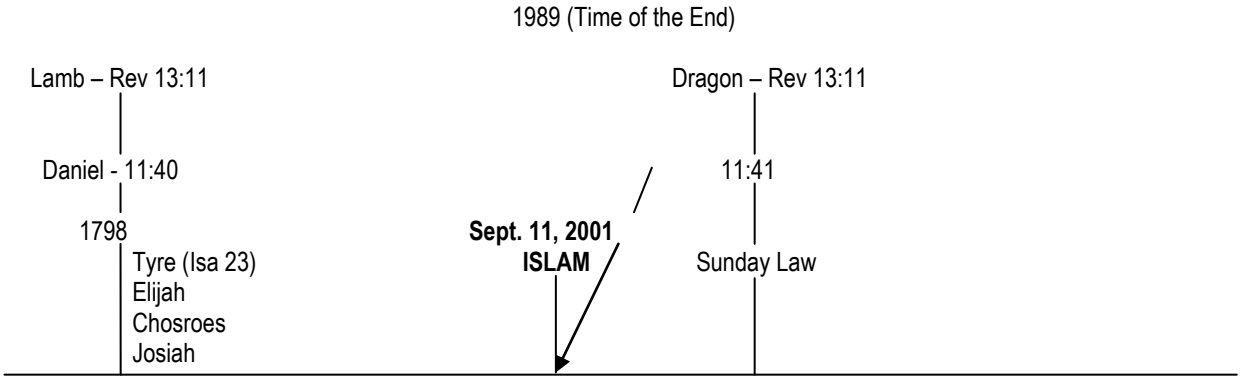


Figure No. 102.

But, what I want you to see is in the Millerite History and in our history we have a threefold enemy, and the Gideon story is illustrating that enemy. Right? But, what we are dealing with here is 1989 as the Time of the End, paralleling the Time of the End for the Millerites, which was 1798. So, when the Millerites come into history in 1798, they have a threefold enemy. Right? And I am saying that Gideon's threefold enemy is symbolically pointing forward to the Millerites' threefold enemy and our threefold enemy.

Are you following the prophetic application?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when does this threefold enemy come into Gideon's history?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: When does the threefold enemy come into the history of the Millerites?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: 1798.

What ends in 1798?

FROM THE AUDIENCE: The 2520.

BROTHER PIPPENGER: The 2520 ends in 1798.

What ends in 1989?

FROM THE AUDIENCE: The 2520.

BROTHER PIPPENGER: Miller's 2520; not 2520 literal years but . . .

So, what does verse 1 of chapter 6 of Judges say?

> "[1]And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian"—

For what?

FROM THE AUDIENCE: For seven years.

BROTHER PIPPENGER: For 2520 days.

—"for seven years." Judges 6:1 (KJV).

And he is going to raise up Gideon, and Gideon is going to have to have a battle with the threefold enemy, representing the Beast, the Dragon, and the False Prophet.

Okay. The question from the floor is, let us read verse 12 of chapter 7 first [of Judges].

> "[12]And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude." Judges 7:12 (KJV).

If you are going to identify the threefold union of the Beast and the Dragon and the False Prophet in the other illustrations of God's Word as a threefold enemy, then you have to have the spiritual characteristics that allows you to say, "Yes, this is a threefold enemy." And one of the things that allows you to do that—

BROTHER PIPPENGER (addressing Sister Candace from the audience that posed the question): And I am beginning to answer your question.

—is that when you see these three enemies, two of them will be in a singular fashion and one of them will be in a plural. There are certain tribes in the Scriptures that are noted to be pluralities. The Arabians are pluralities, the Philistines are pluralities, and the Greeks are pluralities. I mean, they represent nations, groups of people.

> MIDIAN, (singular): *strife.* Descendant of **Abraham** from Keturah.
> AMAL, (singular): *trouble.* Descendant of Esau.
> THE CHILDREN OF THE EAST, (plural). Descendants of Ishmael, associated with Balaam.

But in here with Gideon, you see Midian, a single; Amal, a single; but the children of the East, a plurality. Generally, these three tribes will also be some kind of relative to Israel; and, of course, Midian is a descendant of Abraham through Keturah, Amal is a descendant of Esau, and the children of the east, well, that is Islam, descendants of Abraham through Ishmael.

Okay. Now, once you see that this is repeated over and over again—what is repeated over and over again?—that when you see this threefold enemy in the Scriptures, that two of the enemies will be expressed in a singular fashion and one in a plural. That allows you to say, "Okay. Yes, this is an illustration of the Beast and the Dragon and the False Prophet at the end of the world."

But then, you want to get to the level that Sister Candace is asking about: How do you know who is the Beast, who is the Dragon, and who is the False Prophet in this scenario? And you have to do it by context. It is varied. There is not any perfect rule, when you see the threefold enemy throughout the Scriptures, to say that it will always be the same.

And by that I mean, sometimes the plurality will represent the Dragon power, and sometimes not.

Midian means *strife;* Amal means *trouble;* and, of course, those are the two characteristics of the children of the East as well. So, in these threefold enemies in the story of Gideon, he had big problems on his hands.

Let us proceed a little big further, and maybe we can answer that question after you see a couple of lines.

NEHEMIAH 2:19

> "[19]But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heart *it,* they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? Will ye rebel against the king?" Nehemiah 2:19 (KJV).

Go to Nehemiah 2, and we will look at another illustration of the threefold enemy. And what I am saying is the threefold enemy represents the Beast, the Dragon, and the False Prophet at the end of the world.

But, in the different illustrations of the threefold enemy, they are not always telling the same story about modern Babylon. Revelation 16 is telling the story about how modern Babylon

leads the world to Armageddon; but, in Nehemiah we are told how the influence of modern Babylon impacts the work that is being symbolized by Nehemiah.

Who is Nehemiah? What does Nehemiah do? Who is Nehemiah?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: Hard questions this morning?

Who is Nehemiah? What does Nehemiah do?

Pardon me?

FROM THE AUDIENCE: He rebuilds Jerusalem.

BROTHER PIPPENGER: He finishes the streets and the wall, even in troublous times.

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: What did he have to get before he could do that work?

We went through this in this series.

FROM THE AUDIENCE: A decree.

BROTHER PIPPENGER: A decree.

Which decree was it?

FROM THE AUDIENCE: The Fourth Decree.

BROTHER PIPPENGER: It is the Fourth Decree. You had the First Decree of Cyrus, the Second Decree of Darius, the Third Decree of Artaxerxes, and then later on Nehemiah gets another decree from Artaxerxes, but it is the Fourth Decree.

So, what is that? It is the 3:1 combination; because, after that Third Decree, Ezra, who is associated with the Third Decree, he was greatly disappointed about how few people came out of Babylon. This is the 3:1 combination. It is illustrating the Three Angels' Message, which is followed by the Fourth at the end of the world.

Cyrus is Miller. Darius represents the call out of Babylon, the Second Angel's Message. The Third Decree, Artaxerxes, that is the beginning of the judgment message of the 2300 Days. And, Nehemiah is the finishing of the work—that we went through this, by the way—the building of the wall, the Law of God; the streets, the Old Paths; in troublous times, is Islam at the end of the world.

SANBALLAT THE HORONITE, a **Moabite**, (singular).

TOBIAH. the **Ammonite**, (singular).

GESHEM, the A**rabian**: *born in the rainy season.* Descendant of Ishmael. Arabians are a family of tribes, (plural).

So, in that history the threefold enemy is there. It is Sanballat, Tobiah, and Geshem the Arabian: Sanballat, singular; Tobiah, singular; Geshem, he is an Arabian, plural. But, in that story, Sanballat, Tobiah, and Geshem the Arabian, they are not leading the world to Armageddon. That is not what this story is about.

What is this story about? It is how the influence of modern Babylon works to prevent the work of the Fourth Angel, the work of Nehemiah; the Fourth Decree, the Fourth Angel.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when you see these various three enemies, these various illustrations of the three enemies in the Scriptures, you not only have as a student of prophecy the responsibility of determining if they genuinely are the symbols of the Beast and the

Dragon and the False Prophet but once you determine that, yes, they are that symbol, then you have to dissect what lesson it is contributing to the end of the world. And, you are making a mistake if you think it is always telling the same story, because it is not. Sanballat, Tobiah, and Geshem are talking about how modern Babylon impacts Adventism at the end of the world and inhibits Adventism from finishing the work; whereas, Revelation 16 (the Beast, the Dragon, and the False Prophet), that is the story about how they lead the world to Armageddon.

NUMBERS 22:4-5

> MOAB, king of the Moabites, (singular);
> AHAB, king of Israel, (singular), married to Jezebel, daughter of Ethbaal, king of the Zidonians; and,
> BALAAM of Pethor, which is representing the children of his people, (plural).

Numbers 22. Now, this is a fairly easy one to apply prophetically. This is just before the children of Israel are going into the Promised Land.

So, what is that illustrating? Just before modern Israel is going into the Promised Land. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, in Numbers 22, verses 4 and 5, is the children of Israel are getting ready to go into the Promised Land (into the Earth made new).

In verse 4, it says,

"[4]And Moab said unto the elders of Midian,"—

What is that? That is two enemies.

> —"Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time. [5]He sent messengers therefore unto"—

Unto whom?

FROM THE AUDIENCE: Unto Balaam.

> BROTHER PIPPENGER: —"unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: . . ." Numbers 22:4-5 (KJV).

So, who is the threefold enemy? It is Moab.

Who is Moab in this story?

This is what you look for, Sister Candace.

Who is Moab? What is he?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: He is a king, is he not? He is identified as the king.

And who are the Midianites?

Okay. They are singular, **they are singular**.

But, the children of the East are plural.

And who are the children of the East represented by?

FROM THE AUDIENCE: Balaam.

BROTHER PIPPENGER: Balaam; and, what is he in this story?

FROM THE AUDIENCE: A false prophet.

BROTHER PIPPENGER: A false prophet.

So, you have a king. What is a king?

FROM THE AUDIENCE: A kingdom.

BROTHER PIPPENGER: A king is a king, yeah; a kingdom.

Who is Ahab? Ahab is a king, is he not? He is the Dragon, and he is married to Jezebel; he is married to Midian. And the prophets of Baal are the prophets of Balaam.

So, that is how you work that out at that level, is you look for those kinds of clues.

But, what is it that Balaam, and Midian, and Moab are doing in this story? Are they leading the world to Armageddon? No. This is a second witness to the fact that modern Babylon is going to work to prevent Seventh-day Adventism from accomplishing their assigned task. This is identifying the infiltration of Adventism.

And how does it come by modern Babylon? How do they infiltrate it? Through women—right?—but, they are going to seduce Adventism through women.

But, of course, this is one of the places where Sister White overrules the prophetic principles. Okay?

The prophetic principles here are that these Moabite women, what do they represent? The false doctrines that are introduced into Adventism from Babylon. Okay? And we have them today all over the place. So, that is the correct application; but, this is one history where Sister White overrules the prophetic application.

And what does she say? That this fornication is going to be an issue in Adventism that is going to lead many astray at the end. She applies this literally, too.

But, what was it that led the Jews to the Moabite women in the first place?

FROM THE AUDIENCE: The music.

BROTHER PIPPENGER: Partying down: music and food; Appetite, celebration service. This is about modern Babylon (the Beast, the Dragon, and the False Prophet) not how they lead the world to Armageddon but how they undermine the Seventh-day Adventist Church, as they have done.

JOHN 19:19-20

And another one is John 19, verses 19 and 20. And there are several; we are just giving you a few.

John 19, beginning at verse 19 says,

> "[19]And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. [20]This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written"—

In what?

FROM THE AUDIENCE: In Hebrew.

—"in Hebrew, *and* Greek, *and* Latin." John 19:19-20 (KJV).

So, there are your three enemies in the cross.

> HEBREW: *one from the other side,* a descendant of **Shem**, (**Abraham's lineage**)
> LATIN: *Roman: I have exalted,* Babylon was founded by Nimrod, a descendant of **Ham**.
> GREEK: *sons of the Ionians,* a descendant of Japheth (plural).

And the Hebrew were a descendant of Shem. They are usually close relatives.

The Latin is a descendant of Ham; the Greek a descendant of Japheth.

So, you see the threefold enemies even in the sons of Noah. As you start looking for them, they are from this lineage; the three enemies at the end of the world are identified.

Okay. What establishes Daniel's last vision is Rome, and one of the truths about Rome is that Rome is divided into three parts.

And at the end of the world the threefold division of modern Rome is the Papacy, the United States, and the United Nations (the Beast, the Dragon, and the False Prophet). These three enemies are repeatedly illustrated in the Scriptures; and, when they are illustrated, they are teaching different lessons about the prophetic role of modern Babylon (the Beast, the Dragon, and the False Prophet). It is up to the student of prophecy to determine what these lessons are.

We are studying now Daniel 11, verse 41, if you did not know it. It is in your notes. It says,

> "[41]He shall enter also into the glorious land,"—

We have already dealt with this, "He" being the Papacy (the King of the North), "shall enter," meaning he conquers it the same way he conquered verse 40; and, the way that he conquered in verse 40 was as an overflowing flood, as the Euphrates overflows its banks. The *overflowing*, all by itself, tells you this is the Papacy. And he overflows the King of the South in verse 40, and then he overflows the glorious land; and, we have identified the "glorious land" clear enough for anyone to see—we have more to say—but clear enough for anyone to see that the "glorious land" is the United States of America that is conquered by the overflowing scourge at The Sunday Law in the United States.

And the verse says [continuing],

> —"and many *countries* shall be overthrown: but **these shall escape** out of his hand, even **Edom**, and **Moab**, and the chief of the children of **Ammon**." Daniel 11:41 (KJV).

And these are the three enemies of Scripture that represent modern Babylon; but, these three enemies (Edom, Moab, and Ammon) are not telling the story about how the world is led to Armageddon, and they are not telling the story about how modern Babylon infiltrates the

Seventh-day Adventist Church and corrupts the work that it is doing. It is not telling that story. It is telling a story about who escapes from the hand of the Papacy at The Sunday Law in the United States, and those that escape from the hand of the Papacy at The Sunday Law in the United States are those that come out of Babylon, ". . . Come out of her, my people, . . . Revelation 18:4."

And Babylon, as the point where people, the eleventh-hour workers, come out of at The Sunday Law is represented in the verse as a threefold fashion, representing modern Babylon (the Beast, the Dragon, and the False Prophet).

In that study back in Oklahoma, this General Conference employee was one of these people that you covet their gift. I coveted his gift. He is one of these people that he could turn anywhere in the Old Testament and tell you what it was in the Hebrew, and he could turn anywhere in the New Testament and tell you what it was in the Greek. You could tell; the guy was sharp! What he wanted to do, his personal thing, was to go to some country where the Bible had not been translated yet and translate it into that local dialect. He wanted to work with the Gideon people that do that work. He knew the Bible. He was sharp! Okay?

So, when I get to this point of my presentation on Daniel 11, I always point out that in verse 41 and verse 42 that you will find the word *escape* in both verses, but that it is two different Hebrew words. And the word that is translated as *escape* in verse 41 means *to escape as by slipperiness*. You see that in your notes.

> **ESCAPE:** ***Strong's Concordance*** **4422**—to be smooth, i.e., (by impl.) to escape (as if by slipperiness); **to release** or **rescue**; to bring forth young, emit sparks: -deliver (self), escape, lay, leap out, let alone, let go, preserve, save.

So, in this discussion we were having in Oklahoma, I mean this brother and myself were cordial but it was obviously a combative situation. He is telling his view of Daniel 11, and I am telling mine, and there are two sides pumping questions to try to expose why the other guy is false. That was the whole dynamics of this. So, I did not say much to him because I did not want to throw any fuel on the fire, and he did not say much to me; but, he is out in the audience when I am presenting, and I am out in the audience when he is presenting. And when I am presenting on this particular subject, and I give my explanation on what this word *escape* means in verse 41, as soon as I finished—what I am going to tell you right now—he blurts out from the audience, "That's correct!" And this guy is the linguist expert; I am not. And he is in an adversarial position with me in terms of the meeting, but he could not hold back from saying, "I agree."

This word *escape* is as if you reach into a tub of water and you grab a bar of soap and it slips out of your hand. The most important part of the definition of this word is the aspect that whatever, if this eraser [holding up the eraser as an example] escapes from my hand, whatever escapes from my hand, the most important part of the definition is that it has previously been in my hand. That is the essence of the definition. It has been in my hand, but it escaped by slipperiness, like a bar of soap.

Because, what the verse is saying is that these people that come out of Babylon (Edom, Moab, and Ammon), before this verse, before verse 41, they had been in the hand of the Papacy.

And who is the Papacy at the end of the world? It is modern Babylon. It is the Beast, the Dragon, and the False Prophet.

There are people that are walking in modern Babylon (that is where they are at, the eleventh-hour workers); but, at The Sunday Law they escape the hand of the Papacy. So, this word *escape* is one of the most important words in verse 41, in the last six verses of Daniel 11; whereas, the word *escape* in verse 42 means *finding no deliverance***.**

Okay. Let us continue on here, *Manuscript Releases,* volume 12, pages 141 – 142. We want to talk about what happens at The Sunday Law in the United States, because we are saying that verse 41 is The Sunday Law in the United States.

> "The law of God cannot be made void by the law of a nation. **When** the law is **trampled** in the dust, the sacredness of the commandments of God will be vindicated by those who are loyal to Him. We are to make no railing accusation against the nations, for this would close our way so that we could not set the light before the people."—

Does this mean that I am not supposed to explain why Mitt Romney and his Mormonism is a problem, or I am not supposed to explain why Obama, and this, that, and the other, is a problem?

Is that what it means? I think that is what it means. I think the message that we have is so far above national politics or world politics that we should not be taking up those arguments.

Anyway, that is what she says.

> —"We are to make no railing accusation against the nations, for this would close our way so that we could not set the light before the people."—

Would it?

I guarantee you, if you would go into a Black Seventh-day Adventist congregation and you are going to say some things about President Obama that you would say in a White Seventh-day Adventist congregation, you are going to have a different response in the Black congregation than you do in the White congregation. So, what benefit would it be for you to say anything, one way or another? It is going to close the door.

FROM THE AUDIENCE: Especially publically.

BROTHER PIPPENGER: Especially publically.

When we are sitting around in private, it is okay?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: No? I do not think so, because part of the problem is the fact that we are all inclined to get drawn into political controversies, and by doing so we are getting drawn into, if nothing more, a waste of time that we should be drawn into a deeper study of the Word of God.

And there are some of us that are more inclined to get wrapped up into controversies and political intrigues. And maybe I am not inclined that way, and for me bringing the subject up in a casual way and it does not mean anything to me may spur my brother here into a direction that leads him into darkness.

But, anyway, we just switched from my study to sermonizing. Let us go back to my study.

—"Every objection raised against the commandments of God will make a way for the advancement of truth and enable its advocates to present its value before men."—

This is one of the premises that about four worships ago we put in place. We went through and we showed that there was going to be a shaking in Adventism and it was described in Scripture repeatedly, and we wanted to be clear before we reached a certain point that as we named some personalities in ministries in Adventism that have fought against this message, that we were doing it not to belittle human beings or to belittle ministries but the fact of the matter is, is that the Lion of the tribe of Judah has used some of the adversaries to this message to open up better, clearer understandings of the Truth.

And maybe you think, "Well, all I need is the better, clearer understanding of the Truth. I don't have to really see how this Truth got put in place by the Lion of the tribe of Judah." But, I think you need to see that the Lord does use the adversaries to lead us to places in our studies that He reveals jewels. It is part of the story. It can be handled wrongly, no doubt.

But, anyway, Sister White is saying that here from a different point of view.

—"Every objection raised against the commandments of God will make a way for the advancement of truth and enable its advocates to present its value before men. **There is a beauty and force in the truth that nothing can make so apparent as opposition and persecution. When this is revealed, many will be converted** to the truth." *Manuscript Releases*, volume 12, 141–142.

Okay. So when the Law of God is being made void, this crisis is where the Truth is going to be clarified. Right?

Okay. Who is it going to be clarified for? For the eleventh-hour workers that have not heard this argument up until now.

Now, we have read this a couple of times in our worship before, *Bible Training School,* December 1, 1903. It says,

"The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned**"—*CAN ONLY BE WARNED*—"by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**."—

The world can only be warned by seeing people with the Righteousness of Christ upon them at the time period when the Law of God is being trampled in the dust. What time period is that?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: This is The Sunday Law crisis, by the context of the statement.

Continuing on:

—"The sanctification of the Spirit signalizes the difference between **those who have**"—*WHAT?*—"**the seal of God**, and those who keep a spurious rest-day.

> When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903.

Now, remember, this [referring to Figure No. 102] is verse 40, is it not? Do you remember this? This is verse 40, and there are several lines that are parallel to verse 40. We looked at Isaiah 23; that is the history of verse 40. The story of Elijah and Carmel, that is the history of verse 40. Chosroes, that is the history of verse 40. Josiah, that is the history of verse 40. Remember that?

And, of course, we have the Millerites in our history. And just before The Sunday Law, what happens in the story of Elijah, just before the prophets of Baal are killed and judgment is executed, representing The Sunday Law?

What happens? The true prophet is identified, and fire comes down out of Heaven.

So, just before The Sunday Law, there is going to be a group in Adventism that begin to be lifted up as an ensign. It does not happen right at The Sunday Law; it has to happen just before. The distinction has to be seen just before.

And why are they being isolated and lifted up? Because, the only way the world can be warned is by seeing this ensign in The Sunday Law crisis. So, they have to have the Seal of God before the eleventh-hour workers.

> Ezekiel 20:33-42; 28:25-26; 36:22-28; 38:14-23; Isaiah 4:1-4; 44:21-23; 45:25; 46:8-13

> Ezekiel 20:33-42

Now, notice this, Ezekiel 20.

This is not a—people that think that we are taking the quote from Sister White about the only way the world can be warned is by seeing men and women with the Seal of God in The Sunday Law testing time, they think we are kind of taking this one quote and putting too much of our understanding into it. Look at Ezekiel 20, beginning at verse 33.

> "[33]As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: [34]And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. [35]And I will bring you into the wilderness of the people, and there will I plead with you face to face. [36]Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. [37]And I will cause you to pass under the rod,"—

What is "to pass under the rod"? Judgment.

> —"and I will bring you into the bond of the covenant:"—

So, the Lord is going to enter into covenant with the 144,000, as He entered into covenant with Ancient Israel, as He entered into covenant with the Millerites in their history. Right? That is what is being described here.

But, all the prophets are speaking about the end of the world; so, this is more about us than anyone else. He is going to put us into judgment.

What judgment? The Judgment of the Living, and He is going to enter into covenant with us.

And what does the next verse say He is going to do?

> —"[38]And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD. [39]As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also,* if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols."—

"Your probation is closed."

> —"[40]For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. [41]I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been"—

What?

FROM THE AUDIENCE: Scattered.

BROTHER PIPPENGER: —"scattered;"—

The 144,000 are scattered before they are gathered together?

Where do you see that marked? In William Miller's dream; that is the scattering of Adventism.

> —"and I will be sanctified in you before the heathen."—

What does that mean? That God will be sanctified in us before the heathen. "The world can only be warned . . . ."

The next verse:

> —"[42]And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers." Ezekiel 20:33-42 (KJV).

Okay. So, what am I saying? I am saying that at the end of William Miller's scattering time in 1989, the Dirt Brush Man begins to gather together a people that He is going to lift up at The Sunday Law, and He is going to be sanctified in them. That is the only way the world can be warned.

Look at chapter 28 of Ezekiel, verses 25 and 26.

> "[25]Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. [26]And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their God." Ezekiel 28:25-26 (KJV).

They are lifted up as an ensign for the heathen.

Chapter 36 of Ezekiel, beginning at verse 22:

> "[22]Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. [23]And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. [24]For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. [25]Then will I"—*what?*—"sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."—

When is it that we are clean? In the blotting out of sin in the Judgment of the Living, in the sprinkling of the Latter Rain.

Verse 26:

> —"[26]A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. [27]And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. [28]And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Ezekiel 36:22-28 (KJV).

What is the land that He gave to his fathers? It is a reference to rebuilding Jerusalem, to entering into covenant with the ensign (with the 144,000).

Chapter 38 of Ezekiel, verses 14 to 23.

What we are saying here is that when the King of the North comes into the glorious land at The Sunday Law as an overflowing scourge, we are not dealing with many that will be overthrown right now, but we are dealing with that there will be a group of people that will come out of modern Babylon, represented as Edom, Moab, and Ammon. And the reason that they come out is at The Sunday Law, Inspiration tells us that there is an ensign lifted up, and that

ensign is the people that receive the Seal of God at The Sunday Law, who the Lord is sanctified in. The sanctification of the Spirit is the signalization of those that have the Seal of God.

And we are in chapter 38, beginning at verse 14:

> "[14]Therefore, son of man, prophesy and say unto Gog,"—

Brothers and Sisters, Ezekiel 37 and 38, I know there are a lot of ideas about Gog. Gog is the King of the North. Ezekiel 37 and 38 is almost word for word—it is not word for word, but it is the identical sequence of the last six verses of Daniel 11. This is a parallel passage, without a doubt.

> —"[14]Therefore, son of man, prophesy and say unto Gog *[THE KING OF THE NORTH]*—"Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it?* [15]And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: [16]And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. [17]Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? [18]And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face. [19]For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; [20]So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. [21]And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. [22]And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone. [23]Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD." Ezekiel 38:14-23 (KJV).

They are not only going to know from the people that they see with the Seal of God, the eleventh-hour workers are not only going to make their decision based upon seeing men and women with the Seal of God, but they are going to see the Lord actively involved in these final movements. He is going to be directing these people. Sister White says so.

Isaiah 4:1-4.

We are almost finished. I know you have more notes, and you are nervous; but, we are not going to go through all these notes until tomorrow, the Lord willing.

Isaiah 4, verses 1 through 4, what are we dealing with here? We are dealing with the concept that the only way the world can be warned is by seeing the character of Christ upon His people in The Sunday Law testing time. And when they see this, they will come out from where they have been; and, where they have been is in the hand of the Papacy, where they have been is in the spiritual communion that we call Babylon. And Babylon at the end of the world is made up of three parts: the Beast, the Dragon, and the False Prophet.

And Daniel, in verse 41 of chapter 11 when he is illustrating modern Babylon, he does so with Edom, Moab, and Ammon. He is not telling the story about how you go to Armageddon; he is saying this is where the eleventh-hour workers come from. They escape the hand of the Papacy that they have been in prior to verse 41 at that time, and the reason that they escape the hand of the Papacy is at that time at The Sunday Law, according to Inspiration, the Lord lifts up an ensign. He lifts up a group of people that prior to that event have settled fully into the Truth and have the character of Christ upon them.

Isaiah 4:1-4 says,

> "[1]And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."—

So, "that day," if you have got to know what day it is, you have got to go back to where the vision began, and the vision began in chapter 2, verse 1, and it says, "[1]The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem, [2]And it shall come to pass in the last days, . . ."

So, if you go back to verse 4 when it says, "in that day," it is saying that at the end of the world, in our day, seven—

What is "seven"? Complete.

What is a woman? Churches.

At the end of the world all of the churches shall take hold of one man. It is the man of sin, the Papacy. This is the climax of the Ecumenical Movement.

And you know this is not Christ, as some commentaries say; because, what these women say is, "We will eat our own bread,"—and Christ's followers eat His bread—"and we will wear our own apparel"—and Christ's followers wear the Righteousness of Christ. So, this is about all the churches coming together with the man of sin, and they take his name and his name is *Catholic,* which means *universal.* This is the universal church.

And they want to take away their reproach, and the reproach that is upon them is that they have not come into agreement with the One World Government/One World Religion Movement. And in order to take away that reproach, they come together with the Pope of Rome.

Verse 2:

> —"[2]In that day"—*IN THAT DAY*—"shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."—

Who are those that escaped? It is those Adventists that have been scattered that are gathered. All right? These are the ones that are going to receive the Seal. They have escaped of Israel.

—"[3]And it shall come to pass, that he that is left in Zion,"—

If you escape from Israel at the end of the world, where do you end up? You end up in Zion.

> —"[3]And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:"—

If you are written among the living in Jerusalem, where is that book? Where is that book at? It is in the Most Holy Place.

Jesus is dealing with it in what? The Investigative Judgment.

And at what period of time is it when there will be men and women that are alive, based upon the work of the judgment books, that are identified as holy? When does that take place? Judgment of the Living, when the sins are being blotted out.

Verse 4:

> —"[4]When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isaiah 4:1-4 (KJV).

What is the "spirit of burning" and the "spirit of judgment"? Well, *judgment* is of the living.

What is the "spirit of burning"? We have dealt with that. I heard Pastor Sankey deal with that the first day, I think. I heard someone deal with it.

That is Malachi, is it not, where He says He is a refiner and purifier of silver?

Who is He purifying? The sons of Levi, because they are faithful in The Sunday Law crisis.

Go to Isaiah 44. We are almost done here.

Isaiah 44, verses 21 through 23:

> "[21]Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. [22]I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. [23]Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and"—

What?

FROM THE AUDIENCE: Glorified himself in Israel.

BROTHER PIPPENGER: —"glorified himself in Israel." Isaiah 44:21-24 (KJV).

The world can only be warned by seeing Christ glorified in His people in The Sunday Law testing time. That is what Sister White says; that is what the Bible says.

Chapter 45, verse 25, of Isaiah:

> "[25]In the Lord shall all the seed of Israel be justified, and shall glory." Isaiah 45:25 (KJV).

Where are we justified? At the foot of the cross.

What is justification? It is pardon; our sins are pardoned.

Isaiah 46:8-13.

We are closing now. Isaiah 46:8-13. We are going to read this, and then we are going to say something, and then we are going to close. All right? I do not want to mislead you. We are going to wrap this up together.

> "[8]Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. [9] Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, [10] Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: [11] Calling a ravenous bird from the east, the man that executeth my counsel from a far country:"—

Now, do you understand that to be one man with two characteristics, or two men; two powers or one power?

Is there a ravenous bird that comes from the East and a man that is going to execute his counsel?

Because, we have read in the past couple of days that the Papacy is what the Lord uses to accomplish His purposes. He is the rod in the Lord's hand.

But, what is the religion, the bird? A bird is a religion, is it not; because, Babylon is a cage full of unclean birds. All right? A bird is a religion.

Is there a religion that comes from the East that the Lord calls?

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: Okay.

> —"[11]Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it,* I will also bring it to pass; I have purposed *it,* I will also do it."—

He is going to bring Islam and the King of the North [the Papacy] back into prophetic history to fulfill their roles.

> "[12] Hearken unto me, ye stouthearted, that are far from righteousness: [13] I bring near my righteousness; it shall not be far off, and my salvation shall not

tarry: and I will place salvation in Zion for Israel my glory." Isaiah 46:8-13 (KJV).

And the salvation that He puts in Zion is to glorify Himself and His people at The Sunday Law.

SUMMARY

Okay. We are going to stop here. I thought we could get further, but we will take this up tomorrow.

But, what am I saying? Here is what I am saying, is that Daniel's last vision is established by an understanding of Rome. And one of the characteristics of Rome is that at the end of the world it is divided into three parts. And in Revelation 16, modern Rome leads the world to Armageddon. And if you are going to understand that warning, because it is a warning to keep your garments, then you need to understand where this march to Armageddon begins, and it begins in Daniel 11, verse 40. And you can see all the players in Daniel 11, verse 40, the Beast, the Dragon, and the False Prophet.

But, we are saying that Daniel 11, verses 40 and 41 is the design of God that produces the revival among God's people.

When you understand that the Soviet Union collapsed in fulfillment of Daniel 11, verse 40, in 1989; and, then you understand that the next verse, verse 41, is The Sunday Law in the United States and at that point probation closes for you as a Seventh-day Adventist, the Holy Spirit then has the information available to convict you of your need and of my need to get ready for The Sunday Law or receive the mark of the beast. This is the formula for the revival, are these verses.

So, when you leave verse 40 and the Papacy is moving as an overflowing flood, and he enters into the United States (the glorious land) and conquers it at The Sunday Law, there are many that are going to be overthrown. We have not dealt with that specifically yet; but, at that time there are some that escape the hand of the Papacy.

And what we have dealt with today is that what calls them out of Babylon—we are saying Edom, Moab, and Ammon is modern Babylon, and it is not talking about how you go to Armageddon; it is talking about the eleventh-hour workers that come out of Babylon—what calls them out of Babylon is the 144,000 that are lifted up as an ensign at this point in time [at The Sunday Law]. They have already received the Seal of God. They are the firstfruits of the sealing process.

And this is not an obscure teaching that you find alone in the Spirit of Prophecy; it is a consistent teaching throughout God's Word over and over again.

So, tomorrow, we will finish off our consideration of Edom, Moab, and Ammon. We never got there, really, to discuss them as the threefold union of modern Babylon.

And I think that is all that I need to say to summarize it.

Shall we pray?

Benediction: Heavenly Father, we wish to be among those that are lifted up as an ensign here in the very near future; but, we understand that we have a work to do as individuals. We need to set aside the idols that are still consciously handled by us, and that we also need to set aside the idols that we have not yet recognized. So, we ask that your Holy Spirit would open to our

understanding a deep understanding of who and what we are as individuals and what we need to set aside and overcome that we can be about our business of finishing that work through your power. We want to be able to give a winning warning message. We ask that you would use this study that we are doing here as a point of reference that we can go out and pass this oil on, that we might be allowed to receive more. We thank you for the oil that you have been pouring down upon us. We thank you for the work that you are doing here this week with Pastor Sankey. We ask your continued blessing upon that work, upon the recordings, upon the LiveStreaming. And as we break for our physical food now, we ask for a blessing upon that physical food as well, and we thank you for all these things. In Jesus's name, amen.

Habakkuk's Two Tables #53

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning, we thank you for a good night's rest, and we thank you for this opportunity to serve you another day. As we take up the study of your Word, we are still desiring to understand truths connected with the last six verses of Daniel 11; so, we ask that you grant us the presence and direction of your Holy Spirit that we might understand these things correctly. We ask that you take control of my humanity and overrule it for your glory and your honor, that what I convey will be truths that edify your people, that accomplish what you had intended for them. We ask also that you would open the hearts and minds of your people to understand these things. We want the Latter Rain poured out upon us. We ask that you prepare our vessels by forgiving us in any area that we are preventing the full reception of the Latter Rain that you are providing as you open our understanding to your Word. We thank you for this day of life. We ask now that you would bless our study. In Jesus's name, amen.

REVIEW TO DATE

BROTHER PIPPENGER: In Part 6 of this series of Habakkuk's Tables, we are dealing with 1989; Daniel 11, verse 40. And this is Study No. 53, but I think there was a recap in there that I may not be counting; but, we began our study of Daniel 11, verse 40, back on Study No. 41. So, we have covered through 12, maybe 13, presentations.

When we began to look at Daniel 11, verse 40, in terms of it being the verse that marks 1989 as the Time of the End for the 144,000 and therefore marks the point in time when the Dirt Brush Man of William Miller's dream arrives and begins to unseal the book that is sealed with seven seals.

When we began this study, we spent some time identifying the end as 1798; and, then we identified that no matter what you understand about the verses of Daniel 11:40-45 that they are obviously events connected with the close of probation; because, in Daniel 12:1 Michael stands up.

And from there we emphasized the parallel that we have been making throughout this series, that being that William Miller, the messenger of the First Angel's Message in the Millerite History, presented a message that was the events connected with the close of probation; and, that William Miller had been prefigured by John the Baptist who presented a message that was the events that were connected with the close of probation, therefore identifying that the message of the last six verses of Daniel 11 is a parallel to John the Baptist's and William Miller's messages, which in each of their respective histories were the First Message. So, Daniel 11:40-45, at the prophetic level, is the First Angel's Message in this history, though it is technically the Third Angel's Message; but, at the level of the fact that every Reform Movement is structured upon two messages, the message that identifies the events connected with the close of probation is the First Message.

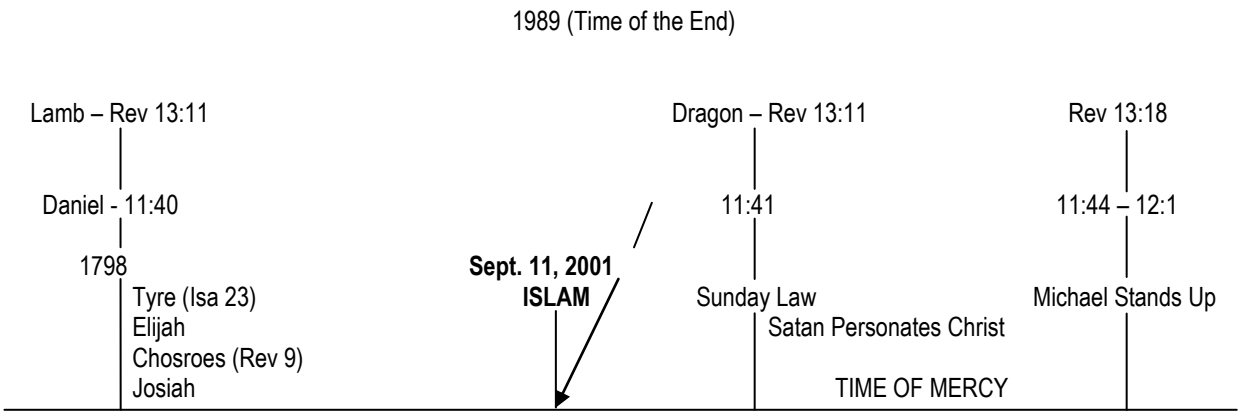


Figure No. 103A.

From there, because, one, we are trying to do many things here because we are suggesting that Daniel 11, verse 40, marks the Time of the End in 1989, and because the Time of the End in every Reform Movement is the time when there is a prophecy unsealed that is going to accomplish the Everlasting Gospel for that generation, and because this is the generation that all the Bible pointed forward to, then the logic that we apply is that Daniel 11, verse 40, as the marker of the Time of the End would of necessity be one of the most profound verses in God's Word. And so where we started was—one of our starting points—was to show that from the beginning of verse 40, 1798 until Michael stands up down here [see Figure No. 103A]. But, that history is essentially, not perfectly but essentially it is the history of the Laodicean Church, if you start Laodicea in the 1850s. Prior to the 1850s you have Sardis and Philadelphia there, too. But, pretty much, the last six verses of Daniel 11 is the history of Laodicea.

So, we went in and we showed that each of the Seven Churches of Revelation are repeated in the history of Laodicea, and from there and at that same time we showed you that the Seals repeated and enlarged upon the Churches. The First Church is the history of the First Seal. They tell different stories from that same history.

So, we there went and showed that the history of Ancient Israel was governed by the Seven Churches as well. Okay? The time of deliverance from Egypt was the time of Ephesus for Ancient Israel. The time of the Judges was the time of Smyrna for Ancient Israel. The time of the Kings, until the captivity in Babylon, was the time of Pergamos. It was the compromise of both kings that took them into captivity in Babylon, just like it was the compromise of Constantine and the Christian Church in the time of Pergamos that took the Christian Church into captivity for 1260 years.

We noted that the time of the captivity of 70 years in Babylon was the time of Thyatira for Ancient Israel.

And immediately after the 70 years, we noted in Zachariah the question is raised, "How long?" and we lined that question of Zachariah up with "How long?" with the Fifth Seal in Revelation, when the martyrs under the altar asked the question, "How long?"

So, we showed that the history of the Seven Churches is all repeated in the history of Laodicea; therefore, it is all repeated in this history of the last six verses of Daniel 11; and, therefore, the history of Ancient Israel is also repeated in the history represented by the last six verses of Daniel 11. There are a lot of reasons to identify that, but one of them, a simple one, was to show the depth of these verses that were unsealed by the Lion of the tribe of Judah in

1989, to possibly shake awake the Laodiceans that are hearing this to the fact that, yes, the claims we are making about Daniel 11, verse 40, are valid. They are correct that these verses are more than simply an interesting passage in prophecy.

Then we went in to—and I am not touching everything we did, but we began to look at Daniel 11, verse 40, and we identified every word in Daniel 11, verse 40. There were 51 words. You may not have realized that we addressed all of them. And I am saying this on purpose: One of William Miller's Rules is that every word must have its place in the prophetic scenario. And you will find that many of the voices in Adventism that have the wrong view of the last six verses of Daniel 11, invariably there are passages in those verses that they just throw their hands up and say, "I'm not sure about that!" They are sure about two things. They are sure about their erroneous understanding of the last six verses of Daniel 11, even though there are some empty spots in their understanding, and they are sure that what we are teaching is incorrect.

But, we have an understanding of every word in the passage, and we went through the history of 1989 and the collapse of the Soviet Union and noted that what we are suggesting about that verse is identical to the history of the collapse of the Soviet Union in 1989; and, we also noted that the secular historians from that time period, invariably when they were confirming the history that we are suggesting is represented in those verses, they drew words right out of verse 40 to illustrate what they were teaching.

For instance, you know, the one magazine that gives the chronology of the collapse of the Soviet Union, the title of that particular magazine was, "The Days of the Whirlwind." And then, of course, in Daniel 11, verse 40, the King of the North sweeps away the King of the South as a whirlwind.

So, we took time for that, and then we began to look at some other Biblical themes that are in the last six verses of Daniel 11, and one of those was Michael. Daniel's last vision is chapters 10 through 12; and, right at the beginning Michael is brought into the story because Daniel is fasting for 21 days and Gabriel comes to him after 21 days and said, "I was struggling with the prince and the king of Persia and I wasn't making any headway until Michael came. So, right at the beginning of this last vision, we see Michael; and, at the end, Michael stands up and human probation closes.

So, the last vision of Daniel, chapters 10 through 12, is the climax of the story of Michael. And everywhere we find Michael in the Scriptures, He is in controversy with Satan. It is a direct confrontation with him. In fact, Sister White says that the prince of Persia in Daniel 10 that Michael was dealing and Gabriel was dealing with, the prince of Persia, is Satan; the king of Persia was Cyrus.

And the controversy between Satan and Christ—which we as Adventists know as the Great Controversy—it is symbolically represented in the name *Michael,* which means *who (is) like God? [Stro g's o or a e, H4317]*. And, of course, that is what Satan was trying to do is take the place of God.

So, we threw in this [referring to Figure No. 103] these verses—and this is these verses, if you are not understanding this structure because it is too busy for you.

This line here, Daniel 11:40, 11:41, all the way to Daniel 12:1, this line through this history [of 1798 through Michael standing up] is the history of the last six verses of Daniel 11; and, therefore, it is the climax of the Great Controversy when you understand the role of Michael.

And then we went into, in connection with the role of Michael that Satan wants to personate Christ. He wants to seat himself upon the political throne of God, and he wants to seat

himself upon the religious throne of God in the sides of the North. And in this sense, God's religious authority is in the sides of the North. In this sense, Satan is seeking to be the counterfeit King of the North. So, when you are considering the Papacy as the King of the North in these verses, we pointed out that the Papacy (the Pope of Rome) is the earthly representative of Satan; and, they are interchangeable many times in the Scriptures. You can find passages where it is clear the Pope of Rome is the antichrist. There are passages in Inspiration where it is clear that Satan is the antichrist.

So, too, with the expression, "the man of sin": The Papacy is the man of sin, but there are places where Satan is the man of sin.

So, as Satan prosecutes his work to try to become "God" on Planet Earth, he uses the Pope of Rome as his earthly representative; but, it is part of his story, of the Great Controversy between him and Michael.

But, in this sense Satan is the counterfeit King of the North, and so is the Pope of Rome the counterfeit King of the North; because, the true King of the North is Christ. So, when you are talking about the last six verses of Daniel 11, you are talking about the King of the North. So, you need to understand that the King of the North is a big theme in Scriptures; whereas, the battle between the King of the South and the King of the North is only found in chapter 11 [of Daniel]. The subject of who is the King of the North, and the true King of the North, is throughout the Scriptures and not just in Daniel 11.

We pointed out that in Satan's effort to seat himself upon the throne of the Earth, immediately after The Sunday Law [see Figure No. 103, Daniel 11:41], Satan begins to personate Christ. And we pointed passages where Sister White says that in connection with developing the Roman Catholic Church, the masterpiece of Satan's efforts to seat himself upon the throne of the Earth and govern as he pleases was the "invention" of the Catholic Church. When Satan comes here [immediately after The Sunday Law] and personates Christ, he wants to be "God" of this world; and, in order to actually do that in advance of him appearing to personate Christ, he develops a religious structure that encompasses the whole world and that religious structure is the Catholic Church.

Satan is going to use that religious structure to execute his religious wishes when he begins to personate Christ; but, in order for him to use that religious structure, he has to prepare that religious structure to accept him to be the leader. And although we have not spent much time on it, the reality of it is, the Messages of Fatima, the messages that were guiding the last Pope and this current Pope [Popes Benedict/Francis] prepare a prophetic scenario for the Catholic Church to believe that we are on the verge of a limited nuclear war, the Third World War; and, they believe that war will end very quickly when Jesus returns in the heavens, and they will know it is Jesus because he is going to call fire down out of heaven in sight of men. Now, that is the Message of Fatima. Therefore, they will then turn the seat of the Pope in Rome over to "Christ."

But, we know as Seventh-day Adventists that when Satan personates Christ in this history [following The Sunday Law], that he is going to call fire down from out of heaven.

So, he wanted a worldwide church in order to—(pause)—he did not want the Mormon Church, because his only influence would be in Utah and the surrounding areas. So, he built a worldwide church.

But, Satan is also wanting to exercise his political control. So, he raises up a worldwide government, and that is the Dragon power that we have been dealing with.

So, anyway, right in this history, here is where Satan personates Christ. And we read a quote that he is allowed to do so until when? It says, until probation closes: he does his marvelous works until probation closes. And there is just logic to that: after every case is decided, how can you be deceived one way or another? It is in this time period where the manifestation of Satan's miracles take place, after The Sunday Law in the United States and until the close of human probation.

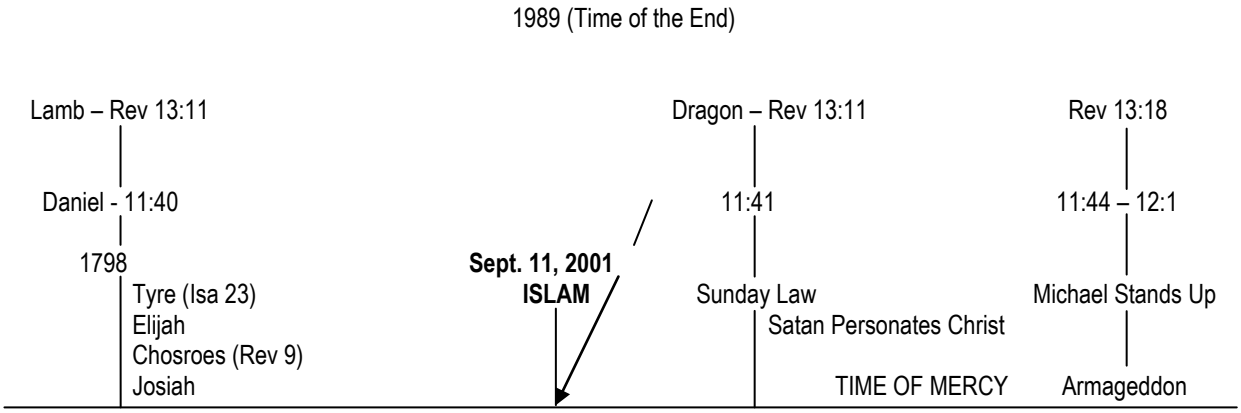


Figure No. 103B.

Then we pointed out that right down here is Armageddon [the fourth waymark of Figure No. 103B}.

And we pointed out from the Scriptures that where the King of the North comes to his end in the Scriptures, he is never in Jerusalem; he is outside of Jerusalem; and, we pointed to Joel 2:20, Isaiah 10, Jeremiah 19, Isaiah 30, Isaiah 28—we pointed to several places in the Scriptures that show that when the King of the North attacks Jerusalem at the end of the world, because all the prophets are speaking about the end of the world, that he never actually makes it into Jerusalem.

And in order to set up our understanding of the last six verses of Daniel 11, because in the last six verses of Daniel 11, the King of the North comes to his end between the seas—and we drew the seas out—and the glorious holy mountain. And when you put a map up there and you look at the seas and Jerusalem and the glorious holy mountain, and you put the King of the North coming to his end, between those entities you put him right in the valley that is below the mountain that are the Carmel Mountains.

In fact, every Biblical battle takes place in this valley. Did you hear what I said? They all take place in this valley. They are all connected in that same area. They may be on this side of it [gesturing to his left], this side [gesturing to his right]. They are on the edge, but they are all there. That is where he [the King of the North] comes to his end with none to help, and he does not make it into Jerusalem.

Okay. So we then begin to show that in verse 40 the three powers that lead the world to Armageddon, that lead the world to the same place where the King of the North comes to his end with none to help, those three powers (the Beast, the Dragon, and the False Prophet) are all represented in verse 40. The King of the South is the Dragon; the chariots and horsemen and ships are the United States (the False Prophet); and the King of the North is the Papacy. So, we have been emphasizing here that if you are going to understand how the world gets led to

Armageddon—and you better understand it because there is a warning in there; it is in Revelation 16 and Sister White comments on it—that you need to keep your garments in connection with these three powers leading the world to Armageddon. But, that is the Sixth Plague. Your garments are already set one way or another by the Sixth Plague; therefore, there is a warning about these three powers that lead the world to Armageddon that we must understand long before it gets to Armageddon.

And the warning that we must understand is Daniel 11, verse 40; because, Daniel 11, verse 40 is the Armageddon warning because that is where the three end-time powers that are going to march the world to Armageddon begin their activity. Therefore, the warning of Armageddon is Daniel 11, verse 40.

This is all review, of course. Is everyone with me so far?

Then in this history we began to identify that the history of Daniel 11, verse 40, is a specific history that is specifically addressed in the Scriptures. So far we have shown four places in the Scriptures where the history of 1798 to The Sunday Law is marked. Okay? That is Daniel 11:40, and it continues to Daniel 11:41 which is The Sunday Law. There is one verse that has this same history.

We looked at Tyre (Isaiah 23), when the Papacy (Tyre) is going to be forgotten for 70 years. She is forgotten when she receives her deadly wound in 1798, and then she commits fornication. Then she begins to sing her song at the end of the 70 years.

And the 70 years is identified in Isaiah 23 as the days of one king, which are the days of one kingdom. The days of the kingdom of the United States begins in 1798 and ends when the United States surrenders its "kingship" to the Pope of Rome by committing fornication with the Pope of Rome—right?—because, the first king that she [Rome] is going to commit fornication with at the end of the world is the United States; because, the United States is the first to lead out, and then every country will follow the example of the United States.

So, right here [at The Sunday Law] the United States is coming into a church-state relationship with the King of the North (the Papacy), just as Clovis did, finalizing this church-state relationship. And what happens here? The United States unites with the Dragon.

Now the United States is going to the world saying, "You need to set up a One World Government, like we have already set up in the United States," that is like the Papacy governed the world during the 1260 years.

So, that is the history of 1798: Tyre is forgotten; the days of one king until The Sunday Law when she [Rome (Jezebel)] commits fornication with Ahab (the United States).

We also looked at the story of Elijah that ends after 1260 years of drought, 1260 days of drought when Jezebel was ruling [(1260 years) when the Catholic Church was ruling]; and, then Elijah comes on the scene and, among other things he identifies that when you get down here to the time of Carmel, the true and false prophets are going to be manifested.

And the true and false prophets in the history of the Millerites had to do with the Protestants rejecting the First Angel's Message and beginning to fulfill their role as a false prophet; and, the Millerites (Millerite Adventism) being identified as the true prophet.

But, down here in our history [at the second waymark of Figure No. 103B, onward], this is where Adventism is being divided into two classes. And one class is receiving the outpouring of the Holy Spirit and is beginning to be lifted up as an ensign, just in advance of The Sunday Law; and the other class is receiving the outpouring of the strong delusion, just prior to The Sunday Law. And that is in the story of Elijah; right in here the true and false prophets of Adventism are demonstrated.

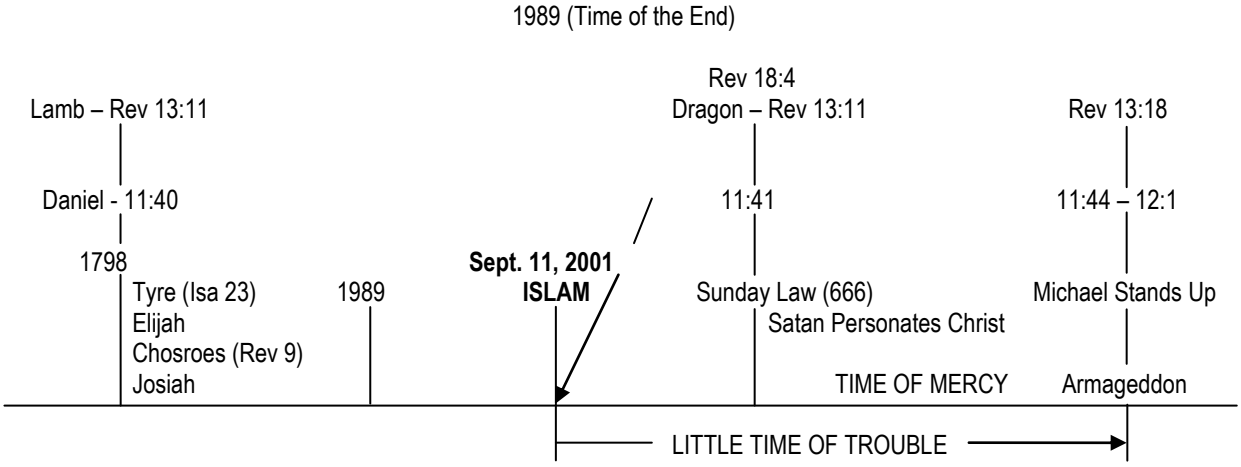


Figure No. 103C.

And then we looked at the story of Chosroes, the story of the long, drawn-out battle between these two powers that prefigures the long, drawn-out battle between the King of the North and the King of the South in Daniel 11, verse 40,

And, we found in this story what is being emphasized as after the battle ends in 1989, which is in this history here [see Figure 103C], then you expect to see Islam to come into history, because that is what happened in the history of Revelation 9.

And we looked at the history of the battle of the King of the South up against the King of the North, the Battle of Carchemish, that later ends with the King of the North returning and defeating the King of the South. That is Daniel 11, verse 40. That is the Battle of Carchemish and Josiah, and we identified that Josiah rejects the warning message of Daniel 11, verse 40, and ends up dead at Megiddo (or Armageddon), therefore saying that the leadership of the Seventh-day Adventist Church that rejects the warning message of Daniel 11, verse 40, is leading themselves to Armageddon.

Then I also identified that not only should this message be a message that identifies the events connected with the close of probation, as did John the Baptist's, as did William Miller's, but that in each of these histories the message of the hour is the message of a closed-door message.

And sure enough, that is what we are dealing with here, is at The Sunday Law in the United States, the door closes on Seventh-day Adventists. And this is an important ingredient because we emphasized that the Bible and the Spirit of Prophecy teaches us that our greatest need is for a revival. To seek for this is our first work; but, we have been told that when we understand the Books of Daniel and Revelation as we should, there will be seen among us a great revival.

And what portions of Daniel and Revelation are we supposed to understand to receive this great revival? It is a two-step message: the first one is Daniel 11.

The second one?

FROM THE AUDIENCE: Revelation 18.

BROTHER PIPPENGER: Revelation 18? How about Revelation 9; that is where Islam is set forth. It is the message of the East and the North. Right? The children of the East are Islam versus the King of the North. So, it is Daniel 11 and Revelation 9.

When we understand the Books of Daniel and Revelation as we should, we will understand Revelation, chapter 9 and Daniel, chapter 11 as we should, and there will be seen among us a great revival.

But, what produces this revival, the truth that the Holy Spirit uses if He is going to awaken us out of our Laodicean sleep, is the fact that the door closes at The Sunday Law for Seventh-day Adventists. If you realize that from prophecy, if you realize that the next thing to happen is that probation is going to close and you determine to get ready for the close of probation, then what happens in your Laodicean lifestyle is that there is a revival that is produced. So, when we find that in every one of these Reform Movements there was a shut-door message, then this adds to the truth about what we are sharing here; because, this is where people stumble. This message in Adventism is Daniel 11, verse 41; because, Daniel 11, verse 41, is saying probation is about to close for Seventh-day Adventists, and this is where all the people stand up and say, "Aw, man, you are using fear." You know, they say lots of stuff! This is where the argument is: over the shut-door message.

But the reality of it is, if there is a messenger in Adventism and he does not teach a shut-door message, then you know without even thinking about it that he is not a genuine messenger, if you are going to accept the Bible and the Spirit of Prophecy as your guide.

Okay. We looked at the fact that in these histories there is always a shaking illustrated. There is going to be a shaking, and the shaking is a subject of prophecy; therefore, we have the right as students of prophecy to discuss the characteristics, the dynamics of the shaking, as long as we do not cross the line and get personal about some of these people that are teaching error.

Okay. We pointed out that the characteristic of flooding the world is a characteristic of the Papacy. It overcomes the world as an overflowing scourge, as an overflowing flood.

We identified that when they [the Papacy] come into the glorious land, they "enter also," meaning that they overflowed the Soviet Union; they are going to overflow also the United States and, that when they do so it will be at The Sunday Law. We spent time showing that the glorious land is a land, and the word *glorious* means *in sense of prominence;* and, the most prominent land in the world is the United States of America.

Then we looked at how the United States of America fulfilled the same purpose for modern Israel (the Seventh-day Adventist Church), as did ancient Palestine fulfilled for Ancient Israel. And we added other lines of that.

We are almost done with our recap.

We pointed out many things that are going to happen here at The Sunday Law. Satan is going to personate Christ, the final act of the man of sin; national apostasy is followed by national ruin; the greatest darkness of all time sets in, in the United States; and, persecution begins.

Then we, yesterday, began to look at the three enemies. The three enemies that are in verse 40 (the King of the South; the King of the North; the chariots, ships, and horsemen) are the Beast, the Dragon, and the False Prophet. And the Beast, the Dragon, and the False Prophet at the end of the world (modern Babylon) are divided into three parts.

And throughout the Scriptures you will see these three enemies represented, and when you find them they are representing modern Babylon at the end of the world; but, they are teaching different truths about modern Babylon at the end of the world. When it came to the entrance into the Promised Land (Numbers 22), or in the story of Nehemiah, the threefold enemies in both of those histories were emphasizing the negative influence of modern Babylon has upon Seventh-day Adventists as they approach the end of the world; whereas, the Beast, the

Dragon, and the False Prophet in Revelation 16 are speaking about leading the world to Armageddon, not so much identifying the influence of modern Babylon in Adventism.

Okay. We are now at the notes, Part 53. Let us begin here.

We are still dealing with Daniel 11, verses 40 and 41.

AMOS 3:7

We are going to start with Amos 3:7. It is a familiar verse.

Let us start in verse 6. Is everyone there?

Amos 3, beginning at verse 6, says,

"[6]Shall a trumpet be blown in the city,"—

A city is a kingdom. This kingdom here is the Seventh-day Adventist Church; and, the trumpet that is blown is the Seventh Trumpet on September 11, 2001.

And, yes, I understand that the Seventh Trumpet began to sound on October 22, 1844; but, the Fifth, Sixth, and Seventh Trumpets are not only trumpets, they are woes, and the woe aspect of the Seventh Trumpet arrived in history on September 11, 2001, and there was a group of people that began to play that trumpet.

Verse 6:

—"[6]Shall a trumpet be blown in the city,"—*SHALL THE THIRD WOE BE ANNOUNCED TO ADVENTISM*—"and the people not be afraid?"—

Well, the evidence is that no, they are not afraid. They are carrying on just as they were before.

—"Shall there be evil in a city, and the LORD hath not done *it?"*—

Does the Lord take responsibility for the negative fruit in Adventism? Yes, He does; but, it is not His fault.

—"[7]Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."—

And what we are saying, Brothers and Sisters, is there is always a shut-door message, Daniel 11, verse 41. This message is saying to Adventism, "Your probation is about to close." And many people that hear this message, they do not want to hear it, and they say, "Aw, man, you never talk about the love of Jesus, the love of Christ. It is all this prophetic stuff."

And, I am telling you that the love of Christ is demonstrated by the fact that before He closes the door on Adventism, He tells them that He is going to do so through the prophetic Word.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Daniel 11, verse 41, is the love of God in action; and, the fact that we as Laodiceans spurn that love does not justify our false understanding of what

Christ's love is; because, Christ's love is not human love. It is a type of love that says, "Yes, you are in a sinful, lost condition and you are going to be destroyed for eternity; but, I am letting you know in advance that your probationary time is about over and I am fully willing to take you out of that condition and turn you into a creature that can live for eternity with the redeemed." That is love. That is Daniel 11, verse 41: "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."

Verse 8:

"[8]The lion hath roared,"—

And who is the lion in the Scriptures? It is the Lion of the tribe of Judah; and, when Jesus is the Lion of the tribe of Judah in Revelation 4 and 5 and onward, He is the one that unseals the prophecies. He is the Dirt Brush Man and we find him roaring in Revelation, chapter 10, the Seven Thunders that are sealed up until just before the close of probation.

> "[7]Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."—

How does He reveal his secrets to the servants the prophets?

—"[8]The lion hath roared,—"

He unseals the prophetic record.

—"who will not fear?"—

Oh, he is telling me my probation is going to close in the next verse in Daniel, that my probation is going to close at The Sunday Law. That is a fearful message!

You do not know, Brothers and Sisters. You do not know how many times after meetings that we have dealt with Daniel 11 that I had men and women come to me with tears running down their faces saying, "I get it! I understand it! I'm not ready!!"

And then I have had other people say, "Aw, this can't be God's message, because God doesn't motivate people from fear. All this is, is a bunch of scare tactics."

Brothers and Sisters, this message is the most fearful message that has ever been given to mankind, and if it does not scare you that you are in a Laodicean condition and you are about to be spewed out of the mouth of the Lord, then you are brain dead! This is a fearful message, and this fear is designed to bring you to the foot of the cross that you might get ready for the close of probation.

When the Lion roars and He unseals this message, you should fear; because, part of the message is, is He unseals it to Laodiceans that are dead, as a valley of dead, dry bones. That is fearful; should be fearful! If it is not, you need to pray for discernment.

> —"The lion hath roared, who will not fear? The Lord GOD hath spoken, who can but prophesy?"
>
> "[9]Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the

> great tumults in the midst thereof, and the oppressed in the midst thereof." Amos 3:8-9 (KJV).

We are to publish this message, and this message is the message that the Lord is going to assemble all nations to the mountains of Israel. He is going to assemble them right here at Armageddon.

Let us go to our notes.

THE CLOSED DOOR

We are still dealing with the three enemies (the Beast, the Dragon, and the False Prophet), and Daniel 11, verse 41.

Daniel 11, verse 41, says,

> "[41]He *[THE PAPACY]* shall enter also *[HE IS GOING TO COME AS AN OVERFLOWING SCOURGE, AN OVERFLOWING FLOOD]* into *[AND PASS OVER]* the glorious land *[THE UNITED STATES AT THE SUNDAY LAW],* and many ~~*countries*~~*"* shall be overthrown:"—

That word countries is supplied.

> —and many ~~*countries*~~*"* shall be overthrown:"—

That is Seventh-day Adventists that are overthrown.

> —"but these shall escape"—

This word *escape* means *escape as if by slipperiness.* It is as when a bar of soap slips out of your hand in the water; but, that bar of soap was in the hand, and the hand that it was in here is the hand of the King of the North (the hand of the Papacy).

> —"but these shall escape out of his *[THE KING OF THE NORTH'S]* hand, *even* Edom, and Moab, and the chief children of Ammon." Daniel 11:41 (KJV).

These three represent a symbol of modern Babylon; but, those that "escape out of his hand" represent those that come out of Babylon, beginning at The Sunday Law, which is also Revelation 18, verse 4. And in Revelation 18, verse 4, it says, "Come out of her my people." At The Sunday Law in the United States, the message is now, "Come out of her my people." And the people that are coming out are coming out of Babylon, and Babylon is three parts: the Beast, the Dragon, and the False Prophet; or, as Daniel says, "Edom, and Moab, and . . . Ammon."

So, you have here in verse 41—and this is where some people initially have a struggle—you have Edom, Moab, and Ammon representing modern Babylon, but you also have the people that escape from modern Babylon there; and, sometimes it is hard for people to see the distinction there, but that is what is going on.

And this is in agreement with all the testimony of end-time events in the prophetic Word. But we are not inventing some new scenario: what we are saying about verse 41, this is what was told about The Sunday Law crisis everywhere. This is what happens. Those Seventh-day

Adventists that have not prepared for the Seal of God will receive the mark of the beast. They are overthrown at The Sunday Law. And at that time period, those people that have prepared for the Seal of God are lifted up as an ensign and they begin to call the eleventh-hour workers out of Babylon.

So, what we are suggesting about Daniel 11, verse 41[11], it is Adventists, through and through, period. It just is.

So, in *Testimonies,* volume 9, page 97, it says,

> "More and more, as the days go by, it is becoming apparent that God's judgments are in the world."—

Do you see that?

FROM THE AUDIENCE: (Affirmations.)

> BROTHER PIPPENGER: —"In fire and flood and earthquake He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. **In quick succession** the judgments of God will follow one another—fire and flood and earthquake, with war and bloodshed.
>
> "**Oh, that the people might know the time of their visitation**!"—

Now, this is No. 53 and we have had two that are not numbered, so this is No. 55; and, we did them one day at a time, so this is way back when, when we started this worship series. But, for those of you that have watched it all the way through, and for those of you that have not, you can go back and check: We have already established when the time of God's visitation begins.

When does the time of God's visitation begin? And the answer is: When did the time of God's visitation begin in the time of Christ?

FROM THE AUDIENCE: In Mark 1:14-15, it says "The time is fulfilled, . . ."

BROTHER PIPPENGER: But, what time was that?

FROM THE AUDIENCE: Daniel 9.

BROTHER PIPPENGER: But, what time was it?

Pardon me?

FROM THE AUDIENCE: (Several indiscernible responses.)

BROTHER PIPPENGER: No, no, no, no. That is not the time of visitation. It is not the birth of Jesus.

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: He was obscure for 30 years.

When is the time of visitation?

FROM THE AUDIENCE: AD 27.

BROTHER PIPPENGER: AD 27.

At what event?

FROM THE AUDIENCE: At His baptism.

BROTHER PIPPENGER: When the dove comes down out of Heaven, that is the beginning of the time of God's visitation.

[11] To correct the misspeak of "verse 40" to "verse 41."

And how long did He visit them for? He confirmed the covenant with many for . . . ?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: . . . for one week.

And in the midst of the week, He was what?

FROM THE AUDIENCE: Cut off.

BROTHER PIPPENGER: Cut off.

So, right here [referring to the third waymark in Figure No. 103C] is His baptism.

And right here [referring to the fourth waymark in Figure No. 103C], that is The Sunday Law (the crucifixion).

And right here [referring to the fifth waymark in Figure No. 103C], that is Stephen getting stoned (when Michael stands up).

So, this [beginning at 9/11] is the time of God's visitation. It begins when the Mighty Angel of Revelation 18 comes down."

> —"**Oh, that the people might know the time of their visitation**! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; **His hand is still stretched out**"—

His hand is still stretched out." Notice this: "His hand is still stretched out." I want you to see that.

"His hand is still stretched out," why do I want you to see that? Because, in Daniel 11:41 that is what this is talking about, this passage. Right here at The Sunday Law begins the time of God's destructive judgments, which is a time of mercy for those who have had not opportunity to know the truth.

And who is it that has never had opportunity to know the truth?

Is it Seventh-day Adventists?

FROM THE AUDIENCE: No!

BROTHER PIPPENGER: No. They have had opportunity. They are going to be held accountable for the truth right here at The Sunday Law.

But, at The Sunday Law, what happens at The Sunday Law? National apostasy is followed by . . . ?

FROM THE AUDIENCE: National ruin.

BROTHER PIPPENGER: . . . by national ruin.

This is the time of God's destructive judgments, but it is a time of mercy for those that have never known the truth.

And right here [at The Sunday Law], what does the Lord have? He has His hand still stretched out.

Who else has his hand stretched out?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States, right here, is stretching his hand out to take the hand of the Papacy, stretching out his hand to take the hand of Spiritualism.

And then right here [at The Sunday Law], what is happening to those people in Babylon that are coming out? They are escaping the hand of the Papacy.

What for? Because, Jesus has His hand stretched out. They are going from the hand of the Papacy to the Hand of Christ.

You have to watch the hand in this scenario, because it is part of Daniel 11, verse 41.

Christ is stretching out His hand to the eleventh-hour workers at The Sunday Law, because they have just escaped the hand of the Papacy at the very point in time when the United States is taking the hand of the Papacy and Spiritualism.

—"**His hand is still stretched out** to save, **while**"—

What?

FROM THE AUDIENCE: The door is closed.

BROTHER PIPPENGER: —"**the door is closed to those who would not enter**."—

Right there [pointing to the fourth waymark of Figure No. 103], closed-door message, Daniel 11, verse 41: The Sunday Law, a closed-door message, "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."

—"The mercy of God is shown in His long forbearance."—

His mercy is shown, but what does His long forbearance do to me? That tells me, "Ah, I can continue playing around with this idol, because I have been playing around with this idol for three or four years and the Lord hasn't slapped my hand about it yet. So, I'm okay."

If you are on the wrong side of the issue, you think His mercy is giving you license to continue on in your Laodicean experience; but, that is a misreading of God's love and mercy. That is to be noted, because the Adventists that are on the wrong side of the issue have a misconception about God's love and God's mercy.

And this is part of the story. His mercy, his long-suffering is interpreted by one group as an attribute of who He is, and by the other group it is attributed to the fact that He is letting them continue in their sinful condition because He is not really a God of judgment.

> —"The mercy of God is shown in His long forbearance. **He is holding back His judgments, waiting for the message of warning to be sounded to all.** Oh, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!" *Testimonies*, volume 9, 97.

INTO THE FOLD

This next quote from *Review and Herald,* November 22, 1906, is virtually the same, but Sister White rewrote it. It says,

"**Probationary time** will not continue much longer."—

I like it because she is using the word *probation,* and Seventh-day Adventists do not like hearing the word *probation* when it is connected with the word *closed.*

—"**Probationary time** will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments."—

Can you read sign language? That is what it is. The drought we are in, the fires, the floods that are going on around the world, the wars, that is the voice of God.

—"Now he is speaking to his people, and to the world, by his judgments. **The time of these judgments** is **a time of mercy for those who have not yet had opportunity to learn what is truth**. Tenderly will the Lord look upon them. His heart of mercy is touched; **his hand is still stretched out** to save. **Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time**." *Review and Herald*, November 22, 1906.

"[16]And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd." John 10:16 (KJV).

How many folds are there?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: There are two folds. The fold of Adventism is going to have large numbers of the other flock come in.

That happens right here [indicating The Sunday Law]. When the time of God's destructive judgments begin, national apostasy is followed by national ruin; but, it is a time of mercy for the eleventh-hour workers.

OTHERS GATHERED—ISAIAH 56:8

Isaiah 56:8. We have looked at that a few times. We will put it in the record once more, Isaiah 56:8.

"[8]The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him." Isaiah 56:8 (KJV).

On this side of The Sunday Law, right here [indicating between 9/11 and The Sunday Law], the Lord has gathered the outcasts of Israel; because, He is going to lift the outcasts of Israel up as an ensign; but, He is going to gather others. That is the eleventh-hour workers. And He gathers the others in the time period that is called "the time of God's destructive judgments," which is the time of mercy.

THE OUTCASTS OF ISRAEL—ISAIAH 11:12[12]

Isaiah 11, verse 12, to make sure we remember who the outcasts of Israel are:

[12] Correcting a typo in the notes from "Isaiah 11:2" to Isaiah 11:12.

> "[12]And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:12 (KJV).

So He first gathers the outcasts of Israel, He assembles them; and, then He gathers others to them.

That is this history here, Daniel 11:40-41.

VACANCY

Have you ever driven someplace looking for a hotel and there is no vacancy? There is going to be a vacancy in this history.

Testimonies to Southern Africa, pages 50 – 51:

> "There are **diligent students of the word of prophecy** in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of **all nations, of all tribes, and all peoples**. These will come from the grossest error, and **will take the places of those who have had opportunities and privileges and have not prized them**."—

We, early on in this worship service, identified who it is that has had great light and opportunities. Who is that?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: Seventh-day Adventists.

And these people that are coming from gross darkness are going to do what? Take the places of Seventh-day Adventists that reject this message.

People do not like it when I say it like that; but, that is the way it is.

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: But it does not have to be that way.

BROTHER PIPPENGER: It does not have to be that way, but the ball is in your court, as they say. It does not have to be that way.

Continuing on:

> —"These have worked out"—

These people that have become eleventh-hour workers from gross darkness.

> —"These have worked out their own salvation with fear and trembling lest they become deficient in doing the ways and will of God, while **those who have great light**, have, through perversity of their own natural hearts, turned away from Christ because displeased with the requirements.
>
> "But God will not be left without witness. The **one-hour labourers** will be brought in at **the eleventh hour**, and will consecrate ability and all their entrusted means to advance the work."—

They are going to put all their entrusted means to advance the work.

—"These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. When **those who have had abundance of light** throw off the restraint which the Word of God imposes, and make void His law, **others will come in to fill their place**, and **take their crown.** . . .

"Great is the work of the Lord. Men are choosing sides. Even **those supposed to be heathen** will choose the side of Christ, while **those who become offended, as did the disciples**, will go away and **walk** no more with Him. And **others will come in and occupy the place they have left vacant**. The time is very near when man shall have reached the prescribed limits. . . The record of their works in the books of heaven is '**Weighed in the balances, and found wanting.'"** *Testimonies to Southern Africa*, 50–51.

Please notice that this is taking place with an emphasis of the Judgment, and we know that this is the Judgment of the Living; and, these eleventh-hour workers are going to replace Seventh-day Adventists who have just been typified by Sister White as the disciples that turned and walked no more with Christ.

And we have dealt with that in this worship series. It was when Christ told the story, right here [referring to the third waymark of Figure No. 103C] of the Manna, of the Bread that came down out of Heaven, that they must eat His flesh and drink His blood, that the disciples in that history, more than any other time more disciples turned away from Christ.

Why? Because, they were unwilling to approach God's Word from the prophetic approach; they were unwilling to see that when He was talking about His flesh and His blood that they were to understand it as a spiritual symbol. They thought that He wanted—they did not think it, I do not believe—but they claimed that He was wanting them to be cannibals. They refused to accept the prophetic message.

And when is it that they turned and walked with Him no more? It was in John **6:66**.

So, Sister White has been clear about that history of John applying to our day and age, in the transition that takes place between verses 40 and 41 in Daniel 11.

WE KNOW

The next quote, *Manuscript Releases,* volume 7, page 186:

"We know that unconsecrated Seventh-day Adventists, who have a knowledge of the truth, but who have linked themselves with worldlings **will depart entirely from the faith, giving heed to seducing spirits**. The enemy will gladly hold out inducements to them, to lead them to carry on a warfare against the people of God. But those who are true and steadfast will have a strong and powerful defense in God." *Manuscript Releases*, volume 7, 186.

Seventh-day Adventists are going out.

THE SABBATH

A Word to the Little Flock, pages 18 – 19:

> "I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers;"—

What is the separating point? The Sabbath!

Here [at The Sunday Law] is the line in the sand, the Sabbath, all the way through, all the way through. From this point on, what separates the true from the false is the Sabbath issue.

> —"I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. And if one believed,"—

Is this a Seventh-day Adventist that she is going to talk about here?

> —"And if one believed, and kept the Sabbath, and received the blessing attending it, and **then gave it up**,"—

When do they give it up? At The Sunday Law; or, as they see The Sunday Law approaching, they give it up.

> —"and broke the holy commandment, **they would**"—*WHAT?*—"**shut the gates of the Holy City against themselves**,"—

They are going to close their own probation at The Sunday Law.

> —"as sure as there was a God that rules in heaven above. I saw that God had **children**, who do not see and keep the Sabbath."—

Here are the eleventh-hour workers.

> —"They had not rejected the light on it. And at the commencement of **the time of trouble**,"—

Now, I want you to focus in here. In Adventism we understand that the Time of Trouble begins when Michael stands up and human probation closes; but, that is not the time of trouble Sister White is speaking about here. We are going to let her define that in a minute.

> —"They had not rejected the light on it. And at the commencement of **the time of trouble**, we were **filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully**. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, **God's chosen**, all saw clearly that we had the truth, and **they came out and endured the persecution with us**." *A Word to the Little Flock*, 18–19.

THE LITTLE TIME OF TROUBLE

Sister White explains this time of trouble in *Early Writings.* She uses this same quote. And in the appendix of *Early Writings,* she says this:

> "1. On page 33 is given the following: 'I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.'
>
> "This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. 'The commencement of that time of trouble,' here mentioned **does not refer to the time when the plagues shall begin to be poured out**,"—

It does not refer to here [when Michael stands up]. This is the Great Time of Trouble. It does not refer to that.

> —"but to **a short period just before** they are poured out, while Christ is in the sanctuary."—

It is in what we would call the Judgment of the Living. That is what this time of trouble refers to in this terminology.

> —"but to **a short period just before** they are poured out, while Christ is in the sanctuary. **At that time**, while the work of salvation is closing,"—

What is Christ's closing work?

> FROM THE AUDIENCE: The blotting out of sin.
>
> BROTHER PIPPENGER: The blotting out of sins.
>
> When does the blotting out of sins take place? The Judgment of the Living.

> —"**At that time**, while the work of salvation is closing, trouble will be coming on the earth, and **the nations will be angry, yet held in check**"—

The nations became angry on September 11, 2001, and George Bush and the United Nations instantly put a restraint upon Islam. The nations were angered, but then immediately restrained.

> —"**At that time**, while the work of salvation is closing, trouble will be coming on the earth, and **the nations will be angry, yet held in check** so as not to prevent the work of the third angel. **At that time**"—

At what time? At the time when the nations are made angry yet held in check.

> —"**At that time the 'latter rain,' or refreshing from the presence of the Lord**, will come, to give power to the loud voice of the third angel, and prepare the saints to

stand in the period when the seven last plagues shall be poured out." *Early Writings*, 85.

Hmm, this is the beginning of the Latter Rain [refers to the waymark of 9/11 in Figure No. 103C].

What time is she talking about here? She is talking about a time of trouble. She is saying that it is a time of trouble that takes place during the closing work of salvation, and then she tells us that at that time the nations will be angry yet held in check, and then she tells us that at that time the Latter Rain begins to sprinkle.

This Little Time of Trouble—we just read a quote previously that allows you to mark the beginning of the time of trouble (and this is where I have always marked it) at The Sunday Law. But this here is telling that the Little Time of Trouble, in one sense, begins at 9/11.

And you can track it, Brothers and Sisters, the disasters and wars and tidal waves, earthquakes, that have been hitting since 9/11.

Now, certainly they are going to greatly increase at The Sunday Law because national apostasy is followed by national ruin.

But, right here, these judgments that are the Little Time of Trouble, what are they? They are God's voice; **they are God's voice**.

To whom? Seventh-day Adventists, saying, "You better wrap your mind around verses 40 and 41, because probation is about to close."

WHEN/THEN

Maranatha, page 173:

> "**When** those that 'believed not the truth, but had pleasure in unrighteousness' 2 Thessalonians 2:12, **shall be left to receive strong delusion** and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all **the children of the Lord that remain in Babylon** will heed the call: 'Come out of her, my people.' Revelation 18:4." *Maranatha*, 173.

Revelation 18:4, this is when they are called out.

LOT'S DESCENDANTS IN SYMBOL

And a symbol of this is the story of Lot. You can see Luke 17:29-30 there in your notes.

> "[29]But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. [30]**Even thus shall it be in the day when the Son of man is revealed**." Luke 17:29–30 (KJV).

So, Christ is saying that the story of Lot is an illustration of the end of the world when the Son of Man is revealed.

When is the Son of Man revealed?

When is the Son of Man revealed?

FROM THE AUDIENCE: (Inaudible) . . . His glory.

BROTHER PIPPENGER: But, when is He revealed?

You could make that argument at 9/11, but when is He revealed?

FROM THE AUDIENCE: At the Second Coming.
BROTHER PIPPENGER: At the Second Coming, but when is He revealed?
FROM THE AUDIENCE: At The Sunday Law.
BROTHER PIPPENGER: At the ensign at The Sunday Law He is revealed, because the ensign is a group of people that perfectly reflect the character of Christ; and, the world then is going to be choosing between the ensign (Christ) and Barabbas (the personation of Christ by Satan). This is when He is revealed.

When was He revealed in the story of Daniel 3? When they were thrown in the fiery furnace, then He appears and the whole world sees Him. He is revealed at The Sunday Law.

And Lot is a symbol of The Sunday Law.

MOAB AND AMMON

And Sister White says this, in *Early Writings,* pages 278-279:

> "Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through **the religious bodies** answered to the call, and the precious were hurried out of **the doomed churches**, **as Lot was hurried out** of Sodom before her destruction." *Early Writings*, 278–279.

Now, the reason why I am turning the corner here and talking about Lot is because Daniel 11, verse 41, Ammon and Moab are Lot's daughters and his descendants from that incestuous relationship. So, we find that Lot's daughters, that lineage, is a symbol of those that come out of Babylon at The Sunday Law; but, we see that the Bible and the Spirit of Prophecy confirms this from other directions.

2 CHRONICLES 20:20-23; ISAIAH 11:10-16; DANIEL 11:41

2 Chronicles 20:20-23

Go to 2 Chronicles 20, beginning at verse 20.
Of course, we probably all can quote this verse. Right?

> "[20]And they rose early in the morning, and went forth"—

Who is this that is rising up? This is Jehoshaphat. Right? This is when he is going to use the military tactic of just going out into battle with the singers leading the way and letting the Lord do the fighting. Everyone knows that story. Right?

> —"[20]And they rose early in the morning, and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper."—

Where do we see the echo of that verse?

FROM THE AUDIENCE: Isaiah 7?

BROTHER PIPPENGER: Isaiah 7, verse 9, is it not?

And what are you supposed to believe in Isaiah 7 when this verse is being echoed? The 2520; but, we are not dealing with that.

> —"Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. [21]And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.
>
> "[22]And when they began to sing and to praise, the LORD set ambushments against"—

Who?

FROM THE AUDIENCE: The enemies.

BROTHER PIPPENGER: The enemies.

Okay, Brothers and Sisters. Right here [at The Sunday Law], the 144,000, the ensign, what does Revelation say about these people? Do they have a song?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: They are going to sing the Song of Moses and the Lamb. That is going to be their battle cry. They are going to go out right here singing.

And what are they going to bring down?

> —"the LORD set ambushments against the children of Ammon, Moab, and mount Seir,—

Who is mount Seir?

FROM THE AUDIENCE: Edom.

BROTHER PIPPENGER: That is Edom.

The same three enemies that are in Daniel 11, verse 41.

> —"Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten."—

They are coming against Judah. Ah, those three enemies must be the King of the North; they must be modern Babylon that is coming against Jerusalem.

> —"[23]For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to destroy another." 2 Chronicles 20:20-23 (KJV).

But, they get smitten, Edom, Moab, and Ammon.

Isaiah 11:10-16

Go to Isaiah 11. We are not looking at Edom, Moab, and Ammon from the perspective that they represent the threefold union of the Beast, the Dragon, and the False Prophet. They

represent the enemy that comes against Jerusalem, against the glorious holy mountain at the end of the world.

And in Isaiah 11, Isaiah 11 is in connection with Isaiah 10, and Isaiah 10:1 is a pronouncement against those that make unrighteous decrees. And Sister White says that this unrighteous decree in verse 1 of Isaiah 10 is The Sunday Law.

And the narrative just continues on into chapter 11, and even into chapter 12. But, in chapter 11, verse 10 of Isaiah, in the time of The Sunday Law history, it says,

> "[10]And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—

Okay. In The Sunday Law time period, the Lord is going to lift up an ensign and His Sabbath and His Latter Rain are going to be glorious and many people are going to respond to this Truth.

Verse 11:

> "[11]And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. [12]And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. [13]The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off:"—

This is from the story of Gideon, and Sister White comments on this verse, this phrase, in *Early Writings,* and she says it is a symbol of the unity that will come into the work during the Latter Rain.

> —"[13]The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. [14]But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their"—

What?

> FROM THE AUDIENCE: Hand.
> BROTHER PIPPENGER: They are going to lay their hand who?

> —"they shall lay their hand upon Edom, and Moab; and the children of Ammon shall obey them."—

These are the people that just escaped the hand of the Papacy, because the Lord had His hand stretched out still, and the Lord is going to use his ensign people to put their hands upon Edom, Moab, and Ammon and lead them into an obedience of the Truth. That is what it says, the children shall obey them. They are not going to be their servants. They are going to instruct

them into the understanding of the Sabbath that they might obey the warning message of the hour.

And verse 15 says,

—"[15]And the LORD shall utterly destroy the tongue of the Egyptian sea;"—

What is the tongue of the Egyptian sea? The tongue is what you use to speak. The speaking of a nation is an action of its legislative and judicial authorities. Egypt is the world. The world is going to pass a world Sunday Law, and that is all coming down in flames.

> —"[15]And the LORD shall utterly destroy the tongue of the Egyptian sea and with his mighty wind shall he shake his hand over the river and shall smite it in the seven streams, and make *men* go over dryshod. [16]And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah 11:10-16 (KJV).

This is the final deliverance of God's people. These are the final people that come out of modern Babylon, represented as Edom, Moab, and Ammon.

But, in Daniel 11, verse 41, we have these same three peoples representing modern Babylon but, also, as Isaiah is doing, using this symbol of modern Babylon to show where the eleventh-hour workers come out from. But, these eleventh-hour workers in Isaiah 11 are the very last ones to come out. They come out just before the final deliverance.

Daniel 11:41

But, if you go to Daniel 11:41, we will show you one thing before we close.
Daniel 11:41:

> "[41]And he *[THE PAPACY]* shall enter also into the glorious land *[THE UNITED STATES],* and many ~~*countries*~~ *[SEVENTH-DAY ADVENTISTS]* shall be overthrown: but these shall escape out of his hand *[THE HAND OF THE PAPACY], even* Edom, and Moab, and the chief of the children of Ammon." Daniel 11:41 (KJV).

This is the difference between 2 Chronicles 20 and Isaiah 11. Here these three tribes associated with the chief of the children of Ammon. And this word *chief,* it means *firstfruits;* therefore, what is being said here in Daniel 11:41 is, the very first people to come out of Babylon do so in Daniel 11, verse 41, at The Sunday Law in the United States. This is where revelation 18:4 begins, "Come out of her my people," and the first people to come out of Babylon come out in Daniel 11, verse 41; and, they are represented not simply as Edom, Moab, and Ammon but the **chief of the children** of Ammon. And the word *chief* means *firstfruits.* They are the first to come out of Babylon; because, it all starts in verse 41 at The Sunday Law in the United States.

HANDS

Let me read through these next quotes quickly; because, they are important but they are not a primary point that I want to make, and I do not want to have to make them to start the next presentation tomorrow. But, I do want to get them into the record.

Testimonies, volume 5, page 712:

> "When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act **join hands** with popery." *Testimonies*, volume 5, 712.

The next quote talks about how the United States prepares to join hands with the Papacy. *Review and Herald,* June 1, 1886:

> "How the Roman Church can clear herself from the charge of idolatry we cannot see. . . . And this is the religion which Protestants are beginning to look upon with so much favor, and will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for **Rome never changes**. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can **clasp the hand** of Catholicism." *Review and Herald*, June 1, 1886.

The next quote, from *Testimonies,* volume 5, page 451, is one of those quotes where the United States is stretching its hand to grasp the hand of Spiritualism and also Rome. The point being here is that one of the things you have to watch in Daniel 11:41, once you know it is The Sunday Law, then you have all the other lines—remember, line upon line, here a little, there a little—you have all the other lines of Inspiration to bring in here to realize that the hand is one of the issues here. Here is where the United States is taking the hand of the Dragon, taking the hand of the King of the North. Here is where the eleventh-hour workers, represented as Edom, Moab, and the chief of the children of Ammon, escape the hand of the Papacy; and, it is at this point that the ensign, the wise of Adventism, are laying their hands upon those people to lead them into obedience because Christ has His hand stretched out [still] to save.

> "By the decree enforcing the institution of the Papacy in violation of the law of God, **our nation** will disconnect herself fully from righteousness. When **Protestantism shall stretch her hand** across the gulf to **grasp the hand of the Roman power**, when **she shall reach over the abyss to clasp hands with Spiritualism**, when, under the influence of this **threefold union**, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near." *Testimonies*, volume 5, 451.

So, this "hand" is worth noting in this verse. And you want to know it, because in the next verse he (the King of the North) is going to stretch his hand out upon Egypt as well.

STEPS

In clasping the hand of the Papacy, you are walking in its steps. You can see that here under a couple of quotes about the United States walking in step with the Papacy.

The Great Controversy, page 588:

"The Protestants of the United States will be foremost in **stretching their hands** across the gulf **to grasp the hand** of Spiritualism; they will reach over the abyss **to clasp hands** with the Roman power; and under the influence of this **threefold union**, **this country will follow in the steps** of Rome **in trampling** on the rights of conscience." *The Great Controversy*, 588.

The Great Controversy, page 573:

"In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following **in the steps** of papists. Nay, more, they are opening the door for the Papacy to regain in Protestant America the supremacy which she has lost in the Old World." *The Great Controversy*, 573.

And Amos 3:3 says,

"[3]Can two walk together, except they be agreed?" Amos 3:3 (KJV).

So, when they are clasping hands, it means they are in agreement; they are walking together. And we want to know this, because when we get to verse 43, Libya and Ethiopia are going to be in his steps, meaning the whole world is going to come into agreement with the Papacy. They are going to walk with him. That is one of the little themes in these verses that you need to see.

But, when you join hands with the Papacy, you are walking with the Papacy! You are in agreement with the Papacy. When you escape the hands of the Papacy, you are going into the hand of Christ.

THE CHRISTIAN THEATRE

Another argument that is sometimes brought up is, "Well, yeah, maybe the Soviet Union collapsed in 1989, but there are still communists in the world. What about China? What about Vietnam?" so on and so forth.

The Old Testament prophecies are illustrated with the geography of the Middle East. Okay? **The Old Testament prophecies are illustrated with the geography of the Middle East.**

But, the end-of-the-world prophecies, they are to be applied to Christendom. That is what Sister White says. Run the word *Christendom* in the Spirit of Prophecy CD-ROM, and you will find that the focus of end-time Bible prophecy is to be illustrated in Christendom.

And *Christendom* is a word that we do not use here in modern America, but it was a common word in the time of Ellen White; and it has a specific definition. *Christendom* is the countries in the world that have come under a strong influence of Christianity; such as, Europe and the Americas. Europe and the Americas are Christendom.

You have a few quotes here.

Review and Herald, February 7, 1893:

"In the great conflict between faith and unbelief, **the whole Christian world** will be involved." *Review and Herald*, February 7, 1893.

The Great Controversy, page 464:

> "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from **those churches** in which the love of the world has supplanted love for God and His Word. Many, both ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. . . . Under a religious guise, Satan will seek to extend his influence over **the Christian world**." *The Great Controversy*, 464.

Passing over the big quote [from *The Great Controversy,* page 464] to *Selected Messages,* book 3, page 392:

> "The **so-called Christian world** is to be the theater of great and decisive actions." *Selected Messages*, book 3, 392.

What is the theater? The theater is the Christian world.

Why am I saying this? I am saying this because Sister White tells us, when it comes to The Sunday Law crisis, every nation in the world is going to be involved, including nations like India and China.

But, when it comes to applying end-time Bible prophecy, you do not worry about India and China. They are outside the geographical scope of Christendom.

Russia is Christendom. Europe is Christendom.

The sweeping away of the King of the South in 1989 [the Soviet Union] is in that region; whereas, China is not.

It is not so much about Communism; it is about the movement of the Dragon from atheistic France to the Soviet Union, to the United Nations. It is about the movement of the Dragon; because the Dragon is one of the powers that is leading you and me to Armageddon. So, it is about Christendom.

The Great Controversy, page 450:

> "**All Christendom** will be divided into two great classes." *The Great Controversy, 450.*

The last quote, *The Great Controversy,* page 615:

> "As the Sabbath has become the special point of controversy **throughout Christendom**, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration." *The Great Controversy*, 615.

What does *universal* mean?

FROM THE AUDIENCE: Worldwide.

BROTHER PIPPENGER: Worldwide.

So, the focus of end-time Bible prophecy is in the geography of Christendom; so, we are not worried about communism in China or Vietnam. The king of Communism in Christendom was swept away in 1989 in fulfillment of Daniel 11, verse 40; and, that was the key to let Seventh-day Adventists understand that the next thing that was going to happen was their probation was going to close. And if they do not prepare for that event, they are going to be spewed out of the mouth of the Lord.

Shall we pray?

Benediction: Heavenly Father, we thank you that you are allowing us to see your work in opening these verses of Scripture and confirming their relationship to our history as Seventh-day Adventists, a history that includes a scattering time, when the foundational truths are covered up. We thank you that you are uncovering these truths and leading us to an understanding that our probation is about to close. We ask that you give us the faithfulness and the courage to bring our life into agreement with these truths. We ask that you provide opportunities for us to share these things with individuals that we might give out the oil that you have given to us, in order for us to receive more. We set before you this day of service. The other messages that are coming, we ask that you bless Pastor Sankey's presentation this day. Bless the work that we are doing with the recording and the LiveStreaming, and let us do what we do for you today safely, in a way that will glorify you. We ask in Jesus's name, amen.

Habakkuk's Two Tables #54

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: [Note: The invocation failed to be picked up on the DVD. May the Lord give His blessing in the reading and study of this presentation. Amen.]

OVERTHROWN

BROTHER PIPPENGER: Turn with me to Daniel 11, if you would.

One of the principles in William Miller's Rules is that every word should have its place in any particular passage of prophecy that you are dealing with.

In Daniel 11, verse 40, it says,

> "[40]And at the time of the end"—

And we have identified that the Time of the End as 1798.

> —"shall the king of the south"—

And we have identified the King of the South as the king of Atheism. In the 1798 time period, according to Revelation 11, verse 8, that is atheistic France.

> —"shall the king of the south push at him:"—

This word *push* means *war against.* Atheistic France would begin a war against the King of the North.

And we have identified the King of the North as the Papacy. And, sure enough, in 1798 the Papacy received the deadly wound at the hands of atheistic France.

But, there is a colon, and it says,

> —"and the king of the north *[MODERN ROME (MODERN PAPACY)]* shall come against him"—

". . . shall come against [the king of Atheism]," who at the end of the world has moved from France to the Soviet Union.

> —"the king of the north shall come against him *[THE KING OF ATHEISM (THE SOVIET UNION)]* like a whirlwind,"—

Which means *a mighty sweeping away;* and, of course, every historian emphasizes how fast the Soviet Union was swept away, once the process began. It was like a whirlwind.

And when he sweeps away the Soviet Union like a whirlwind, he brings with it his ally, his prophetic ally at the end of the world (the United States), where it says, he comes

—"with chariots, and with horsemen, and with many ships;"—

And the ally of the Papacy at the end of the world, according to Revelation 13, is the United States. And, the two strengths of the United States at the end of the world is economic and military strength; and, the chariots and horsemen represent military strength and the ships represent economic strength.

> —"and he *[the King of the North (THE PAPACY/MODERN ROME)]* shall enter into the countries,"—

Whoever the King of the South is when this prophecy is fulfilled, it is a confederacy of countries, in the plural; and, sure enough, the Soviet Union was a confederacy of countries.

> —"and shall overflow and pass over." Daniel 11:40 (KJV).

And this sweeping across the Soviet Union, the overflowing, is a Biblical term for how the King of the North, how modern Rome conquers: it overflows the banks of the Euphrates.

So, every word in verse 40 we have addressed. Every word in verse 40 has a relation to the other words in verse 40. It is not broken; it is not fractured; it is a consistent thought. And, the thought that we are applying to verse 40, it is in agreement with how we understand end-time Bible prophecy as Seventh-day Adventists. So, it is not some new and strange idea outside the scope of traditional prophetic understanding within Adventism. And when I say *traditional,* I mean correct traditional understanding.

And then in verse 41, it says,

> "[41]He *[THE KING OF THE NORTH (MODERN ROME)]* shall enter also into the glorious land,"—

It is this compromise in verse 40 that takes place with the United States and the Papacy that prepares the way for The Sunday Law in the United States. So, the King of the North (the Papacy) is coming into the glorious land (the United States) the same way that he swept over the Soviet Union. He comes as a flood. This is the overflowing symbol of the Papacy.

> —"and **many ~~*countries*~~ shall be overthrown**:"—

This word *countries* is supplied. We are going to show that at The Sunday Law it is *many people* that are overthrown.

> —"but these shall escape out of his hand,"—

This word *escape* is identifying that whoever escapes out of his hand at The Sunday Law in the United States has previously been in the hand of the Papacy. And the Papacy is the head of modern Babylon, and modern Babylon is divided into three parts: the Beast, the Dragon, and the False Prophet. So, when Daniel, here in verse 41, is describing those that come out of Babylon at The Sunday Law in the United States, when the message becomes, "Come out of her my people," in agreement with Revelation 18:4, He uses Edom, Moab and Ammon to represent

modern Babylon, not the role of modern Babylon in leading the world to Armageddon, not the role of modern Babylon that you see in places in the Scriptures that show the influence of modern Babylon upon modern Israel (the Seventh-day Adventist Church). Here Daniel is illustrating those that come out of Babylon at The Sunday Law in the United States.

> —"even Edom, and Moab, and the chief of the children of Ammon." Daniel 11:41 (KJV).

And when describing them [those that come out of Babylon at The Sunday Law in the United States], Daniel also uses the words, "the chief of the children of Ammon." And, this word *chief* means *firstfruits,* therefore identifying that this is where the first eleventh-hour workers begin to come out of Babylon at The Sunday Law in the United States.

Now we are going to look at specifically—although we have referenced this repeatedly—at the word *overthrown:* "and many shall be overthrown," and the "many" that shall be overthrown are Seventh-day Adventists; and, this truth, the many that shall be overthrown, it is this truth that Seventh-day Adventists are unwilling to accept. This is the truth that the Holy Spirit uses, if you are willing to allow Him to use this truth in your life, He uses this to tell you that you are not ready for the close of probation and to lead you to the foot of the cross that He can accomplish a revival in your life that you might be ready for the Seal of God when The Sunday Law comes. But, Adventism, they do not want to hear this.

So, this, in some sense, is the very heart of this passage. This is the shut-door message. Every generation has a shut-door message. This is the message designed by God to produce a revival among Seventh-day Adventists. I mean, the entire verse [Daniel 11:41] is the message, but the punch line of it is, is that at The Sunday Law in the United States many Seventh-day Adventists are going to be overthrown. So, we are going to deal with that word.

And when have done that today, then we have given a consistent, congruent presentation of these two versus: every word, every thought connected with one another, and in agreement with the Book of Revelation and traditional correct Adventist understanding about end-time Bible prophecy.

So, in your notes, from *Bible Training School,* February 2, 1913, it says,

> "Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of the church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. The Roman church has not relinquished her claim to infallibility; and when the world and the Protestant churches accept a spurious Sabbath of her creating, while they reject the Sabbath of Jehovah, they virtually acknowledge this claim. They may cite the authority for this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, **willingly closing their eyes**"—

And I have that phrase bold-faced to remind us of Isaiah 23, that the Papacy is forgotten until The Sunday Law in the United States. And the reason she is forgotten is that the Protestants—and why do we call Protestants *"Protesta t s"?* It is because they are to protest Rome, and they forget who and what they are and who they are supposed to be protesting. They . . .

—"willingly close their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

"The change of the Sabbath is the sign or mark of the authority of the Roman church. **Those who, understanding the claims of the fourth commandment**,"—

But, you do not really have to understand the claims of the fourth commandment to be impacted by what Sister White is going to say. If you have had opportunity to understand the claims of the fourth commandment and rejected your opportunity to understand those claims, then you are going to be held accountable, the same as one who does understand those claims. So, it is even a little bit broader. But the point is, who understands the claims of the fourth commandment before The Sunday Law in the United States?

FROM THE AUDIENCE: Adventists.

BROTHER PIPPENGER: One group of people. There are others, you know, the Jews, and there are some other Protestant sects that keep the seventh-day Sabbath; but, by and large, the people that will be held accountable for this are Seventh-day Adventists because this is simply not the Sabbath that they are going to be held accountable to. Seventh-day Adventists are going to be held accountable for understanding the broad implications of the Third Angel's Message in relation to the Sabbath, and there are not any other people that understand that.

—"**Those who, understanding the claims of the fourth commandment**, choose to observe the false Sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal Sabbath, which has been accepted by the world in the place of the day of God's appointment.

"But **the time to receive the mark of the beast**, as designated in prophecy, has not yet come."—

What is the time to receive the mark of the beast? The Sunday Law in the United States; it has not yet come.

—"**The testing time** has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned **until they have had the light and have seen the obligation of the fourth commandment**. But **when** the decree shall go forth enforcing the counterfeit Sabbath, and **when** the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression"—

Who would that be?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: Seventh-day Adventists. They are the only ones that are held accountable for that light at The Sunday Law.

And we are talking about The Sunday Law here, ". . . when the decree shall go forth . . . ." Okay?

> —"**Then** those who still continue in transgression will receive the mark of the beast in their foreheads or in their hands.
>
> "With rapid steps we are approaching this period. **When** Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, **then** will the papal Sabbath be enforced by the combined authority of church and state. **There will be a national apostasy, which will end only in national ruin**." *Bible Training School*, February 2, 1913.

So, the point here that we want to put in place is that the only people that are going to be held accountable for the light on the Sabbath when the King of the North conquers the glorious land in Daniel 11, verse 41, are Seventh-day Adventists; therefore, they are the "many" that are overthrown.

LIFTING THE ENSIGN

At the same time, the verse does not specifically address it, but in contrast with those that are overthrown, there is a group that are being at this time lifted up as an ensign; and, the lifting-up process takes place just prior to The Sunday Law.

And it is hard to understand, if you are in this message—I think it is hard to understand—how those that are in this message and are faithful to it are going to be lifted up as an ensign. It is hard to understand how, just before The Sunday Law, that group of people that are the outcasts of Adventism are suddenly going to become the focus that allows them to become publically lifted up; but, they are. That is the story of Elijah. Elijah has come to restore all things.

And where was Elijah located in his illustration of the end of the world at Carmel? Where was he at Carmel? He was in Israel, was he not?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: He was dealing with Israel, the Northern Kingdom.

How many tribes in the Northern Kingdom?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Okay. So, if he was dealing with Israel with 10 tribes, why did he put 12 stones on the altar?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Because he came to restore all things.

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: And the restoration of Israel is the restoration of all 12, the restoration of the 144,000.

When that fire came down before the prophets of Baal were killed, which is the third waymark, The Sunday Law, when that fire came down, what happened to those rocks, those 12 stones? They were illuminated. Okay?

Who else was illuminated in a similar fashion? Shadrach, Meshach, and Abednego; the same history. They were illuminated.

The ensign is starting to be lifted up somehow, some way, just before The Sunday Law.

The Great Controversy speaks about just before The Sunday Law. It says,

> "Heretofore those who presented the third angel's message have often been regarded as mere alarmists."—

Brothers and Sisters, we have not taken a great deal of time to make this particularly point, but Sister White says repeatedly in her writings that there are people that are preaching, ministers that are preaching the Third Angel's Message, that do not understand what the Third Angel's Message is. And this message here is the Third Angel's Message, and anyone in Adventism that does not have the spiritual discernment to recognize that this is the Third Angel's Message and is preaching another message in opposition to this, and claiming that their message is the Third Angel's Message, is wrong. There is only one message that is the Third Angel's Message, and to think that there is not going to be a counterfeit Third Angel's Message at the time that the Third Angel's Message is becoming present truth is to really not understand the work of Satan to counterfeit the truth, and the fact that the counterfeit always precedes the Truth.

So, in Adventism, just before The Sunday Law, there is going to be one group of people that are presenting the truth, the Third Angel's Message; and, there are going to be other groups presenting what they claim to be the Third Angel's Message and they are going to be opposing the true Third Angel's Message.

So, why am I saying this? Because, if you understand that, then when she says, "Heretofore those who presented the third angel's message have often been regarded as mere alarmists," she is talking about that group that is preaching the real Three Angels' Messages in Adventism and they have already been labeled as alarmists.

Why are they alarmists? Well, because they say on 9/11 the Judgment of the Living began, the Latter Rain began to sprinkle, and that the judgments of God have now arrived, and that probation is about to close.

"Oh, that is a divisive message! That is an alarmist message, and you are trying to lead the people or bring the people into this message through fear! This isn't the love of God. God wouldn't bring judgment upon His people!"

So, before The Sunday Law, that is what she says:

> —Heretofore those who presented the third angel's message"—

And she is not talking about the counterfeit preachers or the counterfeit Three Angels' Messages. There is a group in Adventism prior to The Sunday Law that is presenting the genuine Three Angels' Messages, and before The Sunday Law they have already been labeled as alarmists.

> —"Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. . . . But **as the question of enforcing Sunday observance is widely agitated**,"—

So, this is before The Sunday Law, is it not?

> FROM THE AUDIENCE: (Affirmations.)
> BROTHER PIPPENGER: The question is now being agitated.

—"the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before."—

What does that mean? That means those people that have been truly presenting the Three Angels' Messages are going to now have history screaming out that they are right, **they are right**! And "the hypocrites in Zion," as the Bible labels them, the hypocrites in Zion are suddenly going to become afraid because they are going to realize that they have been fighting that very group that has been making these predictions, and suddenly there is going to be a division that is even wider than it already is between these two classes in Adventism.

What is happening to the one class? Strong delusion.

And to the other class, they are seeing their message confirmed by the unfolding history.

And how does that history come? The final movements are rapid ones.

—"But **as the question of enforcing Sunday observance is widely agitated**, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before." *The Great Controversy*, 605–606.

Who are going to be the ones that are the alarmists in connection with this passage? It is those people that have been saying that Daniel 11:41 is The Sunday Law in the United States where probation closes as Adventists.

And they are talking about it in Congress. That is just what we have been saying with this message. Okay? There is a power that comes into it.

The scoffers in the audience at meetings like this, on this Message, they are not going to be scoffing when they come to the meeting that day and the headline on the front page says that the Senate is taking up a measure about whether or not we should enforce Sunday observance in the United States. Those scoffers are going to be silent at that point.

But the preachers of this Message, they are going to be empowered—right?—just by the historical circumstances. There is a power that comes into the Movement that heretofore could not have been recognized.

THE STORM APPROACHES

The Great Controversy, page 608:

"As the storm approaches,"—

What is the storm? The Sunday Law, but it is not here yet.

—"As the storm approaches,"—

A small class or a large class?

FROM THE AUDIENCE: A large class.

BROTHER PIPPENGER: —"**a large class** who have professed faith in the third angel's message, but have not been sanctified through obedience to the

truth, abandon their position and join the ranks of the opposition." *The Great Controversy*, 608.

A brother from the United Kingdom has emailed me a question about a week ago, about something we did in worship on the board. And I intend to answer his question, the Lord willing, at some point in time; but, I could not get to it because we were doing this, and I knew that I would get to his question at some point in time in the email dialogue.

So, yesterday he emailed me back and said, "Did you get my question?"

And he had some other stuff, but his opening question was, "Did you get my question?"

And I emailed him back and I said, "Yes, I got your question but we are really busy here with having weekly meetings," and with this, and that, and the other.

And then this morning I got up and he had emailed me back and he said, "That's fine. I'll wait."

But I had noticed that the heading on his last email and on this one was "Disfellowshipping."

So, I went back in and I read yesterday's email entirely, instead of just the opening line, which was, "Did you get my previous question?" And the following paragraphs were that they are bringing him to disfellowship him—and this is in the United Kingdom—over this Message. They told him, they were going to give him one hour and they want him to address this."

And he is saying, "One hour is not enough. And if this is where I am going to be disfellowshipped, I want to say what I want to say."

But the point is, is that this is happening all over the world now. I mean, I know what country in the United Kingdom it is, but I am just not saying it because he does not need that kind of pressure.

Okay. So,

> "As the storm approaches, **a large class** who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition." *The Great Controversy*, 608.

Part of the sanctification process that is accomplished with this Message is accomplished by dealing with a church that is fighting against this Message. That is why Jeremiah and Ezekiel are told to, "Eat this Little Book and take this message to the rebels of modern Israel, and I will give you a forehead like a diamond, because you are going to need it, because they are going to fight against you."

But, if you do not go into this process and allow your forehead to become a diamond, then you are not allowing the work that is represented on your forehead to take place; and, the work that is represented upon your forehead is the Seal of God. So, when you are being brought into these situations, it is part of the sealing process; but, there is a large group, a large class in Adventism that have refused the sanctification process of the Third Angel's Message.

And I have met many, many people that you can tell by what they are saying that they understand this Message, but the reason that they do not take it up and run with it is they know it is going to cost them their position in the church or their influence among friends. That is one of the main reasons people do not take this up, is just peer pressure. But, that is the sanctification process that is associated with the Third Angel's Message. If you cannot deal with the

persecution in Adventism, you certainly will not be able to deal with the persecution that comes with The Sunday Law when every earthly support is cut off.

So, these people here are a large class. They profess the Third Angel's Message, but they did not take the Third Angel's Message up and let it work in their own experience. So, when they see what is happening, and they understand it, they see it, "This is The Sunday Law. This is it," they know what that means, and they get out of town because they do not want to go through that process.

A SOUND APPEARANCE

Anyway, they look like genuine Christians.

Evangelism, page 360:

> "In the absence of the persecution there have drifted into our ranks men who appear sound and their Christianity unquestionable, but who, if persecution should arise, would go out from us." *Evangelism*, 360.

So, I guess that is in agreement with what Jesus said, "You can't tell the wheat from the tares until the harvest time, and then you can tell."

THE SHAKING

Testimonies, volume 4, page 89:

> "I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. **In every religious crisis** some fall under temptation. **The shaking of God blows away multitudes like dry leaves**."—

What is the shaking of God? We dealt with that a few presentations back.

What causes the shaking? The introduction of the straight testimony. And it is those people that oppose the straight testimony that cause the shaking.

And,

> —"**The shaking of God blows away multitudes like dry leaves**."—

The people that are fighting against the message, they are going to get blown away like dry leaves.

> —"Prosperity multiplies a mass of professors. **Adversity purges them out of the church**. As a class, their spirits are not steadfast with God. They go out from us because they are not of us; for when tribulation or persecution arises because of the word, many are offended." *Testimonies*, volume 4, 89.

What is the verbiage Sister White is using there? John 6, where the Disciples go out at 6:66, at The Sunday Law.

And, "They go out from us because they are not of us." This is one of the tricks in Adventism. You know, you have people that do not have their heads on straight, that they see the problems in the Adventist Church and they say, "We need to separate?" You know? "The Church is Babylon. Come out of the Seventh-day Adventist Church," in spite of the fact that it is plain and in the Spirit of Prophecy that this is not so. The Adventist Church is symbolized in the Book of Revelation, and so is Babylon symbolized in the Book of Revelation. They are two different symbols, and you do not have the prophetic authority to mix the symbols just because you have been offended by what is going on in the Adventist Church.

And Sister White plainly says the Seventh-day Adventist Church is not Babylon, and there is not going to be a message that identifies her as such.

But, when the condition of the Church is as it is in many places today, it seems like you need to withdraw from this Adventist Church; but, what we forget is the prophetic testimony is, is those people that are in the Church that are not genuinely Adventists, they are the ones that are going to go out; and, what takes them out is the approaching Sunday Law and The Sunday Law. This is where they go out.

Now, some faithful people may get disfellowshipped before that time. Sobeit. That is part of the process. But, we are not supposed to separate because we do not like what is going on. We let the Lord accomplish this work, because He can tell who is the wheat and who is the tare and we cannot.

A LARGER PORTION

Selected Messages, book 2, page 368:

> "When the law of God is made void"—

Now, we have just been reading passages about The Sunday Law approaching; but, now,

> —"When the law of God is made void the church will be sifted"—

What is *sifted?* Wheat and tares separated.

> —"by fiery trials, and **a larger portion than we now anticipate**, will give heed to seducing spirits and doctrines of devils." *Selected Messages*, book 2, 368.

And, of course, I have never—I know the logic that is used to suggest that on October 22, 1844, there were 50,000 believers and they went down to 50 overnight. You can show Sister White referencing the 50,000, but I do not know that there is really any hardcore—I am pretty sure there is not—historical evidence that there were only 50 believers left on October 23rd. No one did a head count. But, still, from the historians, nobody really fights that.

So, what you have there is a 1,000:1 ratio. And this is not a Biblical rule that you can say, "It was 1,000:1, no matter what!" But, the Bible does reference the 1,000:1, also. So, it is pretty close.

So, what is a 1,000:1?

How many Adventists are there in the world today? 15 million?

FROM THE AUDIENCE: 16 million.

BROTHER PIPPENGER: 16 million, what is that?

Divide 16,000,000 by 1,000. That is 16,000[13] that remain, and 15,984,000 go out from among us?

Is that the right math?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: But, that is not what she says. She says "a larger portion than we now anticipate, will give heed to seducing spirits and doctrines of devils."

The only thing I can anticipate is 1,000:1. You know, I have got some rough inference there.

What is going to happen to Adventism? Man, it is going to go down to nothing!

Praise the Lord! He is raising up a sanctified ministry!

THE WORLD CAN ONLY BE WARNED

We have already used this next quote often, *Bible Training School,* December 1, 1903. This here is a truth that the men that fight this Message are unwilling to wrap their mind around it.

Right here, if you take this quote—and I mean there are all kinds of . . . —two or three worships ago, we did this quote with several Biblical references that are in agreement with this following quote. But, if a person would take this quote and use the simple grammar and allow the Holy Spirit to—and the Holy Spirit does not really have to wreak their mind too mind; it is not complicated—but allow the Holy Spirit to open their eyes to what this quote is saying, then it proves that probation closes for Seventh-day Adventists at The Sunday Law. And this, of course, is one of the truths that many of these men fight against.

And it says,

> "The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned** by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**."—

And we have read two quotes today and yesterday, two different quotes—and you may not know it, but if you went to your notes they are there—where Sister White says the Sabbath is the dividing line. Okay? So, she is building on that here.

> —"**the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**."—

The line of demarcation is The Sunday Law.

> —"The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. **When the test comes**, it will be **clearly shown** what the mark of the beast is."—

[13] Correcting math on DVD from 160,000 remaining and 15,840,000 going out from among us to 16,000 remaining and 15,984,000 going out from among us.

What is the test?

FROM THE AUDIENCE: The Sunday Law.
BROTHER PIPPENGER: The Sunday Law.

> —"it will be **clearly shown** what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903.

She is saying now the Protestants are going to be tested, but at The Sunday Law it will be revealed who has the Seal of God and who has the mark of the beast, and it will produce a ministry that is the Church Triumphant, not the Church Militant. The Sunday Law will bring it to life: This church will be born in a day. The Bible talks about it being born in a day. What day? The Sunday Law.

A SANCTIFIED MINISTRY

Selected Messages, book 3, page 385:

> "The great issue near at hand will weed out those"—

What does it mean "weed out"? Separating the wheat and tares.

And several times in this worship service we have read a quote where Sister White says the work of the Third Angel is to what? Separate the wheat and tares. That is The Sunday Law.

> —"The great issue near at hand will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain." *Selected Messages*, book 3, 385.

Praise the Lord! It is a different story now, a different story. Now it is not the issue of the struggle in Adventism. Now the ensign, the Church Triumphant, is lifted up; Satan appears to personate Christ; the world is thrown into the greatest crisis of all time; and, now the Lord has an army in His hands as He demonstrates His character for the final time, in the sense of giving men opportunity to receive it.

A GREAT CRISIS

These past two quotes have had references to great crises, one not the same crisis but you need to understand The Sunday Law is the great crisis, if you are going to understand the principle that it is in a crisis that character is demonstrated but never developed. So, we are going to look at the great crisis.

Testimonies, volume 5, page 463:

> "The work which the church has failed to do in a time of peace and prosperity she will have to do in **a terrible crisis** under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the **superficial**, **conservative class**,"—"

And I would challenge anyone listening to this DVD or LiveStream to run the word *conservative* in the writings of Ellen White; because, we have a class of Adventism today that call themselves "conservative Adventists," calls themselves conservative historic Adventists. And when Sister White talks about the conservative class among us, it is always in negative terms, and as she defines what the conservative class is, it is the definition of this very class in Adventism today that says, "We are the conservative Adventists." Institutions like Hartland will tell you that they are the conservative Adventists and they fulfill all the characteristics of the conservative class that Sister White speaks about, because they fight the very message of the hour.

And you just have the track record of Hartland, of identifying itself as the conservative historic leader in self-supporting ministry; yet, fighting the message of the hour.

> —"The work which the church has failed to do in a time of peace and prosperity she will have to do in **a terrible crisis** under most discouraging, forbidding circumstances."—

And for those of you that really get heartburn when I mention a place like Hartland, I know people there. I have friends there. I have people that I love there from personal experience, and you may think it is unnecessary to even mention that.

And some of you get offended because Hartland is the place that you think that you need to support and it is a wonderful place; but, I tell you what, those of you that are sending your children to that institution, you are not only going to have your own blood on your soul, you are going to have the blood of your children on your soul, for allowing them to go to an institution like that and get their head trained where they reject the final warning message.

And it is about time for Seventh-day Adventist moms and dads to start taking seriously their responsibility of training up their children for this time. And institutions like Hartland are training up their children to fight this Message.

You need to figure out what this Message is, and then see if the Spirit of Prophecy and the Bible endorses parents placing their children under the influence of institutions that are fighting the Third Angel's Message. That is a no-brainer, I think!

FROM THE AUDIENCE: Amen.

> —"The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the **superficial, conservative class**, whose influence has steadily retarded the progress of the work, will **renounce the faith and take their stand with its avowed enemies**, toward whom their sympathies have long been tending." *Testimonies*, volume 5, 463.

You go back into the history of Hartland. The ministry of Hartland is designed to expose the apostasies in the Seventh-day Adventist Church. They have always been at odds with the General Conference, because they are always explaining what the General Conference has done incorrectly in their publications and in their books and in their sermons.

But now that this Message is becoming active and alive, well, they are seeing some bridges with the General Conference, because the General Conference opposes this Message and

so do these. So, suddenly—that institution and others. I am just using them as an example—they are finding little connections. They are becoming united to oppose one thing. All right?

And I tell you what: that is a characteristic of someone whose religion is pretty superficial. That is what Sister White says.

THE LAST GREAT CRISIS

Testimonies, volume 9, page 11:

> "The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis."—

The Sunday Law is the last great crisis. It is a progressive history. It is not a single point in time. It is a progressive history, and the last great crisis begins at The Sunday Law.

> —"Great changes are soon to take place in our world, and **the final movements will be rapid ones**." *Testimonies*, volume 9, 11.

THE FINAL CRISIS

Review and Herald, July 16, 1901:

> "As God's people approach **the final crisis**, they must with increasing power proclaim the message He has given them. The warning must be given to the churches. God's requirements must be laid before those who are transgressing His law. They must be made to understand that this is a life and death question."—

Do you ever go to the websites that fight this message?

They will say, "Well, one of the problems that shows that this message isn't of the Lord right away is that these people actually claim what they are teaching are life or death."

Yeah, it is! This is a life or death question. If you reject your opportunity to awaken and prepare for the Seal of God, you are going to receive the mark of the beast, and you are going to be dead for eternity. It is a life or death question.

> —"God's remnant people are to fill the earth with the cry of the third angel." *Review and Herald*, July 16, 1901.

THE SOON-COMING CRISIS

Sketches from the Life of Paul, page 252, still dealing with crisis.

> "God would have his people prepared for the soon-coming crisis."—

Prepared or *unprepared?* This is one of those memorizers. Okay? There are some passages, come paragraphs, some verses that you need to memorize. I like this paragraph. It is one of those memorizers.

—"God would have his people prepared for the soon-coming crisis. Prepared or unprepared, we must all meet it. Only those whose characters are thoroughly disciplined to meet the divine standard will be able to stand firm in that testing time."—

How is your character going to be disciplined to stand in that testing time. How is it going to get that kind of discipline?

It gets that type of discipline, because anyone that takes up this Message—and you see it over and over again—they come across this Message from a variety of ways. They start studying this Message and, if they are of that class that says, "Wow! This is really the message," then the first thing they do is they go out to their close friends and family in the church where they are attending and they start sharing it.

And suddenly they realize, "Well, I never thought that Sister Betty or Brother Harry would have a problem with that. I have been in church with them for 20 years. I thought I understood how they related to the Truth; but, they are angry about this. What are they angry about? Why are they calling this a delusion?"

You have to understand this Message, and then you have to begin sharing it. And as you share it, you are going to find out there are very few people that are open to receive it, and it is going to cause you some distress if you have any tenderness or sympathy in your heart. And, that stress is the discipline that you must have if you are going to stand in The Sunday Law testing time.

—"Only those whose characters are thoroughly disciplined to meet the divine standard will be able to stand firm in that testing time. But **when** enemies shall be on every side, watching them for evil, the God of Heaven will be watching his precious jewels for good."—

Remember William Miller's dream? That is what we are dealing with here, is William Miller's dream. And we are saying that the precious jewels of William Miller's dream are the Foundational Truths [refers to the 1843 and 1850 Charts] that get covered up.

And do you remember what we shared when the Dirt Brush Man comes in and He sweeps those counterfeit doctrines out the window? Remember what we shared about Ephraim?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Those doctrines, those counterfeit doctrines, are idols; and, Ephraim is joined to his idols. So, when those jewels are swept out of the windows, the foolish virgins go out the window with them.

But, it is the same with the wise virgins. The genuine jewels become part of their experience when those jewels are lifted up as an ensign. It is because they have been changed into His image through the power of His Word that was conveyed to them through these truths that they were led back to and spent the appropriate time making those truths part of their experience.

God is watching over His jewels for good.

—"**When** secular rulers unite with the ministers of religion to come between God and our conscience,"—*THERE IS THE SUNDAY LAW*—"**then** those who cherish the fear of God will"—what?

FROM THE AUDIENCE: Be revealed.

BROTHER PIPPENGER: —"be revealed."—

What does that mean? In the Old Testament, how would that be expressed?

FROM THE AUDIENCE: An ensign.

BROTHER PIPPENGER: They are lifted up as an ensign. They will be revealed.

> —"**When** the darkness is deepest, then the light of a noble, Godlike character will shine the brightest. **When** every other trust fails, **then** it will be seen who have an abiding trust in God." *Sketches from the Life of Paul*, 252.

When the Decree Goes Forth

Signs of the Times, November 8, 1899:—

Did you like that paragraph, by the way [*Sketches from the Life of Paul,* 252]? I like that paragraph.

I kind of broke it up where you probably could not think it through. Read it. It is a nice paragraph. There are a lot of wonderful thoughts.

> "None are condemned until they have had the light and have seen the obligation of the fourth commandment."—

But, how many Seventh-day Adventists are going to be held accountable for the light of the fourth commandment?

FROM THE AUDIENCE: All of them.

BROTHER PIPPENGER: Every single one of them.

> —"But **when the decree shall go forth enforcing the counterfeit sabbath**, and **the loud cry of 'the third angel'** shall warn men against the worship of the beast and his image, the line"—*THERE IT IS AGAIN*—"will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive the mark of the beast." *Signs of the Times*, November 8, 1899.

Who is that? Seventh-day Adventists. That is those that are overthrown in verse 41 of Daniel.

At the same time in verse 41, although it is not specifically marked in verse 41, those that are overthrown are contrasted with those that are not overthrown.

And it says in *Testimonies,* volume 5, page 216:

> "**When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity**." *Testimonies,* volume 5, 216.

What is the stamp that is impressed? The Seal of God. It is impressed upon one class when the decree goes forth, and the mark of the beast on another class when the decree goes forth. And the people that receive the mark of the beast are the people that are overthrown in Daniel 11, verse 41.

Manuscript Releases, volume 13, page 71:

> "**When** the law of God is being made void, when His name is dishonored, when it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, when wolves in sheep's clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a satanic hatred against those who are loyal to the commandments of God, but the value of God's law as a rule of conduct must be made manifest. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, 'I love thy commandments above gold; yea above fine gold' [Psalm 119:127]. This is what will be sure to occur when the law of God is made void by a national act."—

What will be sure to occur when the Law of God is made law by a national act? That those people that are walking with the Lord are going to be more careful about the Law of God, and it is going to be revealed to the world.

Continuing on, it says:

> —"**When Sunday is exalted and sustained by law, *then* the principle that actuates the people of God will be made manifest**,"—

One class or both classes?

FROM THE AUDIENCE: Both classes.

BROTHER PIPPENGER: Both classes.

It will be made manifest.

Why will it be made manifest? Because, it is in a crisis where character is demonstrated.

Now, the first time that I publically tried to teach this particular principle was in Portland, Oregon, many, many years ago. Well, maybe it was not the first time, but when I was first understanding—yeah, I think it was the first time. I know it was the first time.

The first time I intended to go to a meeting and present the principle that in a crisis character is demonstrated, I have a nice story for me. It is a story that I like that tells this story, and that is the story of the airplane crash at Tenerife. Back then it was the worst airplane crash of all times. It may still be, Tenerife being a resort island [of the Canary Islands]. And it got fogged in. It was at the end of the holiday season. All the tourists, it was the day when everyone went home, so the airport was full; but, none of the airplanes could leave because it was all fogged in. The fog starts lifting, so the full jumbo jets start taxiing on the runway to get ready to start take-off once the fog lifts, and one of these planes is taking off and it runs into another one that is taxiing. So, you have two full jumbo jets that are all full up on airplane fuel, and right there on the airport everyone burns.

Now, very few people got out, and there was a Pentecostal Christian that was in one of these planes, and he was obese by his own testimony; and, he tells a story about how he miraculously got out of this plane.

He said, "There was a hole blown above me, and I somehow jumped up through that hole," and got out on the wing and jumped off the wing and broke his leg and crawled away.

And on *Time Magazine,* they have a picture of this very guy crawling away from this airplane as both of these airplanes are going up in flames.

And he tells the story that when it happened, suddenly it was a ball of fire everywhere, he said. He said he was watching people instantaneously being turned into dust. He said he was watching people burn to death. And the only thing was happening was either people were praying to the Lord or cursing the Lord. He said there was nothing else.

He said, "I was amazed! That is what was going on around me. They were either cursing the Lord or praying to the Lord."

And afterwards when they listened to the black boxes on both airplanes, the crew of both airplanes were either praying or cursing the Lord.

So, I always use that story to try to demonstrate that it is in a crisis where character is demonstrated.

But, the first time, **the first time** that I was going to present this down in Portland is we were going down there on Friday, or whatever. It was right before the meeting started, maybe a Thursday. We were listening to the radio and some guy in a semi-truck had a CB, talking either to the guy that was in charge of all the trucks, who coordinates the trucking company he was working for, and they were telling on this radio program just how that day, or the day before, that they got a recording of this guy talking to the other guy at the office and telling him, "Oh, man, I'm running across the railroad tracks and here comes a train," and he starts praying to the Lord, and that is all she wrote.

Character is demonstrated in a crisis, and the crisis for Adventism is The Sunday Law; and, your character will be set in place before the crisis, because the crisis is where you are going to demonstrate the character that you have prepared in your previous hours of probation.

For those in Adventism that have a problem with the messengers of this Message, teaching that probation for Seventh-day Adventists closes at The Sunday Law, I tell you what, it does not close at The Sunday Law. It closes before The Sunday Law. Your character is set before The Sunday Law. The Sunday Law is simply the crisis where you are going to demonstrate what character you have.

> —"**When Sunday is exalted and sustained by law, *then* the principle that actuates the people of God will be made manifest**, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood." *Manuscript Releases*, volume 13, 71.

THE PRINCIPLE THAT ACTUATES

The next quote, remember *The Great Controversy,* 393, says the parable of the Ten Virgins of Matthew 25 illustrates the experience of the Adventist people. We are the Ten Virgins.

Review and Herald, October 17, 1895:

> "**Character is revealed by a crisis**. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' the sleeping virgins **roused** from their slumbers, and it was seen who had made preparation for the event."—

What event are we making preparation for, Brothers and Sisters?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law.

Why is that? Because, we are the messengers of the Third Angel's Message.

What is the Third Angel's Message? It is a warning about The Sunday Law. This is the event of Adventism!

> —"When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. **Character is revealed by circumstances**. Emergencies bring out the true metal of character. **Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest** whether or not there is any real faith in the promises of the word of God. **It will be made manifest** whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.
>
> "Testing times come to **all**. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals." *Review and Herald*, October 17, 1895.

The oil is character, and our character will be demonstrated at the crisis. And the crisis for Adventism is The Sunday Law. We have to have a character prepared for the Seal of God before The Sunday Law; but, we are sleeping Laodiceans, so we are never going to have that character prepared before The Sunday Law unless the Lord wakes us up. And the promise in God's Word is the "Lord will do nothing, except He reveal it through his servants, the prophets," so we know that because Christ is who He is, before He closes probation on Seventh-day Adventism, He is going to tell them that probation is about to close. And, the way that He speaks to us is through His prophetic Word; therefore, there has to be a prophecy in the Bible that forewarns God's people that probation is about to close at The Sunday Law, and that prophecy is Daniel 11, verses 40 and 41. It is the way that the Lion of the tribe of Judah attempts to awaken His people to the fact that the crisis is about to hit, and you better get the oil in your vessel or you are going to be lost for eternity.

IS IT SAFE TO WAIT?

Yout 's I str u tor, January 16, 1896.

> "We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. **Let none follow the example of the foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time**."—

Brothers and Sisters, this is not just a mild inference. There are at least three other passages in the Spirit of Prophecy where Sister White is speaking about the Jews and the reason that they participated in the crucifixion of Christ. And she explains the primary reason why they participated in the crucifixion of their Messiah is because they had a misunderstanding of prophecy; and, their misunderstanding of prophecy was primarily to do with that dispensation. They believed that when the Messiah would come, He was going to set up an earthly kingdom; and, that preconceived falsehood prevented them from recognizing what was going on.

And in those three places where Sister White is commenting on that history (and there may be more), she places that as a warning to us at the end of the world.

And our preconceived fallacy that is setting us up to receive the mark of the beast, our preconceived prophetic interpretation about the dispensational change does not have to do with Christ setting up His earthly or heavenly kingdom; it has to do with the Dispensation of the Holy Spirit.

We think we can wait until the Latter Rain, and then the Latter Rain is going to change us into Christ's image. That is the same thought that thinking that Jesus is going to come and set up an earthly kingdom. If you think that, then you are going to participate in the crucifixion of Christ when it is repeated in the persecution of the 144,000. You are going to choose Barabbas, instead of Christ, if you think that you can wait until the Latter Rain to overcome sin.

So, okay, this is a big theme here.

> —"**Let none follow the example of the foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time. It will be too late** to seek for the righteousness of Christ when the guests are called in and examined. **Now is the time** to put on the righteousness of Christ,—the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of **those who have not prepared themselves by developing a character to stand in a time of crisis**. It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character **through the hours of probation**; but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences,"—

How do you develop that character? By going through hard experiences.

> —"by learning lessons from the great Teacher, so that he can manifest patience under trial, and exercise faith so that he can remove mountains of impossibility. It

> is impossible to impart the fragrance of love,—to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity.
>
> "But the day is coming, and it is close upon us, **when every phase of character will be revealed by special temptation**. **Those who remain true to principle, who exercise faith to the end, will be those who have proved true under test and trial during the previous hours of their probation**, and have formed characters after the likeness of Christ."—

Do you see how important it is to take this Message up and present it to people so those people can reject it?

There will be some that will not reject it; but, this period, this shaking, this struggle, the struggle that is represented in Ezekiel 9 as producing men and women that are sighing and crying, you have to have that. You have to learn to sing the Song of Moses and the Lamb. The Song of Moses and the Lamb include verses dealing with Moses and the Lamb struggling with a church that is in apostasy. You have to have that experience.

> —"It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model." *T e Yout 's I str u tor*, January 16, 1896.

So, in Daniel 11, verses 40 and 41, whether you recognize it—and I am sure you have, because I have pointed it out—we have now dealt with every word in those first two verses. And we are saying that when the Papacy conquers the United States at The Sunday Law, many Seventh-day Adventists are going to be overthrown. And, at that time, the call to come out of Babylon begins to be given by those that are lifted up as an ensign from Adventism, and those that come out of Babylon to stand with those faithful Seventh-day Adventists are represented by Edom, Moab, and the chief of the children of Ammon. That is where they come from. Not all of Babylon responds, but those who respond are illustrated in verse 41.

And we will close with this quote here from *Review and Herald,* April 27, 1911, that is just absolutely simple as pie, if you want to see, that you receive the mark of the beast at The Sunday Law, or the Seal of God at The Sunday Law. If you cannot see it in this, then the blindness that is upon you is just unbelievable.

> "If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, *refusing to keep holy the Sabbath* which God calls 'my holy day,' you receive the mark of the beast. *When does this take place?*—When you obey the decree that commands you to *cease from labor on Sunday and worship God,* while you know that there is not a word in the Bible showing Sunday to be other than a common working-

> day, you consent to receive the mark of the beast, *and refuse the seal of God.* If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those *who conscientiously keep the Sabbath of the Lord*." *Review and Herald*, April 27, 1911**.**

When the King of the North enters the glorious land, a larger number than we now anticipate in Adventism are going to receive the mark of the beast. And a few in Adventism are going to receive the Seal of God and begin to call God's other children out of Babylon.

We shall continue this, the Lord, willing Sunday morning.

Shall we pray?

Benediction: Heavenly Father, we want to be among that class that is not overthrown in the coming crisis; but, we know to be among that class, then we have to finish the work of character development now, for it will be impossible to do so in a crisis. We give permission to you, although you do not need permission, but we give permission to you to use the Holy Spirit and the angels in any way that you see fit to reveal to us the areas in our individual experience that need to be polished, set aside, overcome, that we can be among that group that is lifted up as an ensign. We want to understand this message in such a way that we can share it with our Brothers and Sisters in Adventism, before it is too late. We ask that not only would this message change us into your image but that you would give us the ability to use this message as a tool to pull Brothers and Sisters out of the fire before it is too late. We want more holy oil, and we know that we have to share the oil to receive more oil. So, we ask that you would bring us in contact with those around us that you wish to hear a word of wisdom in due season, and give us these divine appointments that we might not only be about our business of calling others to come stand with you here at the end of the world but that the process of the oil passing through us, as we share with others, would accomplish its work of purification in our hearts and minds, we pray in Jesus's name. Amen.

Habakkuk's Two Tables #55

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest and for awaking us for another day of opportunity to serve you, opportunity to share this final warning message with those that you bring into connection with us. We ask you accomplish divine appointments for each of us this day, this week, that we might have opportunity to present this message. As we begin another week, we thank you for the Sabbath that has just passed. We ask that you would grant us the presence of your Holy Spirit now as we start the day by considering your Word. We want to be filled with your Holy Spirit, and we want the Latter Rain to be poured out upon us; so, we ask that if we have done anything that has broken the connection between we and you that you would forgive us, that you would prepare our vessels to receive the outpouring of the Holy Spirit at this time as we seek to understand more fully the last six verses of Daniel 11. We thank you that you are doing the work of the Lion of the tribe of Judah, the work of the Dirt Brush Man in opening these truths to us at this time. We ask that these truths would accomplish the transformation in our character. In Jesus's name, amen.

BROTHER PIPPENGER: Okay. We are dealing with 1989 as the end of William Miller's seven scatterings, marking the Time of the End for 144,000. Every Reform Movement has a Time of the End, and the Time of the End is marked by a fulfillment of a prophecy. And when that prophecy is fulfilled, it opens up a prophetic truth that will test that particular generation, and we are saying that in 1989, with the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40, that the following verses in connection with verse 40 are the events connected with the close of probation, and this is the message that is designed to test this generation, producing two classes of worshippers and then demonstrating those two classes at The Sunday Law in the United States.

We have several reasons for identifying this message as the message that is unsealed. One of them I will throw in the mix here is that John the Baptist presented a message of the events connected with the close of probation when he asked the question to the Pharisees, "Who hath warned you to flee from the wrath to come?" And the answer to that question of "Who hath warned you?" is the Book of Daniel had warned them. John the Baptist and Christ were operating upon the prophecy of Daniel 9.

The time period of Christ was a fulfillment of Joel. Joel is fulfilled three times. It is fulfilled in the history of Christ; it is fulfilled in the history of the Millerites. And in the Millerites, the first message proclaimed by William Miller, as we have read more than once from *The Great Controversy,* William Miller's message was to identify the events connected with the close of probation. So, when we are talking about our message being the events connected with the close of probation as the first message for this generation, we are also identifying this as a fulfillment of the Book of Joel, where when Joel is fulfillment in these three sacred histories, the first message is an identification of the events connected with the close of probation.

We also, along that line, have pointed out that in each of these generations, there is a closed-door message, from Noah to the end of the world; therefore, anyone that says they are a

messenger to Adventism at the end of the world should be identifying a message that marks the close of probation, which is, of course, what the last six verses of Daniel 11 do.

Daniel 11:41, which we just finished in our last study, marks the close of probation for Seventh-day Adventists in the United States at The Sunday Law.

We are now going to go into the rest of the verses in this sequence. And I want to say what I am going to say here. I did not know exactly where I am going to fit it in, so I am going to fit it in here, and maybe I will repeat it at the end of this presentation, if I think about it.

When we finish this presentation, if we get all the way through the notes, we will have covered the last six verses of Daniel 11. And, it is only at that point, in my mind, that someone that is listening to this presentation has the opportunity to begin to evaluate whether it is true or not. I mean, you just cannot explain every argument in one hour. So, what we have been doing and what we hope to finish here today is set in place our understanding of the last six verses of Daniel 11, and we have done that over a period of time. We will bring it to a conclusion.

And at that point in time, Seventh-day Adventists are required to test the validity of that. We are supposed to be willing to investigate passages of Scripture, with one exception.

I would not do this, but I thought about doing this just to make the point: I have probably 20 books over in my library of human authors that people have given to me—not books that I have paid money for—of various authors in Adventism about prophecy. And I do not do much reading of men's books or listening to men's DVDs and audio presentations; but, if I am going to fulfill my responsibility for someone handing me off a book saying, "Would you look at this and see if it is okay?" what I do is I look at the chapter titles and say, "Okay. Here is the chapter where they are probably dealing with the Daily in the Book of Daniel," and I will go back to that chapter and I will see, "Oh, they think the Daily is Christ's sanctuary ministry. 'To the law and to the testimony, if they speak not according to this word there is no light in them,'" and I set the book aside.

There are some truths. If someone comes to you with a prophetic message that is telling you that we are supposed to worship upon Sunday instead of Sabbath, you do not have to spend any time investigating that foolishness. Okay? There are certain keys that would allow someone that has been studying to know that you should not spend your time there.

But, I am suggesting to you that when we get done today, there will not be anything that we are suggesting about these verses that is outside the logic and scope of Adventist understanding of end-time events; and, therefore, you really should investigate whether it is true or not. But, your investigation, in my mind, cannot begin until you hear what we believe, all the way through verse 45.

And in connection with that point, although we have spent a lot time in these verses, what I want you to understand is that it is tomorrow that we are going to start defending these verses, although we have been defending these things, it is the following studies where we are going to go back and look at Daniel 11:40-45 and show some arguments that we have not dealt with yet that put, I believe, these verses beyond challenge. This is the closed-door message that identifies the events that identify the close of probation.

TAKING THE WORLD

EGYPT

Daniel 11:42.

Daniel 11:40 begins with the Papacy receiving the deadly wound; and, in that very verse the Lord begins to tell the story about how the deadly wound is healed. And the beginning of the healing of the deadly wound is the collapse of the Soviet Union in 1989, brought about by an alliance between the United States and the Vatican.

And verse 41, the next thing to be specifically marked in this passage, is The Sunday Law in the United States where many Seventh-day Adventists will be overthrown as they take the hand of the Papacy; but, at that time, the call will go forth by those Adventists that are lifted up as an ensign, "Come out of her my people," and those people that come out of Babylon are represented as those that escape the hand of the Papacy in verse 41, represented by Edom, Moab, and the chief of the children of Ammon, which is typifying the threefold makeup of modern Babylon, and that is where God's people come out of, the eleventh-hour workers in verse 41.

In verse 42: We have noticed that in verse 40 the characteristic of the Papacy conquering the world is he comes as a flood; the Euphrates overflows and it begins sweeping through the world. We have identified that this is the overflowing scourge.

And in verse 41, we can see that it says that he shall enter also, saying that the same flood of verse 40 is now hitting verse 41, The Sunday Law in the United States; and verse 42 is this same conquering process. You need to see this as a conquering that is taking place by the King of the North.

It says,

> "[42]He shall stretch forth his hand"—

The hand, hopefully, is an easy symbol for Seventh-day Adventists.

If he stretches forth his hand upon the countries, what would that mean? As Seventh-day Adventists there are two places where you are going to receive the mark of the beast, either in the forehead or in the hand. If you receive it in the forehead, it is because you believe in Sunday sacredness. If you receive it in the hand, it is because you were forced into submission; so, when he stretches his hand out upon Egypt, and "the countries" represented by Egypt, they are being forced into submission to his authority, to his rule, to The Sunday Law.

> —"[42]He shall stretch forth his hand also upon the countries:"—

This is plural. This is not an added word as it is in verse 41. This word *countries* is in here as it is in verse 40; and, in verse 40 "the countries" represent a group of countries that made up what we call the King of the South, the group of countries that were the Soviet Union.

So, whatever Egypt is here, it is a group of countries.

> —"[42]He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape." Daniel 11:42 (KJV).

This, to me, has always been the simplest symbol in all of these six verses, "Egypt." That is what we are going to identify here. And if you start right there with Egypt and identify it correctly, you can go backwards into verse 41 and 40 and, from the understanding of who Egypt is in end-time Bible prophecy, you can put verses 41 and 40 together just by going backwards. And we are not going that, but I am telling you that this symbol here, Egypt, is the easiest one to

see if you are willing to see, and it is like a marker in these verses, a good point of reference for the other understandings.

Sister White says in *Testimonies,* volume 1, page 131,

> "Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to **the world**. It is easy living after we are dead. But many are longing for the leeks and onions of **Egypt**. They have a disposition to act and dress as much like **the world** as possible and yet go to heaven. Such climb up some other way. They do not enter through the strait gate and narrow way." *Testimonies*, volume 1, 131.

The *Egypt* is a symbol of the world.

Testimonies, volume 5, beginning at page 217,

> "I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of **the world** have lived in the heart without fear of banishment or condemnation. . . . The church has turned back from following Christ her leader and is steadily retreating toward **Egypt**. . . . Have we not been seeking the friendship and applause of **the world** rather than the presence of Christ and a deeper knowledge of His will?" *Testimonies*, volume 5, 217–218.

Egypt is the world.

The Great Controversy, page 628:

> "The plagues of **Egypt** when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon **the world** just before the final deliverance of God's people." *The Great Controversy*, 628.

Egypt is the world.

Signs of the Times, March 6, 1884:

> "Many are not growing strong, because they do not take God at his Word. They are conforming to **the world**. Every day they pitch their tents nearer to **Egypt**, when they should encamp a day's march nearer the heavenly Canaan." *Signs of the Times*, March 6, 1884.

Egypt is the world.

Manuscript Releases, volume 10, page 240:

> "The Lord God of Israel is to execute judgment upon **the gods of this world,** as upon **the gods of Egypt**." *Manuscript Releases*, volume 10, 240.

So, when the King of the North (the Papacy/modern Rome) comes into Egypt, Egypt does not escape, Egypt represents all the countries of the world.

> **ESCAPE:** ***Strong's Concordance*** **6413**—deliverance, (that is) escape (-3), remnant. 6412: a refugee: -(that have) escape (-d, -th), fugitive.

In verse 41 the word *escape* is a different Hebrew word that is translated as *escape* here in 42. In verse 41 it means *escape as if by slipperiness.* But this word that is translated as *escape* in verse 42, you see that the definition of it here is Deliverance, (that is) escape, remnant, refugee: escaped fugitive.

So, in the context of this word, it says "and the land of Egypt shall not escape," there is not going to be a remnant that gets out of Egypt. They are not going to escape. There are going to find no deliverance. This is talking about when the entire world is taken.

But, of course, there is a remnant. I am not denying that. The ensign and the eleventh-hour workers are the remnant; but, all the rest of the world has come under the authority of the One World Government that has for a moral leader the man of sin, the Pope of Rome.

Now, right here is the logic of how you can work backwards through these verses if you wish to. If you know that the King of the North is the Papacy and he is conquering Egypt in verse 42, these next two quotes will allow you to identify who verse 41 is. It is as simple as pie, if you wish to.

Testimonies, volume 6, page 18, says,

> "As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, **the people of every country**"—*EVERY COUNTRY—"***on the globe will be led to follow** her example." *Testimonies*, volume 6, 18.

So, if Egypt is every country on the globe, then that is verse 42; but, if the United States leads out before every country accepts The Sunday Law, who is the glorious land in verse 41?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: It has got to be the United States.

Testimonies, volume 6, page 395:

> "Foreign nations will **follow the example of the United States**. Though she leads out, yet the same crisis will come upon our people in all parts of the world." *Testimonies*, volume 6, 395.

Revelation 13:11-15

Revelation 13:11-15 we have been looking from time to time as we go through. There are certain things that I have taught through the years that were probably wrong, but there are certain things that I have taught through the years that may be right, that sometimes I do not have the sense that those people that have listened to them where it really clicks on. It is like, yeah, they hear what you say but they do not recognize the significance that I recognize, and maybe I am wrong about the significance. I am not holding myself up as the authority.

But, Revelation 13, there is a very important sequence in here to see.

In verse 11—and we have already gone through this—the United States speaks as a dragon.

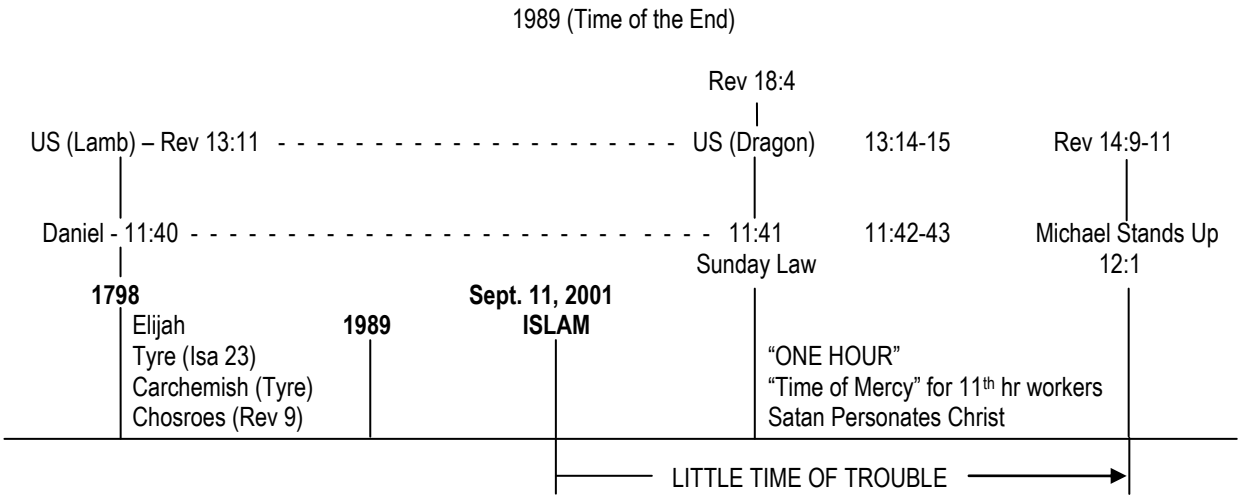


Figure No. 104.

It begins as a lamb here in 1798. Is that not when the United States begins as a Lamb?

But, at The Sunday Law, it speaks as a dragon.

So, we have pointed out, we have emphasized here more than once that Daniel 11, verse 40, is the history of 1798 to The Sunday Law; but, Revelation 13:11 is the history of 1798 to The Sunday Law: identical histories.

The history of Tyre in Isaiah 23, the history of the Papacy when she is forgotten, she is forgotten as the days of one king. She is forgotten from 1798 to The Sunday Law: the same histories.

So, here in verse 11 of Revelation 13, the United States speaks as a dragon and passes a Sunday Law; but, by the time you get to verse 14, in here [during the Time of Mercy]—let us read verse 14—the United States is forcing the world to set up an image to the beast.

Verse 14 of Revelation 13 says,

> "[14]And *[THE UNITED STATES]* deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Revelation 13:14 (KJV).

And we have spent time here. What is the only definition of the image of the beast given in Inspiration? It is the combination of church and state, with the church in control of the relationship. And we have taken time more than once in the worship series to show that when the United States passes a Sunday law in verse 41 or in Revelation 13:11, The Sunday Law is what identifies that the image of the beast has been fully formed in the United States. The Protestants in the United States have to have enough control over the government of the United States to make them pass a Sunday law, enough control that it shows that church and state have come together. And it is the Protestants that are in control of the relationship, because they are passing a Sunday law.

And if you remember, in *The Great Controversy,* Sister White defines the image of the beast; and, she says the mark of the beast still needs to be defined. The mark of the beast and the image of the beast are two different things. The image of the beast is the combination of church and state with the church in control of the relationship, and the mark of the beast is Sunday sacredness, Sunday worship.

So, in Revelation 13:11, you have an image of the beast. You do not see it specifically identified, but it is there; because, they pass a Sunday law when they speak as a dragon.

So, now in verse 14 the United States is going out to the entire world and saying, "You need to set up a One World Government with the church in control of this relationship."

And in verse 15, it says,

> "[15]And he *[THE UNITED STATES]* had power"—

What is the power?

We have defined this.

FROM THE AUDIENCE: Military and economics.

BROTHER PIPPENGER: Military and economic strength. That is what Clovis gave to the Papacy in AD496, because Clovis is typifying the United States, and the United States began to repeat the history of Clovis in the Ronald Reagan years when we began funneling money (power) into the Soviet Union to bring it down, and building up our military (power).

So, in verse 15 it says the United States still had the power. It says,

> —"[15]And he had power to give life unto *[THE ONE WORLD GOVERNMENT]* the image of the beast, that the image of the beast should both speak,"—

And what does it mean to speak?

FROM THE AUDIENCE: Legislative.

BROTHER PIPPENGER: Action of legislative and judicial authority.

Does the United Nations have a judicial branch and a legislative branch?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. New York City, legislative branch; Holland, judicial branch.

Okay. They are going to speak. They are going to pass laws.

Why are they going to pass laws? Because, the United States is going to set them up and force the world to accept it.

> —"and cause that as many as would not worship the image of the beast should be killed."
> Revelation 13:15 (KJV).

So, what I am saying is, in Revelation 13, if you look at it carefully, in verse 11 there is an image of the beast set up in the United States, and then in verses 14 and 15, there is an image of the beast set up in the world.

When the image of the beast is set up in the world, the Papacy has just conquered the world.

So, verses 14 and 15 of Revelation 13 are verses 42 and 43 of Daniel 11; because, this is one of the strongest arguments, is that the history where we are identifying these last six verses is

the same history in Revelation 13 and 14, and it is the same history in Revelation 16 through 18: identical histories. But, you will not see it if you are not operating upon the principle of line upon line, because you do not look at prophetic lines and, therefore, you dissect and take parts here and there and you use the Greek thinking to destroy the Word of God.

So, what I am saying here—and I am struggling here—remember what we have shown is that when the United States passes The Sunday Law right here [the fourth waymark of Figure No. 104], that if you remember we have looked at a copy of different quotes. One says that the United States then unites with the Dragon. And in another quote we have looked at is that at The Sunday Law the United States stretches its hand to grasp the hand of the Papacy, and stretches its hand to clasp the hand of the Dragon (Spiritualism).

So, in verse 41, at The Sunday Law—and the final movements are rapid ones; and, the reason it is going so slow from 1989 to here [The Sunday Law] is because this is God's mercy being demonstrated for Seventh-day Adventists. But at The Sunday Law, Seventh-day Adventism is purified. The final movements are rapid ones. Now the subject moves outside of Adventism.

In verse 41 at The Sunday Law in the United States, simultaneously the United States is fully disconnected from righteousness ("fully," being directed by Satan), and it begins to force the world to accept the One World Government; and, that is verse 42.

So, right in here [between the fourth and fifth waymarks of Figure No. 104], you have verses 42 and 43; but, that is also the line of Revelation 14 and 15.

Do you see the parallel?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And part of the reason that the United States is successful in allowing the King of the North to conquer Egypt is because at The Sunday Law Satan begins to personate Christ, and Satan is pushing the same buttons at the same time.

Revelation 17:10-18, 1-3, 4-6

Okay. Let us go to Revelation 17 and look at one more line. We are not going to look at this in-depth, because I intend to do that in-depth here in the future. This is just going to be an overview of Revelation 17.

Beginning at verse 10:

> "[10]And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. [11]And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."—

Who is the eighth that is of the seven in the Scriptures?

We have already dealt with this.

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: Who always comes up eighth?

And somebody said the Papacy, but really it is Rome. Okay? By the context of where you find it, you have to determine which Rome it is. So, you know who the beast that was and is not, just from that argument.

Verse 12:

—"[12]And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;"—

Ten kings that receive one kingdom: it does not say *no kingdoms,* in the plural as yet; just one kingdom.

—"which have received no kingdom as yet, but receive power as kings one hour with the beast."—

Okay. This one hour, from The Sunday Law in the United States until Michael stands up, this is the one hour of Bible prophecy that is The Sunday Law crisis. It is the hour when the United Nations comes together with the Papacy, forming a world image of the beast when Egypt is conquered, in verses 42 and 43 of Daniel 11. This is the one hour of prophecy.

Verse 13:

—"[13]These have one mind, and shall give their power and strength unto the beast."—

What is their power and strength? Military and economic.

—"[14]These shall make war with the Lamb,"—

The Papacy does not do its own dirty work; it always has a civil power to do its dirty work. These Ten Kings are the ones that are going to spill the blood at the direction of the Papacy. They are going to make war with the Lamb by making war with the Lamb's followers. We have quotes along that line as we proceed.

—"[14]These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. [15]And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. [16]And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. [17]For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. [18]And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Revelation 17:10-18 (KJV).

Okay. So, this story—this is just an overview. We are going to do this in detail later—it is emphasizing the relationship between the Ten Kings and the Papacy, and it is telling us what the Ten Kings are going to do. They are going to come into agreement with the Papacy. They are going to persecute God's people, and they are going to hate the Papacy and ultimately destroy her. So, there are some themes in here that are marked.

And there is a sequence of kingdoms there. "There are seven kings: five are fallen, and one is, *and* the other is not yet come; . . ." (Revelation 17:10 KJV). And we understand that the

books in Daniel and Revelation are the same book; so, the kingdoms of Bible prophecy in the Book of Daniel would be the same kingdoms of Bible prophecy in the Book of Revelation; because, those books bring each other to perfection, according to Sister White.

According to Sister White, the same line of prophecy that is taken up by Daniel is taken up by John in the Revelation. So, in Daniel 2, Daniel tells Nebuchadnezzar, "Thou, O king, . . .Thou *art* this head of gold." (Daniel 2:37-38 KJV.) And the head of gold was Babylon and, therefore, a king is a kingdom. So, there are seven kings; there are seven kingdoms.

And in the Book of Daniel, the first kingdom is Babylon; the second kingdom, Medo-Persia; [the third kingdom], Greece; [the fourth kingdom], Pagan Rome; and [the fifth kingdom], Papal Rome. Five are fallen. When John is placed in the history of this vision, he is placed in 1798. Okay?

When these first five kingdoms have fallen, "one is." What is the kingdom that begins in 1798?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

And one is yet to come. He has not arrived in history yet. That is the Ten Kings (that is the United Nations at the end of the world).

But, John is in 1798 when he receives this vision. So, the United Nations is not in existence in 1798, as is the United States: The one is, and one is yet to come.

And when he comes, he will continue how long?

FROM THE AUDIENCE: A short space.

BROTHER PIPPENGER: One hour (a short space). Okay. This is one of the things that connect this together.

"And the beast that was, and is not, even he is the eighth, and is of the seven, . . . (Revelation 17:11 KJV). And the eighth that is of the seven in the Scriptures is Rome; and, in this story [referencing Figure No. 104] it is modern Rome at the end of the world. And being of the seven, if you go back into the previous seven kingdoms, there is only one of those kingdoms that received a deadly wound, and that was the fifth kingdom; that was the Papacy. And the number 8 in the Scriptures represents resurrection. So, this eighth kingdom is marking when the Papacy's deadly would is healed, when it is resurrected.

Okay. This is just an overview. I am saying things that I have not proven yet.

Verses 1-3 of Revelation

Verses 1 through 3 in Revelation 17, it is telling about this is the Judgment. This is an illustration about how the Papacy is going to be judged, the whore of Rome that has committed fornication with the kings of the Earth, in verses 1 and 2.

But in verse 3 John is carried away into the wilderness; and, the wilderness, according to Revelation 12, verses 6 and 14, is the 1260 years. So, John is carried to the 1260 years in order to see a prophecy about the Papacy, which he would have had to do because he received the vision in the Year AD100, and the Papacy was not in history yet. If he is going to see a vision about the Papacy, then he has to be propelled into the future and he is taken into the wilderness, which is the 1260 years.

Revelation 17:4-6

And then in verses 4 through 6 [of Revelation 17], he sees a woman riding upon the beast. Of course, this woman is the Church of Rome. Sister White says so, and so does the dictionaries in the United States before the Year 2000. If you looked up *scarlet woman* in the English dictionaries, it would say, "The Roman Catholic Church; an illusion to Revelation 17."

So, he sees the Roman Catholic Church riding upon this beast, and she is drunk with the blood of the saints, identifying that the persecution of the 1260 years has already ended; because, you get drunk after you drink, and she has already drunken, and she is already the mother of harlots. The Protestant churches, some of them have already returned to Rome and became harlots themselves; they become daughters of Rome. She is already a mother when she is riding that beast, a mother of harlots. She has already persecuted. Therefore, from verses 4 through 6 we find that the vision of Revelation 17 it begins in 1798, in agreement with Daniel 11, verse 40, beginning in 1798; in agreement with Revelation 13, beginning in 1798. These three prophecies are line upon line, the same story.

And we have spent quite a bit of time identifying that verse 40 of Daniel 11 is the starting point for the Beast, Dragon, and False Prophet to lead the world to Armageddon. The King of the South in verse 40 is the Dragon; the chariots, horsemen, and ships are the False Prophet; and, the King of the North is the Beast. Verse 40 is the launching pad for the Beast, the Dragon, and the False Prophet leading the world to the place that in Daniel 11 is called "between the seas and the glorious holy mountain" which in other places in geography, and other places in the Scriptures, is what we call *Armageddon.*

The story of Revelation 16 is the story of the last six verses of Daniel 11, and we see these three players [the Beast, the Dragon, and the False Prophet] in verse 40. But, we see in Daniel and Revelation that each of these three players has a special line of prophecy that emphasizes the role that they play in this history.

Daniel 11, verse 40, is talking about the King of the North (the Beast). Revelation 13 is talking about the False Prophet in the same history (the United States). And Revelation 17 is teaching us about the Dragon power (the Ten Kings) in the same history. It is when we take these three lines of prophecy and lay them over one another that we understand what the Beast, the Dragon, and the False Prophet is doing in these prophetic illustrations.

Daniel 7, Daniel 8; Revelation 13:3-4

You will notice in your notes that I have Daniel 7, Daniel 8; and, Revelation 13 before I get to this quote by Sister White from *Education.* The reason I have Daniel 7, Daniel 8, and Revelation 13, we have already dealt with this in worship. Okay?

And in Daniel 7 the Roman Empire disintegrates into ten nations; then three horns are plucked up. So, you have seven nations. But, where these three nations are plucked up, what do you have? You have a little horn come up. So, Rome comes up eighth, and is of the seven. And I am just putting that in there for your references.

And then in Daniel 8, you have the story of the horns, where in verse 9 the little horn of Rome comes into this scenario, and he is the eighth horn in Daniel 8.

And then in Revelation 13, John sees seven heads, and one of those heads receives the deadly wound, and then that deadly would is healed. Those seven heads, the Papacy is one of those heads that has a deadly wound, but when it is healed it is prophetically the eighth head. It always comes up as the eighth and is of the seven. I have that in there just for that purpose.

Daniel 7 [Note: The following is provided for reference as it was not read into the record at this time.]

"[1] In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters. [2] Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. [3] And four great beasts came up from the sea, diverse one from another. [4] The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. [5] And behold another beast, a second, like to a bear, and it raised up itself on one side, and it *had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. [6] After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. [7] After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that *were* before it; and it had ten horns. [8] I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

"[9] I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, and his wheels as burning fire. [10] A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. [11] I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. [12] As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. [13] I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. [14] And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

"[15] I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. [16] I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. [17] These great beasts, which are four, *are* four kings, which shall arise out of the earth. [18] But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. [19] Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails of brass; *which* devoured, brake in pieces, and stamped the residue with his feet; [20] And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. [21] I beheld, and the same horn made war with the saints, and prevailed against them; [22] Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. [23] Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. [24] And the ten horns out of this kingdom

are ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. [25] And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. [26] But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. [27] And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him. [28] Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart." Daniel 7 (KJV).

Daniel 8 [Note: The following is provided for reference as it was not read into the record at this time.]

"[1] In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first. [2] And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai. [3] Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns *were* high; but one *was* higher than the other, and the higher came up last. [4] I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great. [5] And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. [6] And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. [7] And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. [8] Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. [9] And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. [10] And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. [11] Yea, he magnified *himself* even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. [12] And an host was given him against the daily ~~*sacrifice*~~ by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

"[13] Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long shall be the vision concerning the daily ~~*sacrifice*~~, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? [14] And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

"[15] And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. [16] And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision. [17] So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the

time of the end *shall be* the vision. [18] Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. [19] And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. [20] The ram which thou sawest having *two* horns *are* the kings of Media and Persia. [21] And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king. [22] Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. [23] And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. [24] And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. [25] And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. [26] And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it *shall be* for many days. [27] And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Daniel 8 (KJV).

Revelation 13:3-4 [Note: The following is provided for reference as it was not read into the record at this time.]

> "[3] And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. [4] And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?" Revelation 13:3-4 (KJV).

ASSYRIA, EGYPT . . .

Now, notice here a quote from *Education*. I have referred to it before. I want you to see it, if you will. In *Education*, page 179, it says,

> "The crown removed from **Israel** passed successively to the kingdoms of **Babylon**, **Medo-Persia**, **Greece**, and **Rome**. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.'" *Education*, 179.

If you can get straight on this argument, the Lion of the tribe of Judah can start feeding you some honey, if you can get straight on this argument I am going to bring up.

One of the arguments here at the end of the world in Adventism is the true and false way to interpret the Bible. And if you bust out your Seventh-day Adventist Bible Commentary on Revelation 17, one of the things that they will tell you is that this "five have fallen, and one is not, and one is yet to come" is the kingdoms of history: it is Assyria, Egypt, Babylon, Medo-Persia, Greece, Rome, . . . —and I forget what they say. This is long before I understood that we had been high-jacked by Satan when the false interpretation of Biblical study was introduced in the 1930s. Before I knew that, this here was a stumbling block for me; because, I had seen that the Theologians of Adventism, they were willing to identify the kingdoms of history as Assyria, Egypt, Babylon, in spite of the fact that Ellen White says that Israel is one of the kingdoms of history. She says, "The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome." And if you are going to use the faulty Protestant

rule of prophetic interpretation to approach the Bible, and it is going to contradict the Spirit of Prophecy, you ought to set it aside.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Because, your formula for Revelation 17 does not work because there is another country that needs to be in that formula: it is Israel.

Okay. That is outside the scope of this. I just want you to see that in the kingdoms of history, it is Assyria, Egypt, Israel, Babylon, Medo-Persia, Greece, Pagan Rome, and out of Pagan Rome comes Papal Rome. So, Rome always comes up eighth, and is of the seven, even in the kingdoms of history.

So, that is why that is in there.

Revelation 17:13, 13:2

Revelation 17:13

> "[13]These have one mind, and shall give their power and strength unto the beast." Revelation 17:13 (KJV).

Revelation 17:13 says that these Ten Kings will give their power unto the Beast, and this is paralleling Revelation 13:2.

Revelation 13:2

> "[2]And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Revelation 13:2 (KJV).

In Revelation 13:2, the Dragon gives the leopard-like beast (gives the Papacy) three things: its power, its seat, and its great authority. And here at the end of the world we see the Dragon power of the Ten Kings giving their power to the Beast. So, if you are going to understand what it means that the United Nations and the United States give their power to the Papacy at the end of the world, then you need to go into Revelation 13:2 and find out what it means that Clovis gave his power to the Papacy in AD496, because they are parallel histories, and they are important. Jesus illustrates the end from the beginning.

So, that is why those references are in there. This is an overview at this point.

Speaking of Revelation 17, verses 12, 13, 14, in that area, Sister White says, and this is also in Ellen White's *Study Bible*, from *Maranatha,* page 187,

> "'These have one mind.' There will be a universal bond of union,"—

Hartland Institute likes to teach that these kingdoms are the European Common Market, and that that is what is being discussed here in Revelation 17.

And even in Australia the word *universal* means *worldwide.* It does not mean *Europe.*

> —"There will be a universal bond of union, one great harmony, **a confederacy** of Satan's forces. 'And shall give their power and strength to the beast.' Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom

to worship God according to the dictates of conscience, as was manifested by the Papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism." *Maranatha,* 187.

What am I doing here? What I am doing here is trying to show you that verses 42 and 43 of Daniel 11, when the Papacy conquers Egypt, it is identified also in Revelation 13, verses 14 and 15. It is the same story. And it is identified in Revelation 17, when the Dragon is giving its power to the Papacy. This is when Egypt is being conquered by the King of the North.

Who is the Dragon?

The Great Controversy, page 439:

> "Thus while **the dragon, primarily, represents Satan**, it is, in a secondary sense, a symbol of **pagan Rome**." *The Great Controversy*, 439.

Purposely we have spent time identifying that the one of the characteristics of the Dragon is that it moves through history, and it has an earthly representative as it moves through history.

In the time of Christ, the Dragon's earthly representative was Pagan Rome. Pagan Rome has the number 10 attached to it, because that is one of the characteristics of the Dragon as well.

But, at the end of the world, the Dragon has moved again. At the end of the world, the Dragon is in the Soviet Union, until the Soviet Union was swept away in 1989.

And who was the leader when it was swept away?

FROM THE AUDIENCE: Gorbachev.

BROTHER PIPPENGER: Mikhail Gorbachev.

And what did he immediately do? He took a job at the United Nations. He moved to the United Nations, thus giving the student of prophecy an historical line to follow the Dragon has it moved to its final resting place, the United Nations.

And here, we have referred to this often from *Testimonies to Ministers,* page 38.

> **"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus." *Testimonies to Ministers*, 38.

At the end of the world during The Sunday Law testing time, the Dragon power is a group of kings, governors, and rulers. It is not one king, it is a group. And in Revelation 17, it is Ten Kings. But, we have been showing through here, who as the primary king?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

Who is the United States?

In Carmel, in Carmel where is Jezebel in the story of Elijah? She is off. She is off in Samaria. She is out of the picture.

But, in Carmel, who is there? If the Beast is not there, who is in Carmel?

FROM THE AUDIENCE: The False Prophet.

BROTHER PIPPENGER: The False Prophet and the Dragon.

Who is the False Prophet in the story of Elijah?

FROM THE AUDIENCE: It is the priests of Baal.

BROTHER PIPPENGER: It is the priests of Baal (it is the United States).

But, when you come to the judgment, the third waymark in the story of Elijah, what happens to the priests of Baal?

FROM THE AUDIENCE: They are killed.

BROTHER PIPPENGER: They are killed. That is the end of the False Prophet. The False Prophet ends right there, because he joins the Dragon, **he joins the Dragon**. He becomes the premier king of the Ten Kings.

Who does he become?

Who does the United States become at this point at The Sunday Law in the United States? By the way, that is where this is. He becomes the United States.

And who is the United States? It is lots of things. It is Tarshish, okay? The premier symbol of economic strength is the ships of Tarshish. It is the United States. It is when the flagship of the economy of the world begins to go down from an East wind.

But, that is a different subject.

STRUCTURE

1798—deadly wound healed—message of the hour—close of probation

I am at "Structure" in your notes.

What I mean by that and what we will show when we get into Revelation 17—and I have not taken the time to prove this yet, but I am going to put it in your head one time, so when we get to the point to prove it, it might settle in easier.

The structure—I mean this [the time line of Figure No. 104 appearing on the whiteboard] is real busy, right? But, the structure of the sequence of events in Daniel 11:40-45, it begins in 1798. And then it begins to tell the story about how the deadly wound is healed.

Okay. The story of how the deadly wound is healed is Daniel 11:40 to 43. Once the Papacy conquers Egypt and takes possession of the economic structure of the world in verse 43 where it has the gold, and silver, and previous things, the deadly wound is healed.

And then verse 44 marks the message of the hour, the tidings of the East and the North. And in that history Michael stands up; because, in Daniel 12:1 it says, "And at that time," somewhere back there in verses 44 and 45, Michael stands up and human probation closes.

So, at one level, the line of prophecy in Daniel 11:40 to Daniel 12:1 is that it begins in 1798. It tells the story of how the deadly wound is healed; and, then it emphases the message of the hour; and, then it marks the close of probation.

And the story of the United States in Revelation 13, it begins in 1798, and it is the story—this is where we get the term from, *the deadly wound*—it is the story about how the deadly wound is healed. By the time you get to verse 18, the man of sin with the number 666 is implementing the mark of the beast on all the world.

So, the story of Revelation 13 is that it begins in 1798. It tells how the deadly wound is healed, and then the message of the hour is emphasized because you come to Revelation 14. That is the message of the hour, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And the message of the hour takes you down to verse 11 in Revelation 14. And in Revelation 14 (9/11), you see the close of probation.

So, it is the identical sequence in Revelation 13 that it is in the last six verses of Daniel 11.

And, in Revelation 17, it begins in 1798. It describes how the threefold union of the sixth, seventh, and eighth kingdoms come together, how the deadly wound is healed; and, then you have Revelation 18.

And what is Revelation 18? It is the message of the hour, and it leads to the last four verses of Revelation 18, which is the close of probation.

So, the structure that we are suggesting about the last six verses of Daniel 11 is the identical structure as Revelation 13 and Revelation 17. And we will deal more of that in detail, because this is an important argument.

EGYPT: LIBYA AND ETHIOPIA

All right. Verse 43 of Daniel 11:

> "[43]But he *[THE KING OF THE NORTH]* shall have **power** over the treasures of gold and of silver, and over all the precious things of Egypt: and **the Libyans and the Ethiopians** shall be at his steps. Daniel 11:43.

I have always, from the start, understood the Libyans and Ethiopians to be the rich and poor. In verses 42 and 43 the subject there is Egypt, and Libya is a country that is connected to Egypt. It borders Egypt, and so does Ethiopia. And throughout the history of Egypt, Libya has always, and still is, been a poor country. It has always desired to conquer Egypt and become rich and wealthy, because Egypt was the symbol of worldliness throughout history for the Libyans.

Even the last leader that they did away with, Kaddafi, Kaddafi had built giant tunnels along the border of Egypt, tunnels big enough to run his tanks and his trucks and his bombs through on the border of Egypt because he had plans of conquering Egypt. It has always been that way through history. The Libyans were the poor, downtrodden masses that wanted to be Egyptians.

Whereas, the Ethiopians, technically they were richer than the Egyptians; because, what made the Egyptians wealthy was all the goods from lower Africa that the Egyptians sold to the rest of the world and got wealthy from. But, before the Egyptians got those goods, they had to come through the Ethiopian traders, and the Ethiopian traders, they made their cut off the wholesale/retail dealings. So, the Ethiopians, they had some money.

So, in relation to Egypt, the Libyans and the Ethiopians: rich and poor. Okay? And that is, no doubt, a truth about this passage, because that is what Revelation 13 says in the same history. It says in Revelation 13:16—it is in your notes:

> "[16]And he causeth all, both **small** and **great**, **rich** and **poor**, **free** and **bond**, to receive a mark in their right hand, or in their foreheads." Revelation 13:16 (KJV).

Sister White comments on this, from *The Great Controversy,* page 604.

> "Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that, **"all,**

> **both small and great, rich and poor, free and bond"** (Revelation 13:16), shall conform to the customs of the church by observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death." *The Great Controversy*, 604.

So what am I saying? I am saying, in verse 43 of Daniel 11, that when the Papacy takes control of all of the countries of Egypt, when the Papacy takes control of the entire world, when the United States has forced the world to set up an image of the beast, then the whole world as represented by "rich and poor" is under the authority of the Papacy.

But, there is more to Libya and Ethiopia than that.

And then we have referenced the book, *Keys of This Blood,* by Malachi Martin, and you see here a passage from *Keys of This Blood* where Malachi Martin is talking about a pretend map that Pope John Paul II had in terms of how he was going to govern the world.

Now, if you remember what we said about *Keys of This Blood,* Malachi Martin in that book—and Malachi Martin was very close to Pope John Paul II. He was one of his apologists, if that is the right word—and the beginning of that book sets forth the premise that the world was now in a three-way struggle for who was going to take control of the world, and he names who the three players were. He says it is the Soviet Union (that is the King of the South); the United States (that is the chariots, ships, and horsemen); and the Papacy (that is the King of the North) in verse 40. So, Malachi Martin is talking about Daniel 11, verse 40, even though he did not know it. And he says that all these three powers are struggling to take control of the world, and he predicted that it will be the Papacy that takes control of the world because they have the moral authority to do so and the Soviet Union and the United States do not have that moral authority. But, that is all Catholic rubbish, but it is true at one level.

And in that book, because of the Messages of Fatima—and we talked a little bit about this—Pope John Paul II believed that he was the good Pope, because in the Messages of Fatima there is a good Pope and there is a bad Pope. Okay? And when Jesus returns, He is going to place a blessing upon the good Pope and He is going to judge the bad Pope and He is going to take control of the Catholic Church and lead it—that is the Message of Fatima—and He is going to co-rule with the good Pope.

So, as the good Pope (Pope John Paul II) is thinking about when he is going to take control of the world in this book, this passage here is describing this map of the world, and it says in short, from *Keys of This Blood,* Malachi Martin, pages 163-164, 171,

> "In short, that contemporary map of shame would be the graphic expression of the atrocity we have come to describe so blandly as the division of the world into North and South, which is to say, in plainer terms, the division of nations, and of populations within nations, into rich and poor. . . .
>
> "It is just such a map of shame that Pope John Paul does hold up to the world in his moral assessment of the geopolitical arrangements that are setting up our future for us. . . ."—

Now, when we get to this last paragraph, you might hear a little Obama in it; but, the next paragraph says,

—"On the modern map of world shame that is the subject of so much of John Paul's attention, North and South do not figure as precise geographical terms. Instead, they are global frontiers where wealth and poverty divide not only nations, but societies within nations. . . ."—

Now, here is the paragraph. Here is the scary part of it, I guess.

—"Whether it is applied in the confines of the United States, or in the world at large,"—

Do you see what he just did? He just said, first the United States and then Egypt, first the glorious land and then Egypt.

—"Whether it is applied in the confines of the United States *[THE GLORIOUS LAND],* or in the world *[EGYPT]* at large, John Paul's moral assessment of North and South *[RICH AND POOR]* is simple and clear. In a morally adjusted economy, he insists, the rich should not get richer if the poor get poorer." *Keys of This Blood*, Malachi Martin, 163–164, 171.

Do you hear that principle anywhere?

See, people think that maybe Obama is, you know, whatever they may think, that he is a representative of the Vatican. This is Vatican economics that he is proposing.

So, what I am saying is that Libya and Ethiopia in verse 43 of Daniel 11 are going to be "at his steps." And we defined this earlier in the previous presentation, but we will define it again. To be "at his steps" means to march with him.

Have you ever marched? When I joined the Air Force, they made us march during basic training and we never marched again. Okay. That is the Air Force for you. If you join the Army, you are going to march incessantly; and, if you are going to join the Marines, oh, man, you are really going to march.

But, marching, if you do not want that drill instructor to be in your face, you better be making the same steps that everyone else is, at the same time; because, *marching* implies that you are all in unity, you are all moving identically the same.

And the Libyans and the Ethiopians, the rich and the poor, are going to be marching with Rome. They are going to be at his steps, because that is what "at his steps" means. That means to march with him.

But, Libya and Ethiopia, they also represent military strength. So, at one level they represent economics, and at another level they represent military; and, those are the characteristics once again of who? The United States. The United States is going to bring all the military and all the economics together for the Pope of Rome, because Ahab loves Jezebel.

MILITARY MIGHT

Jeremiah 46:8-9; Ezekiel 38:5

Jeremiah 46, verses 8 and 9, beginning with verse 8 of Jeremiah 46:

"[8]Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof. [9]Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the blow." Jeremiah 46:8-9 (KJV).

So, when he is marching together with Ethiopia and Libya, it represents economics, rich and poor; but, it also represents that it has the military structure of Planet Earth in its back pocket.

Ezekiel 38:5

Go to Ezekiel 38:5.

Is it okay for a symbol to have more than one meaning? I hope so; **I hope so**, since we would be in trouble about the line if it was not.

Verse 5:

"[5]Persia, Ethiopia, and Libya with them; all of them with shield and helmet: . . ." Ezekiel 38:5 (KJV).

So, Ethiopia and Libya also represent military might. Military and economic might prophetically are power.

STEPS

Okay. You see the definition of STEPS there. It is self-explanatory.

STEPS: ***Strong's Concordance*** **4703—**from **6805**; a step; fig. companionship:-going, step. **6805**: to pace, i.e. step regularly; (upward) to mount; (along) to **march**; (down and caus.) to hurl: –bring, go, march (through), run over.

It means *to march with.*

Verse 43 of Daniel 11:

"[43]But **he** *[THE KING OF THE NORTH]* **shall have power over the treasures of gold and of silver, and over all the precious things** *[THE ECONOMIC STRUCTURE]* of Egypt: and the Libyans and the Ethiopians *[THE RICH AND POOR AND MILITARY OF THE WORLD]* shall be **at his steps** *[ARE GOING TO BE MARCHING WITH HIM; THEY ARE GOING TO BE IN UNITY]*. Daniel 11:43 (KJV).

When is it that the Egyptians are willing to give away their gold and silver and precious things?

FROM THE AUDIENCE: (No audible responses.)

BROTHER PIPPENGER: When the Plagues are falling. Right? That is where Daniel draws this story from. When the Plagues are falling on Egypt, the Egyptians are ready, "Here, take our gold and silver and get out of town!" All right?

So, here in verse 43, the King of the North (the Papacy) is taking control over the gold and the silver and precious things of Egypt, thus telling us that back in verse 41 that national apostasy is followed by national ruin, that the destructive judgments of God are in the land, which is the Time of Mercy for the eleventh-hour workers; but, that the judgments are in the land. And in this time period when the judgments are in the land, the Egyptians are willing to turn their financial structure over to the "savior of mankind." And the greatest moral authority on Planet Earth today is the Pope of Rome.

> "[17]And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:17 (KJV).

And the greatest military and economic strength is the United States. So, when the United States uses its force to lift up this moral authority, that is what is being described here in these verses. But, there really is no unity with them, even though they are marching together, except as they unify to make war with the Lamb (verse 14 of Revelation 17) to persecute God's followers.

Testimonies, volume 5, page 101:

> "With the ungodly there will be a deceptive harmony that but partially conceals a perpetual discord. In their opposition to the will and the truth of God they are united, while on every other point they are rent with hatred, emulation, jealousy, and deadly strife." *Testimonies*, volume 5, 101.

You have to understand this. It is part of the story; **it is part of the story**. In Revelation 17 the Ten Kings (the Dragon) they hate the whore. They hate the Papacy, yet they are going to come into a church/state relationship with the Papacy, even though they hate her. They hate her so much that they are going to kill her.

So, this is part of the story. This is part of the dynamics that you have to understand about this threefold union, is it is a marriage of convenience. It is not a marriage of love.

Testimonies, volume 7, page 182:

> "As we approach"—

And I wish this would sink into your heads. There is a phrase in here; because, in Psalm 83 it talks about these Ten Kings lifting up the head, and this here will tell you what the head is that the Ten Kings lift up.

> —"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power**—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. Jealousy, evil surmising, evilspeaking, are instigated by him to produce discord and dissension." *Testimonies*, volume 7, 182.

Okay. This false unity, the head of it is the King of the North (the Papacy).

Review and Herald, December 21, 1897:

> "In this time of prevailing iniquity, the Protestant churches that have rejected a 'Thus saith the Lord,' will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. **They will work upon the rulers of the land to make laws to restore**"—

Please underline these two words.

> —"**the lost ascendency of the man of sin**,"—

We have spent time here showing that one of the prophetic characteristics of Satan is that he wants to ascend to the throne of God. He wants to ascend to the sides of North. He will ascend and be like God. The *ascending* is a characteristic of Satan; but, we have also shown that it is a characteristic of the Papacy, for in verse 40 of Daniel 11, this mighty sweeping away that is expressed in the Hebrew words that are translated as *come against as a whirlwind* in Daniel 11, verse 40, the definition of those Hebrew words not only describes the mighty sweeping away but, at the same time, an ascendency begins, suggesting to us, if we are willing to see, that the ascension of the King of the North begins with the collapse of the Soviet Union in 1989, and it reaches the height when the Ten Kings agree to give their kingdom unto the Beast for one hour (for a short space), when the Beast conquers Egypt in Daniel 11, verse 42, and the United States forces the world to set up an image of the Beast in Revelation 13:14-15.

So, this ascendency is a characteristic to watch, and it is the Protestants of the United States that restore . . .

> —"**the lost ascendency of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state.** The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life." *Review and Herald*, December 21, 1897.

Brothers and Sisters, this health care law [referring to the Affordable Care Act a/k/a Obama Care], that is Roman Catholic principles. If you do not know that, you should know that. As a Seventh-day Adventist, you should know that.

There is a book called, *Ecclesiastical Megalomania*. There may be better books on this subject than that, but it is the one that I read. And *Ecclesiastical Megalomania* is very clear as it describes the political structure of the Papacy and how this political structure of the Papacy has been duplicated in various political structures around the world: Socialism, Communism; that is Catholicism, with just a little twist.

And so when we see a health care plan introduced into the United States such as this, if you really understand it, that is Catholicism. "And Catholic principles"—how does Sister White say it?—"will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life."

And what is the argument for a national health care system in the United States? Why, I hope it is not the Canadian Health Care System. We just had our Canadian friends go home

yesterday, and that national health care system forces the Canadians to save up their money and come down to the United States to get health care if they are in serious trouble. So, we are going into a health care system like that. All right?

But, what is the argument for it? Because, even the poor need health care. Okay? It is the premise of the benefitting of all at the denial of a few; and, that is the argument of The Sunday Law. **That is the argument of The Sunday Law**: "The only reason we are having these problems is because of this little group that is keeping the Sabbath. And if we can deal with them, then it will benefit everyone." It is the same logic.

We will end right here. Let me wrap this up, and we will take this up tomorrow. We will start in verse 44 of Daniel 11 tomorrow, with tidings out of the East and the North.

SUMMARY

So, what am I saying? Here is what I am saying—I wanted to get through this, but too many words, sometimes.

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: I need to be focused.

All right. Here is what we are saying. We are dealing with Daniel 11:40-45, which begins at the Time of the End in 1798; but, this is where Revelation 13 begins, is in 1798, too. Because, Sister White says that at the time that the Papacy was robbed of its strength, John beheld a new power rising up out of the Earth. Okay?

And in Revelation 17, John is carried to the wilderness, and he sees the Papacy already drunk. He is not just in the 1260 years; he is at the very end of the 1260 years. Upon the testimony of two a thing is established. If Daniel 11:40-45 begins in 1798 and Revelation 13 begins in 1798, you know Revelation 17 begins in 1798. And they are telling the same story from three different perspectives. One is about the Ten King (the Dragon), and one is about the King of the North (the Papacy, and one is about the False Prophet (the United States). Line upon line brings this story into focus.

The history of 1798 to The Sunday Law is the history of Daniel 11, verse 40. It is the history of Revelation 13:11. It is the history of Isaiah 23.

In the history of verse 40 of Daniel 11, you have the history of the long, drawn-out war between the King of the South and the King of the North. Initially, the King of the South begins the war against the King of the North; but, ultimately, the King of the North returns and retaliates and sweeps away the King of the South. That is the story of Carchemish.

But, initially, Pharaohnecho begins the war (the Battle of Carchemish) against the Assyrians, and then years later—

When did they begin the war against the Assyrians? Who was king? Josiah.

But, when it ends—I forget if it is Jehoiakim or Jehoiachin—I think it is Jehoiakim is the king when the Battle of Carchemish ends. And when the Battle of Carchemish ends, it is the King of the North that is prevailing. So, this Battle of Carchemish, it is Daniel 11, verse 40. It begins with the King of the South initiating the war against the King of the North, and it ends years later when the King of the North sweeps away the King of the South.

And what does it teach us about the history of Daniel 11, verse 40? It teaches us that Josiah (as the leader of the Seventh-day Adventist Church) rejects the warning message of Daniel 11, verse 40, and he ends up dead at Armageddon, between the seas and the glorious holy

mountain. It is telling us that verse 40 is a message that you better understand as a Seventh-day Adventist, or you are going to die!

Is that too straight?

Chosroes, this is Revelation, chapter 9. Once again a long drawn-out battle that begins with Persia, Persia being a two-pronged power (the Medes and the Persians).

France being a two-pronged power, France (the King of the South) initiates a war against the King of the North (Rome) in 1798; but, the Persians, they initiate a war against Rome in Revelation 9 and they initially subdue the King of the North (Rome).

But, after a while, what happens? Rome retaliates against Persia.

And what does it do? It sweeps it away.

But, what does Rome also do as it is sweeping away the King of the South (Persia). Its power is dissipated.

And what does that do? It allows Islam to rise into history.

So, in verse 40 of Daniel 11, with the battle of Chosroes, we do not have a lesson about the Seventh-day Adventist Church rejecting the warning of Daniel 11, verse 40; we have the evidence that before The Sunday Law in verse 41 but after 1989 (when Persia is swept away), Islam will come into history. Right?

And we read the quote here [pointing to the Little Time of Trouble designated in Figure No. 104]. This is a little bit different than I was always taught. And I am not going to make a big deal about it, but if you look closely at it, in the passage where Sister White is describing the time of trouble when probation is open, she says, "This time of trouble does not refer to a time when the plagues will be poured out but to a short period of time while salvation is still closing." At that time the nations will be angry, yet held in check, while the work of the Third Angel is accomplished. And then she says, "At that time, the Latter Rain will fall."

Okay. So, when you look at that, she is talking about the Little Time of Trouble; so, you can mark the Little Time of Trouble, beginning right here when the Latter Rain begins to fall, when there is a restraint placed upon Islam when the nations are made angry by the action of Islam, by the action of Islam of putting a hole in the ship of Tarshish and now it is sinking. The nations are angry, but they are held in check because George Bush in the United Nations put a restraint upon them. The Latter Rain begins to fall.

But, the subject of that passage in *Early Writings* where she is describing that is the time of trouble, but it is the time of trouble that comes before the Plagues. Therefore, this is the Little Time of Trouble.

For years I taught the Little Time of Trouble began at The Sunday Law in the United States. I understand otherwise now. But, this [9/11 and Islam, Figure No. 104] is where the destruction of the cities begins, and you can track this from 9/11, onward. It has begun. The Little Time of Trouble is here.

When The Sunday Law arrives, this is the one hour that the Ten Kings co-rule with the Papacy; and, this is where Satan personates Christ. This is where national apostasy is followed by national ruin; and, this is the time of God's destructive judgments, which is the Time of Mercy for the eleventh-hour workers.

And we will continue on this tomorrow. I am sorry we could not get through the other two verses.

Shall we pray?

Benediction: Heavenly Father, we are amazed at the consistency of your prophetic passages and how specific you are about certain truths; but, we need discernment to recognize these things and we need a willing heart to receive them as truth. We ask that you would give us both of those things. We ask that you would bless the work that we are doing here with the DVDs and the LiveStreaming. And as we are breaking camp from the wonderful meetings that Pastor Sankey provided for us, we know that there are many of us traveling in different directions and we ask for traveling mercies in all these regards. And as we take up a day of service for you here, we ask that you allow us to be safe and that whatever we do we can do for your glory and honor. And according to your will, we ask that you bring us back here tomorrow morning at 7:00 to continue this study. In Jesus's name, amen.

Habakkuk's Two Tables #56

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together for worship this morning. We thank you for a good night's rest. And as we take up this study, we ask that you would grant us the presence of your Holy Spirit. I would ask that you hide me behind your cross, that you would take control of the thoughts and the ideas that I have, that what is expressed would be truths from the Throne Room on High that have been purified with a coal from off the altar, that the words expressed would do their work of edification of your people, better preparing them with a message to share with those that they come in contact with and giving them more power in their lives that they might finish the work of character development that you have called us into. As we open your Word now, we want to understand the conclusion of the last six verses of Daniel 11. We ask that you would help to do this. In Jesus's name, amen.

BROTHER PIPPENGER: All right. We are looking at 1989 as the conclusion of William Miller's dream, and we are identifying 1989 as the Time of the End for the final Reform Movement. Sister White tells us that every Reform Movement in sacred history parallels each other. She says that in *The Great Controversy*. And every Reform Movement begins with a Time of the End, and we have identified that the Time of the End is a fulfillment of a prophecy that sheds light upon that particular generation and tests that generation.

And the classic illustration of the Time of the End is 1798. Daniel, chapter 12, the Time of the End, the Papacy received a deadly wound. There is your prophetic fulfillment. At that point the Book of Daniel was unsealed to the Millerites. There was an increase of knowledge, and that increase of knowledge from the fulfilled prophecy tested that generation.

By the time you get to October 22, 1844, there are two classes of worshippers demonstrated. One class continues to send their prayers to the Holy Place, and Satan answers their prayers. The other class follows Christ by faith into the Most Holy Place and become the beginnings of the Seventh-day Adventist Church.

In the Millerite History, from 1798 to 1844, you have the Everlasting Gospel accomplished, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a prophetic testing message, and that prophetic testing message comes in three steps.

All of this we have already put in place.

So, what we are saying is that for this final generation, because there is a special testing message for every generation, that the Time of the End is 1989 and that the fulfillment of the prophecy that marks the beginning of this generation and that unseals the testing message for this generation was the collapse of the Soviet Union in 1989, in fulfillment of Daniel 11, verse 40.

If you have your Bibles, if you look at Daniel 11, verse 40, we have already dealt with this in detail but we are going to give an overview of it before we take up verse 44.

Daniel 11, verse 40, says,

"[40]And at the time of the end"—

We showed from the Bible and the Spirit of Prophecy that the Time of the End is 1798.

—"[40]And at the time of the end shall the king of the south push at him:"—

That word *push* means *war against.*

The "him" there and is the subject of the prior verses, the King of the North.

The King of the South in Daniel 11 is the power that controls Egypt. The King of the North is the power that controls Babylon. After the cross, you are looking for the power that controls spiritual Egypt and spiritual Babylon; and, in Revelation 11, verse 8, spiritual Egypt is atheistic France; and, in Revelation 17 spiritual Babylon is the Papacy.

So, verse 40 is saying that in 1798 shall atheistic France begin a war against the Papacy, as it did by delivering the deadly wound. 1798 is the mark of the beginning of the Reform Movement for the Millerites.

But the verse continues on and says,

—"and the king of the north shall come against him"—

There shall come a time when the Papacy shall retaliate against the King of the South, and the King of the South is the king of Atheism in this verse. We have spent time showing that. And when the Papacy retaliates against the king of Atheism at the end of the world, it is no longer atheistic France; it is the new king of Atheism. It is the Soviet Union.

It says,

—"and the king of the north *[THE PAPACY]* shall come against him"—

And if you remember, this "come against," the Hebrew means not only *a mighty sweeping away* but it means *to ascend.* This is to restore the lost ascension of the man of sin. One of the characteristics of Satan and of the Papacy in the Bible is that they are the powers that ascend. This is the final ascent of the Papacy to the throne of the Earth, before he comes to his end with none to help here in verse 45.

So, it says,

—"shall come against him *[THE KING OF THE SOUTH (THE SOVIET UNION, THE KING OF ATHEISM)]* like a whirlwind,"—

And every historian—we looked at the historians' comments on how rapidly the Soviet Union was swept away, like a whirlwind. In fact, one of the magazines gives a chronology of the sweeping away of the Soviet Union. The title of that magazine was "Days of a Whirlwind." It was swept away almost overnight.

And when the Papacy came to sweep away the Soviet Union, it brought with it

—"with chariots, and with horsemen, and with many ships;"—

And *chariots and horsemen* in Bible prophecy represent military strength, and *ships* represent economic strength; and, the historical record is that the way that the Soviet Union was swept away was through an alliance between the United States and the Vatican. And the United States

supplied the military and economic power to bring down the Soviet Union; therefore, the United States is represented as the *chariots* and the *horsemen* and the *ships* in this passage.

And it says,

—"and he shall enter into the countries,"—

Whoever the King of the South is when it is swept away, it is a confederacy of countries; and, sure enough, in 1989 when the Soviet Union (the king of Atheism) was swept away by an alliance between the United States and the Vatican, the Soviet Union was made up of several countries.

—"and shall overflow and pass over." Daniel 11:40 (KJV).

And the power in Bible prophecy that conquers by overflowing is the Papacy. Bible prophecy teaches us that the Papacy conquers as the Euphrates overflows its banks. It is one of the characteristics of the Papacy.

So, Daniel 11, verse 40, is identifying the beginning of the reestablishment of Papal power at the end of the world. And the demise of the Soviet Union in 1989 marks the Time of the End for the final generation.

And as Sister White says in *The Great Controversy,*

> "The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready." {GC 594.1}

"Satan watches to catch any glimpse that they may have to understand these truths." That is a paraphrase of the last part of this verse, especially.

We have looked at that quote from *The Great Controversy,* and the events connected with the close of probation are the events in the last six verses of Daniel 11, because they are the events that lead to Michael standing up in Daniel 12:1. And Sister White tells us that when Michael stands up, human probation closes.

So, in the passage where Sister White speaks about the events connected with the close of probation, she has just premised that comment on the fact that the reason that the Disciples in the time of Christ did not understand what was going to happen at the cross was that even though they had been plainly told what was going to happen at the cross, they did not understand because they were holding onto preconceived ideas.

And then she jumps into our generation and says the events connected with the close of probation have been clearly revealed; and, what we have been doing here over the last several presentations is giving a clear revelation of the last six verses of Daniel 11, which are the events that lead to Michael standing up, to the close of probation.

"But multitudes" in Adventism, just like the Disciples in the time of Christ, "have no more understanding of these important truths than if they had never been revealed."

This truth, the return to the throne of the Earth by the Papacy, is the very truth that is designed to test Adventists; because, Adventists are the people that are going to give the Three

Angels' Messages, and the Third Angel's Message is identifying who the Beast is and what his mark is. And when he returns to enforce that mark, we are the people that are going to stand and identify who and what that is all about. But, if we do not understand the prophetic events that are identifying his return to the throne of the Earth, then we certainly are not the messengers that are going to proclaim the Third Angel's Message.

So, this passage here is part of the prophetic testing message that will produce two classes of worshippers in Adventism. One class will identify the work of the Papacy returning to the throne of the Earth, and the multitudes in Adventism "will have no more understanding of these important truths than if they had never been revealed."

Verse 41, the second step in this sequence of events, the Papacy now is going to conquer the glorious land.

> "[41]He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon." Daniel 11:41 (KJV).

The word *glorious* means *a sense of prominence.* The most prominent country in the world at this time is the United States, and verse 41 is identifying The Sunday Law in the United States.

And it says many *countries* will be overthrown; but, the word *countries* in verse 41 is supplied: *many people* will be overthrown, and we have shown that the *many people* that will be overthrown at The Sunday Law in the United States are those people in the United States that will be held accountable to the light of Sabbath and Sunday; and, those that are held accountable to the light of Sabbath and Sunday are Seventh-day Adventists.

Those Christians outside of Adventism that have not heard the distinction between Sabbath and Sunday will not be accountable to the light of Sabbath and Sunday when The Sunday Law arrives; therefore, in verse 41, when the King of the North conquers the United States at The Sunday Law, the *many* that are overthrown are Seventh-day Adventists that have not prepared a character for the Seal of God; and, therefore, they are going to receive the mark of the beast.

But, it goes on and says, "but these shall escape out of his hand," "his" being the Papacy. These are going to escape from the Papacy's hand, and we talked about this word *escape.* It means *escape as if by slipperiness;* but, primarily it means whatever it escapes from, it has prior to that escape been under the control of. And what I mean by that, the most essential ingredient of this Hebrew word *escape* is that it is identifying that there was some kind of control that you escape from when you escape. So, these people that are escaping from the hand of the Papacy, prior to The Sunday Law in the United States, they have been in the hand of the Papacy.

And the Papacy at the end of the world is threefold. Modern Babylon in Revelation 16, verse 19, is divided into three parts; and, in verse 12 those three parts are the Beast, the Dragon, and the False Prophet. Modern Babylon is threefold in nature: it is the Vatican [the Beast], the United States [the False Prophet], and the United Nations [the Dragon]; it is Spiritualism [the Dragon], apostate Protestantism [the False Prophet], and Catholicism [the Beast].

And when Daniel represents the threefold nature of modern Babylon, he calls them Edom, Moab, and Ammon. And in verse 41 those that escape the hand of the Papacy at The Sunday Law in the United States are those people that begin to come out of Babylon; because, in Daniel 11:41 at The Sunday Law in the United States, you also are fulfilling Revelation 18:4, and Revelation 18:4 says, "Come out of her my people."

At The Sunday Law in the United States, those Seventh-day Adventists that have prepared their character for the Seal of God, they receive the Seal of God. They receive the full outpouring of the Holy Spirit and begin to say, "Come out of Babylon!" And God's other children that are still in Babylon, represented in a threefold nature and by Daniel in verse 41 as Edom, Moab, and Ammon, they begin to respond to the call, "Come out of Babylon," and they come out and stand with God's people.

When Pagan Rome conquered the world, it had to conquer three geographical areas. Daniel 8, verse 9; and Daniel 11, verses 14 through 16, uphold this truth. It had to overcome Palestine, Egypt, and Syria.

Let us go to Daniel 8:9—let me get it in my head here—the South (Egypt), the East (Syria), and the pleasant land (Israel).

(Clears throat), still sweating this cold out.

When Pagan Rome took control of the world, it had to conquer three geographical areas, and then it ruled the world for how long, supremely? There is a time prophecy on how long Pagan Rome would rule the world in Daniel 11:24. It would rule for 360 years. It conquered those three entities at the Battle of Actium in 31BC, and it was invincible for the next 360 years, until Constantine divided the Empire between East and West in the year AD330 (360 years later right on the nose!).

But Pagan Rome began to rule supremely after it had conquered three geographical areas: Syria, Israel, and Egypt. And then it ruled supremely.

So, too, with the Papacy. Before the Papacy ruled supremely for 1260 years, three geographical areas had to be overcome, the three horns: the Heruli, the Vandals, and the Ostrogoths.

Therefore, in Daniel 11:40-45, we are not speaking about Pagan Rome or Papal Rome. We are speaking about modern Rome, and modern Rome will have three geographical areas that it needs to overcome.

The first of those geographical areas is verse 40 of Daniel 11: it is the Soviet Union.

The second of those three geographical areas is verse 41: it is the United States.

And the third of those three geographical areas is verse 42: Egypt.

> "[42]He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape." Daniel 11:42 (KJV).

And Egypt was a very easy symbol for us. Egypt represents the entire world. Of course, that is what the Spirit of Prophecy says: first, the United States, and every country on the Globe will follow her example. So, the three geographical areas that modern Rome will have to overcome are (1) the Soviet Union, (2) the United States, and (3) the United Nations, the entire world.

Okay. We have been bringing all kinds of lines of prophecy to establish this. And in verse 42 the Papacy (the King of the North) conquers the world, and they find no escape.

And this is a different Hebrew word [*escape*] than the Hebrew word translated as *escape* in verse 41. This Hebrew word in verse 42 identifies they will find no escape. The entire world is going to come under the authority of a One World Government that has the Pope of Rome seated on top of it as the moral authority.

And then in verse 43 it continues the story of the conquering of Egypt, and it says,

"[43]But he *[THE PAPACY]* shall have power over the treasures of gold and of silver, and over all the precious things of Egypt:"—

This tells us at least two things. It tells us that he is going to come in control of the financial structure.

FROM THE AUDIENCE: (Inaudible inquiry).

BROTHER PIPPENGER: We have not started the notes yet. I am just getting prepared to get to the notes.

He is going to have control over the financial structure of the world; and, this, of course, is how Seventh-day Adventists understand it; because, we know that the Pope of Rome is going to forbid you to buy or sell except that you have the mark of the beast. That is the financial structure of the world.

—"and the Libyans and the Ethiopians *shall be* at his steps." Daniel 11:43 (KJV).

Which means *to march with him,* which means they are going to be in unity. And, the Libyans and Ethiopians represent the rich and the poor in the world, and they represent the military strength of the world.

So, here in verse 43, the same ally that was given to it in verse 40 with the United States, when the United States gave its chariots, horsemen (its military strength), and ships (its economic strength), here in verse 43 when it conquers the entire world, you see it given the economic strength with the silver and gold and precious things, and the military strength with the Libyans and Ethiopians: the deadly wound is healed.

Once the third geographical obstacle is conquered, it rules supremely: for Pagan Rome, for 360 years; for Papal Rome, for 1260 years. And time is no longer, so there will be no time element to this.

And one other thought: When was it that the Egyptians were willing to give away their gold and silver and precious things? When the plagues were falling [during the time related in the Book of Exodus just prior to Moses leading the children of Israel out of Egypt].

And we know that when The Sunday Law comes to the United States in verse 41, national apostasy will be followed by national ruin. And if there is national ruin in the United States, if the United States sneezes the entire world gets a cold. If there is national ruin in the United States, the whole economic structure of the Planet is going to crash, and it is in that scenario that Daniel illustrates verse 43, when the Papacy is given the gold and silver and precious things of Egypt, thus telling us that the world is willing to seek some divine deliverer from a tremendous crisis that began back in verse 41 at The Sunday Law in the United States. This is just ahead of us.

In verse 44, now, it is going to emphasize the message.

In verse 44, now we will go to our notes.

"[44]But **tidings** out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."
Daniel 11:44 (KJV).

TIDINGS

Tidings is a message. You can see a nice illustration of tidings in *The Acts of the Apostles,* page 48.

> "What was the result of the outpouring of the Spirit on the Day of Pentecost? **The glad tidings of a risen Saviour** were carried to the uttermost parts of the inhabited world." *The Acts of the Apostles*, 48.

So, there is a message from the East and the North that is going to trouble the Papacy, and he is going to "go forth with great fury to destroy, and utterly to make away many."

I have not spent the time that I sometimes do with the Hebrew words there about *utterly make away many,* but that means *death.* Okay? Not just death but there will be martyrs in this phrase, "he shall go forth with great fury to destroy, and utterly to make away many."

And why will he do so? Because, there is a message from the East and the North that troubles him. So, the message from the East and the North, now, it is only in two verses where you see Michael standing up. We are in verse 44, and we have verse 45, and then you have Daniel 12:1, and Daniel 12:1 says, "And at that time shall Michael stand up, . . ."

So, in Daniel 12:1, when Michael stands up, it is actually saying, "Somewhere back there in verse 45 or verse 44 that is where human probation closes." So, verse 44 is right at the end of the world, before human probation closes. And some people that fight this Message will tell you the tidings of the East and the North is some obscure message that they really do not know what it is, but it cannot be important because it is not the Third Angel's Message, because the Third Angel's Message is what Adventists are to proclaim.

And those people that make that kind of foolish argument do not understand God's Word. God's Word is line upon line. If you have a message marked in the prophecies that is being proclaimed right before probation closes, the only message that it can be is the Third Angel's Message; because, 1 Corinthians 14:32-33 says, "And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints." One prophet is not going to mark the message of the hour just before probation closes and be in disagreement with how John the Revelator marks the message of the hour in Revelation 14, just before probation closes. They are the same message!

EAST AND NORTH

THE MESSAGE OF CHRIST'S RIGHTEOUSNESS—ISAIAH 41:2, 25-27

But, the message of the East and the North is designed to teach different aspects of the Third Angel's Message; and, it is when you look at what the East represents in the Scriptures and what the North represents in the Scriptures that you get a broader view of what the Third Angel's Message really is.

And this is just briefly [an overview]. All we are doing here is putting an understanding of the last six verses of Daniel 11, so we can go back on Sunday and onward and start defending that. We are just putting our argument in place.

So, I am telling you what I am saying about East and North here this morning is a brief overview.

Go to Isaiah 41 in your Bibles.

Isaiah 41, we are looking at East and North, because we want to know what the Message of the East and North is that so infuriates the Papacy that it starts to kill people again, for the second time.

Verse 2 of Isaiah 41 says,

"[2]Who raised up the righteous *man* from the"—

Where?

FROM THE AUDIENCE: East.

BROTHER PIPPENGER: And who is the righteous man here?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Yes, but who is it, also? It is Clovis*(stet)*; but, it is Christ.

But, the point being is, what kind of man is this?

FROM THE AUDIENCE: A righteous man.

BROTHER PIPPENGER: A righteous man.

So, the righteous man from the East, the East is symbolizing what?

FROM THE AUDIENCE: You mean Cyrus, not Clovis, right?

BROTHER PIPPENGER: Oh, yes! I'm sorry. I meant Cyrus, not Clovis.

I stand corrected. Good on you!

Who is Clovis?

FROM THE AUDIENCE: King of France.

BROTHER PIPPENGER: King of France, AD496; different guy all together, who does NOT symbolize Christ. Cyrus does.

So, what does the East represent here in verse 2, if you are going to put it in a message in the terminology of Adventism? Righteousness by Faith.

—"[2]Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? He gave *them* as the dust to his sword, *and* as driven stubble to his bow." Isaiah 41:2 (KJV).

Verse 25 through 27:

"[25]I have raised up *one* from the north,"—

I thought he was raised up from the East?

This is the same Guy, by the way; but, in verse 2 He was raised up from the East and here in verse 25 it says, "I have raised up *one* from the north."

—"and he shall come: from the rising of the sun"—

And where is "the rising of the sun"?

FROM THE AUDIENCE: The East.

BROTHER PIPPENGER: The East. Christ is the man from the East and the North.

When you are dealing with the righteousness of Christ, you are dealing with the East and the North; so, the message of the East and the North that causes the Papacy such grief is the message of Christ's Righteousness.

—"[25]I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* morter, and as the potter treadeth clay. [26]Who hath declared from the beginning, that we may know? And beforetime, that we may say, *He is* righteous? Yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words, [27]The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth"—

What?

FROM THE AUDIENCE: Good tidings.

BROTHER PIPPENGER: —"good tidings." Isaiah 41:25-27 (KJV).

The good tidings is the message of Christ's Righteousness.

And Sister White tells us plainly that the message of Jones and Waggoner was the message of Christ's Righteousness, and she also says that the message of Jones and Waggoner was the Third Angel's Message; she also says it was the Laodicean message; it was the Latter Rain message. The message of the East and the North is a symbol of Christ's righteousness, which is the Third Angel's Message. This is what troubles the Pope of Rome and begins the persecution.

But, it is not simply that. It is the sealing message, also. The East represents the sealing message.

EAST

THE SEALING MESSAGE—REVELATION 7:2-3

Is this Thursday?

FROM THE AUDIENCE: Yes, it is.

BROTHER PIPPENGER: Okay. We are going to deal with this a little more in-depth on Sunday, Lord willing, this part that we are dealing with right here, Revelation 7; but, we will put this much into the record here, verses 2 and 3.

"[2]And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea. [3]Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:2-3 (KJV).

So, the message that comes from the East is what?

FROM THE AUDIENCE: The sealing.

BROTHER PIPPENGER: It is the sealing message. It is the message that seals the 144,000. This is the message that enrages the Papacy in Daniel 11, verse 44.

But, you cannot get away from it: only someone that does not want to see it, only someone that has not been studying the Word of God. If you do not study the Word of God, you do not become familiar with the truth, that there are no accidents in the Bible. It is not that the Lord mechanically orchestrated the Bible, but He still controlled the production of the Bible to the very letter.

So, when you see verses 2 and 3, what are these four angels told? What are they told not to do, in verse 3? ". . . Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

You cannot get away from the fact that this command not to hurt the trees and the earth is the sealing message, and it comes from the East.

And go to Revelation 9, verse 4. This is what is amazing to me, that God's people think that maybe verse 4 is some kind of an accident. It cannot be an accident. God does not make any accidents.

Verse 4 of Revelation 9 says,

> "[4]And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Revelation 9:4 (KJV).

If you cannot see a connection between that verse and Revelation 7, verse 2 and 3, then you are just not willing to see.

Of course, we understand that here in verse 4 of Revelation 9, this is the command of Abu-Bakr, in the history of the Fifth Trumpet, when he told the Islamic military that he sent forth, "When you go forth, you are going to find two kinds of Christians. One kind of Christian keeps the Seventh-day Sabbath, leave them alone. Hurt not those that have the Seal of God. But, these Catholic Christians that keep Sunday, you tell them to submit to Allah; and, if they do not do it, cut their head off." That was the command of Abu-Bakr that is referenced in Daniel 9, verse 4, and you cannot get away from the fact that there is a connection between Revelation 9, verse 4, and the sealing message of Revelation 7, verse 2 and 3.

For those in Adventism that do not understand that the sealing message has to do with Islam, there is a darkness that is upon them that is going to cost them their eternal life, if they do not shake that darkness off.

Back to our notes.

The East, what we are saying, represents the sealing message.

The East and the North, together, represents the Righteousness of Christ.

THE MESSAGE OF THE SECOND COMING

But, the East also represents the Second Coming of Christ.

In *The Great Controversy,* page 640, Sister White says,

> "Soon there appears **in the**"—
>
> FROM THE AUDIENCE: East.
>
> BROTHER PIPPENGER: —**east** a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man." *The Great Controversy*, 640.

Okay. So, the East also represents the message of Christ's Second Coming.

1 Kings 18:38-46

And when we see this sign—if we are faithful and alive—when we see this sign, where has this experience been prefigured for us?

1 Kings 18, where we can find the sign of the Second Coming.

1 Kings 18, beginning in verse 38, says,

> "[38]Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. [39]And when all the people saw *it,* they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God. [40]And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.
>
> "[41]And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. [42]So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, [43]And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. [44]And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot,* and get thee down that the rain stop thee not. [45]And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. [46]And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." 1 Kings 18:38-46 (KJV).

Of course, we dealt with the illustration of Elijah and placed it down at the end of the world more than once in our studies; but, the sign of the East and the sign of the cloud in the East, that is the sign of Christ's Second Coming.

NORTH

What about the North? What is the message of the North that enrages the Papacy?

And, of course, that also has many lines of truth; but, the primary one is the message of the King of the North, the message that the King of the North in Daniel 11, verse 40 through 45 is the Papacy.

And why would that enrage the Papacy? Because, when this message is opened up, it is going to tell the whole world who the King of the North is.

Here is a passage from *The Great Controversy* to make this point, if you do not already understand it, beginning at page 605.

> "Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists."—

Have you ever been called an alarmist?

I would think that if you have not been called an alarmist, then you are not preaching the right message.

—"Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, **the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before**."—

This is just prior to The Sunday Law.

Continuing on:

—"**In every generation God has sent His servants to rebuke sin, both in the world and in the church**."—

Does that mean at the end of the world the Lord is going to raise up servants that are going to rebuke the sin in the Seventh-day Adventist Church?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: That is how I understand the English of this; because, God never changes. Jesus is the same yesterday, today, and forever.

——"**In every generation God has sent His servants to rebuke sin, both in the world and in the church**. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible— doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service."—

When is it given with the greatest power?

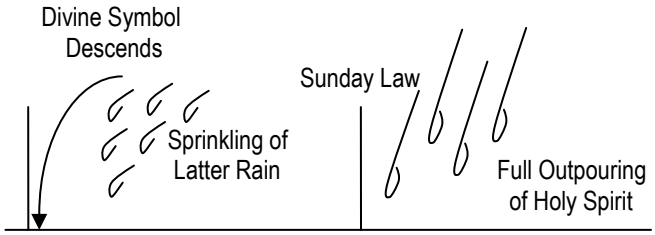


Figure No. 105.

Just to remind us, I know that most of us may know this but in these histories that are all the same, there is a point where the Divine Symbol comes down, is there not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: In the history of Moses, this is where the Lord comes down and confronts Moses with circumcision, the test of circumcision.

A test is marked when the Divine Symbol comes down [see Figure No. 105].

And Moses said, "The Lord thy God is going to raise up a prophet like unto myself," and that prophet was Christ. And Christ is here in his story when a Dove comes down; and, the testing of this history begins right after his baptism, and baptism is replacing circumcision, which was Moses's test, and Jesus immediately went into the wilderness to be tested of the Devil.

So, we know that when the Divine Symbol comes down in each of these histories, as did the Angel of Revelation 10 on August 11, 1840; whenever the Divine Symbol is marked as descending, as Michael descended and dealt with Cyrus at this very point in the history of the Three Decrees at the beginning of the 2300 Days, that a testing process begins and a message is empowered.

But, as we look closely at this, if you remember, this begins the sprinkling of the Rain. There is a sprinkling, because what happened when Christ was resurrected? Who did He see first?

FROM THE AUDIENCE: Mary.

BROTHER PIPPENGER: Mary.

And what did He tell Mary?

FROM THE AUDIENCE: "Do not touch me."

BROTHER PIPPENGER: "Do not touch me," why?

FROM THE AUDIENCE: He had not yet ascended.

BROTHER PIPPENGER: He had not ascended. He had to ascend.

So, He ascended to His Father; and, on that very same day He came back down, did He not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, He descends on that very same day to His Disciples, and He breathes upon them.

And what did Sister White say about that breathing? It was as a few drops before the full outpouring on Pentecost. Pentecost is where the full outpouring of the Holy Spirit takes place.

We have marked that in each of these histories the outpouring of the Holy Spirit comes in two parts, from the sprinkling to the full outpouring.

And Pentecost was the time of Christ, and in *Testimonies,* volume 5, page 214, Sister White lines up Pentecost with The Sunday Law. So at The Sunday Law in the United States is

where the full outpouring of the Holy Spirit is going to begin. We have put that in the record repeatedly.

So, when Sister White says—we are at the second paragraph [of your notes],—

> —"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power,"—

When is the time is it going to be given with the greatest power? The Sunday Law, **The Sunday Law**.

The previous paragraphs we are saying "as the events so long doubted and disbelieved is seemed to be approaching," this is on this side [before] The Sunday Law. But, as the time comes for the full outpouring,

> —"the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service."—
>
> **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.** Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them."—

Now, what words are to be given to them?

> —"The sins of Babylon will be laid open."—

This is the message of the North. This is the message of the King of the North. They are going to explain why the man of sin is corrupt, and why those in confederation with him are corrupt, and this is going to enrage the King of the North and bring about persecution.

> —"The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked."—

By whom? By the ensign, by the Seventh-day Adventists that have the Seal of God, that receive that Seal at The Sunday Law. They are going to have the privilege and the responsibility of proclaiming the message that all the prophets longed to proclaim.

> —"By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience."—

Sounds like the time of Noah: "It's not going to rain. It has never rained! I don't know what those clouds are, but it is not going to rain."

> —"But since many refuse to be satisfied with the mere authority of men and demand a plain 'Thus saith the Lord,' the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it."—

The message of the East and North is going to trouble him, and "he is going to go forth with fury to destroy, and utterly make away many."

> —"**As the controversy extends into new fields** and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As **the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers**. They will be threatened with fines and **imprisonment**, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: 'Show us from the word of God our error'—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths." *The Great Controversy*, 605–606.

So, the message of the North is the message that exposes who the King of the North is, and this enrages him.

ISAIAH 14:13-14

Go to Isaiah 14:13-14. It is in your notes.

> "[13]For thou hast said in thin heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. [14]I will ascend above the heights of the clouds; I will be like the most High." Isaiah 14:13-14 (KJV).

Satan has desired to be God, and in his attempt to do so he has built the Catholic Church that this may be the worldwide structure that he can take control of when he appears as Christ. He also needs a worldwide civil structure, which is the United Nations. Both of these are in place, and it is through this combination that he is going to persecute those who give this Final Warning Message.

We have read previously from *Selected Messages,* book 2, page 102:

> "The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history. The people now have a special message to give to the world, the third angel's message." *Selected Messages*, book 2, 102.

The last six verses of Daniel 11 are the last scenes of Earth's history; because, in Daniel 12:1 Michael stands up. Human probation closes. The last six verses of Daniel 11 are the story of the man of sin, the final story of the man of sin; and, the Third Angel's Message is given in this time, but in the last six verses of Daniel 11 the Third Angel's Message is represented by Daniel as the East and the North in order to identify a broader understanding of what the Third Angel's Message is.

JUDGMENT

Jeremiah 6:22; Ezekiel 29:18-21; Isaiah 10:5-6

The message of the North is also the message of Judgment.

Jeremiah 6:22

If you will go to Jeremiah 6:22, the North is not simply the King of the North. God's Word is infinite; it is not human.

In chapter 6, verse 22, it says,

> "[22]Thus saith the LORD, Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth." Jeremiah 6:22 (KJV).

Okay. These people from the North country is being raised up by God.

Ezekiel 29:18-21

In Ezekiel 29, what are they being raised up for? They are being raised up to accomplish judgment upon God's people. Ezekiel 29, verses 18 through 21:

> "[18]Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages,"—

The Lord is going to pay Babylon for doing His work. He is the tool in God's hand in order to judge His people.

> —"every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: [19]Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her

> spoil, and take her prey; and it shall be the wages for his army. [20]I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD. [21]In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD." Ezekiel 29:18-21 (KJV).

What I am wanting you to see here is that the King of the North is the Papacy; but, the Papacy accomplishes judgment. So, the *North* also represents *judgment*.

And, of course, we know that the Third Angel's Message is the Judgment Hour Message. But, here in this passage, please notice: What was the payment for the Papacy; what does the Lord give the Papacy for doing the Papacy's dirty work, which was the Lord's will? What is his payment?

FROM THE AUDIENCE: Egypt.

BROTHER PIPPENGER: Egypt; that is verses 42 and 43 [of Daniel 11]. The King of the North conquers Egypt.

And when does he do so? He tells you in these verses when this takes place. In verse 22, it says, "In that day will I cause the horn of the house of Israel to bud forth, . . ."

What causes the budding out, in the Scriptures?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

". . . and I will give thee the opening of the mouth in the midst of them; . . ." He is going to give who an "opening of the mouth"? Those people that are receiving the Latter Rain.

And what is their open mouth going to say? It is going to say the message of the East and the North (the Third Angel's Message).

And what is that message going to do? It is going to enrage the Papacy, and the Papacy is going "to go forth with great fury to destroy, and utterly to make away many." (Daniel 11:44, KJV).

DESTROY

To destroy; what does it mean *to destroy?* That is pretty simple, really; but, we will give a couple of witnesses to it.

Review and Herald, August 22, 1893:

> "The whole world is to be stirred with enmity against Seventh-day Adventists, because **they will not yield homage to the Papacy**, by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be **blotted from the earth**, in order that his supremacy of the world may not be disputed." *Review and Herald*, August 22, 1893.

Maranatha, page 199:

> "When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth." *Maranatha*, 199.

He is going to go forth and utterly make away many.

Early Writings, page 279:

> "I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. **The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message**." *Early Writings*, 279.

Who does it enrage? Well, it enrages the inhabitants of the Earth.

Who else does it enrage in verse 44 [of Daniel 11]? It enrages the King of the North, the Papacy. It troubles him; so, he goes forth to utterly destroy and make away many.

The Great Controversy, beginning at page 621:

> "The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. . . . The **"time of trouble, such as never was,"** is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; **but this is not true of the crisis before us. The most vivid presentations cannot reach the magnitude of the ordeal**." *The Great Controversy*, 621–622.

I would like to tell you how bad it is going to get, but a human being does not have that ability.

Verse 45 [of Daniel 11], and what I am arguing here, my understanding of what I am suggesting is that verses 44, 45, and Daniel 12:1 (the first part) are one thought.

In verse 44 a message enrages the King of the North. That message is symbolically represented as the Message of the East and the North. It is Daniel's way of identifying the Third Angel's Message that is swelling to a loud cry, and we are told that that Message enrages the King of the North (the Papacy) and he goes forth to begin persecution.

And continuing on in this thought in verse 45, Daniel says,

> "[45]And he *[the King of the North]* shall plant **the tabernacles of his palace** between the seas ~~in~~ *[and]* the glorious holy mountain; yet he shall come to his end, and none shall help him." Daniel 11:45 (KJV).

Now, we have spent time describing the seas and the glorious holy mountain previously when we looked at Armageddon.

I am going to keep it a little bit simpler.

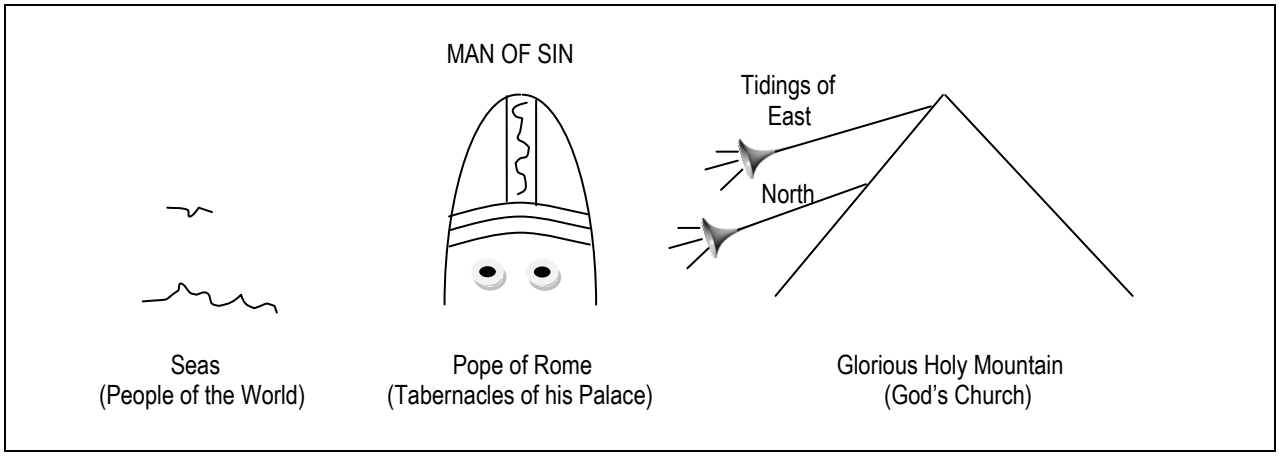


Figure No. 106.

There is more than one sea in the area.

That is the "glorious holy mountain [indicating the drawing on the whiteboard]. And, once again, I am not an artist.

And these are the seas.

And this is the Pope of Rome. He is planting the tabernacles of his palace between the Church (the glorious holy mountain) and the seas.

And Revelation 17:15 tells us what are the seas?

FROM THE AUDIENCE: The people.

BROTHER PIPPENGER: The people of the world.

But, in verse 44, what has the Church been doing? It has been given a message from the East and the North.

Who is the message for?

FROM THE AUDIENCE: The people.

BROTHER PIPPENGER: The people in the world.

So, the Church has been sending a message, the Message of the East and the North, to these receivers [the people of the world].

But, the Pope here, he is blocking the message. He is putting himself between the seas and the Glorious Holy Mountain; because, when you consider verses 44 and 45 together, his work is trying to prevent the people of the world from hearing the Final Warning Message.

Let us consider a couple of components of verse 45.

PLANT: ***Strong's Concordance*** **5193—**to strike in, i.e. fix; spec. to plant (lit. or fig.):—fasten, plant (-er).

TABERNACLES: ***Strong's Concordance*** **168**—from **166**; **a tent** (as clearly; conspicuous from a distance): –covering, (dwelling) (place), home, tabernacle, tent **166:** to be clear: –shine.

PALACE: ***Strong's Concordance*** **643—**a pavilion or palace-tent:—palace.

TO PLANT: He says he will plant the tabernacles of his palace [See Figure No. 106]. *To plant* means to fix. He is going to place: this is the tabernacles of his palace. That is my way of representing it.

What is a *TABERNACLE?*

FROM THE AUDIENCE: The Church.

BROTHER PIPPENGER: It is a tent.

And what is a *tent?*

Why do you say a tabernacle or a tent is the church? What Biblical support do you have for making that claim?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: The sanctuary that Moses raised up was a tabernacle. A tabernacle is a church.

But, this tabernacle that he [the Papacy] is going to place in the midst of this situation here, what are the tabernacles of? It is of his palace.

And what is a *PALACE?*

Who owns a palace?

FROM THE AUDIENCE: A king.

BROTHER PIPPENGER: A king.

What is a king?

FROM THE AUDIENCE: A ruler.

BROTHER PIPPENGER: It is a kingdom. Okay? So, when he is going to plant the tabernacles of his palace, the tabernacle is a church, the palace is a state. The issue? The issue here is the combination of church and state. It is the image of the beast. That is what he uses to try to block the Message, and he puts it in between those that are giving the Message and the intended the receivers of the Message.

And it is not an accident that this way of blocking the Message is illustrated in here. The way it is typified in here is typified repeatedly in the Spirit of Prophecy.

SEAS

But, in any case, next in your notes, on Revelation 17:15, we all know this.

> "[15]And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Revelation 17:15 (KJV).

So, we are saying he has placed himself between the seas, between the people of the world that need to hear this Final Warning Message of the East and the North. The Papacy places himself between the people of the world and the Church (the people that are giving this Message).

MOUNTAIN

Isaiah 2:2-3; Daniel 9:20

The Glorious Holy Mountain, we have already referenced this more than once; but, in Isaiah 2:2-3—how many times do you have to see something in the Scriptures before it to be established?

FROM THE AUDIENCE: Two or three.

BROTHER PIPPENGER: Upon the testimony of two or three a thing shall be established.

So, in Isaiah 2:2 and the reason why I particular like Isaiah 2:2, it tells you it takes place at the end of the world. And it says,

> "[2]And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. [3]And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." Isaiah 2:2-3 (KJV).

So, what is the Glorious Holy Mountain? It is Zion; it is Jerusalem; it is Jacob's house.

And who is modern Israel at the end of the world? Seventh-day Adventists. This is Adventism at the end of the world, Adventism that has been purified at The Sunday Law; because, at The Sunday Law you are going to demonstrate whether you have a character prepared for the mark of the beast or the Seal of God, and there is a separation that takes place, and there is a change that takes place in Adventism as it changes from the Church Militant to the Church Triumphant. And the Church Triumphant, right here [indicating Figure No. 106], this is the Glorious Holy Mountain, and it is proclaiming the Final Warning Message, the Third Angel's Message that Daniel symbolizes by East and North.

BETWEEN—BLOCKING THE MESSAGE

And the Pope of Rome, his issue over combination of church and state, is blocking the Final Warning Message from its intended receivers.

Notice how many times Sister White uses this same type of scenario.

Manuscript Releases, volume 7, page 215:

> "Though being unable to expel God from His throne, Satan has charged God with satanic attributes and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practices he has drawn to himself the homage which man should have given to God,"—

And what has he done? What is she talking about now?

She is talking about Satan wanting to be like Christ. But, notice now what she is going to say:

> —"has drawn to himself the homage which man should have given to God, and **has planted his satanic throne *between* the human worshiper and the divine Father**." *Manuscript Releases*, volume 7, 215.

Here [The Papacy in Figure No. 106] Satan is planting a throne between the Father [the Church] and the worshippers [the people of the world]. The same scenario as Daniel 11, verse 45. It is identical, and it is telling the same story. It is telling about the method that Satan uses to block the Message.

Notice this next quote, *Manuscript Releases,* volume 6, page 7.

> "Just prior to the coming of the Son of man, there is—and has been for years—a determination on the part of the enemy to cast his hellish shadow right **between** man and his Saviour." *Manuscript Releases*, volume 6, 7.

Hellish shadow [indicates the Papacy in Figure No. 106], the Savior [the Church], man [the people of the world]. This is the mode of operation that Satan uses to prevent the Message.

Testimonies, volume 7, page 35:

> **"Satan will try to interpose himself**"—

What is "interpose himself"? Put himself in the middle.

> —"and discourage the workers, so as to prevent them from giving the message of light and warning." *Testimonies*, volume 7, 35.

He is going to stand here and get us discouraged where we do not give the message.

Signs of the Times, March 20, 1901:

> "He, the great Teacher, was in the world; He was the light of the world; but Satan interposed his hellish shadow **between** Him and the souls whom Christ came to save." *Signs of the Times*, March 20, 1901.

Do you see it? It is always the same.

But, it is not just Satan or the Pope.

Selected Messages, book 2, page 19:

> "Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an *obstacle to prevent* God's light in warnings, reproof, and counsel from coming to the world." *Selected Messages*, book 2, 19.

So, here is God's light in warnings, reproof, and counsel coming from the Church to the world; but, now it is not the Pope of Rome that is blocking it in this message: it is concepts, "Formality, worldly wisdom, worldly caution, worldly policy." It is the traditions and customs that have been inculcated into Adventism while it has been wandering in the Wilderness of Laodicea that makes them think that it is wrong to do the work of the Lord.

Testimonies, volume 5, page 456:

> "The things of the world are their idols. **These interpose between the soul and Christ**, and the solemn and awful realities that are crowding upon us are but dimly seen and faintly realized." *Testimonies*, volume 5, 456.

When Christ here [referencing Figure No. 106] is giving me a message, and this is me [the people of the world], the people that are supposed to get the Message, it does not have to be

Satan; it does not have to be the King of the North; it does not have to be formality and worldly ideas. It can be my own personal idols that stop this Message from coming.

But, it is still the same literary structure of Inspiration that Sister White over and over uses that is found in Daniel 11, verse 45.

Counsels to Writers and Editors, page 38:

> "Let no one run the risk of interposing himself **between** the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out." *Counsels to Writers and Editors*, 38.

So, it is possible for us to get the idea that we can interpose ourselves between this Message and the world.

Testimonies, volume 9, page 280:

> "But when one man allows another to step in **between** him and the duty that God has pointed out to him, . . . such a man, instead of growing and developing, will lose his spirituality." *Testimonies*, volume 9, 280.

Selected Messages, book 3, page 386:

> "We entreat of you who oppose the light of truth, to **stand out of the way of God's people**."—

Get out of the way!

> —"Let Heaven-sent light shine forth upon them in clear and steady rays." *Review and Herald*, May 27, 1890.

> "Stand out of the way, Brethren."—

Brethren? That usually means the Leadership. Could it be that Leadership could actually stand in the way of the Third Angel's Message?

> —"Stand out of the way, Brethren. **Do not interpose yourselves *between* God and His work**." *Selected Messages*, book 3, 386.

It seems to me that the Brethren might take the same position that the King of the North takes there, that Satan takes.

Testimonies, volume 9, page 234:

> "The Sabbath is the Lord's test, and no man, be he king, priest, or ruler, is authorized to come **between** God and man." *Testimonies*, volume 9, 234.

Testimonies, volume 8, page 94:

> "God means just what He says. Man has interposed **between** God and the people**, and the Lord has sent forth the third angel with the message**." *Testimonies*, volume 8, 94.

The Lord is sending forth the Third Angel's Message, but Daniel represents this message as the Message of the East and the North; and, man has interposed himself between the Message and the intended receivers. And the man that does it is the man of sin (the King of the North).

And it is here that he comes to his end with none to help.

SUMMARY

So, all that we have done here over the past probably eight presentations is given the overview of the last six verses of Daniel 11. We have done this to demonstrate that the collapse of the Soviet Union in 1989 marks the beginning of the events connected with the Close of Probation and that it marks the Time of the End for the 144,000; because, the Reform Movement of the 144,000 has been prefigured by every Reformatory Movement in God's Sacred Word, and all of them began with the fulfillment of a prophecy, which is the Time of the End.

Seventh-day Adventists do not understand this. I agree. They think the only Time of the End there is, is 1798; but, we have clearly put that in place.

So, what we are saying is, is that the message that was unsealed in 1989 connected with these last six verses [of Daniel 11] are the most profound truths in God's Word, and that they are now testing Seventh-day Adventists, and that they are now doing a work of producing two classes of worshippers in Adventism. And at The Sunday Law, those two classes will be demonstrated: one of those classes will receive the mark of the beast, the other will receive the Seal of God; and, therefore, this message is a life or death message.

And on Sunday we will begin our work of demonstrating how sound what we have set forth these last seven or eight worships is, in order to understand that 1989 was the point in time when the Dirt Brush Man began to sweep out the counterfeit rubbish.

Shall we pray?

Benediction: Heavenly Father, we do not want to be among those that interpose ourselves between your message and its intended receivers. We want to understand this message and be part of the Glorious Holy Mountain that proclaims it. We can see that the world is giving evidence that probation is about to close, that The Sunday Law is drawing closer and closer moment by moment; and, we can see evidence that your people are still sleeping on. We ask that you do want it takes to awaken and arouse your people that they might come to grips with this message that you have opened up in 1989 and be prepared to receive the Seal and participate in that work and not be spewed out of your mouth. We thank you for being with this LiveStreaming and this recording so far. We ask for a continued blessing on it, and we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #57

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin the study this morning, we ask that you would watch over the work that we are doing with the LiveStreaming and the recording. We ask that you grant us the presence of your Holy Spirit to guide and direct in this study, that you would overrule my humanity and take control of my words and my thoughts that the message conveyed would be one that will glorify and honor you and edify your people. We want to receive your Latter Rain. We want increased understanding of the last six verses of Daniel 11, and we ask that you accomplish that for us now. In Jesus's name, amen.

BROTHER PIPPENGER: This presentation, we have just finished covering the last six verses of Daniel 11, and now we want to begin to make a defense of it.

And some of the ways that we defend it, we are going to go through.

THE BEGINNING AND THE END
EVERY WORD
DEPTH
THE SPIRIT OF PROPHECY
ELIJAH
THEME
REPETITION OF HISTORY
CONNECTION WITH REVELATION
STRUCTURE

One of them is the beginning and the ending. We find in Daniel 11, verse 40, the beginning of the Beast's, the Dragon's, and the False Prophet's march to Armageddon that ends there in verses 44 and 45, between the seas and the Glorious Holy Mountain.

We see the beginning of the Book of Daniel in chapter 1, verses 1 and 2, with the King of the North attacking Jerusalem; and, in these verses we see the end of that story. And that story, of course, in Daniel's last vision is the story of Michael, which is the story of the Great Controversy. When we see *Michael,* His name means, *Who is like unto God?*

So, in Daniel 11, verse 40, we have the end of the Great Controversy in terms of human probation still being open. Of those that profess to have an understanding of the last six verses of Daniel 11, we are the only ones in Adventism. This message is the only message in Adventism that addresses every single word in the verses and shows an interconnected relationship to all those words, in agreement with the meaning of the passage.

What we are going to deal with here today—it will take a couple of presentations. It will take this morning and tomorrow—is the depth. And by that I mean, if you are familiar with a computer, in the Windows program you go to a menu, you touch one of the things and it takes you to that place in the Windows, and there you will find another menu where you can hit one of those items on that menu and it will take you further and further. And this is also the way that the last six verses of Daniel 11 works, the way the whole Bible works.

But, each of these symbols in these verses not only takes you to a deeper understanding of God's Word but they tie together the whole passage. We have dealt with the Time of the End being 1798; the King of the South being the Dragon; the King of the North being the Papacy; the chariots, ships, and horsemen being the United States—that being the beginning of the Beast, the Dragon, and the False Prophet leading to Armageddon.

We have identified the "countries"[14] in verse 40 as the many countries of the Soviet Union; and, the overflowing of the Papacy is in agreement with a symbol of the Papacy, the overflowing of the Euphrates.

"He also enters into the glorious land." We have also identified the "glorious land" as the United States, the word *glorious* in the sense of *prominence.* The most prominent land in the world is the United States.

We have identified that "many" not " *ou tr ies"* in verse 41: many Seventh-day Adventists will be overthrown at The Sunday Law.

Every word in here we have identified, and every word allows you, if you want to focus on those words to go deeper, when it comes to those that escape out of the hand of the Papacy in verse 41 (Edom, Moab, and Ammon), this is an illustration of modern Babylon (the Beast, the Dragon, and the False Prophet). Only Edom, Moab, and the chief of the children of Ammon are representing those that escape from modern Babylon in this verse. And when you understand that all the prophets are speaking about the end of the world, and that when they are describing the end of the world and God's enemy is illustrated in a threefold fashion, suddenly you find these three enemies represented in a variety of ways throughout the Scriptures.

So, we are talking about depth here. One of the arguments that this is valid is that the truths that we are suggesting are identified in these verses are truths that are deep and profound. When the Papacy conquers the third obstacle, Egypt, in verses 42 and 43, it takes control of the financial structure of the world by taking control of the gold and silver and the precious things. But at the same time that it is talking about taking over the financial structure, it is inferring the time in ancient Egypt when the Egyptians were willing to give up their gold and silver and precious things, thus identifying in agreement with the truth of The Sunday Law in the United States in verse 41 that in verse 41 national apostasy is followed by national ruin, and the destructive judgments of God have begun. So, in verses 42 and 43, the Egyptians are willing to turn loose of their financial structure in order to end the plagues that are falling upon them.

The message of the East and the North, it is very hard for the theologians in Adventism to understand that all the prophets are speaking about the end of the world; and, therefore, a passage such as verse 44 that takes place right before Michael stands up (two verses later in Daniel 12:1), that this particular message has to agree with all the other prophets. It has to be a representation of the Third Angel's Message that is swelling to a Loud Cry. They do not get that. They are using apostate Protestantism's theological style instead of the Rules adopted by William Miller, which are set forth also in Isaiah 28, line upon line, what we call "proof-texting."

But, in verse 44 the message, the tidings of the East and the North, a twofold message, the twofold message of Islam and the Papacy, it will trouble the Papacy. And the word *East* that we are going to focus on today is to try and emphasize the depth of this passage in Scripture.

[14] Correction to delete the word *many,* as tied via the DVD to the word "countries," as it does not appear in that context in Daniel 11:40.

THE BEGINNING AND THE END, EVERY WORD, AND THE DEPTH

EAST

In your notes, in 1 Corinthians 14:32-33, it says,

> "[32]And the spirits of the prophets are subject to the prophets. [33]For God is not *the author* of confusion, but of peace, as in all churches of the saints." 1 Corinthians 14:32-33 (KJV).

All the prophets agree with one another. They are all speaking about the end of the world.

FOUR WINDS

And we are going to look at two references to begin with, where the Four Winds are noted and, therefore, in agreement with the fact that all the prophets are subject to the other prophets; and, they are all speaking about the end of the world. These Four Winds have to be the Four Winds of Strife that are restrained when the sealing of the 144,000 begins.

Revelation 7, verses 1-3, says,

> "[1]And after these things I saw four angels standing on the four corners of the earth, **holding the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2]And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given **to hurt the earth and the sea**, [3]Saying, **Hurt not** the earth, neither the sea, nor the trees, **till we have sealed the servants of our God** in their foreheads." Revelation 7:1–3 (KJV).

In Ezekiel 37:9, which is in your notes, it says,

> "[9]Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; **Come from the four winds**, O breath, and breathe upon these slain, that they may live." Ezekiel 37:9 (KJV).

So, there is a breath that comes from these Four Winds that are restrained. And, of course, "the breath" is the same word as *Spirit.* It is the message that comes from the Four Winds that marks the arrival of the Latter Rain, of the outpouring of the Spirit.

And we want to look at how this relates to the word *East* in Revelation 7:1-3. There is an angel ascending from the East in connection with restraining these Four Winds.

STRIFE

What do these four winds represent? Strife.

In *The Great Controversy,* page 439:

> "In Revelation 17 an angel explained that waters represent 'peoples, and multitudes, and nations, and tongues.' Revelation 17:15. **Winds are a symbol of strife**. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power." *The Great Controversy*, 439.

So, these Four Winds that are restrained represent strife, and there is a message that comes from these Four Winds that breathes the Spirit upon God's people.

PROGRESSIVE—EVEN NOW

This strife is a progressive escalation. Notice the next quote from *Testimonies,* volume 6, page 408.

Everything in end-time Bible prophecy is progressive.

> "**The restraining Spirit of God is even now being withdrawn** from the world."—

What is "the restraining Spirit of God"? It is the Spirit of God that is restraining the Four Winds.

But, the restraining Spirit of God is even now being withdrawn from the world. So, there is a restraint that was taking place in Ellen White's day, but it was being lessened. It was being withdrawn.

Continuing on:

> —"Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; **but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture**." *Testimonies*, volume 6, 408.

She in other places tells us that when Michael stands up, human probation closes and then the Four Winds are fully released; but, the Winds are slipping through the Angels' fingers, so to speak, even after there is a restraint put upon these Four Winds of Strife.

THE MIGHTIEST ANGEL

Testimonies to Ministers, page 445, speaking of who this angel is that ascends from the East because we are dealing with *East,* we are trying to show some of the depth in the symbols that are found in the last six verses of Daniel 11. And we are dealing with the message of the tidings out of the East and the North, focusing on the word *East.*

> "If such scenes as this are to come, such tremendous judgments on a guilty world, where will be the refuge for God's people? How will they be sheltered until the indignation be overpast? John sees **the elements of nature**--earthquake, tempest, and political strife—represented as being held by four angels."—

Would you have thought that the elements of nature are political strife?

> —"**the elements of** nature—earthquake, tempest, and political strife—represented as being held by four angels. These winds are under control until God gives the

word to let them go. There is the safety of God's church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, **until** the servants of God should be sealed in their foreheads. **The mighty angel is seen ascending from the east** (or sunrising). **This mightiest of angels**"—

Who is the mightiest of angels? It is Michael, is it not, Michael the Archangel.

—"**This mightiest of angels** has in his hand **the seal of the living God**,"—

So, who is the sealing angel?

FROM THE AUDIENCE: Michael.
BROTHER PIPPENGER: Michael.

—"or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life. It is **the voice of this highest angel** that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose.

"Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great anti-typical Day of Atonement, will be recognized and marked as worthy of God's protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour—more earnestly and wishfully than they who wait for the morning—will be numbered with those who are sealed. Those who, while having all the light of truth flashing upon their souls, should have works corresponding to their avowed faith, but are allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who unite with them in sin, will have their names **blotted out** of the book of life, and **be left in midnight darkness, having no oil** in their vessels with their lamps. 'Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.'"—

Who is the Sun of Righteousness? He is the one who arises from the sun rising; He is the Sealing Angel. He is the Highest Angel. He is Michael; He is Christ.

—"**This sealing of the servants of God is the same that was shown to Ezekiel in vision**."—

So, the sealing of Revelation 7 is the sealing of Ezekiel 9.

—"John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men's hearts failing them for fear**."—

John saw, she says here, the sealing of God's people.

Where did he see the sealing of God's people? In Revelation 7; and, it is the same as the sealing in Ezekiel 9. He saw the same thing.

But, then she goes a step further, and this is often missed.

> —"John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men's hearts failing them for fear**. He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission." *Testimonies to Ministers*, 445.

LUKE 21

So, what else did John see in connection with the sealing? ". . . the sea and the waves roaring, and men's hearts failing them for fear."

So, what did he see in connection with the sealing? Luke 21.

Luke 21:25-26 says this:

> "[25]And there shall be signs in the sun, and in the moon, and in the stars;"—

When were there signs in the sun, and in the moon, and in the stars? To introduce the Millerite History.

> —"and upon **the earth distress of nations**,"—

What was the distress of nations in the Millerite History? It was Islam in 1838, is when Uriah Smith notes them.

So, in Luke 21 we have introduced the signs that lead to the beginning of Adventism, to the Millerite History, and then it continues on. It says,

> —"and upon **the earth distress of nations**, with perplexity; the **sea and the waves roaring;** [26]**Men's hearts failing them for fear**, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25–26 (KJV).

Ellen White has just tied together here Luke 21 with the sealing of God's people in Ezekiel 9 and Revelation 7.

The Lord willing, we will deal with that later on.

Review and Herald, December 7, 1897, says,

> "The retribution to come upon Jerusalem could be delayed only a short time; and as Christ's eye rested upon the doomed city, he saw **not merely its destruction, but the destruction of a world**. He saw that as Jerusalem was given up to destruction, so the world will be given up to its doom. He saw the

retribution that will be visited on the adversaries of God. The scenes that were transacted at the destruction of Jerusalem **will be repeated at the great and terrible day of the Lord, but in a more fearful manner**."—

Was there a warning message in the destruction of Jerusalem that was represented by 2520?

Was there a message of doom from the East and the North and from the Four Winds?

Yes, Sister White says there was, and there was a man that went around Jerusalem for how long? Seven years, saying, "Woe, woe."

—"A world is represented in the destruction of Jerusalem, and the warning given then comes sounding down along the line to our time: 'And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.' Yes, the sea shall pass its borders, and destruction will be in its track. It will engulf the ships that sail upon its broad waters; and with the burden of their living freight, these will be hurled into eternity.

"There will be calamities by land and by sea, 'men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And **then shall they see the Son of man coming in a cloud with power and great glory**.' In just the same manner that he ascended, will he come the second time to our world. 'And when these things begin to come to pass,'"—

What things? The signs, **the signs**; when the signs "begin to come to pass, . . .".

—"'And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.'

"In this perilous time, who will be found traitors? Who will choose the friendship of the enemies of Christ? Who will accept the bribery of the world, at the expense of the principles of righteousness? Of such it will be said, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.' O, if men would only hear the last call of mercy that God has sent to our world, warning them of temperance, righteousness, and judgment to come, truth and light and grace would be given them, to be given to the world.

"But ministers and teachers have resisted the light, refused the grace which God has richly provided for them, and abused the opportunities he has graciously presented to them. He looks from his throne, and sees warnings despised, convictions set aside, and the truth buried beneath the rubbish of tradition. A 'Thus saith the Lord' is counted as an idle tale. Fables are chosen before the truth of heavenly origin. Invitations to repentance and the convictions of the Spirit of God are slighted." *Review and Herald*, December 7, 1897.

So, what I wanted you to see here is that Sister White ties in Luke 21 with the sealing of Ezekiel 9 and the sealing of Revelation 7. And the angel that seals God's people in Revelation 7 where the four winds are restrained, He ascends from the East.

Ezekiel 37:9, once again says,

> "[9]Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; **Come from the four winds**, O breath, and breathe upon these slain, that they may live." Ezekiel 37:9 (KJV).

In the next presentation we are going to deal with the connection of the winds and the breath, and the children of the East. But here, I just want to point out to you without defending it that this *wind* in this passage, and *breath,* are the same [Hebrew] word identifying the outpouring of the Spirit.

When Jesus, after He had ascended, came, and met with the Disciples, He breathed upon them His Holy Spirit. And Sister White commenting on that in John 20 says the act of Christ breathing upon His Disciples was as a few drops before the full outpouring of the Holy Spirit.

The Latter Rain comes in two phases: the sprinkling, and the full outpouring; but, the *breathing* in the Scriptures is marking the outpouring of the Spirit.

And, so, when Ezekiel is saying in verse 9, ". . . Thus saith the Lord God; Come from the four winds, ..." There is a message that comes from the four winds, ". . . O breath, and breathe upon these slain, . . ." And that message of the four winds is the Latter Rain Message.

We want to show you that it is the Latter Rain Message. We want to show you this because there are so many of these "would-be theologians" and theologians in Adventism that they dissect, they use Greek (Greek education). And I do not know exactly the words to define how Greek education works; but, one of the principles that Greek education does is that it will take a sentence and, instead of defining the sentence, it will take the five words in the sentence and it will take it apart into five words, and then it will define the five words instead of defining the sentence. That is the Greek approach to education, and that is what the modern theologians in the various institutions in Adventism do. They use Greek thinking, instead of line-upon-line proof-texting.

So, when they come to the tidings of the East and the North in Daniel 11:44, that comes right before the close of human probation, they cannot figure out that this is Daniel's representation of the Third Angel's Message swelling to a Loud Cry. It is just, "East and North can't be the Loud Cry, the Third Angel." They cannot conceptualize that, because they are so steeped in Greek philosophy.

But, the message that comes when the Four Winds are restrained is the Latter Rain Message. It is when the Lord breathes upon His people, and we want to consider the Latter Rain Message here from the context of line-upon-line proof-texting.

THE VALLEY OF DRY BONES

Speaking of A. T. Jones in *The 1888 Materials,* page 189—and A. T. Jones is one of the messengers of the Latter Rain Message of 1888:

> "This church in Battle Creek is like **the valley of dry bones**."—

Where is the valley of dry bones? That is Ezekiel 37.

What is the Battle Creek Church? It is the premier church of Adventism. This is a statement about Adventism in that day and age.

—"This church in Battle Creek is like **the valley of dry bones**. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have **Brother Jones** obtain a hearing in Battle Creek,"—

They had to twist arms to get a place for Brother Jones to present the message of the Latter Rain in Battle Creek.

—"Why we have had to work and pray and work even to have **Brother Jones** obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more." *The 1888 Materials*, 189.

Some of the men after they had heard A. T. Jones were irritated that the leadership had been preventing him from presenting his message.

But, his message, most of us will agree, was the Latter Rain Message, and it was being presented to the valley of dry bones; therefore, it was the message of Ezekiel 37, the Message of the Four Winds.

WAGGONER AND JONES

Speaking of Jones and Waggoner in *Testimonies to Ministers,* page 91, it says,

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God."—

Where do you receive the Righteousness of Christ? At the foot of the cross.

—"Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. **This is the message that God commanded to be given to the world. It is the third angel's message**, which is to be proclaimed with **a loud voice**, and **attended with the outpouring of His Spirit** in a large measure." *Testimonies to Ministers*, 91.

So, the Third Angel's Message is the Loud Cry Message. It is with a loud voice. ". . . and attended with the outpouring of His Spirit, ..." The Third Angel's Message is the Loud Cry. It is the Latter Rain Message.

And many people are very confused over the message of Jones and Waggoner. Ministries have been raised up. People cannot see the truth, because they have some misguided

idea that in order for the Latter Rain Message to be repeated, we have to repeat the message of Jones and Waggoner; but, the message of Jones and Waggoner was the Third Angel's Message.

The Third Angel's Message is the Everlasting Gospel; and. the Everlasting Gospel, every time it is illustrated in the Scriptures is a three-step testing message. We have gone through this in this worship series.

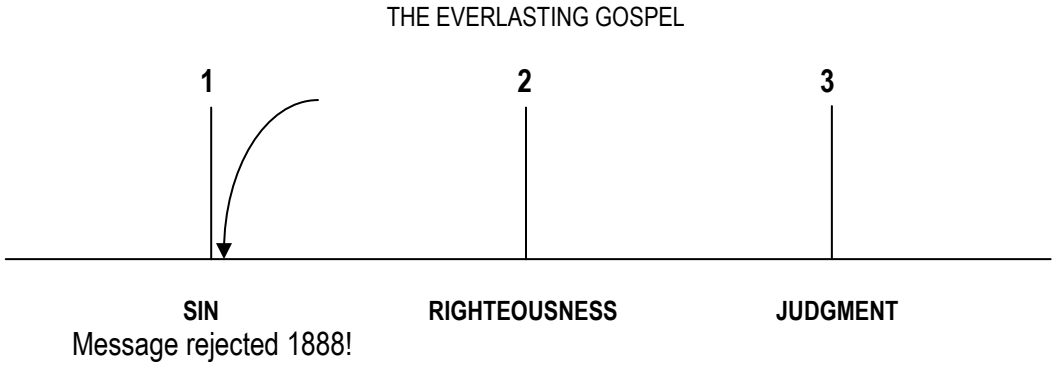


Figure No. 107

The Everlasting Gospel, when Jesus went into the wilderness to be tested, He was tested with three tests. In John 16:8 the work of the Holy Spirit is to convict of sin, righteousness, and judgment.

So, people think that because Sister White put so much emphasis on Jones's and Waggoner's messages being "the message," the Latter Rain Message, that that is all there is; but, if you read carefully what she just said, the message of Jones and Waggoner was to present before men and women the uplifted Savior that they might come to the foot of the cross and confess their sins and receive His Righteousness. That was the first step of a three-step testing process.

Did God's people take the first step in 1888? NO!!! They did not. They rejected the call to come to the foot of the cross.

Therefore, to say the first step of the message which Jones and Waggoner presented, the uplifted Savior, is the Latter Rain Message is to not understand that the Latter Rain Message has three parts. Not only do you have to (1) come to the foot of the cross, confess your sins, and receive His Righteousness, but (2) you have to walk in Righteousness in order to be prepared for (3) the Judgment. 1888 never reached this phase, and it is a counterfeit to suggest that all we have to do to bring in the Latter Rain is to repeat the message of Jones and Waggoner, particularly with all the passages in Inspiration that says that every generation has a new message.

The Third Angel's Message in our day and age will be different than the Third Angel's Message was in [the day of] Jones and Waggoner, although it will possess this three-step testing process, the first test of which is to come to the foot of the cross and shake off your Laodicean experience.

The Loud Cry, *The 1888 Materials,* page 1710:

> "The truth for this time, the third angel's message, is to be proclaimed with a loud voice, **meaning with increasing power**,"—

Everyone should underline that. The Loud Cry does not mean a specific point in time; it means a progressive period of time,

> —"**meaning with increasing power**, as we approach the great final test." *The 1888 Materials*, 1710.

So, when did the Loud Cry of the Third Angel's Message begin? Well, Sister White says that the message of Jones and Waggoner is the beginning of the light of the Third Angel that is going to lighten the whole world with His glory. So, some people can say that in 1888 the Loud Cry of the Third Angel's Message began; but, in reality, the increasing light of the Third Angel is what is represented by the Loud Cry; and, the light of the Third Angel arrived on October 22, 1844, and the light connected with the Third Angel has been increasing ever since October 22, 1844. So, the Third Angel's Message, arriving on October 22, 1844, the Loud Cry of the Third Angel actually began there.

And if you do not understand that is what it means, you come up with some crazy ideas sometimes in the application of trying to pinpoint what the Loud Cry message is.

THE LAODICEAN MESSAGE

The 1888 Materials, page 1053:

> "**The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church**,"—

"Oh, I thought it was the Third Angel's Message."

"Oh, I thought it was the Loud Cry Message."

"Oh, I thought it was the Latter Rain Message, and now you are telling me it is the Laodicean Message."

No. What I am telling you is if you use the Rules of Prophetic Interpretation adopted by William Miller, called "proof-texting," you will understand that all the prophets are telling the same story; and they are all talking about the end of the world; and that one prophet may express the message of the hour at the end of the world in a different way than another prophet, but it is the same message. The Laodicean Message is the Third Angel's Message; it is the Loud Cry Message; it is the Fourth Angel's Message; it is the Latter Rain Message; it is the Message of the East and the North in Daniel 11:44.

> —"and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays." *The 1888 Materials*, 1053.

REVELATION 18

Selected Messages, book 1, page 362, says,

> "**The time of test** is just upon us, for **the loud cry of the third angel** has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. **This is the beginning of the light of the angel whose glory shall fill the whole earth.**" *Selected Messages*, book 1, 362.

The first thing when the Angel comes down is He convicts of sin at the beginning of the light that is going to fill the whole Earth.

THE LATTER RAIN MESSAGE

Review and Herald, April 21, 1891:

> "**The latter rain** is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory**." *Review and Herald,* April 21, 1891.

When the Mighty Angel comes down, this is the Latter Rain Message.

Selected Messages, book 1, page 111, says this:

> "**Before the work is closed up**"—

And we have mentioned this here a few times in this worship series: What is the closing work of Christ in the Sanctuary above? It is the work of blotting out. He is either blotting out your sins, or He is blotting your name out of the Book of Life in the time period of the Judgment of the Living. The Judgment of the Living is the closing work. It is the work of the blotting out.

> —"**Before the work is closed up and the sealing of God's people is finished**, we shall receive **the outpouring of the Spirit of God**."—

So, does the Spirit of God begin to be poured out before probation closes? Yes! It comes in advance of The Sunday Law. The Sunday Law is where probation closes for Seventh-day Adventists.

> —"**Before the work is closed up and the sealing of God's people is finished**, we shall receive **the outpouring of the Spirit of God**. Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God." *Selected Messages,* book 1, 111.

Selected Messages, book 1, page 235, what are we doing here? We are showing that all these messages in the Scriptures—the Latter Rain Message, the Loud Cry Message, the Third Angel's Message—are the same message, just expressed in a different way to teach a different component of that truth; and, to not understand this is to provide yourself with the ridiculous excuse to not understand what the Message of the East and the North is in Daniel 11:44.

> "An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, **the special power of the Holy Spirit** that God longed to impart to them."—

If you want to come here [referencing Step 1 of the three-step process of the Everlasting Gospel in Figure No. 107], if you do not look at the uplifted Savior and come to the foot of the cross, you do not get the power of the Holy Spirit.

Why not? Because, you are holding on to preconceived ideas about how the Latter Rain arrives.

> —"The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. **The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.**" *Selected Messages*, book 1, 235.

Who resists the light of the Latter Rain? Our own brethren. That is what happened in 1888, "nothing new under the sun." It is the leadership, our brethren, that are going to fight the Latter Rain Message, and they are going to do it armed with preconceived customs and traditions that they have received from previous generations.

Manuscript Releases, volume 12, page 205, says,

> "What power must we have from God that icy hearts, having only a legal religion, **should see** the better things provided for them—**Christ and His righteousness**! **A life-giving message was needed to give life to the dry bones**." *Manuscript Releases*, volume 12, 205.

The message of Ezekiel 37:9 that gives life to the dry bones is the Message of Christ's Righteousness.

ADVENTISM

General Conference Bulletin, February 4, 1893:

> "I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live." *General Conference Bulletin*, February 4, 1893.

Okay. We are the dry bones that need the outpouring of the Holy Spirit that we might come to light.

Review and Herald, November 18, 1902:

> "'**A straight testimony** must be borne to our churches and institutions, to arouse the sleeping ones.'
>
> "When the word of the Lord is believed and obeyed, steady advancement will be made. **Let us now see our great need**. **The Lord cannot use us until he breathes life into the dry bones.** I heard the words spoken: 'Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter.'" *Review and Herald*, November 18, 1902.

So, what is the straight testimony? The straight testimony to the Laodiceans is what causes the shaking among God's people. Okay? It is the Laodicean Message; it is the message to the dead dry bones that brings them to life.

Review and Herald, January 17, 1893:

> "But not only does this simile of the dry bones apply to the world, but also to **those who have been blessed with great light**;"—

And we have identified this in this worship series, that those who are blessed with great light and opportunities are Seventh-day Adventists.

> —"for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. **The breath of life must vivify the bodies**, that they may stand upright, and spring into activity. **These bones represent the house of Israel, the church of God**, and the hope of the church is the vivifying influence of the Holy Spirit. **The Lord must breathe upon the dry bones**, that they may live."—

And when He breathes upon the dry bones, where does the message that is the breath come from? It comes from the Four Winds; and, the Message of the Four Winds begins when they are restrained. And when the Four Winds are restrained, the sealing of the 144,000 begin.

And, the sealing is accomplished by the Angel that ascends from where? The East: the Message of the East and the North, a deep message.

Continuing on:

> —"The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God**, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have 'a name that thou livest, and art dead.'
>
> "Unless there is genuine conversion of the soul to God; unless **the vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.
>
> "**This class is well represented by the valley of dry bones Ezekiel saw in vision**." *Review and Herald*, January 17, 1893.

Okay. If you are working out your own salvation on your own ideas, you are the valley of dead dry bones.

FOUR WINDS AND THE DAY OF THE EAST WIND

> "[9]Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; **Come from the four winds**, O breath, and breathe upon these slain, that they may live." Ezekiel 37:9 (KJV).

In Ezekiel 37:9, there is a message. The Latter Rain Message, the Laodicean Message, the Loud Cry, the Third Angel's Message comes from the Four Winds in Ezekiel 37:9 to bring the bodies to life.

In Revelation 7:1-3, these Four Winds are restrained when the sealing begins, and the sealing begins to be accomplished by the Angel that ascends from the East.

And we are looking at the word *East.*

> "[1]And after these things I saw four angels standing on the four corners of the earth, **holding the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2]And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given **to hurt the earth and the sea**, [3]Saying, **Hurt not** the earth, neither the sea, nor the trees, **till we have sealed the servants of our God** in their foreheads." Revelation 7:1–3 (KJV).

And in Revelation 7, verses 1 through 3, let us begin in verse 2. It says, "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Only two chapters later, chapter 9, verse 4, speaking of Islam, speaking of the command by Abu-Bakr not to hurt the Sabbathkeeping Christians in the period of the First Woe, the Fifth Trumpet, verse 4 of Revelation 9 says,

> "[9]And it was commanded them that **they should not hurt** the grass of the earth, neither any green thing, neither any tree; but **only those men which have not the seal of God** in their foreheads." Revelation 9:4 (KJV).

To not see this connection between Revelation 9:4 and Revelation 7:1-3 is pretty much blindness. You have a command to not hurt the earth and the sea in Revelation 7. The winds of strife are commanded to not do so until God's people are sealed; and, here in chapter 9, verse 4, there is a power that is told to go ahead and hurt everything except those people with the Seal of God. It is the same line of thought. So, whatever the power is that is going to hurt those that have not the Seal of God in Revelation 9:4, it would be the same power that is in Revelation 7, verses 1 through 3, that is restrained from hurting those with the Seal of God.

And God's helping hand, Uriah Smith, comments on Revelation 9:4, in *Thoughts on Daniel and the Revelation,* beginning at page 500. He says this (Uriah Smith):

"After the death of Mohammed, he was succeeded in the command by Abubekr, A.D. 632, who, as soon as he had fairly established his authority and government, dispatched a circular letter to the Arabian tribes, from which the following is an extract:—'When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. And as you go, **you will find some religious persons who live retired in monasteries**, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.'

"'It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate; but it was so commanded them.'"—

Do you know what he is saying here? He is just saying, "We can't prove in history that they actually followed the command."

But, in Revelation 9:4 they are given a command. Abu-Bakr gave a command; so, his command fulfills Revelation 9:4, even if those people that were commanded were not perfect in fulfilling the command. There is the historical commandment that fulfills Revelation 9:4.

Continuing on, Uriah Smith says,

—"And the preceding are the only instructions recorded by Gibbon, as given by Abubekr to the chiefs whose duty it was to issue the commands to all the Saracen hosts. 'The commands are alike discriminating with the prediction, as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man; and in the very act of going forth to fight against the religion of Jesus, and to propagate Mohammedanism in its stead, he repeated the words which it was foretold in the Revelation of Jesus Christ that he would say.'"—

And then this is a heading in his chapter.

—"The Seal of God in their Foreheads—In remarks upon chapter 7:1–3, we have shown that the seal of God is the Sabbath of the fourth commandment; and history is not silent upon the fact that there have been observers of the true Sabbath all through the present dispensation. But the question has here arisen with many, Who were those men who at this time had the seal of God in their foreheads,"—*IN THE TIME OF ABU-BAKR*— "and who thereby became exempt from Mohammedan *[THE ISLAMIC]* oppression? Let the reader bear in mind the fact, already alluded to, that there have been those all through this dispensation who have had the seal of God in their foreheads, or have been intelligent observers of

> the true Sabbath; and let them consider further that what the prophecy asserts is that the attacks of this desolating Turkish power are not directed against them, but against another class. The subject is thus freed from all difficulty; for this is all that the prophecy really asserts. Only one class of persons is directly brought to view in the text; namely, those who have not the seal of God in their foreheads; and the preservation of those who have the seal of God is brought in only by implication. Accordingly, we do not learn from history that any of these were involved in any of the calamities inflicted by the Saracens upon the objects of their hate."—

And if you read Wilkerson's *Truth Triumphant,* you will see more incidents of this. When they went out and attacked Christianity, the Islamic power only attacked the Christianity that kept Sunday and left alone the Sabbathkeeping Christians.

> —"They were commissioned against another class of men. And the destruction to come upon this class of men is not put in contract with the preservation of other men, but only with that of the fruits and verdure of the earth; thus, Hurt not the grass, trees, nor any green thing, but only a certain class of men. And in fulfillment, we have the strange spectacle of an army of invaders sparing those things which such armies usually destroy,"—

Usually, if an army is invading a country, it wipes out all its agriculture; because, when it passes through, it does not want the people to have the ability to regain their strength quickly. Typically, an army wipes out all the agriculture; but, they did not do so in this time period, because Revelation 9:4 said, "Hurt not the grass or trees." That is what he is talking about here.

> —"And in fulfillment, we have the strange spectacle of an army of invaders sparing those things which such armies usually destroy, namely, the face and productions of nature; and, in pursuance of their permission to hurt those men who had not the seal of God in their foreheads, cleaving the skulls of a class of religionists with shaven crowns, who belonged to the synagogue of Satan.
>
> "These were doubtless a class of monks, or some other division of the Roman Catholic Church. Against these the arms of the Mohammedans were directed. And it seems to us that there is a peculiar fitness, if not design, in describing them as those who had not the seal of God in their foreheads; inasmuch as that is the very church which has robbed the law of God of its seal, by tearing away the true Sabbath, and erecting a counterfeit in its place." Uriah Smith, *Thoughts on Daniel and the Revelation*, 500–502.

THE WINDS—EZEKIEL 37:9; REVELATION 7:1-3

So, what we are saying here is that the connection between Revelation 7:1-3, the command to "hurt not the trees or the Earth or any green thing, until we have sealed the servants of God in their foreheads," and Revelation 9:4, to "hurt only those that have not the Seal of God," tells us that the winds that are going to be the strife that causes the destruction is Islam. Okay?

HIS ROUGH WIND

Because all the prophets are speaking about the same thing, we have been dealing with Revelation 7:1-3, the four winds, and with Ezekiel 37:9, the four winds. Another connection is found in Isaiah 27:8-9; but, in this connection we are going to see another connection with the word *East,* and that is what we are dealing with here, is the depth of the last six verses of Daniel 11 and just how deep just one word, *East,* can go in the Scriptures.

The tidings out of the East and out of the North—and in the next presentation we will explain why the tidings out of the East troubled the Papacy—but, here in Isaiah 27:8-9, and a third witness to these four winds, it says,

> "[8]In measure, when it shooteth forth, thou wilt debate with it: **he stayeth his rough wind in the day of the east wind**."—

What does it mean to "stayeth"? To restraineth, to hold.

And what is His "rough wind"? Well, all the prophets are speaking about the end of the world and are telling the same story. This is the Four Winds of Strife. He restraineth the Four Winds.

"He stayeth his rough wind," when does He restraineth it? ". . . in the day of the east Wind."

Okay. And "the day of the east wind" is telling us that there is an Angel ascending from the East, the Sealing Angel, in the day of the East wind, when the Four Winds of Strife are restrained.

It goes on to say in verse 9,

> —"By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:8–9.

You have websites all over the world that are teaching this Message, and you have websites all over the world that are fighting against this Message. You have leadership in the Adventist Church, you have leadership in the self-supporting ministries that are fighting this Message. And this is a fulfillment of prophecy; because, it says, "In measure, when it shooteth forth, thou wilt debate with it." This is the debate. This is the shaking of Adventism.

When does the debate begin? It begins in the day of the East wind, the day when the Four Winds are restrained.

> **ROUGH:** ***Strong's Concordance*** **H7186**—From **H7185**; *severe* (in various applications):—churlish, cruel, grievous, hard ([-hearted], thing), heavy, + impudent, obstinate, prevailed, rough (-ly), sore, sorrowful, stiff ([-necked]), stubborn, + in trouble. **H7185:** A primitive root; properly to *be dense*, that is, tough or *severe* (in various applications): - be cruel, be fiercer, make grievous, be ([ask a], be in, have, seem, would) hard (-en, [labour], -ly, thing), be sore, (be, make) stiff (-en, [-necked]).

What does the word *ROUGH* mean, the day of the *rough* wind?

H7186 means, churlish, cruel, grievous, hard, severe, fierce. This is the Four Winds of Strife.

And tomorrow in the next presentation, we will begin to show you that the East wind has to do with the children of the East, and the children of the East are Islam, the same power that in Revelation 9:4 was told to hurt not those that have the Seal of God, but only those that do not have the Seal of God. This is the power that is represented by the Four Winds, and they also have a connection with *East,* because they are the children of the East.

The children of the East, the Sealing Angel of the East, the day of the East wind are all connected with "the tidings out of the East and the North that troubleth him."

And as we go through it, we will show you that in the day of the East wind, Islam begins to collapse the financial structure of Planet Earth, and most certainly this will trouble the King of the North.

Shall we pray?

Benediction: Heavenly Father, we thank you that you are revealing these truths to your people at this time that they might be forewarned and awakened and prepared and provided with a message to share with those in Adventism that they come in contact with. We have a day of work before us. We ask that as we break now and take up our tasks, we will do what we do in according to your will, in a way that will glorify and honor you. We would ask that you would keep us safe. We ask that you will bring us back here for the LiveStreaming again on Sunday morning, and we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #58

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we approach your throne this morning, we ask that you would forgive us our sins, make us right with you that we might understand the Word that you have for us this morning, this day. Thank you for a good night's sleep. We ask that as we look at the depth of the last six verses of Daniel 11 that you will help us to understand the significance of one symbol in the word *East,* that we might understand these verses have been designed by you to produce an effect among your people, of bringing them awake and then preparing them for the Seal of God, lifting them up as an ensign. We want to understand that the role of this passage of Scripture. We ask that you would help us do it at this time. We need your Holy Spirit. We would ask that you grant us the presence of your Holy Spirit and pour your Latter Rain out upon us by opening our understanding to your Word at this time. In Jesus's name, amen.

BROTHER PIPPENGER: We are making an argument in defense of what we teach about the last six verses of Daniel 11, and one of those arguments is that what we suggest about these verses opens doors of understanding in the Scriptures that are beyond the ability of human beings to be inventing. The last six verses of Daniel 11 are what opens the Word of God to God's people here at the end of time.

Yesterday we spent some time looking at the Four Winds.

EAST

Daniel 11:44—Tidings from the East—shall trouble him
Revelation 7:1-3—Ascending from the East
Ezekiel 37:9—From the Four Winds
Isaiah 27:8—The Day of the East Wind

Figure No. 108.

We are saying that there are tidings from the East and out of the North in Daniel 11, verse 44; and, all we are looking at is the word *East.*

And in Revelation 7, verses 1 through 3, we have the Sealing Angel (the Highest Angel) ascending from the East; and, in this passage the Four Winds are being restrained.

And in Ezekiel 37, verse 9, the same Four Winds are mentioned, because all the prophets are going to agree with one another. And in Ezekiel 37, verse 9, it is not so much about the Four Winds being restrained as that Ezekiel is commanded to call for a message from the Four Winds, essentially.

And then when Isaiah in chapter 27, verse 8, speaks about the rough wind being restrained "in the day of the east wind," we once again have a tie-in with the word *East* and these three references (Daniel 11:44, Revelation 7:1-3, and Ezekiel 37:9) of the Four Winds of Strife because the rough winds of Isaiah are going to be the Four Winds of Strife for John in

Revelation, and they are going to be the point of reference that the breath comes from in Ezekiel 37, verse 9. And one of the prophetic symbols that ties them together is the word *East.*

That is what we are dealing with here, is *East.*

THE CHILDREN OF THE EAST

Genesis 25:5-6

In Genesis 25:5-6 it says,

> "[5]And Abraham gave all that he had unto Isaac. [6]But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country." Genesis 25:5-6 (KJV).

So, when Isaac is being separated out from Abraham's other offspring, those offspring were sent to the East. And from this point on, Ishmael and those other children become the "children of the east" in the Scriptures. And, of course, we are marking this as its connection with *East.*

Okay. The "children of the east" in the Scriptures are the descendants of Ishmael.

And if you ask an Islamist today who is their patriarch, they will either tell you Abraham or Ishmael. They point to both of them.

And Ishmael, his lineage in the Bible becomes the "children of the east."

THAT WHICH GOD HAS PREPARED FOR US

And in *Manuscript Releases,* volume 20, page 217, it says this—and this is a place where Inspiration ties many truths together, this particular passage, because Ellen White is going to be definitely referencing Ezekiel 37, the part in Ezekiel 37 where the breath is breathed upon the dead bones to bring them to life—and she says this:

> ""Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. **That which God has prepared for us**"—

God has something prepared for us.

> —"**That which God has prepared for us** is represented in Zechariah, chapters 3 and 4, and 4:12–14: 'And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.'"—

So, what is it that the Lord has prepared for us?

FROM THE AUDIENCE: His Word.

BROTHER PIPPENGER: His Word.

For Zechariah, it was the Law and the Prophets. For the Millerites, it was the Old and New Testaments. For us, it is the Bible and the Spirit of Prophecy. That is what is prepared.

The Oil that He sends down to us through the two golden pipes is to produce a reformation, a revival in our experience that we may be changed into His image and lifted up as an ensign in the coming crisis.

Sister White continues on:

> —"The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. **Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path**."—

Angels are holding the Four Winds, and the "four winds" are represented as an angry horse that is restrained, because it is seeking to break loose. It is a restrained angry horse seeking to break loose. And what it wants to do if it breaks loose is to bring destruction and death upon the whole Earth, not just on part of the Earth. So, the Four Winds are the angry horse of Bible prophecy.

And, if you are unsure what the angry horse of Bible prophecy is, all you have to do is look at these Sacred Tables [referring to the 1843 and 1850 Charts]. Sister White says this 1843 Chart was directed by the hand of the Lord and should not be altered. And here we see the war horses representing the Fifth and Sixth Trumpets (the First and Second Woes) both times as Islam.

Sister White says that God was in the publishment of this Chart (the 1850 Chart). She said that she was shown the prophecy of this Chart that is in the Bible. That would be Habakkuk 2. And on this Sacred Chart, once again, the Fifth Trumpet, this war horse is Islam; the Sixth Trumpet, the war horse is Islam. The angels are holding the four winds represented as an angry horse that is restrained, seeking to break loose and to bring death and destruction in its path.

> —"Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead?"—

Now, notice what she does here.

> —"**Oh, that we might have in our churches the Spirit and breath of God breathed into His people**, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit." *Manuscript Releases*, volume 20, 217.

Go to Ezekiel 37 just to make sure that this connection is in your mind.

In Ezekiel 37, Ezekiel is told to present two prophecies. One prophecy brings the bones together and the flesh together, but they are not alive; and, verse 8 comments on this. It says,

> "[8]And when I beheld"—*THIS IS AFTER THE FIRST PROPHECY*—"And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them." Ezekiel 37:8 (KJV).

This is Adam born from the dust of the ground, but the Lord has not breathed the Breath of Life into him yet. Step 2 is the breathing in of the Breath of Life.

Verse 9:

> "[9]Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. [10]So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Ezekiel 37:9-10 (KJV).

So, in this passage of this last paragraph, the bold-faced where it says, "Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live," this is a direct reference to Ezekiel 37:10.

But in verse 9 of Ezekiel 37, Ezekiel is saying he is to "Prophesy unto the wind, . . . Come from the four winds, . . ." And in connection with commenting on verse 10 in the last paragraph, the previous paragraph of Sister White's writing says, "Angels are holding the four winds, . . ." So, she is defining the four winds here in verse 9 for us; and, she says they are ". . . represented as an angry horse seeking to break loose and rush over the face of the whole earth," **the whole earth**.

THE WARHORSE

Revelation 9:7, 16-17

Now, go to Revelation 9. Let us see the references of Islam as the angry horse of Bible prophecy.

Revelation 9:7

In Bible prophecy, what does a name represent?

FROM THE AUDIENCE: Character.

BROTHER PIPPENGER: Character.

Okay. So, before we get to verse 7, notice verse 11. We are in chapter 9 of Revelation, and we are going to look at verses 7, 16, and 17 to see that Islam is represented the horse in Bible prophecy; but, first, we want to look at what the character of Islam is.

And in verse 11—now, you need to remember that verse 11 is in the history of the Fifth Trumpet, the First Woe. Okay? And that begins in the time of whom?

FROM THE AUDIENCE: Mohammad.

BROTHER PIPPENGER: Mohammad.

And what century is that?

FROM THE AUDIENCE: It is in the 7th Century.

BROTHER PIPPENGER: The 7th Century.

But, the history of the Fifth Trumpet, it goes all the way until when? AD1449, when the Sixth Trumpet begins.

So, from the 7th Century to AD1449, how many years is that? That is over 700 years.

So, when verse 11 says they had a king over them, it is not talking about a human being that was alive as their king for over 700 years in the Fifth Trumpet. It is talking about a principle that rules over them. In fact, the *Koran* would be your best choice probably there, but maybe you would think that Mohammad was the one that led out in the *Koran.*

You know, Mohammad could not read or write. You know that, right? He did not write the *Koran.* He only spoke it and his followers wrote it.

But, anyway, the influence for this history is the king in verse 11, and it says,

> "[11]And they had a king over them, *which is* the angel of the bottomless pit,"—

Who is the angel of the bottomless pit? Well, you could even say their king there was Satan. Now, he could have been living in this history, because Satan is associated with the bottomless pit.

> —"whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon." Revelation 9:11 (KJV).

So, what is the name describing his character, the character of this power, of **this power** [pointing to the Fifth Trumpet (the First Woe) reflected on the 1850 Chart]?

Its character is marked where? In 9:11, Revelation 9:11 is where his character is marked, and it is Abaddon and Apollyon.

And in both cases, what is the definition of Abaddon and Apollyon? Death and Destruction.

So, when Sister White says angels are holding the four winds represented as an angry horse seeking to break loose and bring death and destruction over the whole world, she is connecting with the very character of Islam as identified in 9:11, Revelation 9:11.

And it gives us two languages. What are the two languages to consider?

FROM THE AUDIENCE: Hebrew and Greek.

BROTHER PIPPENGER: The Hebrew and the Greek.

Okay. So, what are the Hebrew and the Greek?

FROM THE AUDIENCE: Is it the Old and the New Testaments?

BROTHER PIPPENGER: It is the Old and the New Testaments. From the beginning in Genesis [in the Old Testament] to Revelation in the end in the New Testament, the character of Islam is the same, from beginning to end, in the Old and New Testaments.

Okay. We will show you that in a moment, but right now we are looking at Revelation 9, verse 7, because we want to see that Islam—we are not studying this in-depth. We are just trusting that if you doubt that this is valid, then you go to Uriah Smith's book, *Thoughts on Daniel and the Revelation,* and you look at what he has to say about Revelation, chapter 9, and you will find that this is the Saracens and the Turks. The Fifth Trumpet is the Saracens, Islam; the Sixth Trumpet is the Turks, Islam.

Verse 7 says,

> "[7] And the shapes of the locusts *were* like unto horses prepared unto battle: and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men." Revelation 9:7 (KJV).
>
> Revelation 9:16-17
>
> Starting at verse 16:
>
> "[16]And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. [17]And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses *were as* the heads of lions; and out of their mouths issued fire and smoke and brimstone." Revelation 9:16-17 (KJV).

At the end of the Scriptures in the Greek, Islam is represented as the horse family.

And if you do not think he is, all you have to do is just use a little bit of common sense. When the Pioneers of Adventism decided to make these Charts [the 1843 and 1850 Charts], and they were to symbolically represent Islam of the Fifth and Sixth Trumpets, how did they do so on these Charts? Horses. Okay?

THE WILD ASS

But, where is Islam first referenced. You have it in your notes, Genesis 16:12, Ishmael. Ishmael is the first father of Islam. And in Genesis 16:12, it says,

> "[12]And he will be a **wild** man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Genesis 16:12 (KJV).

And this here is telling the role of Islam in Bible prophecy. Islam is going to turn against the whole world, and it is going to create a crisis that brings the whole world together into a One World Government to deal with Islam. And, once the One World Government is put in place to deal with radical Islam, then the One World Government and the whole world is going to find out that the Pope of Rome could care less about Islam; it want to deal with Sabbathkeepers; and, this deception is a subject of prophecy. It can be demonstrated from various lines.

The world is being deceived right now. It is getting prepared to deal with the escalating crisis of Islam. The world, and even Seventh-day Adventists, do not realize that this preparation is for Sabbathkeepers.

And it says that he will be "a wild man." And this word *wild* is the wild Arabian ass.

> **WILD:** ***Strong's Concordance H6501*—**From **H6500** in the secondary sense of *running* wild; the *onager*—**wild** (ass).

From the first reference of Islam in Genesis 16:12, to the last reference of Islam in the Book of Revelation, Islam is a horse—okay?—the wild Arabian ass.

Now, let us talk about Daniel 7. In Daniel 7 there is a beast that is like a leopard. And what does this leopard have on it that a leopard usually does not have, in Daniel 7?

FROM THE AUDIENCE: Wings.

BROTHER PIPPENGER: Wings.

How many wings?

FROM THE AUDIENCE: Four.

BROTHER PIPPENGER: Why? Why does the leopard in Daniel 7 have four wings? To represent the speed with which it moved through the world.

So, when we see characteristics on these animals that represent powers, are we supposed to pay attention to the characteristics?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. I want to show you a characteristic that is not widely understood about Islam, because Islam is the wild Arabian ass.

And in Job 24, verse 5, speaking about the wild Arabian ass, it says,

> "[5]Behold, *as* **wild asses** in the **desert**, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children."

This is the same [Hebrew] word that is translated as *wild man* in Genesis 16:12.

In Jeremiah 2:24, it says,

> "[24]A **wild ass** used to the **wild**erness, *that*"—

What?

FROM THE AUDIENCE: That sniffs at the wind.

BROTHER PIPPENGER: —"*that* **snuffeth** up **the wind**"—

You see, when it comes to the wild ass of Bible prophecy, one of the characteristics that is noted of the wild ass in prophecy is the snuffing up of the wind, of its exceptional ability to breathe.

In fact, why is it that the Arabs will take a wild Arabian ass with them on their trek across the desert with their camels? Because, they have the ability with this breathing to smell the water through the sand.

Okay. One of the characteristics of the leopard-like beast is that it had four wings, and those four wings, they are teaching us, is emphasizing the speed of the leopard. But, when it comes to the ass, one of the characteristics in Scriptures is this phenomenal ability to breathe, breathe in the wind—okay?—breathe in the wind; the breath.

> "[24]A **wild ass** used to the **wilderness**, *that* **snuffeth** up **the wind** at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her." Jeremiah 2:24 (KJV).

And then in Jeremiah 14:6, it says,

> "[6]And the **wild asses** did stand in the high places, they **snuffed** up **the wind** like dragons; their eyes did fail, because *there was* no grass." Jeremiah 14:6 (KJV).

Now, most of us as Seventh-day Adventists, we know that this word *wind,* it gets translated into a variety of ways in the Scriptures: *breath, wind*—what is another one?—*Spirit*.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when it comes to the wild Arabian ass, which is a symbol of Islam, one of the characteristics of the ass is the breath, the wind. Okay? So, in Ezekiel 37:9, when Sister White says the angels are holding the four winds represented as an angry horse, and in Ezekiel 37:9 when Ezekiel is commanded, "Breathe, O wind, upon these dead dry bones," the breath and the wind and the Spirit are a part of the characteristics of the ass.

And who does the ass represent? It represents Islam.

And who is Islam? It is the children of the . . . ?

FROM THE AUDIENCE: Of the East.

BROTHER PIPPENGER: . . . of the East.

Okay. So, from one word in Daniel 11, verse 44 [points to the word *EAST,* written on the whiteboard (see Figure No. 108)] you begin to open a whole theme in Bible prophecy.

And, you know, if you really—the reason I have this up here [Daniel 11:44, Tidings from the East—shall trouble him], if you really understood the word *EAST* correctly, remember in Daniel 11, verse 44, these tidings out of the East and out of the North, what do they do to the Papacy?

FROM THE AUDIENCE: They trouble him.

BROTHER PIPPENGER: They trouble him.

You should be able as a student of prophecy to go into the Scriptures and say, "What is it that troubles the Papacy at the end of the world?" And if you find out what that will be, it will be in one sense the East and in one sense the North. There is something about the East that troubles the Papacy.

THE WIND

But, what we are doing here is dealing with Islam as the children of the East; and, one of the characteristics of Islam is the wind.

And you have the definition of *WIND* there from the Bible in your notes.

> **WIND: *Strong's Concordance* H7307—**From **H7306**; ***wind***; by resemblance ***breath***, that is, a sensible (or even violent) **exhalation**; figuratively *life*, *anger*, *unsubstantiality*; by resemblance ***spirit***, but only of a rational being (including its expression and functions). **H7306:** A primitive root; properly to *blow*, that is, ***breathe***; only (literally) to *smell* or (by implication *perceive* (figuratively to *anticipate*, *enjoy*).

It means *breath, exhalation, spirit, breathe.*

Ezekiel 37:9-10

So, when you are reading Ezekiel 37 and the breath is breathed into the dead dry bones, this is the same [Hebrew] word that the Arabian ass does when it breathes up the wind.

And what is it doing? It is marking the outpouring of the Spirit. Right?

So, go to Ezekiel 37:9-10. Let us look at this one more time. Maybe we do not need to, but it is in the notes.

> "[9]Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind,"—

This is a characteristic of the ass.

> —"Thus saith the Lord GOD; Come from the four winds,"—

What four winds? The Four Winds that are restrained when the sealing of the 144,000 gets underway and the Sealing Angel ascends from the East.

> —"Come from the four winds, O breath, and breathe upon those slain, that they may live. [10]So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Ezekiel 37:9-10 (KJV).

So, the breath, the Spirit is a characteristic of Islam in Bible prophecy.

GENESIS

Adam: man	
Seth: appointed	
Enos: wretched	Mortal, frail, feeble. *Stro g's*
Cainan: lamenting	Fixed, a nest, *Stro g' s*
Mahalaleel: blessed of God	Praise or strength of God. *Stro g's*
Jared: will come or descend	
Enoch: teaching	Train. *Stro g 's*
Methuselah: his death will bring	
Lamech: weary	
Noah: rest	

Now, in your notes you may not understand what these are. But, the next couple of brief studies that we are going to do here are derived from Louise Were, a deceased Australian pastor that has written many things on Bible prophecy through the years. And one of the things that he demonstrated was that if you take the names of the genealogy in Genesis and you define those names—Adam, Seth, Enos, Cainan, Mahalaleel—this is in your notes—Jared, Enoch, Methuselah, Lamech, and Noah—if you put the definitions next to those names, and then you combine those definitions into a statement, that statement will tell you what is going on in Genesis, where that genealogy is found.

ADAM means *man. SETH* means *appointed. ENOS* means *wretched, mortal, frail, and feeble. CAINAN* means *lamenting, fixed, a nest. MAHALALEEL* means *blessed of God, praise or strength of God. JARED* means *will come or descend. ENOCH* means *teaching, train. METHUSELAH* means *his death will bring. LAMECH* means *weary. NOAH* means *rest.*

So, when you take those definitions and you build a statement in order out of those definitions, you will find what Genesis is teaching in the genealogy there. It says,

Man was appointed **mortal, frail and wretched**, **fixed** in this world and **lamenting** his condition. But the **blessed of God** promised to **descend teaching** that **His death would bring rest** to the **weary**.

So, the names in Genesis are teaching a truth at a different level.

Now, this is the work of Louis Were and not myself.

REVELATION 7

And Louis Were also goes into Revelation and the 144,000. If you ever wondered why some of the tribes are not there in Revelation 7, or why they are not in the order of age, it is probably because there is a statement being made that is secondary to the names.

The 12 tribes in Revelation 7:

Juda: Let God be praised, Celebrated	
Reuben: Behold a son	
Gad: Good fortune	To press or crowd together. *Strong's*.
Aser: Happy	To be honest. *Stro g 's*
Nepthalim: My wrestling	
Manassas: Making to forget	
Simeon: Answering of prayer	Hearing. *Stro g 's*.
Levi: Joined	To unite. *Stro g' s.*
Issachar: A reward	
Zebulon: Exalted or habitation	
Joseph: To add	
Benjamin: Son of my right hand.	

JUDA means *Let God be praised or celebrated. REUBEN* means *behold a son. GAD* means *good fortune, to press together or crowd together. ASER* means *happy, to be honest. NEPTHALIM* means *my wrestling. MANASSAS* means *making to forget. SIMEON* means *answering of prayer, hearing. LEVI* means *joined, to unite. ISSACHAR* means *a reward, ZEBULON* means *exalted or habitation. JOSEPH* means *to add. BENJAMIN* means *son of my right hand.*

So, you understand what I am doing, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, once you have the definitions of these 12 tribes, then if you construct a statement out of these definitions, this statement will not be about the genealogy in Genesis; this statement will be about the 144,000. So, when you construct it, it says,

> **God will be celebrated and praised** by the 144,000 as they **behold the Son** and **press together** in **honesty**. They will **wrestle** in **prayer with God**, **who will then forget** their sins, and they will **come into unity** and receive **the reward of the Holy Spirit** living within their **habitation** while **exalting** Christ as they **are added** to the redeemed and sit down with **Christ at God's right hand**.

So, if you are at the level of understanding that you realize that Jesus speaks to us in more than just the surface way, then you understand that even in the genealogies of the Bible there are truths that are conveyed.

THE CHILDREN OF THE EAST

Genesis 25:12-18

Go to Genesis 25. Genesis 25, beginning in verse 12, is going to give us the genealogy of Islam, of Ishmael.

Beginning with verse 12:

> "[12]Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: [13]And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, [14]And Mishma, and Dumah, and Massa, [15]Hadar, and Tema, Jetur, Naphish, and Kedemah: [16]These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles;"—

How many princes?

FROM THE AUDIENCE: Twelve.

> BROTHER PIPPENGER: —"**twelve princes according to their nations.** [17]And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. [18]And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren." Genesis 25:12-18 (KJV).

Okay. So, we have not done a study of Islam yet in this worship; but, when we do, there are certain truths about Islam that Bible prophecy and history puts in the record; and, all of these truths are addressed in these 12 names. Okay?

What does the first tribe mean?

> 1. **NEBAJOTH:** ***Strong's Concordance*** **H5032**—Feminine plural from **H5107**; fruitfulnesses; Nebajoth, a son of Ishmael, and the country settled by him **H5107**: A primitive root; to germinate, that is, (figuratively) to (causatively make) flourish; also (of words), to utter: - bring forth (fruit), make cheerful, increase. An Arabian tribe. The Seventh-day Adventist Bible Dictionary, 757.

NEBAJOTH: It means *fruitfulness, to germinate, to flourish*. It is an Arabian tribe.

Has Ishmael's descendants, the Islamic world, been fruitful?

FROM THE AUDIENCE: (Indiscernible comments in affirmation.)

BROTHER PIPPENGER: All right.

Genesis 17:20; Genesis 16:10

And it references Genesis 17 in this definition.

Genesis 17:20 says,

> "[20]And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." Genesis 17:20 (KJV).

Genesis 16:10 says,

> "[10]And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Genesis 16:10 (KJV).

So, the fist son of Ishmael, *Nebajoth* means *fruitfulness*. And, sure enough, that is part of the story of Islam.

> 2. **KEDAR:** ***Strong's Concordance*** **H6938**—From **H6937**; dusky (of the skin or the tent); Kedar, a son of Ishmael; also (collectively) bedawin. **H6937**: to be ashy, that is, dark colored; by implication to mourn (in sackcloth or sordid garments):— be black (-ish), be (make) dark (-en), X heavily, (cause to) mourn. An Arabian tribe. Famous warriors, Isaiah 21:16, 17. The Seventh-day Adventist Bible Dictionary, 620.

The second son, *KEDAR* means *dusky*—like dark skin (dusky)—*dusky*; *son of Ishmael*; *bedawin [Arabic, desert dwellers]; to be ashy*, *dark colored*; *to mourn*; *famous warriors* [Isaiah 21:16, 17].

Now we have the nationality being defined of Ishmael's descendants—I do not know if *nationality* is the right word—but the DNA.

> 3. **ADBEEL:** ***Strong's Concordance*** **H110**—Probably from **H109** (in the sense of chastisement) and **H410**; disciplined of God; Adbeel, a son of Ishmael. **H109**: to languish:— grieve. **H410**: **H352**; strength; as adjective mighty; especially the Almighty (but used also of any deity): - God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in "-el." An Arabian tribe. The Seventh-day Adventist Bible Dictionary, 17.

The third son, *ADBEEL* means *chastisement, disciplined of God; to languish*.

> 4. **MIBSAM:** ***Strong's Concordance*** **H4017**—From the same as **H1314**; fragrant; Mibsam, the name of an Ishmaelite and of an Israelite:. **H1314**: From the same as **H1313**; fragrance; by implication spicery; also the balsam plant: - smell, spice, sweet (odour). **H1313**: From an unused root meaning to be fragrant; the balsam plant: - spice. An Arabian tribe. The Seventh-day Adventist Bible Dictionary, 712.

MIBSAM, the fourth son, means *fragrant—*

You know, when you talk about the role of Islam in Bible prophecy, the Lord designed purposely to keep Ishmael's children connected with the Jews.

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: Because, where the Lord took Ishmael's children, to the East, the children of the East where He moved them to, is the only place in the world where the spices are grown that are used in the earthly sanctuary. So, in order to operate the earthly sanctuary, the Jews had to maintain at least a trade relationship with the children of the East so that they could provide for the spices that they needed to operate the sanctuary. And *MIBSAM* is emphasizing that.

—MIBSAM means *fragrance; spicery; balsam plant*.

So, one of the characteristics in the prophetic history of Islam is it is the place where the spices are grown.

> 5. **MISHMA: *Strong's Concordance* H4927**—The same as **H4926**; Mishma, the name of a son of Ishmael, and of an Israelite. **H4926**: From **H8085**; a report:— hearing. **H8085**: A primitive root; to hear intelligently (often with implication of attention, obedience, etc.; causatively to tell, etc.): - X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness. An Arabian tribe. The Seventh-day Adventist Bible Dictionary, 724.

MISHMA means *a report, to hear intelligently, to hear*.

MISHMA is *a report*. What is a report?

FROM THE AUDIENCE: A message.

BROTHER PIPPENGER: A message.

Okay. It is telling us here that there is a message of Islam in Bible prophecy.

> 6. **DUMAH: *Strong's Concordance* H1746**—The same as **H1745**; a tribe and region of Arabia. **H1745**: From an unused root meaning to be dumb; silence; figuratively death:— silence. **H1820**: A primitive root; to be dumb or silent; hence to fail or perish; transitively to destroy:—cease, be cut down (off), destroy, be brought to silence, be undone, X utterly. An Arabian tribe. The Seventh-day Adventist Bible Dictionary, 280.

DUMAH, the sixth son, what does *DUMAH* mean? It means *an unused root meaning to be dumb*; *silence; figuratively death*. It means *the silence of death—DUMAH* is emphasizing that the role of Islam is a deadly role—*to be dumb or silent; perish; cease, be cut down, destroy, be brought to silence.*

Would anyone argue that one of the characteristics of Islam today is death? Do you know how many people die every day from the activities of Islam?

7. **MASSA: *Strong's Concordance* H4854**—The same as **H4853**; burden; Massa, a son of Ishmael. **H4853**: From **H5375**; a burden; specifically tribute, or (abstractly) porterage; figuratively an utterance, chiefly a doom, especially singing; mental, desire: - burden, carry away, prophecy, X they set, song, tribute. An Arabian tribe, KJV translators rendered it "prophecy," a meaning which massa has in the sense of prophecy being a pronouncement or an oracle. The Seventh-day Adventist Bible Dictionary, 691.

MASSA, the seventh son: *MASSA* means *a burden*—

What is a burden in the Bible?

FROM THE AUDIENCE: A vision.

BROTHER PIPPENGER: A prophecy: A vision, a dream, but it is a prophecy.

So, now it is telling us that there is a prophecy and a message about Islam in the Bible.

—[Continuing with the definition] *a burden; a tribute; an utterance, chiefly a doom*—it is not just a prophecy; it is a prophecy of doom—*an oracle*.

8. **HADAR: *Strong's Concordance* H2316**—Another form for **H2315**; chamber; Chadar, an Ishmaelite **H2315**: From **H2314**; an apartment (usually literally):—([bed] inner) chamber, innermost (-ward) part, parlour, + south, X within. **H2314**: A primitive root; properly to inclose (as a room), that is, (by analogy) to beset (as in a siege):—enter a privy chamber. Sharp or pointed. The Seventh-day Adventist Bible Dictionary, 429.

The eighth son, *HADAR*. *HADAR* means *a chamber; an apartment; to beset (as in a siege).*

Okay. Now, if you get to the last part of this definition where it says *to beset (as in a siege),* what it is saying about an apartment in the meaning of *HADAR,* it means when you surround someone, you put them in an apartment. You put them in an area, and you bring about a siege.

And history will tell us very clearly that what Islam did when it came into history is that it wrapped itelf around Europe and prevented the Catholic Church from spreading Catholicism around the world. It put a siege upon Europe. It went down through Northern Africa and up into Southern Europe. It went up into Northern Europe, and it wrapped itself around Europe, and it put Europe in an apartment and accomplished a siege.

9. **TEMA: *Strong's Concordance* H8485**—a son of Ishmael, and the region settled by him: A locality in Arabia. The Seventh-day Adventist Bible Dictionary, 1068.

TEMA, the eighth son, the meaning is just an area settled by one of the sons of Ishmael.

10. **JETUR: *Strong's Concordance* H3195**—Probably from the same as **H2905**; encircled (that is, inclosed); Jetur, a son of Ishmael. **H2905**: From an unused root meaning to range in a regular manner; a row; hence a wall:—row. An ancestor of an Ishmaelite tribe. The Seventh-day Adventist Bible Dictionary, 575.

JETUR means *to enclose, once again; a row; hence a wall:—a row*.

The history of Islam shows that they put a wall around the Europeans and thus prevented Catholicism from spreading around the world. Praise the Lord!

> 11. **NAPHISH:** ***Strong's Concordance*** **H5305**—From **H5314**; refreshed; Naphish, a son of Ishmael, and his posterity. **H5314**: A primitive root; to breathe; passively, to be breathed upon, that is, (figuratively) refreshed (as if by a current of air): - (be) refresh selves (-ed). Wealth. The Seventh-day Adventist Bible Dictionary, 753.

I like this next one, *NAPHISH*. *Naphish* means *refreshed (as if by a current of air).*

What is the Refreshing?

FROM THE AUDIENCE: The Latter Rain. Islam is associated with the Refreshing.

It means *to breathe*.

Where do we hear about breathing? Ezekiel breathing on the bones, and that wild horse, it snuffs up the wind. This is one of the characteristics of the children of the East, of the wild Arabian ass.

Are we supposed to understand what the four wings on the leopard are? We are supposed to understand the role of the ass breathing the wind; because, that is one of Islam's characteristics, is that it marks the arrival of the Refreshing. It marks the arrival of the Latter Rain (a current of air).

> 12. **KEDEMAH:** ***Strong's Concordance*** **H6929**—From **H6923**; precedence; Kedemah, a son of Ishmael. **H6923**: A primitive root; to project (one self), that is, precede; hence to anticipate, hasten, meet (usually for help): - come (go, [flee]) before, + disappoint, meet, prevent. Toward the east. The children of the east. The Seventh-day Adventist Bible Dictionary, 620.

KEDEMAH means *precedence; project, precede; anticipate, hasten*. But, the last part, I like. It means *The children of the East.*

So, what am I saying? I am saying, when you take the 12 tribes of Ishmael's sons and you mark their definitions and then you place those definitions into a statement, the statement that you come up with is the identical statement that covers what we teach about Islam, about the Third Woe here at the end of the world.

A message of Islam in Bible prophecy:

> Prophetically the **descendants of Ishmael** are a **fruitful dark-skinned people that are renowned as warriors** but **are grieved historically and prophetically on August 11, 1840 and thereafter on September 11, 2001**. They are called **the children of the east** in **biblical history**. **They originated from Arabia** where the **fragrant spices** employed in the Hebrew sanctuary services are grown. **The word "assassins" is derived from Islamic history** and **represents death** that is brought about **in silence**—*[DUMAH]*. In the time of the Crusades **Islam enclosed, encircled and besieged** Catholic Europe, but their **subsequent**

restraints mark the arrival of the refreshing of 1840 through 1844 and **on 9/11 2001 through the Sunday law crisis**.

Isaiah 27:8; Psalms 48:1-8; Ezekiel 27; Revelation 18:10, 16, 19; 8:13; James 5:1-8; Isaiah 23:14-17

The children of the East, one of their characteristics is the breath, "Breathe into these bones." There is a message from the Four Winds, and that message brings with it the Seal of God; because, the Sealing Angel is ascending from the East; and, when that message arrives, according to Isaiah 27, verse 8, it is the Day of the East Wind. And when that message arrives, the Refreshing arrives.

Isaiah 27:8

Okay. Go to Isaiah 27, verse 8. Let us walk through this. We are now at a place where we can maybe make some points about this, in connection with Daniel 11, verse 44.

"[8]In measure, when it shooteth forth, thou wilt debate with it:"—

In this worship service we have shown repeatedly that the Latter Rain comes in two parts. It is a sprinkling, followed by a full outpouring; and, when the Mighty Angel descended on September 11, 2001, the measuring begins. And this budding out of those in Adventism that are allowing themselves to be revived through the influence of the Holy Spirit begins, but the argument, the shaking, the debate of Adventism begins.

And what is the debate about? It is about these truths [indicating the 1843 and 1850 Charts]. It is about, "Well, does Islam really have a role to play in Bible prophecy?" It is about the East Wind.

Notice the rest of the verse.

—"he stayeth his rough wind"—

That is the Four Winds holding the Four Winds of Strife in Revelation 7, verses 1 through 3; because, all the prophets agree with one another. God is not the author of confusion.

—"he stayeth his rough wind in the day of the east wind." Isaiah 27:8 (KJV).

And we know that when He stayeth his rough wind, when He restrains the Four Winds, the sealing of the 144,000 begins; and, the sealing of the 144,000 begins in the Day of the East Wind.

And the Day of the East Wind is emphasizing a point in time: when it begins, when the refreshing begins; and, the point in time, of course, is 9/11.

Psalm 48:1-8

But what about this East wind; why would it trouble the Papacy?

Go to Psalm 48; **Psalm 48**: Why would the East wind trouble the Papacy and cause him to go forth and utterly make away and destroy many?

Beginning at Psalm 48:1, it says,

> "[1]Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. [2]Beautiful for situation, the joy of the whole earth, *is* mount Zion, on the sides of the north, the city of the great King. [3]God is known in her palaces for a refuge. [4]For, lo, the kings were assembled, they passed by together."—

What kings would that be? Well, it is more than one king; so, it is a group of kings.

Where do we find a group of kings in end-time Bible prophecy?

FROM THE AUDIENCE: Revelation 17.

BROTHER PIPPENGER: Revelation 17. These are the Ten Kings. Okay? Because, all the prophets agree with one another.

—"[4]For, lo, the kings were assembled, they passed by together. [5]They saw *it,*"—

They saw what? They saw Mount Zion.

What is Mount Zion? That is God's people being lifted up as an ensign. They see God's people.

—"*and* so they marvelled; they were troubled, *and* hasted away."—

Uh-oh. They are looking at God's people, they are looking at Mount Zion; and, suddenly they are troubled and they haste away.

Now, that is what happens to the King of the North in verse 44 [of Daniel 11], right? Tidings out of the East and the North trouble him. Of course, he does not haste away. What does he do? He goes forth to destroy and utterly make away many.

But, they see something in Mount Zion here, and then they are troubled.

Verse 6:

—"[6]Fear took hold upon them there, *and* pain, as of a woman in travail."—

We emphasize this every time: How is a woman in travail? Harder and harder, closer and closer. It is a progressive problem. It is not a singular event; it is a progressive problem that takes hold of them. Fear takes hold of them. They are troubled.

Verse 7:

—"[7]Thou breakest the ships of Tarshish with"—

With a what?

FROM THE AUDIENCE: East wind.

BROTHER PIPPENGER: Ah. What is troubling them is that the East Wind breaks the ships of Tarshish.

And what are the ships of Tarshish?

We have defined that already in our study of Daniel 11, verse 40, with chariots, horsemen, and ships. Ships represent economic strength; but, the premier symbol of economic strength in the Bible is the ships of Tarshish, and the ships of Tarshish are the United States. It is the premier economic vessel at the end of the world.

And it says here,

> —"[7]**Thou breakest the ships of Tarshish with an east wind.** [8]As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah." Psalm 48:1-8 (KJV).

Ah, this is an attack on the economic structure of the world, but primarily upon the United States; and, it is brought about by the East Wind of Bible prophecy.

When does it take place; when would you suppose this takes place? Isaiah 27:8: When the rough wind is stayed: "He stayeth his rough wind in the day of the east wind."

Okay. What marks the beginning of the sealing of the 144,000 is an attack upon the financial structure of the United States and the world, represented by the ships of Tarshish; and, that attack comes from the East Wind.

Ezekiel 27

Go to Ezekiel 27, beginning at verse 1:

> "[1]The word of the LORD came again unto me, saying, [2]Now, thou son of man, take up a lamentation for Tyrus; [3]And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty."—

Who is Tyrus? Who thinks they are of perfect beauty? Both Satan and the Papacy. This is the Papacy here.

> —"[4]Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty. [5]They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. [6]*Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, *brought* out of the isles of Chittim."—

So, they have made them some really nice ships, and they are taking the various special commodities from these different nations.

Verse 7:

> —"[7]Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. [8]The inhabitants of Zidon and Arvad were thy mariners: thy wise *men,* O Tyrus, *that* were in thee, were thy pilots. [9]The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. [10]They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and

helmet in thee; they set forth thy comeliness. [11]The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. [12]Tarshish *was* thy merchant by reason of the multitude of all *kind* of riches;"—

Who has all kinds of riches? The United States. It is the land flowing with milk and honey, is it not? The bread basket of the world.

—"[12]Tarshish *was* thy merchant by reason of the multitude of all *kind* of riches, with silver, iron, tin, and lead, they traded in thy fairs."—

It is going to talk about the various merchants.

—"[13]Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market. [14]They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. [15]The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony. [16]Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. [17]Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. [18]Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. [19]Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. [20]Dedan *was* thy merchant in precious clothes for chariots. [21]Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants. [22]The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. [23]Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants. [24]These *were* thy merchants in all sorts *of things,* in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise."—

And go down to verse 25:

—"[25]The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas."—

Now, who is it talking about here? Tyrus.

And who is Tyrus? It is the Papacy.

Verse 26:

—"[26]Thy rowers have brought thee into great waters: the"—

What?

—"the east wind hath broken thee in the midst of the seas."—

When the East Wind breaks the ships of Tarshish, the kings in Psalm 48, they are fearful and they are caught up with pain. They want to haste away.

But, the breaking of the ships of Tarshish is the punishment, also, of the Papacy.

> —"[27]Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. [28]The suburbs shall shake at the sound of the cry of thy pilots."—

Now notice. Let us take up verse 29, identifying the sinking of the economic structure of Planet Earth by the East Wind and what it means to the kings that have committed fornication with the Papacy at the end of the world.

Verse 29:

> —"[29]And all that handle the oar, the mariners, *and* all the pilots of the sea,"—

All the globalists, economists.

> —"shall come down from their ships, they shall stand upon the land; [30]And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: [31]And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing. [32]And in their wailing they shall take up a lamentation for thee,"—

What is a lamentation?

FROM THE AUDIENCE: Crying and mourning.

BROTHER PIPPENGER: A mourning song? A mourning?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: They are going to . . .

> —"take up a lamentation for thee, and lament over thee, *saying,"*—

What are they going to say; what is the lamentation that these kings take up for the Papacy?

> —*"*What *city is* like Tyrus, like the destroyed in the midst of the sea?"—

How is Tyrus destroyed in the midst of the sea?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: No, no. It says it in verse 26, ". . . the east wind hath broken thee . . . ." Okay. The East wind breaks Tyrus in the midst of the sea.

And the question that is raised by the Ten Kings is, "What city is like unto Tyrus?"

Verse 33.

> —"[33]When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy

merchandise. [34]In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. [35]All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid,"—*THERE IS PSALM 48—"*they shall be troubled in their countenance" *[PSALM 48]*. [36]The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more." Ezekiel 27 (KJV).

Revelation 18:10, 16, 19

Go to Revelation 18. Revelation 18, two out of three words in The Revelation is derived from the Old Testament; and, Ezekiel 27, it has Revelation 18 all over it.

Verse 10—well, let us start in verse 9.

These are the same kings. All the prophets are speaking about the end of the world. These are the same kings of Psalm 48 that are fearful and afraid as a woman in travail when they see the ships of Tarshish sank by an East Wind.

And in verse 9 of Revelation 18, it says,

"[9]And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, [10]Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! For in one hour is thy judgment come." Revelation 18:9-10 (KJV).

What is her judgment? She is sank by an East Wind in the midst of the sea. In one hour her judgment is come.

And what do these kings cry out? Alas, alas!

And this word that is translated *alas,* if you go to Revelation 8, verse 13, you will see that in Revelation 8, verse 13, this same Greek word is NOT translated as *alas.*

Verse 13 says,

"[13]And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." Revelation 8:13 (KJV).

Woe [pointing to the First Angel blowing a trumpet on the right-hand side of the 1850 Chart], the Fifth Trumpet; Woe, [pointing to the Second Angel], Sixth Trumpet; Woe, [pointing to the Third Angel], Seventh Trumpet.

But, the word that is translated as *woe* in Revelation 8:13 is the identical word that is translated as *alas* in verse 10 of Revelation 18.

Go back to Revelation 18, verse 10.

"Standing afar off," they (these kings of the Earth) are watching the economic structure of Planet Earth get taken down by the escalating crisis of Islam; and, in verse 10 it says, "Standing afar off for the fear of her torment, saying, Alas, alas *[WOE, WOE]* that great city Babylon, that mighty city! For in one hour is thy judgment come."

What is it that brings Babylon down? It is the East Wind. It Is the Woe.

Go to verse 16.

> "[16]And saying, Alas, alas *[WOE, WOE]* that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!" Revelation 18:16 (KJV).

Verse 19:

> "[19]And they cast dust on their heads, and cried, weeping and wailing, saying, *[WOE, WOE]* Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." Revelation 18:19 (KJV).

Now, back up to verse 18.

Those are the three places where these kings of the Earth are crying out, "Woe, Woe!" That is what is bringing down the economic structure. It is not the *Alas;* it is the *Woe,* the Third Woe, the final Woe that is bringing it down.

And in verse 18, in the midst of their wailing and mourning, notice what they say:

> "[18]And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city?" Revelation 18:18 (KJV).

Where do we hear that? That is Ezekiel 27: "What city is like unto Tyrus?"

This is the bringing down of the Papacy at the end of the world, and it is brought down by an East Wind, and the children of the East in Bible prophecy are Islam. And one of the characteristics of the children of the East is that they are the wild Arabian ass; and, one of the characteristics of the ass is its breath, its wind, its spirit. The East wind is Islam. It is the woe that brings down the economic structure of Planet Earth.

James 5:1-8

James, chapter 5, tells us when this is going to take place, from a different direction than we have been using.

James, chapter 5, beginning at verse 1:

> "[1]Go to now, ye rich men, weep and howl"—

When do they weep and howl? When they watch the ships of Tarshish, and the Papacy going down in the midst of the sea due to the activities of the East Wind of Bible prophecy.

> —"[1]Go to now, ye rich men, weep and howl for your miseries that shall come upon you. [2]Your riches are corrupted, and your garments are moth-eaten. [3]Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."—

So, when is this taking place? In the last days.

> —"[4]Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. [5]Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. [6]Ye have condemned *and* killed the just: *and* he doth not resist you. [7]Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, **until he receive the early and latter rain**. [8]Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:1-8 (KJV).

This takes place in the time period of the Latter Rain. The sinking of the ships of Tarshish takes place in the time period of the Latter Rain.

Isaiah 23:14-17

Go to Isaiah 23.

What are we doing here? What we are doing here is we are making an argument that these men in Adventism that think that we have an incorrect understanding of the last six verses of Daniel 11 should not even be allowed to speak unless they have a position on what the last six verses in Daniel 11 represent: "They haven't the ability to work it out to where they can give you a logical review of what the last six verses of Daniel 11 represent, and they should not even be allowed to even get into the discussion."

But, these men who are saying that what we are suggesting is wrong, not any of them have a consistent teaching from the beginning to the end, nor do their teachings have any depth or substance to them.

And we are making the argument, among other things, that what we are identifying about the last six verses of Daniel 11 opens the Word of God completely up. And just the one word *East* will take you right into the Bible to a level that you have never been at.

And, therefore, what we are saying is, the last six verses of Daniel 11 is the increase of knowledge that comes at the time of the end in the history of the 144,000. That is the kind of logic that we are trying to exercise here, in opposition to all these foolish ideas about what is truth in Adventism today.

And in Isaiah 23, beginning at verse 1, it says, "The burden of Tyre . . . ," the prophecy of Tyre. Who is Tyre?

Well, drop down to verse 15.

> "[15]And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot."—

Who is it that sings as an harlot at the end of the world?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy.

So, Tyre here is the Papacy, where when we were reading in Ezekiel 27 it was Tyrus;

Tyre, the Papacy.
Verse 16, speaking to the harlot Tyre:

—"[16]Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.
"[17]And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth." Isaiah 23:15-17 (KJV).

Who is it that commits fornication with all the kings of the Earth? Once again, it is the Papacy.
This is Tyre. Okay? Isaiah 23 is talking about the Papacy (Tyre).
FROM THE AUDIENCE: Is Tyre and Tyrus the same?
BROTHER PIPPENGER: Yes.
Is Katherine and Kathy the same?
FROM THE AUDIENCE: (Affirmation.)
BROTHER PIPPENGER: Verse 14:

[14]Howl, ye ships of Tarshish: for your strength is laid waste." Isaiah 23:14 (KJV).

Verse 1:

"[1]The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them." Isaiah 23:1 (KJV).

Verse 6:

"[6]Pass ye over to Tarshish; howl, ye inhabitants of the isle." Isaiah 23:6 (KJV).

Okay. This is about the pain that is experienced by the Papacy and the kings of the Earth when they see the ships of Tarshish sinking.
And what sinks the ships of Tarshish?
FROM THE AUDIENCE: An East wind.
BROTHER PIPPENGER: An East Wind. The East Wind of Bible prophecy brings down the economic structure of Planet Earth, and it causes of the kings of the Earth who have come into a church/state relationship with the Papacy, who have committed fornication with her at the end of the world; it causes them to howl. It causes the Papacy to weep and howl.
So, you tell me, the East Wind, in Daniel 11, verse 44, when it says "tidings out of the East shall trouble the Papacy," what are the tidings out of the East that troubles the Papacy? It is that the East Wind is destroying the economic structure of Planet Earth and preventing the Papacy from ruling the world according to her will.
If you do not understand this *East,* then you really cannot understand what troubles the Papacy in verse 44 [of Daniel 11].
But, when you take the time to go into these symbols in Daniel 11:40-45, you will be amazed in how the Bible comes alive.

Now, let us do one thing in closing.

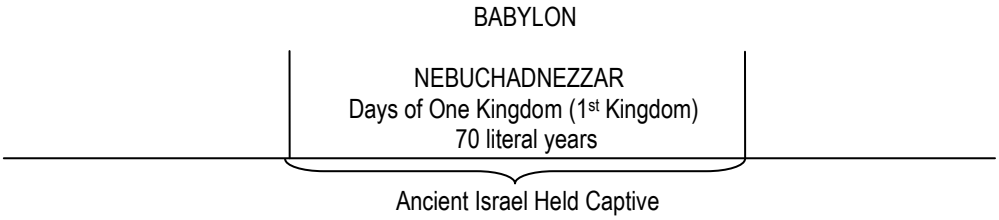


Figure No. 109A.

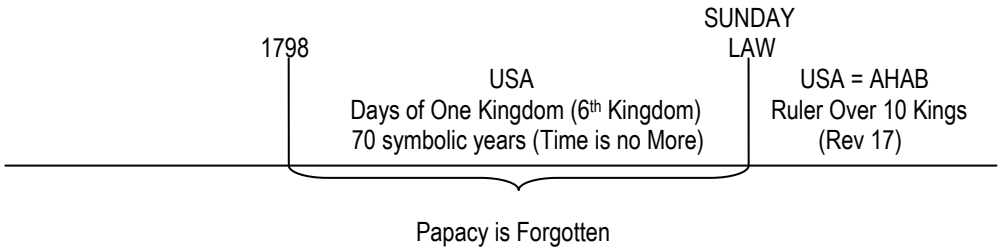


Figure No. 109B.

How long was Ancient Israel captive in Babylon?

FROM THE AUDIENCE: Seventy years.

BROTHER PIPPENGER: Okay.

So, how long is Tyre forgotten?

FROM THE AUDIENCE: Seventy years.

BROTHER PIPPENGER: But, how is it defined in Isaiah 23?

FROM THE AUDIENCE: The days of one king.

BROTHER PIPPENGER: The days of one king.

The Papacy is forgotten for the days of one king.

In Daniel, chapter 2, Daniel says to Nebuchadnezzar, "Thou, O king, are the head of gold."

What is a king?

FROM THE AUDIENCE: A kingdom.

BROTHER PIPPENGER: So, this 70 years [Figure No. 109A] represents the time of one kingdom; and, during this time, this one kingdom, the Papacy is forgotten.

When was the Papacy forgotten?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: What kingdom of Bible prophecy began in 1798?

FROM THE AUDIENCE: The U.S.A.

BROTHER PIPPENGER: The U.S.A.

When is the United States conquered?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: And when the United States is conquered at The Sunday Law, what will the United States have just done with the Papacy?

FROM THE AUDIENCE: Committed fornication.

BROTHER PIPPENGER: Committed fornication.

The first king of the Earth that the Papacy commits fornication with is the United States.

Because, who is the United States?

The United States immediately unites with the kings of the Earth, right? We have been there in this worship study. At the time of The Sunday Law—we read the quote, and we know this quote as Seventh-day Adventists—At The Sunday Law in the United States, the United States stretches its hand to clasp the hand of whom?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy.

And stretches across the gulf to . . . ?

FROM THE AUDIENCE: To Spiritualism.

BROTHER PIPPENGER: Who is Spiritualism?

FROM THE AUDIENCE: The Dragon.

BROTHER PIPPENGER: The Dragon.

So, at The Sunday Law in the United States, the United States unites with the Dragon.

And who is the Dragon? *Testimonies to Ministers and Gospel Workers,* page 38.2, "Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus."

So, what we are saying here, in Isaiah 23 the Papacy (Tyre) is forgotten for 70 years, as in the days of one king.

When the children of Israel were in captivity in Babylon, how many kingdoms ruled the world during that 70 years?

FROM THE AUDIENCE: One.

BROTHER PIPPENGER: Just one. It is the days of one king. Here, it was Babylon [Figure No. 109A].

In fact, the 70 years comes to an end when?

FROM THE AUDIENCE: When Belshazzar dies.

BROTHER PIPPENGER: When Belshazzar loses his life.

Okay. Ancient Israel was captive for 70 years, as is the days of one king; but, in 1844, what stopped? No more time prophecy.

So, Tyre here at the end of the world, it is going to be forgotten as the days of one king. This 70 years is symbolic. It is representing the time period that the United States is the sixth kingdom of Bible prophecy, and that ends when the United States is the first king to commit fornication with the Papacy.

And at that point in time, who does the United States turn into? Ahab, because Ahab is the king of what?

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: Israel. He is the ruler over the Ten Kings of Revelation 17.

But, in this history here [Figure No. 109B], in this history here when the Papacy is forgotten, what happens that troubles the Papacy? The ships of Tarshish are brought down by an East Wind.

Okay. Now, if you are going to really look at Daniel 11:40-45 closely, you need to put these things in place; because, verse 44 does not follow sequentially verse 43. Okay? Daniel 11, verses 40 to 43, tells the story about how the deadly wound is healed. Okay?

Pagan Rome had to conquer three geographical areas: Daniel 8:9, and Daniel 11:16-17. Pagan Rome, to take control of the world, had to take overcome Syria, Egypt, and Israel.

For Papal Rome to take control of the world, the Heruli, the Ostrogoths, and the Vandals had to be overcome.

For modern Rome to take control of the world, it has to overcome the King of the South (Daniel 11:40), the glorious land (Daniel 11:41), and Egypt (Daniel 11:42-43). When it conquers Egypt, the deadly wound is healed. End of the story.

That is not the end of the story, but it is one of the stories there in Daniel 11, verses 40 to 45, on how the deadly wound is healed.

The deadly wound was not healed in 1929 at the Lateran Treaty. Yes, the civil authority was returned to the Papacy in 1929 at the Lateran Treaty; but, the deadly wound is not healed, according to Inspiration, until the Papacy has the ability to persecute once again; and, it is in verses 41 and 42 that the ability to persecute is returned to the Papacy. The deadly wound is healed when the third obstacle is conquered.

But, then in Daniel 11:40-45 and Daniel 12:1, Daniel is going to tell us about how the Papacy relates to God's people during this very same history; because, the persecution that is referenced in verse 44, where it says he shall go forth and destroy and utterly make away many, where does the persecution begin?

FROM THE AUDIENCE: In the United States.

BROTHER PIPPENGER: The United States. What verse is that?

FROM THE AUDIENCE: 41?

BROTHER PIPPENGER: 41.

So, verse 44, actually you need to understand that that persecution begins back in verse 41. It is a different line.

Does prophecy operate upon the principle of repeat and enlarge?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

SUMMARY

So, what are we saying here, so we can bring this to a conclusion?

We are saying that just from one word, just from *East* in Daniel 11, verse 44, you can open a truth in the Bible that is present truth for today. It is taking place in the world. It is noted on these [1843 and 1850] Charts. It is the debate of Adventism.

And these verses, the way we have set them forth, are the most provocative, profound, deep verses that are confronting Adventism at this present time.

"Tidings out of the East and the North shall trouble him," and they are troubling him right before Daniel 12:1.

What is Daniel 12:1.

FROM THE AUDIENCE: The close of probation.

BROTHER PIPPENGER: The close of probation.

So, just before the close of probation, we see a message symbolized in the tidings of the East and the North. So, what would that message be?

In Revelation 14 and 15 we see the close of probation. What message is emphasized in Revelation 14?

FROM THE AUDIENCE: The Three Angels' Messages.

BROTHER PIPPENGER: The Three Angels' Messages.

So, all the prophets agree with one another. What does the message of the East and the North got to be?

FROM THE AUDIENCE: The Three Angels' Messages.

BROTHER PIPPENGER: So, the message of the East and the North is how many messages?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two?

FROM THE AUDIENCE: One.

BROTHER PIPPENGER: One, and what is it? It is the Third Angel's Message swelling to a Loud Cry.

But, how many parts does the Third Angel's Message have?

FROM THE AUDIENCE: (Various responses)

BROTHER PIPPENGER: It has two, does it not? The history of the First and Second Angels' Messages is the history of the Millerites, and "it is to run parallel with that which follows." Remember?

The First Angel's Message, followed by the Second Angel's Message, ends when the Third Angel's Message arrives. The history of the Millerites is the history of the First and Second Angels' Messages.

Who is the messenger of the First Angel?

FROM THE AUDIENCE: William Miller.

BROTHER PIPPENGER: William Miller.

Who was he typified by?

FROM THE AUDIENCE: John the Baptist.

BROTHER PIPPENGER: John the Baptist. So, John the Baptist was the First Angel's Message in the time of Christ.

Who was the Second Angel's Message in the time of Christ?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Jesus.

But, John the Baptist and William Miller were who?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: Elijah.

So, Elijah was the First Message in his history. Who was the second?

FROM THE AUDIENCE: Elisha.

BROTHER PIPPENGER: Elisha.

So, the Third Angel's Message is a one-two message.

So, what was John the Baptist's message based upon?

FROM THE AUDIENCE: Daniel 9.

BROTHER PIPPENGER: Daniel 9.

What was Miller's message based upon?

FROM THE AUDIENCE: Daniel 9.

BROTHER PIPPENGER: Daniel 9. We call it Daniel 8, but if you do not have Daniel 9 to explain Daniel 8, forget about it.

John the Baptist's message was Daniel 9. William Miller's message was Daniel 9. So, we have a witness there that these are parallel messages.

So, what is our first message?

FROM THE AUDIENCE: Daniel 11.

BROTHER PIPPENGER: Daniel 11.

So, the first message for us is Daniel 11.

What was the second message for the Millerites? August 11, 1840, a Mighty Angel came down out of Heaven and the Earth was lightened with His glory.

And who was that Angel? No less the personage than Jesus Christ. That is our second message [within the Third Angel's Message]: 9/11, no less the personage than Jesus Christ. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, both John the Baptist and the Millerites preached Daniel 9 as the first message, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, our first message is not Daniel 9. Our first message is . . . ?

FROM THE AUDIENCE: Daniel 11.

BROTHER PIPPENGER: Daniel 11.

So, when you put the beginning of Adventism together with the ending of Adventism, what is our first message [within the Third Angel's Message]? 9/11.

But, what is our first message about; who is the subject?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy (the King of the North).

What is our second message about, 9/11, when the Angel comes down?

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: Islam.

So, our twofold message is what? It is the message of the East and the North. It is the message of the King of the North (the last six verses of Daniel 11) and the children of the East (9/11).

So, this verse [Daniel 11:44] is unbelievable just with one word [*East*] where you can go; but, the verse itself is absolutely divine.

Shall we pray?

Benediction: Heavenly Father, we thank you that as the Dirt Brush Man and as the Lion of the tribe of Judah that you are continually opening this message to your people. We ask that it would accomplish the work that you have designed in each of us as individuals and as your people that we might finish our personal work of developing a character that represents your character, that we might be lifted up as an ensign in the near future. We pray for those that are in the valley of decision about these truths, that your Holy Spirit would be heavy upon their hearts, opening their understanding, convicting them of their need. As we take up our individual tasks

for this day, we ask that you would bless our service for you and that you would keep us safe and healthy. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #59

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another day of life, another day that we can serve you, another day that we can learn of you. I thank you for a good night's rest and for bringing the Pecks home safely. As we take up this study this morning, we ask that you grant us the presence of your Holy Spirit to guide and direct our thoughts, our understanding; and that you would take the words that I am going to express, and first touch my lips with the coal off your altar that I might be a fit vessel to convey this message. We want to understand the relationship between the last six verses of Daniel 11 and the Book of Revelation, and we ask that you would help us to do that at this time by pouring your Latter Rain out upon us in preparing our vessels to receive it. In Jesus's name, amen.

DANIEL AND REVELATION

THE BEGINNING AND THE END
EVERY WORD
DEPTH
THE SPIRIT OF PROPHECY
ELIJAH
THEME
REPETITION OF HISTORY
DANIEL'S CONNECTION WITH REVELATION
STRUCTURE

BROTHER PIPPENGER: I am making arguments now about why what we teach about the last six verses of Daniel 11 is the correct understanding of these verses, and we have tried to show you some of the depth of these verses.

And I am not really that much of a computer guy, but if you are a computer person you know that with Windows you can go into Windows and you have a menu, and you can touch that part of the menu and it will take you another place; and, at that place you will have a menu, and you can touch that part of the menu and it will take you into another place. And some of these Windows programs just go on and on.

And that is what we are suggesting about the last six verses of Daniel 11. Every symbol in those verses is simply a title for a menu. If you touch that verse, if you touch the word *East,* it is going to take you deeper and deeper into God's Word. But, because it is God's Word, all of them are tied together very nicely.

Another argument and one of those strongest arguments of what we are teaching about the last six verses of Daniel 11 is the connection between the Books of Daniel and Revelation. Sister White repeatedly says that they are the same book. In one place she says the Book of Revelation complements—and the word she uses is spelled with an "e," not an "i." It is not *compliment,* like you are telling someone that they look nice today. It is *complement,* and

complement, with an "e," means *brings to perfection*—she says the Book of Revelation brings to perfection the Book of Daniel.

In one place she says the same line of prophecy that is taken up in the Book of Daniel is taken up in The Revelation; and, then often she will make references that in The Revelation, the Lion of the tribe of Judah has opened to the student of prophecy the Book of Revelation. So, there is a connection here.

And, of course, what we are saying is the last six verses of Daniel 11 is the very final message of the Book of Daniel; because, it is the one that leads to the close of probation, when Michael stands up. So, we should expect to see the illustrations of the end of the world in the Book of Revelation to parallel the last six verses of Daniel 11, if we have the correct understanding of these verses.

So, we have been touching on in our worship Revelation 17. I think I have addressed it twice, but never specifically in detail; and, the reason that I addressed it twice is for the purpose of getting those that are not necessarily familiar with what we teach about Revelation 17 to be semi-familiar with it before we go through it a little bit more carefully over the next couple of days.

REVELATION SEVENTEEN

ONE OF THE ANGELS WHICH HAD A VIAL

So, if you will turn to Revelation 17, what we are going to do here—

And these here [referring to two large books to his right on the podium], I am going to explain these in a minute. These are not that significant, but I like them.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, if you will, turn to Revelation 17.

In verse 1, it says,

"[1]And there came one of the seven angels which had the seven vials,"—

All right. When it comes to Revelation 17, we are purposely told that one of the angels that poured out the Seven Last Plagues is the angel that brings the message of Revelation 17 to John.

Verse 1:

—"[1]And there came one of the seven angels which had the seven vials,"—

The seven vials are chapter 16.

—"and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:"—

So, a student of prophecy knows that that is a purposeful connection that is being made there between Revelation 16 and Revelation 17.

And let me jump ahead and come back to that, so I can get rid of these books.

THE JUDGMENT OF THE GREAT WHORE

Revelation 17:1-2

—"[1]And there came one of the seven angels which had the seven vials, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters."—

Who is the great whore? Well, Sister White is going to tell us it is the Papacy.

And I was raised in California, not as a Christian. I did not become a Christian until I was 25 years old, and immediately became a Seventh-day Adventist Christian. I did not spend a lot of time in any other Protestant denominations. None.

And growing up in California—and California is not a real religious culture—so, up until I was 25, I did not know the difference between a Buddhist or a Catholic or a Protestant or anything. I just did not. I did not grow up that way.

And then for the first 19 years of our experience in Adventism, we were in one of the most liberal dark churches in California; so, they certainly were not going to teach anything about the Pope of Rome and the mark of the beast. So, we did not learn a great deal there about who Rome was.

It really was not until we went early on in that 19-year period that we started going to some camp meetings that were held in Utah, just over the border from us in California, in Provo, Utah. And there used to be an elderly lady there named Mary Walsh, who had written some books—or *a book*; I think it is *books*—on the Pope. And it was going to her meetings where I started waking up to, you know, the Catholic Church is a player in Bible prophecy, bigger than I realized.

So, much of what I have learned about the Catholic Church has just been over, you know, a certain period of time; but, my point is this: When we came to Revelation 17, we realized that if you go get an old dictionary before the Year 2000 (and there is even one that was published in 2001), and you crack it open to (and it is in this dictionary) *Scarlet Woman:* "The woman described in Revelation 17, variously explained as symbolizing Pagan Rome, the Church of Rome."

So, before the 1950s at least, before the 1950s the Protestants of the United States (and this is another dictionary; this [the second dictionary he picks up from the podium] is the *Webster's ew Worl Di tio ar y,* published first in 1953, the last in 1966—and this one [the first dictionary he picked up from the podium] was the *New Century Dictionary*)—but, if you look up *Scarlet Woman* in this dictionary [*Webster's ew Worl Di tio ary],* it says, "The Roman Catholic Church, an opprobrious term based upon the reference of Revelation 17:1-6."

So, the Protestant world used to know that the "Scarlet Woman" in Revelation 17 was the Roman Catholic Church.

But, we have been studying Isaiah 23 off and on, and what does Isaiah 23 say? That Tyre is forgotten for 70 years, as the days of one king. And Protestantism has forgotten who this woman is.

But, in verse 1 [of Revelation 17] we see that we are told that Revelation 17 is the story of the judgment of the "great whore," of the Roman Catholic Church.

But, we want to deal with that first phrase, now that we have gotten those big books out of the way.

—"[1]And there came one of the seven angels which had the seven vials,"—

My argument here is that in order to understand Revelation 17 correctly, you have to understand it in connection with Revelation 16; because Inspiration has purposely tied these two chapters together.

Okay. So, what is there about Revelation 16 that needs to be understood in conjunction with Revelation 17?

I mean, there are 21 verses in Revelation 16. What is the punch line in Revelation 16 that needs to be factored in to Revelation 17?

And I think it is verses 12 through 16. And the reason for this—we will read verses 12 through 16 at this point—and then I will tell you why.

> "[12]And the sixth angel"—

There are seven of them. This is the sixth one.

> "[12]And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [13]And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. [14]For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. [15]Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. [16]And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:12-16 (KJV).

To me, this is the passage that is the primary emphasis of Revelation 16 because it is the only place in Revelation 16 where you have a warning about keeping your garments. I mean, Revelation 16 is the history that takes place after Michael stands up, after human probation closes.

The seven vials, the Seven Last Plagues, they are poured out after probation closes; yet, here in verse 15 there is a counsel to keep your garments. And when Michael stands up, the garments you have those are the ones you are going to keep. So, verse 15 is saying that there is something in this particular passage that is a warning message that God's people need to understand before Michael stands up.

So, I am under the conviction that the part of Revelation 16 that is the predominant emphasis of Revelation 16 is verses 12 through 16, where it identifies that modern Babylon is divided into three parts: the Beast, the Dragon, and the False Prophet.

And, of course, if you are going to approach Revelation 17 from that perspective, then you would be in agreement with Daniel 11, verse 40; because, in Daniel 11, verse 40, you have the King of the South (the Dragon); the chariots, horsemen, and ships (the False Prophet); and, the King of the North (the Beast); and, in verse 40 they are beginning their march to leading the world to Armageddon, between the seas and the glorious holy mountain in verse 45. And Daniel 11:40-45 can be recognized here in verses 12 through 16 of Revelation 16.

And as we go through Revelation 17, we will see that it is a parallel history to Daniel 11:40-45 and that it is telling the story of the Beast, the Dragon, and the False Prophet.

So, that is the connection we are putting in place as we proceed.

Verse 2 of Revelation 17 says, speaking of the whore that sits upon many waters in verse 1; and, verse 2 says,

> —[2]With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Revelation 17:1-2 (KJV).

Sister White says in *The Great Controversy,* page 382,

> "**The woman [Babylon] of Revelation 17 is** described as"—*AND THEN SHE QUOTES FROM REVELATION 17*—"'arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, '*Mystery, Babylon the Great, the mother of harlots*.' Says the prophet: 'I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.' Babylon is further declared to be 'that great city, which reigneth over the kings of the earth.' Revelation 17:4–6, 18. **The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome** *[THE VATICAN, THE ROMAN CATHOLIC CHURCH]*." *The Great Controversy*, 382.

So, the woman here under discussion in Revelation 17 is the Roman Catholic Church; and, she has committed fornication with the kings of the Earth.

And what is fornication? It is an unlawful relationship, and in spiritual terms the fornication of Bible prophecy is the combination of church and state.

BABYLON'S WINE

And what is the first state that the Papacy commits fornication with at the end of the world?

FROM THE AUDIENCE: America.

BROTHER PIPPENGER: The United States, Daniel 11, verse 41.

But, where does the foreplay begin; where is the romance? The engagement began in verse 40 with Ronald Reagan and Pope John Paul II; but, the marriage is consummated at The Sunday Law in the United States. And then she commits fornication with all of the other kings of the Earth thereafter.

Why does she do this, or what is represented as the justification for these kings bowing down to her? It is her wine.

Testimonies to Ministers, page 62:

> "The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. **This wine of error is made up of false doctrines**." *Testimonies to Ministers*, 62.

Her false doctrines are what are preparing the political leadership of the Earth to believe that she is God's church on Earth.

The Great Controversy, page 388:

"The great sin charged against Babylon is that she 'made all nations drink of the wine of the wrath of her fornication.' This cup of intoxication which she presents to the world represents **the false doctrines** that she has accepted as **the result of her unlawful connection with the great ones of the earth**." *The Great Controversy*, 388.

Okay. Verses 1 and 2 tell us this story in Revelation 17 is about the judgment of the Papacy.

THE WILDERNESS—REVELATION 17:3

And in verse 3 we have, to me, the most important verse in Revelation 17. It says,

—"[3]So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." Revelation 17:3 (KJV).

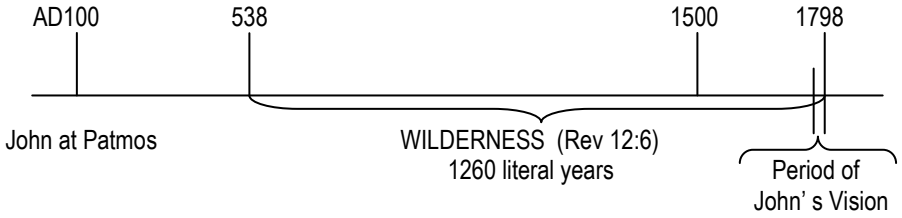


Figure No. 110.

The wilderness, we will see from Revelation 12, verses 6 and 14, is the 1260 years, from AD538 to 1798.

Revelation 12, verse 6, says,

"[6]And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days." Revelation 12:6 (KJV).

A wilderness is a thousand two hundred and threescore days.

Look at verse 14.

"[14]And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Revelation 12:14 (KJV).

So, what we are saying is that the first thing we are told about John in Revelation 17 is that in order for him to receive this vision, he is carried to this history.

John is actually down here at Patmos in the Year 100, but he is going to see a vision concerning the Roman Catholic Church, and the Roman Catholic Church is in existence prior to AD538, but it is empowered in AD538. So, in order for him to see the Roman Catholic Church

in power, he has got to be projected into the future to see it, and the future he is projected into is the 1260 years.

DRUNKEN WITH BLOOD

And look at verses 4 through 6.

When he goes into the wilderness, he is going to see this woman riding on a beast, and this woman has certain characteristics.

We just read verses 4 and 5 in the Spirit of Prophecy. We will finish off with verse 6.

> "[5]And upon her"—*THE WOMAN, THE CATHOLIC CHURCH*—"upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. [6]And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." Revelation 17:5-6 (KJV).

Okay. So, there are two things that I want you to see there. It is when John is carried into this history here [the 1260 years in the wilderness] and he sees the Roman Catholic Church, she is already drunk with the blood of the saints.

Do you get drunk before you drink or after you drink?

FROM THE AUDIENCE: You get drunk during and after.

BROTHER PIPPENGER: During and after.

So, she is already drunk. She has already committed the persecutions. It is not before the persecution starts. When he sees her, she is already drunk with the blood of persecution.

And she is also called the Mother of Harlots.

So, in about 1500—is that a fair marking of the Protestant Reformation, or should I put it 1590?

FROM THE AUDIENCE: It was in 1517 was the date when he [Luther] nailed his thesis to the door.

BROTHER PIPPENGER: His 95 thesis.

So, from 1500 on, you have the beginning of the Protestant Reformation, and you have people leaving the Church of Rome and starting churches based upon the Word of God.

But, by the time John sees the Roman Catholic Church in this history, she is called the Mother of Harlots, which means, some of these Protestant churches in this history [from 1500 to 1798] they have already quit protesting and they have quit reforming and they began to return to Rome. They become harlots themselves. They become daughters of Rome, making her a Mother. You have to have a daughter or a son to be a Mother, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when John sees the Roman Catholic Church, he sees her right down here in 1798.

By the way, where does Daniel 11, verse 40, begin?

FROM THE AUDIENCE: At the Time of the End.

BROTHER PIPPENGER: At the Time of the End, in AD1798. Right? Because, the Books of Daniel and Revelation are the same book. The same line of prophecy that is in the Book of Daniel is taken up in The Revelation.

In your notes—and I think there is even one more reference in the book, *The Great Controversy,* on this subject besides these two—but, Sister White tells us the persecution ended shortly before 1798.

The Great Controversy, page 306, she says,

> "He thus mentioned certain events to precede His coming, and fixed the time"—*CHRIST DID*—"when the first of these should be witnessed: 'In those days, **after that tribulation**, the sun shall be darkened, and the moon shall not give her light.' Mark 13:24. The 1260 days, or years, terminated in 1798. **A quarter of a century earlier, persecution had almost wholly ceased**. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled." *The Great Controversy*, 306.

So, persecution is ending right down here, which means she is drunk. This is the area where John is seeing the Roman Catholic Church as the Mother of Harlots. She is drunk.

Beginning at page 266, *The Great Controversy* says,

> "**The persecution of the church did not continue throughout the entire period of the 1260 years**. God in mercy to His people cut short the time of their fiery trial. In foretelling the 'great tribulation' to befall the church, the Saviour said: 'Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798." *The Great Controversy*, 266–267.

So, I hope you see the logic. When John is carried away into the wilderness, in verse 3 of Revelation 17, to see the whore of Rome, the Roman Catholic Church, he does not just see her in the period of the 1260 years. He sees her at the very conclusion of the 1260 years, after she is drunk with the blood of persecution, and after she has become the Mother of Harlots.

THE MYSTERY OF THE WOMAN, AND THE BEAST

Revelation 17:7

Revelation 17:7 says,

> [7]And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Revelation 17:7 (KJV).

What is the mystery of the woman and the beast?
What is a beast in Bible prophecy?
FROM THE AUDIENCE: It is a state power.
BROTHER PIPPENGER: Political power, state power, civil power.
What is a woman?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: So, he is going to tell us the mystery of church and state.

Is that what he is saying?

> "[7]And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman *[CHURCH]*, and of the beast *[STATE]* that carrieth her, . . ." Revelation 17:7 (KJV).

And we have spent some time in this worship series more than once talking about Sister White's definition of the image of the beast. She says it in a variety of ways, but it is always the same thing. The image of the beast is the combination of church and state, with the church in control of the relationship.

And the mystery of the beast here is this very image; because, this is the mystery of a church that is being carried.

What does it mean if you are being carried? You are being supported by—right?—by a state.

Is that not the very image that the United States reproduces in the image of the beast?

I mean, it [the United States] reproduces the image of the beast. The beast that it is reproducing is the Beast of Catholicism. And the way that Catholicism was structured is that it was carried by the civil powers of Europe. They did its dirty work. It controlled the civil powers of Europe. That was the image of the Papacy. It is a church ruling over the civil structure. That is what is repeated in the United States.

And here, the angel, who is this angel? There is no doubt it is Gabriel.

Is it Gabriel? Gabriel is the one that brings the messages to John and Daniel.

But, I guess that would mean that Gabriel is one of the angels that pours out the vials, if we go back to verse 1, "And there came one of the seven angels which had the seven vials, . . ."

Does that mean that Gabriel is a vial angel—I do not mean *vile.* I mean an angel that carries a vial.

But, we are not going there.

Verse 7: What is the mystery of the woman and the beast? It is the mystery of the healing of the deadly wound.

What happened in 1798? The Papacy received its deadly wound.

But, in terms of verse 7, in the expressions of verse 7, what happened? The Papacy ceased to be a beast of Bible prophecy. That is the deadly wound.

Did the Papacy cease to be a woman of Bible prophecy in 1798?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No.

Okay. 1798 is just marking when there is no more political structure that is supporting the Papacy; but, the Papacy continues to be a church on through history.

The mystery of the beast and the woman in Revelation 17 is how the woman (the Papacy) once again becomes a church/state power at the end of the world. That is the mystery of the woman and the beast.

A MYSTERY—COLOSSIANS 1:26-27; 2 THESSALONIANS 2:7

Okay. A mystery of Bible prophecy in the Bible, Colossians 1:26.

Most people do not think about this, but a mystery in the Bible is not like a mystery movie that we have in movie theaters and television today or in books. A mystery in television or books is a mystery that keeps you guessing, if it is a good one, to the very last page. All right? And then on the very last page or in the very last scene, everything is explained for you. That is what we think a mystery is.

But, that is not what a mystery is in God's Word. A mystery in God's Word is something that is deep and profound beyond your understanding. You cannot understand the whole thing, not even when you get to the last page you cannot understand the whole thing. But, what has been revealed, you are required to understand.

Colossians 1:26-27

Colossians 1:26-27 says,

> "[26]*Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: [27]To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Colossians 1:26-27 (KJV).

Is there anyone that is prepared to explain the mystery of the Incarnation? It cannot be done; but, you have to know enough about Christ in you, the hope of glory, that you secure that experience or you are going to be lost. See, there is information revealed about the mystery of Christ in you, the hope of glory, that you are required to understand, even though its fullness is beyond human understanding.

2 Thessalonians 2:7

How about 2 Thessalonians 2, verse 7, a different type of mystery. 2 Thessalonians, verse 7:

> "[7]For the mystery of iniquity doth already work: only he who now letteth *will let,* until he be taken out of the way." 2 Thessalonians 2:7 (KJV).

What is the Mystery of Iniquity here?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: But, what is *iniquity?*

FROM THE AUDIENCE: The transgression of God's Law.

BROTHER PIPPENGER: The transgression of God's Law: sin.

Is there anyone that can explain sin?

Can you give an excuse for sin?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: You can give an excuse for sin.

Okay. What was Satan's excuse for sin? It is a mystery. There is the excuse for sin: it is a mystery. When it comes to the Mystery of Iniquity, you cannot explain sin. It is too deep; it is too profound; it is beyond human understanding; but, you have to understand enough about the Mystery of Iniquity to flee from it, or you are going to be lost for eternity.

So, a mystery in the Bible is not like a mystery in the movies. Okay? A mystery in the Bible is different.

And in verse 7 of Revelation 17 says, ". . . I will tell thee the mystery of the woman, and of the beast . . . ." And the mystery of the woman and the beast is the combination of church and state at the end of the world. It is the political structure that the Papacy takes control of at the end of the world when its deadly would is healed.

All right? Do you follow me?

And we are required to understand everything that is revealed about this truth, because it is one of God's mysteries, although we will not be able to understand it all.

THE BEAST THAT CARRIES HER—REVELATION 17:7

Daniel 7:17

> "[17]These great beasts, which are four, *are* four kings, *which* shall arise out of the earth." Daniel 7:17 (KJV).

Daniel 17:7 is just telling us that a beast is a political kingdom. She [the Roman Catholic Church (the Papacy)] is carried by a civil power.

THEY GIVE THEIR KINGDOM AND RECEIVE POWER—REVELATION 17:16-17; 12

And this civil power in Revelation 17, verses 16 and 17, are these ten horns. And in verse 16 it says,

> "[16]And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. [17]For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Revelation 17:16-17 (KJV).

These Ten Kings, these "ten horns," they agree to give their kingdom to the Beast. They are going to carry the woman. They are going to give their political structure to the Papacy.

And, we have mentioned that in this worship series. What is the Papacy's pay for being the rod in God's hand?

FROM THE AUDIENCE: Egypt.

BROTHER PIPPENGER: He gives them Egypt. That is Daniel 11, verses 42 and 43. And this here in Revelation 17:17, is the fulfillment when Egypt is given to the Papacy; because, Egypt—who is Egypt in Ezekiel 29, verse 2?

FROM THE AUDIENCE: The Dragon.

BROTHER PIPPENGER: The Dragon.

And who is the Dragon at the end of the world in *Testimonies to Ministers,* page 38?

> "**Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus." {TM 38.2}

So, the Dragon is given to the Papacy in prophecy. That is Daniel 11, verse 42; and, that is Revelation 17:17.

And verse 18 says,

> "[18]And **the woman** which thou sawest is **that great city**, which **reigneth over the kings** of the earth." Revelation 17:18 (KJV).

Testimonies, volume 7, page 182:

> "As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power**—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate." *Testimonies*, volume 7, 182.

CITY/KINGDOM

What is a *city* in Bible prophecy?

If you will drop down just a couple of lines in your notes, you will see "City/Kingdom," and it has Revelation 3:12; 11:8, 13; 14:8; 16:19; 18:10, 16, 18, 19, 21; 20:9; 21:2, 10, 14-16, 18, 19, 21, 23; 22:14, 19. All of these are verses in the Book of Revelation alone that teach that a city represents a kingdom in Bible prophecy.

So, when verse 18 of Revelation 17 says, "And the woman," which is the Roman Catholic Church, "which thou sawest is that great city," is this kingdom at the end of the world. And what does this kingdom do? It reigns over the kings of the Earth.

What does it mean to *reign?*

> **REIGN**, verb—1. To possess or exercise sovereign power or authority; to rule; to exercise government, as a king or emperor; or to hold the supreme power. . . 2. To be predominant; to prevail. 3. To rule; to have superior or uncontrolled dominion. Romans 6:12 {Noah Webster's 1828 Dictionary}

> **REIGNETH—*Strong's Concordance* G2192**, . . . ; a primary verb . . .; to *hold* (used in very various applications, literally or figuratively, direct or remote; such as *possession*, *ability*, *contiguity*, *relation* or *condition*): - be (able, X hold, possessed with), accompany, + begin to amend, can (+ -not), X conceive, count, diseased, do, + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, return, X sick, take for, + tremble, + uncircumcised, use.

Now, when Otto and Kathy go out riding their horses, how do they control their horses?

FROM THE AUDIENCE: With reins.

BROTHER PIPPENGER: They rein them.

> **REIN**—to guide or control as with reins (***n.*** 1. A narrow strap of leather attached in pairs to a horse's bit and manipulated to control the animal: *usually used in pl.*

2. [pl.] a means of controlling, etc.—***vt.*** to guide or control as with reins. {*Webster's New World Dictionary,* 1990}

Who is control, the horse or Kathy?

FROM THE AUDIENCE: Kathy.

BROTHER PIPPENGER: With Kathy's horse, it is usually her horse that is in control.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: But, ideally, the one that has got the reins is the one that is in control.

And, here the Roman Catholic Church is controlling the kings of the Earth.

PEOPLES, AND MULTITUDES, AND NATIONS, AND TONGUES

And, not only does she control the kings of the Earth, in Revelation 17, verse 1, it says, ". . . I will shew unto thee the judgment of the great whore that sitteth upon many waters;" and. then in verse 15 it tells us what these waters that it sits upon are. In verse 15 it says,

> "[15]And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Revelation 17:15 (KJV).

To "sit," in Bible prophecy, what does it mean to be seated in Bible prophecy?

What is the seat? That is where you rule from. Okay. It is the seat of your authority.

Not only is she [the Roman Catholic Church (the Papacy)] going to reign over the kings of the Earth, she is going to rule over all the people of the world, "peoples, and multitudes, and nations, and tongues."

Where does she sit? Revelation 17:9 tells us where she sits as she rules over the peoples of the world and the kings of the Earth. It says,

> "[9]And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." Revelation 17:9 (KJV).

So where does the woman "sitteth"? She sits on seven mountains.

Where are the seven mountains? You can see it from *The Great Controversy,* page 124, speaking of Luther:

> "At last he beheld in the distance **the seven-hilled city**. 'With deep emotion he *[Luther]* prostrated himself upon the earth, exclaiming: 'Holy Rome, I salute thee!'" *The Great Controversy*, 124.

The City of Rome is the seven-hilled city. That is where the Papacy rules from.

THE BEAST THAT WAS AND IS NOT—REVELATION 17:8

SHALL ASCEND

Revelation 17:8

Now, remember, Gabriel, or at least one of the angels that had the seven vials, is explaining this prophecy to John, and in verse 7 he says, "I am going to show you not only the judgment of the Papacy but I am going to show you the mystery of the woman and the beast." And in verse 8 he begins his explanation. He says,

> "[8]The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." Revelation 17:8 (KJV).

Okay. We are saying that the beast that was, was the Papacy that ruled here in the wilderness time period [AD538 to 1798 (see Figure No. 110)].

Figure No. 111.

But, in 1798, it [the Papacy that ruled from AD538 to 1798] is not.
But, at the end of the world, it is going to what?
FROM THE AUDIENCE: Ascend.
BROTHER PIPPENGER: Ascend. It is going to ascend.

Daniel 11:40

> "[40]And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Daniel 11:40 (KJV).

All right. And we are emphasizing that because in Daniel 11:40, when the King of the North comes against the King of the South like a whirlwind—we have looked at those Hebrew words, "come against like a whirlwind"—part of the Hebrew meaning of *the coming against,* the sweeping away like a whirlwind is the ascension. And verse 40 is the beginning of the ascending of the Papacy (the King of the North) at the end of the world. It is one of the characteristics of Satan and the Papacy in Bible prophecy.

And the beast that was, and is not, is going to ascend back to the throne of the Earth at the end of time.

And you can see the definition of *ascend [against]* there .

> **AGAINST:** ***Strong's Concordance*** **5921—to ascend**, intrans. (be high) or act. (mount)—arise (up). (cause to) ascend up.

Isaiah 14:13-14

In Isaiah 14:13-14, which we have looked before, but we can look at it again, just so you can remember it, if you do not. And we have taken time in this worship series to show that you have Satan, but you have Satan's earthly representative.

Who is Satan's earthly representative?

FROM THE AUDIENCE: The Pope.

BROTHER PIPPENGER: The Pope of Rome.

Okay. So, the characteristics of the Pope of Rome and Satan are pretty much interchangeable. Sometimes when Sister White is talking about the antichrist at the end of the world, she is talking about Satan. Sometimes she is talking about the Pope of Rome. So, they are interchangeable.

And here, in terms of ascension, in verse 13 of Isaiah 14, it says,

> "[13]For thou *[LUCIFER]* hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. [14]I will ascend above the heights of the clouds; I will be like the most High," Isaiah 14:13-14 (KJV).

So, the characteristic of *ascending* is the characteristic of both the Papacy and Satan.

And in *Review and Herald,* December 21, 1897, it says,

> "In this time of prevailing iniquity, the Protestant churches that have rejected a 'Thus saith the Lord,' will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws **to restore the lost**"—

What?

FROM THE AUDIENCE: Ascendency.

BROTHER PIPPENGER: —"**the lost ascendency of the man of sin, who sits in the temple of God, showing himself that he is God**. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life." *Review and Herald*, December 21, 1897.

So, what we are looking at is verse 8 [of Revelation 17], and we are trying to identify who "the beast who was, and is not, yet shall ascend" is. And the way that we are trying to identify who he is, is by breaking down verse 8 and marking all the characteristics in verse 8.

OUT OF THE BOTTOMLESS PIT—REVELATION 9:2; 11:7; 20:1-3

And the first characteristic that we have looked at is whoever this beast is in verse 8, it is the power that ascends out of the bottomless pit.

This term *bottomless pit* is the place where lots [many] in Adventism goes off in darkness. They know from *The Great Controversy* that in Revelation 11 there is a beast that comes out of the bottomless pit, and Sister White commenting on that beast that comes out of the

bottomless pit in Revelation 11 in the book, *The Great Controversy,* tells us that this beast is atheistic France. So, some Seventh-day Adventists make a very shallow conclusion here that the bottomless pit represents Atheism. And any time now that they see "the bottomless pit" in the Scriptures, they are going to go, "Atheism, Atheism, Atheism." But, that is not what "the bottomless pit" represents, and it is disqualifying those that make that application from being Bereans who rightly divide the Word of Truth.

The Great Controversy, page 658, says,

> "That the expression '**bottomless pit**' represents the earth in **a state of confusion and darkness** is evident from other scriptures." *The Great Controversy*, 658.

The bottomless pit represents confusion and darkness.

Is Atheism confusion and darkness? Oh, yeah.

Is Catholicism confusion and darkness? Yeah. Catholicism, what is the name on her [the Mother of Harlot's] forehead? Babylon.

What is *Babylon?* Confusion.

Okay. So, just because one power is identified as coming out of the bottomless pit does not mean that they all are going to be the same power every time the bottomless pit is referenced.

The Great Controversy, page 268, says—and this is where Sister White is commenting on atheistic France.

> "'When they shall have finished [are finishing] their testimony.' The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as '**the beast that ascendeth** out of **the bottomless pit**.'"—

And what was the beast that ascended out of the bottomless pit in that history that is going to make war upon the Bible?

FROM THE AUDIENCE: Atheistic France.

BROTHER PIPPENGER: Atheistic France. Okay? But, it descends out of the bottomless pit. That does not mean that the bottomless pit represents Atheism.

Continuing on:

> —"In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view **a**"—

What?

FROM THE AUDIENCE: A new manifestation.

> BROTHER PIPPENGER: —"**a new manifestation of Satanic power**." *The Great Controversy*, 268.

The bottomless pit represents a manifestation of satanic power. That is what the bottomless pit represents.

And, you know, I mentioned, one of the voices out there that is trying to downplay the significance of the last six verses of Daniel 11 is this Tim Rosenberg that has come out with a book identifying the King of the South in verse 40 is Islam, and it is just a lot of foolish reasoning; but, I mean, he is getting lifted up in Adventism as the man of the hour for the last six verses in Daniel 11; because, "Here is the presentation on these verses that we can listen to and it won't shake us from our carnal lethargy; so, we want to hear that one. It is soothing for our itching ears."

And when I mentioned that book the other day, a brother that had gone to school with him remembered being friends with him, remembered the parting of their personal experience was when NLP was introduced into Adventism.

Do you remember when NLP was introduced into Adventism?

Do you know what NLP is? It is hypnotism, how to hypnotize your Bible studies, or how to hypnotize your church family.

And this brother remembers that that is where he and Tim parted ways, because Tim got excited about going to learn how to teach NLP.

Review and Herald, July 21, 1851, says,

> "I told him that the Lord had shown me in vision that **mesmerism**"—

And what is *mesmerism?* It is what we call hypnotism today, because it was invented by—I do not know his first name, but his last name was Mesmer.

> —"I told him that the Lord had shown me in vision that **mesmerism** *[HYPNOTISM]* was **from the Devil, from the bottomless pit**, and that it would soon go there, with those who continued to use it." *Review and Herald*, July 21, 1851.

Something from the Devil is from the bottomless pit, and hypnotism (NLP) is from the Devil.

And when we talk about the Spiritual Formations that are being required to be studied in order to become an ordained Seventh-day Adventist pastor today, when we talk about that ruling that was implemented in September of 2001, and we think about the work of reform that we hope our leadership would accomplish by going and cleaning up that mess of Spiritual Formations, but it just seems to keep growing, that is just the tip of the iceberg. They were teaching hypnotism back in the '80s. If you are going to do a reform like Josiah, you need to go in and find all those pastors that learned how to teach NLP and apply NLP, and remove them from the Seventh-day Adventist Church payroll.

It is not just Spiritual Formations. It is not just ordaining women. It is not just teaching that there was seven periods instead of seven days of Creation. You cannot just argue against it. You have got to clean it out. Josiah would. Josiah would go in and tear those idols down and turn them into dust.

But, NLP (hypnotism), it has been in Adventism for 30 years and still going strong, and it comes from the bottomless pit; because, the bottomless pit represents a satanic power.

I listened to a tape one time from Loma Linda where Bill Loveless, the famous pastor, was teaching the pastors of the Southern California Conference how to hypnotize their congregations; and, those are the words that he used, and that is what he was doing.

So, evidently Sister White is incorrect or some kind of infiltration has come into Adventism; because, she says hypnotism comes from the Devil.

All right. Back to Revelation 17, verse 8.

What we are saying here is that this beast that was, and is not, is going to ascend, which is a characteristic of the Papacy and of Satan, out of the bottomless pit, meaning a new manifestation of satanic power.

And if you are of those like Hartland Institute that teaches that this power here is Atheism, based upon this phrase "the bottomless pit," then you have to go to Revelation 9:2

Revelation 9:2

And in Revelation 9, verse 2, it says,

> "[2]And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." Revelation 9:2 (KJV).

Okay. If you are going to be consistent, if you are saying because in Revelation 11, verse 8, the bottomless pit is where atheistic France came from and, therefore, every time we see the words *bottomless pit* it is Atheism; if you are going to be consistent, then here in Revelation 9, verse 2, this is Atheism. And if you think in Revelation 9, verse 2, that the power that comes out of that bottomless pit is Atheism, then you destroy these [1843 and 1850] Charts; because, what came out of the bottomless pit in Revelation 9, verse 2, are the First, Second, and Third Woe. It is Islam.

So, if you are going to insist, and be consistent, about saying the bottomless pit represents Atheism, you are off the platform of Adventism. You are fighting against the Foundations.

PERDITION—2 THESSALONIANS 2:3

Okay. Back to Revelation 17, verse 8. We are trying to define what this beast that was, and is not, is, based upon the various clues that are in the verse.

This beast, whoever it is, is going to go into perdition.

2 Thessalonians 2:3

Let me see if I can find 2 Thessalonians faster this time. 2 Thessalonians, chapter 2, verse 3:

> "[3]Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first, and that man of sin be revealed, the son of perdition: . . ." 2 Thessalonians 2:3 (KJV).

In this worship series, we have spent a lot of time on this verse.

What is the "falling away"? That is the time period of Pergamos. That is the time period of compromise, represented by Constantine that prepares the way for Thyatira; and, Thyatira is the Papacy, and the Papacy is the man of sin that does not come into history until there is a compromise in Christianity that prepares the way. There is a falling away first. Right? We have spent some time on this.

But, who is the man of sin in this verse?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: He is the son of perdition.

One of the characteristics of the Papacy is that it is going to go into perdition.

Revelation 17, verse 8 says, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit *[A NEW SATANIC POWER]*, and go into perdition: . . . " The power that is going to go into perdition is the man of sin. He is the son of perdition.

So, so far every characteristic we have looked here for this beast that was, and is not, and shall ascend, is the Papacy.

THE LAMB'S BOOK—REVELATION 13:3, 4, 8

And the next clue in verse 8 is, it says, ". . . and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.""

Okay. Now, if you are a Seventh-day Adventist theologian, you "know" that the Old Testament is Hebrew and the New Testament is Greek and, therefore, you "really cannot bring them together because they are two different languages and two different historical locations for the production of those statements";—so, you have difficulty in bringing the Bible together into a whole—"but, if you just stick to one, the Hebrew, then you have a little bit more leeway; or, the Greek, a little bit more leeway."

But this particular point, we are not going to go anywhere but back to Revelation. We are going to let John, himself, define who this is.

According to John, where it says, ". . . and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is," who is it that is the power that is wondered after by those people whose names are not written in the Lamb's Book of Life?

Revelation 13:3

Go back to Revelation 13.

What I am saying is, is you really cannot use any theology to twist this out of its place, because it is the same book, it is the same vision. It is Revelation. John is defining what this phrase means in the very same book.

Verse 3 of Revelation 13 says,

> "[3]And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:3 (KJV).

Okay. That is Revelation 13:3.

And Revelation 17:8 says, ". . . and they that dwell on the earth shall wonder . . . ."

Is there any difference there: All the world will wonder after the beast and they that dwell on the earth shall wonder?

And those that are going to wonder are those whose names are not written in the Lamb's Book of Life.

And in Revelation 13, verse 4, it says,

> "[4]And they worshipped the dragon"—*THEY WORSHIPPED THE DRAGON*—"which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? Who is able to make war with him?" Revelation 13:4 (KJV).

So, they are worshipping him.

And then in verse 8 it says, ". . . and they *[ALL]* that dwell on the earth shall wonder *[WORSHIP HIM]* whose"—what?

FROM THE AUDIENCE: Names.

BOTHER PIPPENGER: —"whose names are not written in the book of life *[OF THE LAMB THAT WAS SLAIN]* from the foundation of the world, . . ." So, those people that are wondering after it and worshipping the beast are those people that do not have their names in the Lamb's Book of Life.

And if you go back to Revelation 17, verse 8, one of the characteristics of the beast that was, and is not, and shall ascend is that they that dwell on the earth shall wonder whose names were not written in the book of life.

So, who is this beast, once again? The first beast of Revelation 13 is the Papacy.

Okay. Every characteristic in verse 8 is a characteristic of the Papacy.

THE BEAST THAT WAS, AND IS NOT, AND YET IS AND SHALL ASCEND

WAS AND IS NOT

It is pretty easy here to identify what it means by "The beast that thou sawest was and is not, and yet is." It was in this history, AD538 to 1798. The Papacy **WAS.** In 1798, it **IS NOT**. But it **IS**; it is going to ascend at the end of the world.

Okay. In your notes, skipping over the first quote from *The Great Controversy, 266,*

> "The periods here mentioned—'forty and two months,' and 'a thousand two hundred and threescore days'—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed." *The Great Controversy*, 266.

to the second quote.

SHALL ASCEND

Right to the middle of the second quote from *The Great Controversy,* page 578,

> "The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause 'the earth and them which dwell therein' to worship the papacy—there symbolized by the beast 'like unto a leopard.' The beast with two horns is also to say 'to them that dwell on the earth, that they should make an image to the beast;' and, furthermore, it is to command all, 'both small and great, rich and poor, free and bond,' to receive the mark of the beast. Revelation 13:11–16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage

> to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And **prophecy foretells a restoration of her power**. 'I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.' Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, 'his deadly wound was healed: and all the world wondered after the beast.' Paul states plainly that the 'man of sin' will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: 'All that dwell upon the earth shall worship him, whose names are not written in the book of life.' Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church." *The Great Controversy*, 578.

"And prophecy foretells a restoration of her power," that is when she ascends. That is when she **IS.**

But she **WAS NOT** before that time.

Where was she before that time?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: No, she was not.

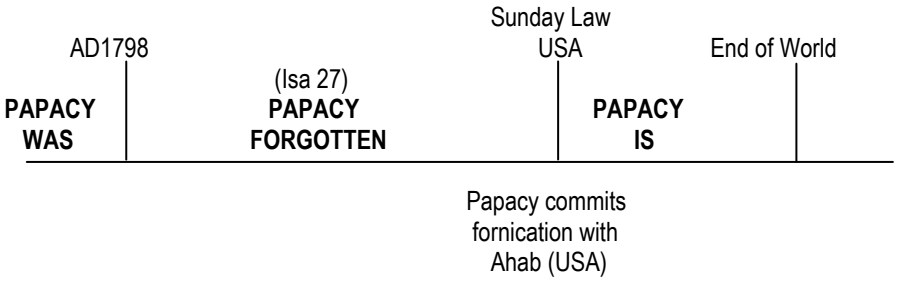


Figure No. 112.

When she was in the wilderness, she **WAS** from 1798 until when? Until she commits fornication with Ahab [USA at Sunday Law], right?

Where is she here?

She **WAS** [prior to 1798], and she **IS** [at The Sunday Law].

Where is she here [between 1798 and The Sunday Law]?

FROM THE AUDIENCE: She is forgotten.

BROTHER PIPPENGER: She is forgotten.

Right?

THERE ARE SEVEN KINGS

REVELATION 17:10-11

Revelation 17, verse 10:

"[10]And there are seven kings:"—

A *king* in Bible prophecy is a kingdom. The Books of Daniel and Revelation are the same book.

In your notes, from *Testimonies to Ministers,* page 112, I am just going to read the last couple of sentences.

> "There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, **the history of the kingdoms there represented**." *Testimonies to Ministers*, 112.

The kingdoms of Bible prophecy are set forth in Daniel, chapter 2, repeated in chapter 7, and repeated in chapter 8, and the 11th of Daniel.

BABYLON, MEDO-PERSIA, GREECE, AND ROME

Education, page 179:

> "**The crown removed from Israel passed successively to the kingdoms of** Babylon, Medo-Persia, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.'" *Education,* 179.

And the kingdoms of Bible prophecy are Babylon, Medo-Persia, Greece, Pagan Rome, Papal Rome. Those are the kingdoms of Bible prophecy.

FIVE ARE FALLEN

BABYLON, MEDO-PERSIA, GREECE, PAGAN ROME, AND PAPAL ROME

Daniel 7:7, 8, 11, 12

And here in verse 10, it says,

—"[10]And there are seven kings:"—*THERE ARE SEVEN KINGDOMS*—"five are fallen"—

This is why verse 3 is so important.

FIVE KINGDOMS ARE FALLEN

	1	Babylon
	2	Medo-Persia
	3	Greece
	4	Pagan Rome
	5	Papal Rome
1798 ⟶	**6**	**USA (the False Prophet)**
	7	**United Nations (the Dragon)**
	8	**The Vatican (the Beast)**

Figure No. 113.

Where is John at when he receives the vision of Revelation 17? John is in 1798.

In 1798—this is where John is at in history to receive this vision—how many have fallen? Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome.

ONE IS

—"[10]And there are seven kings: five are fallen, and one is,"—

What kingdom is in existence in 1798? That is your sixth kingdom, the U.S.A.

We went through this. We will go through it one more time for the doctor. Maybe he has not recognized this before.

I do not have it in this Bible. I cannot do it.

When was the Declaration of Independence?

FROM THE AUDIENCE: 1776.

BROTHER PIPPENGER: Okay.

When was the Constitution?

FROM THE AUDIENCE: It was in 1787.

BROTHER PIPPENGER: In 1787.

FROM THE AUDIENCE: And it was ratified in 1798, after a 10-year period.

BROTHER PIPPENGER: When was the Bill of Rights?

FROM THE AUDIENCE: The same time period, 1793.

BROTHER PIPPENGER: 1793.

When did the countries of the world recognize the United States as a nation?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: In 1798 diplomatic stations were set up for the United States.

So, in 1798, which is where John is, five are fallen, and one is.

What is the "one is." What is the sixth kingdom of Bible prophecy in 1798? It is the United States of America.

Isaiah 23

And what is the history of this kingdom? It is Isaiah 23, is it not? This is the period when the Papacy is forgotten. Right?

FROM THE AUDIENCE: (Affirmations.)

THE NEXT TO COME ON THE STAGE

BROTHER PIPPENGER: Sister White says of the United States, *Spalding and Magan,* page 1—

And, of course, these people that take the bottomless pit and say it is Atheism, they start arguing that the sixth kingdom is Atheism (Luminism), but that is not what Inspiration teaches. Okay? That is simply an attempt to undermine God's truth.

Spalding and Magan, page 1, says,

> "I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw **the Mother of Harlots; that the mother was not the daughters**, but separate and distinct from them. She has had her day, and it is past, and **her daughters, the Protestant sects, were *the next to come on the stage"***—

After the Papacy, the next to come on the stage is the Protestant sects.

> —"**and act out the same mind that the mother had when she persecuted the saints**. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother." *Spalding and Magan*, 1.

A NEW POWER

Signs of the Times, February 8, 1910:

> "At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war**" **against the church and the law of God**, is represented by a beast with lamblike horns."—

"This power, **the last that is to wage war . . .** ," you need to see this; because, we are saying that the sixth kingdom is the United States, and that there is a seventh kingdom, which is these ten horns; and, the eighth is of the seven.

But here [See Figure No. 113], we are saying the sixth kingdom is the United States, and Sister White tells us that the United States is the last to wage war against God's people.

So, how is it that there are other sinister kingdoms that come after the United States, but yet the United States is the last to wage war?

FROM THE AUDIENCE: They work together.

BROTHER PIPPENGER: They work together.

You see, this is something that is not often recognized by Adventist students of prophecy.

This sequence here of 6, 7, and 8, it is not the sixth, seventh, and eighth kingdoms; it is the final kingdom, because the final kingdom is a threefold kingdom of the False Prophet (the United States), the Beast (the Papacy), and the Dragon (the United Nations.).

This is the story of the mystery woman and the beast, how the woman once again has a beast that carries her. It is about how the threefold union comes together.

So, even though we see the sequence in Revelation 17, verse 10, of 1 through 8, these last three are the last kingdom. They are the last to wage war against the saints, and it is a threefold kingdom.

This is why you need to understand Revelation 16. This is why verse 1 says, 'and one of the angels that poured out the seven vials' brought the message of Revelation 17 to them; because, you need to understand that Revelation 17 is telling about how the final kingdom of Bible prophecy comes together to persecute God's people, and it is a threefold kingdom. And, it is the United States, the United Nations, and the Vatican.

But, we have more to say about that tomorrow.

Anyway, I wanted you to take notes so it did not go over your head that when Sister White talks about the United States, she says it is the last power to wage war against the Church and the Law of God. It is represented as a beast with lamb-like horns.

> —"The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States." *Signs of the Times*, February 8, 1910.

ONLY ONE

And then in *The Great Controversy,* page 440—and this is the one that I do not know how these guys get around. They do not get around; they just lie.

> "What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. **One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America**." *The Great Controversy*, 440.

So, five have fallen, and one is. The one that that follows the Papacy is the United States.

And one is yet to come.

And we will take up "the one that is yet to come" tomorrow, because the one that is yet to come is, in one sense, the subject of Revelation 17.

Okay. What do I mean by that? I mean that we are now trying to show that the Books of Daniel and Revelation, they are the same book, and that the sequence of events that we have identified in the last six verses of Daniel 11 are the identical events that are identified in Revelation 16, 17, and 18; and, that they also are the identical events that are identified in Revelation 13.

But, in Daniel 11:40-45, the main subject is the King of the North (the Papacy), the Beast of Revelation 16.

And in Revelation 17, the same history, the same story, the main emphasis is not on the Beast. It is upon the Ten Horns [the Ten Kings (the Dragon)] that commit fornication with the Beast. It is the story about the role they play in this history.

And in Revelation 13, it is the same history but it is not about the Beast of the King of the North of Daniel 11 or the Dragon of Revelation 17. It is about the False Prophet of the United States.

Revelation 13, 17, and Daniel 11 are three identical lines of prophecy; but, one is emphasizing the role of the King of the North (the Beast), the other of the role of the United States (the False Prophet), and the other of the role of the United Nations (the Dragon). So, Revelation 17, as much as anything else, is dealing with the Ten Kings, which is the kingdom that is still yet to come that we will take up, Lord willing, tomorrow as we proceed.

Shall we pray?

Benediction: Heavenly Father, we see and hear your approach. We hear your footsteps. We see the disasters. We hear of the earthquakes, the volcanoes, the hurricanes, the tornadoes, the famines, the political unrest, the wars, the rumors of wars. We see all these things and we know that your coming is imminent. We watch the rulings that are taking place in the Supreme Court of the United States. We watch the human makeup of the Congress of the United States as it is being prepared with men that will be willing to pass and enforce a Sunday Law, and we can see that we are on borrowed time. We wish to be about our business of giving the Final Warning Message first to your people and then to the world, but we need to be awakened. We ask that this study that we are doing here will be part of the awakening that you will accomplish among your people at this time. We thank you for this study this morning, and we set before you this workday and ask that you will keep us safe and let us do what we do for your glory and honor, and continue to bless the productions of the DVD and the LiveStreaming. We pray in Jesus's name, and we also pray that you will be with our friends in Fort Smith today that are having this special interview and let your will be done there as well. In Jesus's name, amen.

Habakkuk's Two Tables #60

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning to once again study your Word and start our day together with you. We ask that you grant us the presence of your Holy Spirit, that as we consider these things our mind would be enlightened in agreement with your will. We want to receive the Latter Rain. We would ask that you would pour it out upon us by opening our understanding even further concerning the last six verses of Daniel 11 and 1989, and verse 40, and the Dirt Brush Man. We ask that you would overrule our humanity, both myself as the speaker and those that will be listening to these things, that we would hear and present the message as you see fit. We thank you for allowing our Brother to become a permanent resident. And, as we take up our study of your Word this morning, we ask that you would bless our study. In Jesus's name, amen.

DANIEL AND REVELATION

THE SPIRIT OF PROPHECY
ELIJAH
THEME
REPETITION OF HISTORY
DANIEL'S CONNECTION WITH REVELATION
STRUCTURE

BROTHER PIPPENGER: We are dealing with 1989; Daniel 11, verse 40, the collapse of the Soviet Union, identifying that that is the end of the scattering of William Miller's dream, the time when the Dirt Brush Man begins to clean house in Adventism, the time when the Lion of the tribe of Judah begins to unseal the progressive truths that produce the Everlasting Gospel among this final generation.

We went through the first part of Revelation 17 yesterday morning.

We are making an argument now that one of the reasons that what we suggested about Daniel 11, verses 40 to 45, one of the reasons that it is correct, is that it connects so perfectly with the Book of Revelation.

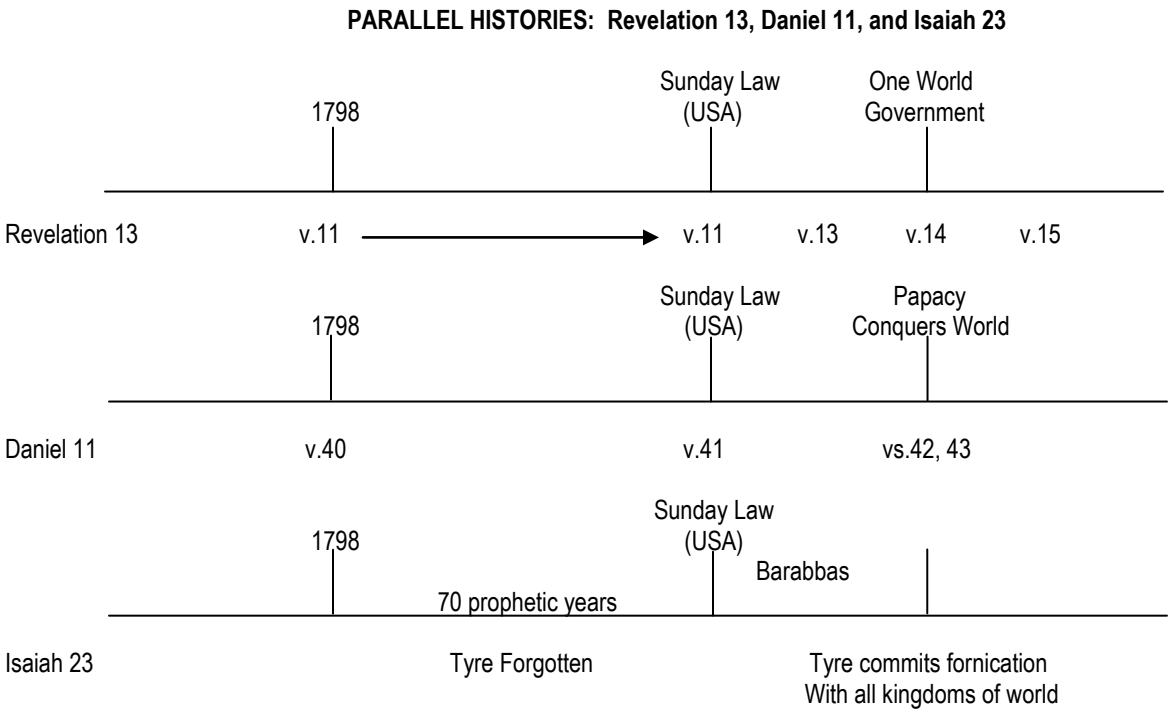


Figure No. 114.

I am not sure how to illustrate this; but, in 1798, verse 40 of Daniel 11 begins.

Verse 41 of Daniel 11 is The Sunday Law in the U.S.A.

We have pointed out that the history of verse 40 that begins in 1798 and ends at verse 41 at The Sunday Law is the same history as Revelation 13:11.

This is Daniel 11 [constructing the parallel timelines on the whiteboard], verse 40, and verse 41.

This is Revelation 13, verse 11. At the beginning of verse 11, in Revelation 13, the United States is the lamb. By the end of the verse he is speaking as a dragon.

We have noted that when John received the vision of Revelation 13, Sister White says that the time when the Papacy was robbed of its strength, John beheld a new power coming up out of the Earth to echo the Dragon's voice.

So, John beholds the lamb-like beast (the United States) of Revelation 13 coming up out of the Earth in 1798; and, then, of course, he speaks as a Dragon at The Sunday Law.

We are identifying this history here also as Isaiah 23, because during this history Tyre is forgotten for 70 years, as the days of one king. This is 70 prophetic years, Tyre is forgotten; and, Tyre is the one that goes out and commits fornication with all the kings of the Earth. It is the Papacy.

So, we have these three lines of prophecy going.

And in Revelation 13 we have looked at before, that in verse 13 of Revelation 13, we see Satan (the United States) calling fire down out of heaven to deceive the whole world for the purpose of setting up an image of the beast.

And by verse 15, the United States provides the power for that image of the beast to speak; and, we have discussed this in the worships more than once, and we are going to try pulling it together here now into these lines.

When the United States speaks as a dragon in verse 11 of Revelation 13 and then it begins to deceive the whole world, it insists that an image of the beast is set up here in verse 14. It empowers it in verse 15. And the only definition of the image of the beast in the Spirit of Prophecy is the combination of church and state, with the church in control of the relationship.

So, in verse 14 when the United States commands the whole world—go to Revelation 13:14, speaking of the United States, it says,

> "[14]And *[THE UNITED STATES]* deceiveth them that dwell on the earth"—

This is not Europe. This is the whole Earth.

> —"by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. [15]And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Revelation 13:14-15 (KJV).

Therefore, there are two images of the beast in Revelation 13. One of them is specifically marked, which we just read in verses 14 and 15; but, we took time previously, more than once, to show that The Sunday Law is simply the proof that the image of the beast has been formed in the United States. In order for the United States to pass a Sunday Law, the Protestants of the United States have to come into a position where they are controlling the Government of the United States, where church and state are together, and it is where the church (the Protestants) is controlling the Government.

So, when the United States speaks as a dragon, that is The Sunday Law, but it is also proving that the image of the beast has been formed in the United States. So, even though it is not specifically marked in verse 11, there is an image of the beast there; and, then the second image of the beast in Revelation 13 is verses 13 and 14. But, this one is for the entire world, and by definition it means there has to be a World Government, a world political apparatus, and a World Church.

We have read quotes here in this worship study that it was a masterpiece of Satan's deception to seat himself upon the throne of the Earth to create the Catholic Church. He needed to have a worldwide church prepared so when he returns and personates Christ, he has a church structure that he can take control of to do his bidding.

And along that same line, if Satan is going to impact the whole world, he has to have a One World Government.

So, whether Adventists are familiar with it or not, prophecy teaches a One World Government at the end of the world. Right here [waymark of Revelation 13:14 in Figure No. 114] is the One World Government.

In Daniel 11, verses 42 and 43, we have identified that Egypt is the world and this is where the Papacy conquers the world. So, this is lining up with verses 14 and 15 of Revelation 13.

Revelation 13, Daniel 11:40-45, identical sequence of events.

In the story of Tyre, when the United States comes into the relationship that it does with the Papacy at The Sunday Law that the period of the United States being the sixth kingdom of Bible prophecy ends.

We have pointed out here that when the United States passes The Sunday Law, it also unites with the Dragon, not only the Papacy, and the Dragon being the Ten Kings. So, there is a very rapid movement from The Sunday Law in the United States to the setting up of the One World Government.

So, here in Tyre, the days of one king (the 70 years), this is from 1798 when the United States begins as a lamb, begins its time period as the sixth kingdom of Bible prophecy, until it is overthrown at The Sunday Law by the Papacy. And then immediately thereafter, the Papacy begins to commit fornication with the other kings of the Earth, and that is what the last few verses of Isaiah 23 tell us, too. It brings us right down to here [the third waymark of Isaiah 23].

REVELATION SEVENTEEN

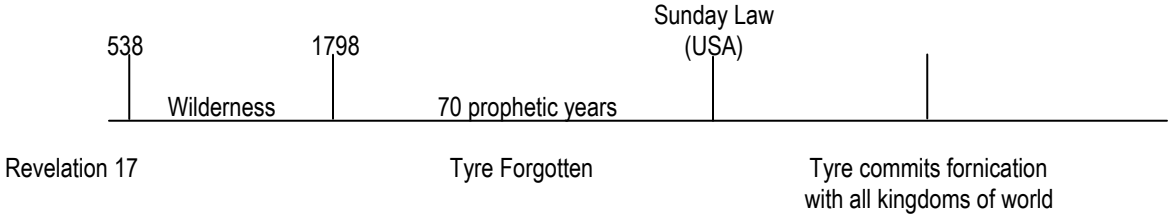


Figure No. 115.

Yesterday we began to look at the fact that when John receives the vision of Revelation 17, he is carried away to the wilderness, in a time period where the Papacy has already persecuted. She is drunk with the blood of the martyrs, and where she has already become the Mother of Harlots. Therefore, John is carried down to the end of the 1260 years of Papal rule. He is carried to 1798, and then he is given a riddle about seven kings: Five have fallen, and one is. The one king that is, in 1798, is the United States. It continues to be a kingdom until The Sunday Law, at which point it unites with the Papacy and the Dragon power and begins to deceive the world, to force the world to set up the One World Government.

This is the final kingdom of Bible prophecy in terms of the enemies of God's people; and, we know that if you are going to understand Revelation 17—this is the line of Revelation 17 here [Figure No. 115]—that it has to be understood in terms of Revelation 16; because, one of the angel's from Revelation 16 is the one that brought the message to John in Revelation 17.

And we are arguing that the message that needs to be recognized in Revelation 17 that is connected with Revelation 16 is the message in Revelation 16 concerning the threefold union (the Beast, the Dragon, and the False Prophet), and that Revelation 17 is telling us how the Beast, the Dragon, and the False Prophet come together as the final kingdom of Bible prophecy.

And we are now back to our notes.

We went through and showed the five that are fallen: Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome.

The **ONE IS**, is the United States.

The final kingdom of Bible prophecy that is going to persecute God's people is the sixth kingdom. The United States, the United Nations, and the Papacy make up this sixth kingdom.

Let us put this up as well.

THE SIXTH KINGDOM

	1	Babylon	
	2	Medo-Persia	
	3	Greece	
	4	Pagan Rome	
	5	Papal Rome	**Rev 16**
1798 →	**6**	**USA**	**(the False Prophet)**
	7	**ΔΔΔΔΔΔΔΔΔΔ**	**(the Dragon)**
	8	**The Papacy**	**(the Beast)**

Figure No. 116A.

(1) Babylon; (2) Medo-Persia; (3) Greece; (4) Pagan Rome; (5) Papal Rome; (6) the United States: this is 1798 to where John was carried away.

Now, we are going to deal with the seventh and the eighth, although we have dealt with the eighth pretty thoroughly in the past.

ONE IS YET TO COME

Revelation 17:12

WHEN HE COMETH, HE MUST CONTINUE A SHORT SPACE—REVELATION 17:10-11

Okay. Revelation 17, verse 12—let us start in verse 10. Verse 10, it says,

> "[10]And there are seven kings: five are fallen, and one is, *and* the other is not yet come;"—

So, five are fallen. They are in past history.

Where is John?

FROM THE AUDIENCE: In 1798.

BROTHER PIPPENGER: Okay. So, **FIVE ARE FALLEN** before 1798; **ONE IS** in 1798, that is the United States; and **THE OTHER IS NOT YET COME**.

Whoever the seventh kingdom is, it is not in the history of 1798. It is still future to that history.

> —"and when he cometh, he must continue a short space." Revelation 17:10 (KJV).

And when the seventh kingdom comes, he is only going to continue a short space. That is one of the characteristics of the seventh kingdom. He continues a short space.

ONE HOUR KINGS—REVELATION 17:12

Dropping to verse 12, it says,

> "[12]And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;"—

Of these seven kingdoms, which in 1798 has received no kingdom?

FROM THE AUDIENCE: The seventh.

BROTHER PIPPENGER: The seventh has not yet come.

So, in the grammatical structure of verses 10 and 12, if you look carefully, the seventh kingdom, no matter who it is, it is the ten horns. Whoever the ten horns are, by the grammar of it—[marks symbolically the seventh kingdom upon the whiteboard]—whoever the seventh kingdom is, it is the ten horns; because, they are the ones that have not come yet.

And verse 12 says,

> —"[12]And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast." Revelation 17:12 (KJV).

What is *one hour?*

FROM THE AUDIENCE: A short space.

BROTHER PIPPENGER: A short space. This connects with verse 10.

Of course, some of you may want to apply time prophecy here, but time is no longer after 1844. And if you are going to be among those that are wrapped up in the fanaticism of reapplying time prophecy like Amazing Facts and Doug Batchelor, like many of these guys in Adventism that are famous personalities—who is the guy that was (His name just ran through my mind. He trained John Osborne)—Kenneth Cox, and these guys that like to reapply time prophecy, here they would have one hour. The ten horns are going to rule for one hour with the Beast, so they would be looking for a time prophecy.

But, if you are going to be consistent, this Greek word *hour*—go back to Revelation 14.

Revelation 14, verse 7, says,

> "[7]Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: . . ." Revelation 14:7 (KJV).

This is the same Greek word, "the hour of his judgment is come."

So, how long does His Judgment lasts, just one hour? Because, if it did, His Judgment ended a long time ago. The Judgment finished and we are all living in some kind of—I do not know what we would be living in.

This word *hour* is not a time prophecy. It is a period [of time]. There is going to be a period, a short space, where the Papacy is going to rule over the Ten Kings.

And who is the premier king of the Ten Kings? Ahab (the United States).

RECEIVE POWER AND GIVE THEIR KINGDOM AND POWER TO THE BEAST—REVELATION 17:12, 13, 17

Verse 13 [of Revelation 17] says,

> "[13]These have one mind,""—

What would that mean? They are in agreement.

> —"and shall give their power and strength unto the beast. [14]These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful." Revelation 17:13-14 (KJV).

And verse 15 defines the waters as the peoples of the world.

> "[15]And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Revelation 17:15 (KJV).

And verse 16 says,

> "[16]And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. [17]For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. [18]And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Revelation 17:13-18 (KJV).

So, here we are told that the Papacy is reigning over the kings of the Earth. She is riding upon them, **she is riding upon them**.

And, although, without a doubt, the subject of Revelation 17 is the judgment of the Papacy, in reality, the story here in Revelation 17 is the relationship of the Ten Kings with the Papacy. They are the ones that are going to make war. They are going to persecute. They are going to be the hands-on persecution machine. The Papacy is going to sit back in Rome and encourage them onward; but, it is the civil power that does the persecution.

Ultimately, the Ten Kings are going to turn and deliver judgment on the Papacy. They are going to burn her with fire and eat her flesh. They are going to be in agreement with the Papacy, but they are going to be ruled over by the Papacy.

This here, this relationship of the Ten Kings and the Papacy, this [points to the third waymark of Daniel 11:14 in Figure No. 114], is the image of the beast in Revelation 13. It [the One World Government] is the combination of church and state, with the church in control of the relationship

This [relationship of the Ten Kings and the Papacy] is verses 42 and 43 of Daniel 11. This is when the King of the North (the Papacy) conquers the entire world (Egypt: the Ten Kings).

This here [referring to Figure No. 114] is one of the strongest arguments for Daniel 11:40-45. This is not a close "parallel" to Daniel 11:40-45. Revelation 13 and Revelation 17, they are absolutely point on, point by point parallels that expand the whole picture that is being told.

Okay. To our notes.

THE BEAST IS THE EIGHTH—REVELATION 17:11

We will deal with the Beast now. And, we have dealt with this more than once in this worship series.

Verse 11 says,

> "[11]And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Revelation 17:11 (KJV).

We went through the kingdoms of history—Assyria, Egypt, Israel, Babylon, Medo-Persia, Greece, Pagan Rome, Papal Rome—and we found that in the kingdoms of history, which is different than the kingdoms of Bible prophecy, that Papal Rome comes up eighth and is of the seven.

And, we found that in Daniel 7, Pagan Rome disintegrates into ten kingdoms, and then there are three horns removed in order for the Papacy to come up eighth; but, it comes up in one of those countries that come up in Italy, so it is of the seven.

And in Daniel 8, we counted the horns, from the Medes and the Persians to the Greeks, until Rome comes into this story, and we found that Pagan Rome in Daniel 8 comes up eighth and is of the seven.

Then we went to Revelation 13, where the beast had seven heads, and one of the heads was wounded, and his deadly wound was healed. So, we have seen those seven heads on the beast in Revelation 13 that the Papacy there when it is healed comes up eighth and is of the seven.

So, when you get to verse 11 of Revelation 17, it says, "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition," that is all you need to know. You know that the beast that comes up eighth and is of the seven is always Rome.

But, yesterday we went through the beast that was, and is not, in verse 8; and, we went through every characteristic in verse 8, and every characteristic in verse 8 about the beast that was, and is not, is the Papacy because it is the beast that ascends. That is one of the characteristics of the Papacy. Daniel 11:40, "come against him like a whirlwind," a mighty ascendency. Satan, who the Papacy is the representative of, wants to ascend to the Throne of God. He wants to lift himself up.

He comes out of the bottomless pit, and the bottomless pit in Bible prophecy means a new manifestation of satanic power, darkness, and confusion. And this is modern Rome. This is Papal Rome of old, only here at the end of the world it is modern Rome. It is going to have a One World Government under its control, not just Europe. It is the power that is defined as going into perdition, and in 2 Thessalonians 2:3, the man of sin is the son of perdition.

And, it is the beast that was, and is not. It is the beast that all those on the Earth shall wonder after whose names are not written in the Lamb's Book of Life, and we looked at Revelation 13 where the first beast, the Papacy, is the beast that the whole world will wonder after whose names are not written in the Lamb's Book of Life.

So, we looked at every characteristic of the beast that was, and is not, yesterday in verse 8 and found it is Papacy, Papacy, Papacy.

So, when we get to verse 11 and it says, "And the beast that was, and is not," that is the Papacy; but, it adds the line, "even he is the eighth, and is of the seven, and goeth into perdition," it is giving you the second line that it always comes up eighth, and it is of the seven.

So, here [Figure No. 116A], this [the 8th kingdom] is modern Rome. I am just going to put the "Papacy." All right?

And what Revelation 17 is telling us, it begins by giving us the kingdoms of Bible prophecy: the first, Babylon; the second, Medo-Persia; the third, Greece; the fourth, Pagan Rome; the fifth, Papal Rome. And of these, the eighth is of the seven.

That means that this one here [the eighth, Papacy], it must of these [1 through 7]; and, sure enough, it is this one [the fifth, Papal Rome], of these. It is No. 5, and this is the one that received the deadly wound.

And the No. 8, what does the No. 8 represent in Bible prophecy? Resurrection. It is in the Eighth Millennium when the Earth is going to be made new.

It was on the eighth day—

And we just heard on the news in the past couple of days that the worldly doctors have confirmed—they did not say all the reasons why, but I do not need to know all the reasons why—that it is still beneficial to circumcise your children—okay?—your boys. And Biblically you did it on the eighth day.

The reason they are saying it today is because it is a preventive against STDs (Sexually Transmitted Diseases).

FROM THE AUDIENCE: Or infections.

BROTHER PIPPENGER: Or infections.

But, on the eighth day, the Hebrews were to circumcise their sons, and circumcision was replaced in the Christian Dispensation with what?

FROM THE AUDIENCE: Baptism.

BROTHER PIPPENGER: Baptism.

And what is baptism a symbol of?

FROM THE AUDIENCE: Resurrection.

BROTHER PIPPENGER: Resurrection. Okay? You go into the watery grave and you are resurrected into a newness of life.

So, this circumcision, this is a symbol of resurrection.

And, you had eight people go from the Antediluvian World to the New World in the ark. They were resurrected through the waters; and, of course, the Bible tells us that the waters of the Flood were as if a baptism.

So, the power that is resurrected here [at the eighth, the Papacy]—this is the third argument that this is the Papacy, by the way, if you are keeping track; the first is verse 8. Every characteristic of verse 8 is that it is the Papacy. The second [argument] is that Rome always comes up eighth and is of the seven; and, a third argument that seems probably a little bit not as significant as some is that "8" is the symbol of resurrection.

This [No. 5 in Figure 116A] is the Papacy receiving the deadly wound; this [No. 8, the Papacy] is the deadly wound being healed.

But, we are arguing that in verse 1 of Revelation 17, one of the angels that brought the message to John brought the seven vials. And we are saying that the connection with Revelation 16 is that it is telling the story about these three players: the False Prophet [No. 6], the Dragon [No. 7], and the Beast [No. 8]. This is Revelation 16.

But, what else is this, in this story? Where do we see the story of these three players: the False Prophet, the Dragon, and the Beast?

FROM THE AUDIENCE: In Elijah.

BROTHER PIPPENGER: You see it in Elijah.

But, what I am looking for is right here in Daniel 11:40. Right here is verse 40 [see Figure No. 114]. You see the King of the South, you have the King of the North, and you have the ships and horsemen.

Who is the ships and horsemen?

FROM THE AUDIENCE: The False Prophet.

BROTHER PIPPENGER: The False Prophet (the U.S.A.)

Who is the King of the North? The Papacy.

Who is the King of the South? The Dragon.

So, in verse 40 of Daniel 11, you have the beginnings of the movement of these three powers to lead the world to Armageddon; and, that movement to Armageddon is identified in Revelation 16. And here in these last three kingdoms of the seven kingdoms and an eighth, in Revelation 17, we have these three powers bringing the world to Armageddon. They are bringing the world to the sixth kingdom of Bible prophecy.

The last kingdom of Bible prophecy—and sometimes I do not know why this is hard for—I guess I know why it is hard. It is kind of a break in the sequence of things. You are saying these are the kingdoms of Bible prophecy—and I am saying that and they are—Babylon, Medo-Persia, Greece, Pagan Rome, Papal Rome. So, you have five witnesses, in sequential order; but, when you get to 6, 7, and 8, what I am saying is that it is not the sixth, seventh, and eighth kingdom. It is the sixth and final kingdom. It is the breakdown on how the final kingdom comes together. It is another witness on how the United States (the False Prophet) forces the world to accept the relationship of the Dragon and the Beast in verses 14 and 15 of Revelation 13. It is the King of the North conquering Egypt in verses 42 and 43.

So, these are not the sixth, seventh, and eighth kingdoms. This is simply how, the story of *how,* the sixth and final kingdom comes together.

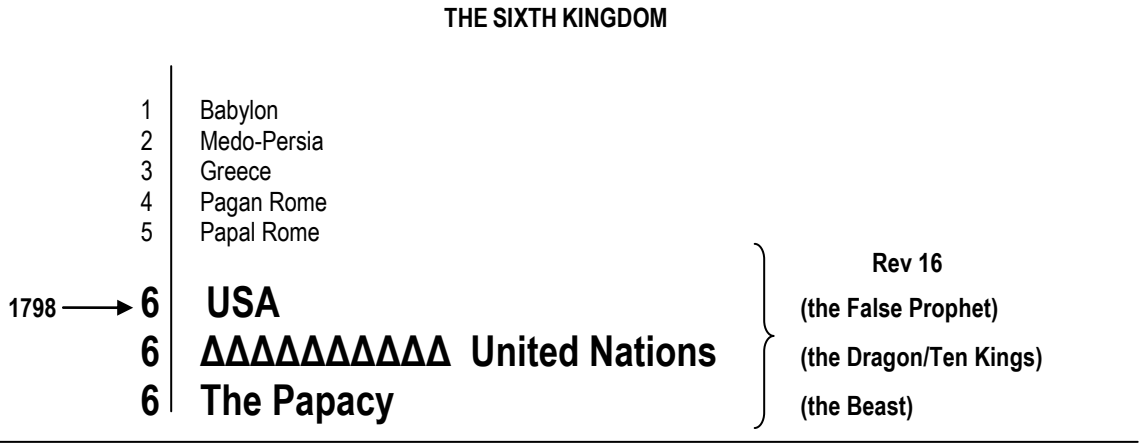


Figure No. 116B.

So, in reality, this [No. 6 (the U.S.A.)] is one-third of the sixth kingdom.

This [No. 7 (the Dragon)] is one-third of the sixth kingdom.

And this [No. 8 (the Beast)] is one-third of the sixth kingdom.

The sixth kingdom is the kingdom that is marked with "666." It is the final kingdom.

THE TEN HORNS ARE TEN KINGS—REVELATION 17:13

Now, on the rest of your notes, we have looked at these before. I did not intend to read through all these. I intend to remind us of these.

We are now going to look a little bit at the Dragon, and we will start with *Testimonies to Ministers,* pages 38-39, which we have referred to over and over again; but, I want to read it all the way through this time, to make another point.

> "In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people."—

What scenes are those? That is Zechariah, chapter 3, Joshua and the Angel. Sister White is talking about Zechariah, chapter 3.

And more than once at one place she says—and I think it might even be in our notes—that Zechariah, chapter 3, speaks with peculiar force to the closing work.

And we defined, whether you caught it or not, the closing work of Christ's ministry as the time period where he is either blotting out our sins or blotting out our names. It is the Judgment of the Living.

> —"In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. **At the same time** Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil."—

These three powers here in Bible prophecy [the sixth kingdom] are "the confederacy of evil." Sister White speaks about this evil confederacy repeatedly, and so does the Bible.

So, this is telling you, if you are paying close attention, that this work of Joshua and the Angel is taking place at a time period when these three players are in existence. The confederacy of evil is here. It is not back in 1492 when Columbus sailed the blue, because the United States was not even in existence as a power in prophecy at that point, so it could not be the False Prophet there. The confederacy of evil is the confederacy that is set up at the end of the world, in our day and age. It is being set up right now.

> —"He *[SATAN]* is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. **Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints--with those who keep the commandments of God and who have the faith of Jesus."—

Now, the Dragon we have pointed out moves as history proceeds. The Papacy, the United States, is always in the same place, but the Dragon moves to different geographical areas; and, here this is telling us who the Dragon is in the time of The Sunday Law at the end of the world,

because it just referenced The Sunday Law crisis, the persecution against those who keep the commandments of God.

And the Dragon power here at the end of the world is a confederacy of political leaders (kings, governors, and rulers). It is the United Nations.

It is just incredible to me that Seventh-day Adventists stumble over identifying the Dragon power as the United Nations.

Look here, [referencing Figure No. 114], in Revelation 13:14, the United States commands the entire world. That is what it says, 'them that dwell on the Earth to make an image to the Beast,' the Earth, the entire world.

We are going to read a quote here in a minute where Sister White says 'universal, these are of one mind.' This is a universal confederacy; it is a One World Government.

So, here in Revelation 13 you see the whole world impacted by an image of the beast, which means a World Church and a World State. That is the only thing it can be. When you put the Spirit of Prophecy together with verses 14 and 15, it means a One World Government.

Okay. So, when people are struggling over this, and in Daniel 11:40-45 Egypt is the most simplest symbol in there, it is the whole world. So, if you do not think the United Nations is the One World Government, where is the other One World Government that is in competition right now for the United Nations?

Do you think they are going to start one tomorrow, "Oh, we are going to start a new One World Government, and we are going to outdo the United Nations." Do you think there is time for that? There is only one world civil apparatus available to choose from, but Seventh-day Adventists, they do not want to lay their fingers on the United Nations in saying, "This is the Dragon power." Why? Because, they are Laodiceans; they have not been studying the Word of God. That is where the majority of them are at, that do not want to say it.

But, there is another reason why: Because, we are working with the United Nations as Seventh-day Adventists. ADRA, our social work that we do in the world, is under the guidelines of the United Nations. We do what they tell us to do. So, it is pretty hard to—what does the Bible say, "Can two walk together unless they be agreed"? You cannot really be agreed with someone if you are going to identify them as the Dragon. Okay? So, that is a reason that we do not want to identify the United Nations as a dragon as well.

But, Brothers and Sisters, it is easy as pie, if you want to understand.

The last sentence from that paragraph:

> —"In their enmity"—*THESE GLOBALISTS*—"In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ."—

When does Barabbas come upon the scene; when does Barabbas show up? At The Sunday Law. Okay? **At The Sunday Law**.

Here is The Sunday Law in the United States [See Figure No. 114, Isaiah 23 parallel timeline]. We have dealt with this from several lines. Barabbas is going to show up.

Now, notice, it is saying that these kings, governors, and rulers, they are going to be the one that make war with Christ. Right? That is verse 14 of Revelation 17. Right?

But, we read yesterday or the day before, we read recently: Who is the last power to wage war against God's people?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

So, you have to mark that right here at The Sunday Law, the United States, just as Sister White says, it unites with the Dragon. It becomes the Dragon power, and it is going to lead out in the persecution. It becomes Ahab, because it is the first one to commit fornication with Jezebel.

So, here, my brother put in the story of Elijah. This is the line of Elijah.

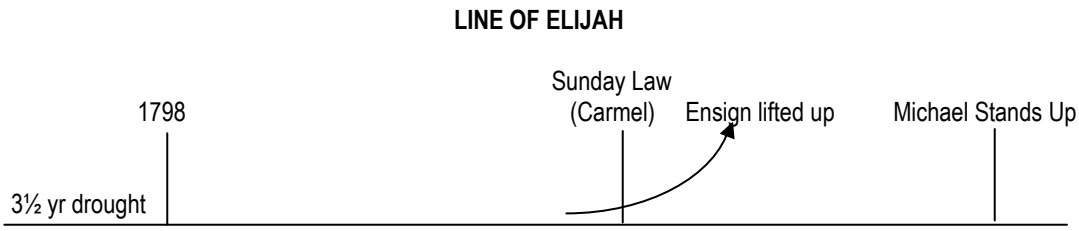


Figure No. 117.

This is the three and a half years drought, which brings you to 1798.

Here is The Sunday Law. In the history of the Millerites, that would be October 22, 1844; but, in our history at the end of the world, it is The Sunday Law.

And what is the story of Elijah telling us, what is it teaching us?

It is probably teaching us many, many, many things, but what we have been dwelling on in this worship series is that it is in this confrontation at Carmel—this [The Sunday Law] is the confrontation at Carmel in the story of Elijah—that the distinction between the true [prophet] and the false prophet is made. In the Millerite History, the distinction was being made between Millerite Adventism, which was the true prophet, and apostate Protestantism, which rejected the First Angel's Message and began to fulfill their role as the false prophet.

But, in our history, what is going on here at Carmel?

FROM THE AUDIENCE: The ensign is being lifted up.

BROTHER PIPPENGER: This is the ensign being lifted up. This is where the wise virgins of Adventism in here are being lifted up. This is the ensign.

And, 'the people of the world can only be warned by seeing men and women with the Seal of God upon them.' They can only be warned by seeing the ensign.

And, the people of the world are going to have two choices. The ensign, which is Christ; because, the ensign perfectly reflects the character of Christ. Right?

What is their other choice?

FROM THE AUDIENCE: To choose Barabbas.

BROTHER PIPPENGER: Barabbas, right here; the same point in time.

Okay. It is telling you that these kings, governors, and rulers at another level they are Barabbas.

Continuing on:

> —"God has a controversy with **the world**. When the judgment shall sit, and the books shall be opened, He has an awful account to settle, which would now make the world fear and tremble were men not blinded and bewitched by satanic delusions and deceptions. God will call the world to account for the death

of His only-begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame in **the persecution of His people**."—

Okay. What is that? What is that telling us?

It is telling us that verse 14 of Revelation 17, which says, "These *[THE TEN KINGS]* shall make war with the Lamb." Okay. This is the blood bath that is coming.

—"The world has rejected Christ in the person of His saints, has refused His messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been colaborers with Christ, and for this they will have to render an account." *Testimonies to Ministers*, 38–39.

So, this takes place in the closing scenes of the Investigative Judgment, as symbolized in Zechariah, chapter 3, in the story of Joshua and the Angel.

JOSHUA AND THE ANGEL

And in the next quote from *Prophets and Kings,* pages 586 – 588:

"In his own strength, man cannot meet the charges of the enemy. In sin-stained garments, confessing his guilt, he stands before God. But Jesus, our Advocate, presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause, and by the mighty arguments of Calvary, vanquishes their accuser. His perfect obedience to God's law has given Him all power in heaven and in earth, and He claims from His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: 'The Lord rebuke thee, O Satan. These are the purchase of My blood, brands plucked from the burning.' And to those who rely on Him in faith, He gives the assurance, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' Zechariah 3:4.

"All who have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of the Saviour. Not one soul who in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. His word is pledged: '**Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me**.' Isaiah 27:5. The promise given to Joshua is given to all: 'If thou wilt keep My charge, . . . I will give thee places to walk among these that stand by.' Zechariah 3:7. Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God."—

In the third paragraph, it says,

—"**Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement**."—

What I am wanting you to see, if you will, is this controversy with the Ten Kings takes place in the Judgment of the Living, when the Judgment of the Living is going on. And the logic is very easy to see, if you believe that there is a close of probation coming. Some Adventists kind of really do not believe that. But, if you believe there is a close of probation coming, then you

know that in this history when the ensign is being lifted up that probation has already closed for Adventism, and the world is choosing between the ensign [Christ] and Barabbas, and then Michael is going to stand up down here at the end of the world.

During this time period when the Ten Kings are active in persecution, we are in the Judgment of the Living.

> —"The remnant church will **then** be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law.
>
> "Those who are true to God will be menaced, denounced, proscribed. They will be 'betrayed both by parents, and brethren, and kinsfolks, and friends,' even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair." *Prophets and Kings*, 586–588.

Isaiah 27:1-9; Ezekiel 27; Revelation 18

Go to Isaiah 27. Beginning at verse 1, it says,

> "[1]In that day the LORD with his sore and great and strong sword"—

What is the Lord's great and strong sword?

FROM THE AUDIENCE: His Word.

BROTHER PIPPENGER: His Word.

In that day, through His prophetic Word, the Lord

> —"shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the *[MIDST OF THE]* sea."—

So, in this day, whatever "that day" is that is being discussed, we are seeing the judgment of the Dragon, the judgment of the Ten Kings.

Perhaps "leviathan" is Satan here; he is going to be punished. But He is going to slay the dragon that is in the sea. He is going to bring down the United Nations that is in the world. They [the Ten Kings (the United Nations) and Satan] are both the Dragon power.

But, verse 2 says,

> —"[2]In that day"—

We are still unsure what day that is.

—"sing ye unto her, A vineyard of red wine. [3]I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. [4]Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. [5]Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me. [6]He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."—

What causes Israel to blossom and bud?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

So, what day is this?

FROM THE AUDIENCE: The Day of the Latter Rain.

BROTHER PIPPENGER: This is the Latter Rain.

And in this time period of the Latter Rain, the Dragon, the Ten Kings are judged.

In the time period of the Judgment of the Living, which is the time period of the Latter Rain, the Dragon power, the Ten Kings are fulfilling their prophetic role.

Verse 7:

—"[7]Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him? [8]In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind"—

What is His rough wind? That is the Four Winds of Strife in Revelation 7. Sister White tells us these winds are an angry horse. But,

—"he stayeth his rough wind in the day of the east wind."—

There is a Day of the East Wind, and the Day of the East Wind is what marks the beginning of the Latter Rain, marks the beginning of the Judgment of the Living. The Day of the East Wind is 9/11 [September 11, 2001]. It is the time period when Islam reenters history in the Third Woe and is immediately restrained.

When did we study this?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: No, no, no, no. We studied this here recently. I think it is the one we studied probably on Sunday.

I am saying that, because we just realized that Sunday, three days ago or four days ago, however you count it, we did not get it recorded and we have to re-record it. I think it was Sunday that we dealt with the East wind. What a bummer! It is hard to go back through and redo these thoughts. But, okay.

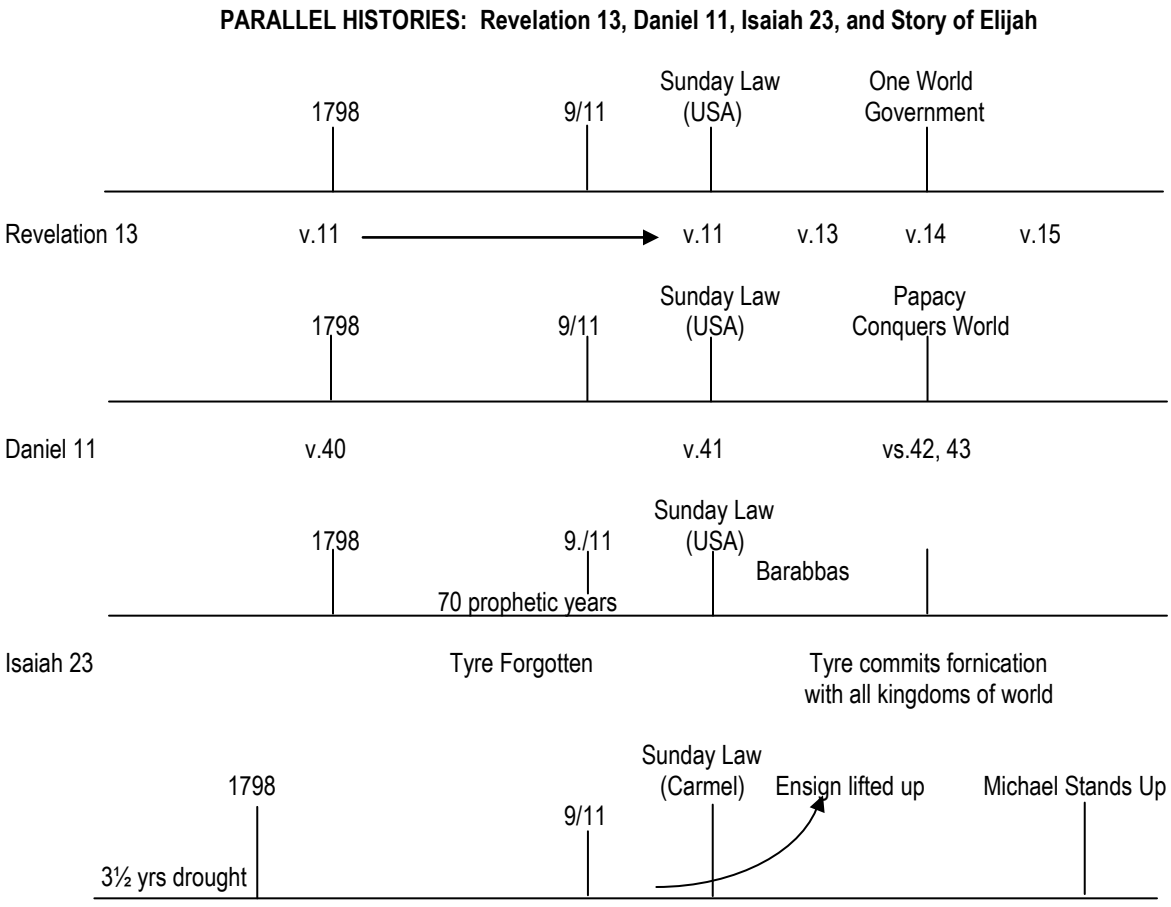


Figure No. 118.

". . . in the day of the east wind," 9/11, in here, precedes The Sunday Law, marks the beginning of the Latter Rain, marks the time period when the Dragon power is going to come into history and begin its work of persecution.

—"[9]By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up." Isaiah 27:1-9 (KJV).

Ezekiel 27:

"[1]The word of the LORD came again unto me, saying, [2]Now, thou son of man, take up a lamentation for Tyrus; [3]And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty. [4]Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty. [5]They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. [6]*Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, *brought out* of the isles of Chittim. [7]Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of

Elishah was that which covered thee. [8]The inhabitants of Zidon and Arvad were thy mariners: thy wise *men,* O Tyrus, *that* were in thee, were thy pilots. [9]The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. [10]They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. [11]The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. [12]Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs. [13]Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market. [14]They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. [15]The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony. [16]Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. [17]Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. [18]Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. [19]Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. [20]Dedan *was* thy merchant in precious clothes for chariots. [21]Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants. [22]The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. [23]Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants. [24]These *were* thy merchants in all sorts *of things,* in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. [25]The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

"[26]Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. [27]Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. [28]The suburbs shall shake at the sound of the cry of thy pilots. [29]And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land; [30]And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: [31]And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing. [32]And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying,* What *city is* like Tyrus, like the destroyed in the midst of the sea? [33]When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. [34]In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. [35]All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance. [36]The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more." Ezekiel 27 (KJV).

Revelation 18

"[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3]For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. [4]And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. [5]For her sins have reached unto heaven, and God hath remembered her iniquities. [6]Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. [7]How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. [8]Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her. [9]And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, [10]Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. [11]And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: [12]The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, [13]And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. [14]And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. [15]The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, [16]And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! [17]For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, [18]And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! [19]And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. [20]Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. [21]And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. [22]And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be,* shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; [23]And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. [24]And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Revelation 18 (KJV).

TEN

Okay. The next page of your notes, "Ten." These Ten Kings, we have gone over this before.

You have *The Seventh-day Adventist Bible Commentary,* volume 4, beginning at page 1168.

I know this is a real hard one for Seventh-day Adventists, a real hard one. You become an Adventist, whenever you become an Adventist in your own personal experience, and you go through the evangelistic series and you learn what Adventists believe about the Sabbath, the state of the dead, Daniel 2, Daniel 7, Daniel 8, and then you settle down to the culture of Adventism, and then you study no more. And what you remember is that Daniel 2 is Daniel 2 and you have not studied it very much at all.

So, when someone reads a Spirit of Prophecy quote such as this one, it kind of shakes your understanding because you were not taught that when you came in. Speaking of Daniel 2, Sister White says Daniel 2 represents "the mingling of churchcraft and statecraft" in iron and clay. She says,

> "**We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay.** God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventist Bible Commentary*, volume 4, 1168–1169.

And you were taught that down here the feet of this image [referring to the 1843 Chart], this is Pagan Rome that disintegrates into ten kingdoms in Daniel, chapter 7. And for Sister White to be saying that we have now come to this time, and she said it in her lifetime, that is hundreds of years after Pagan Rome. She is putting a different application on Daniel 2 than you were taught. And she is saying the iron and clay down here represents the combination of church and state at the end of the world.

What does it represent? It represents the image of the beast in Revelation 14, verses 14 and 15. It represents Revelation 17:17, when the Ten Kings agree to give their kingdom to the Papacy at the end of the world. It represents verses 42 and 43 of Daniel 11, when the King of the North conquers Egypt. At the end of the world the iron and clay represents a mingling of churchcraft and statecraft that takes place.

So, because of our traditions and customs, which the Lion of the Tribe of Juda (the Dirt Brush Man) is now trying to sweep out the window—and remember, He is going to sweep them out whether you let them go or not.

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: If you have these false ideas and you have made them idols and you will not let go of them, you get to go out the window with them when the Dirt Brush Man does His sweeping.

And if you have these idols about your original understanding of Daniel, chapter 2, you better wrap your mind around what Sister White says here and other places.

But, in this scenario, how many toes on those feet?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten toes. Those ten toes are the Ten Kings at the end of the world.

AHAB

Psalm 83; Ezekiel 30; Genesis 10; Daniel 7; Revelation 12

In Psalm 83, we are looking at the number 10 now. Psalm 83, we have looked at this before, more than once; but, review is good.

Verse 1,

> "[1]Keep not thou silence, O God: hold not thy peace, and be not still, O God. [2]For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head."—

They that hate God—who hates God; at the end of the world who hates God?

FROM THE AUDIENCE: The Dragon.

BROTHER PIPPENGER: The Dragon. Verse 14, of Revelation 17, he is going to make with the Lamb. He hates Him; he hates God.

And they have lifted up the head. What head did they lift up?

We read a quote here probably more than once.

FROM THE AUDIENCE: A head.

BROTHER PIPPENGER: Under one head (the Papal power). They are going to lift up the head.

If you are on the horse riding, are you up? You have got to get lifted up to rein over the horse. Okay? She is going to reign over the kings of the Earth. She is lifted up.

They have lifted up the head. When do they do that?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Hmm. That is a quick answer, but not necessarily correct.

When do they lift up the head? Right here in verses 42 and 43 of Daniel 11 she conquers Egypt. Now she is in control of the whole world.

She is in control of the United States right here [in Daniel 11:41], but she still has to go to Egypt.

This is verses 14 and 15 of Revelation 13; this is when the head gets lifted up.

They have lifted up the head.

—"[3]They have taken crafty counsel against thy people, and consulted against thy hidden ones. [4]They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. [5]For they have consulted together with one consent:"—

What did the Ten Kings do? They had one mind.

And what is the marginal reference for *consent* here? Heart; they have one heart, they have one mind.

—"they are confederate against thee:"—

What does it mean by *confederate?* This is the evil confederacy.

And then, of course, it lists out how many tribes?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten tribes. All the prophets agree with one another. They are all speaking about the end of the world.

—"[6]The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; [7]Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; [8]Assur also is joined with them: they have holpen the children of Lot. Selah. [9]Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison: [10]*Which* perished at Endor: they became *as* dung for the earth. [11]Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: [12]Who said, Let us take to ourselves the houses of God in possession. [13]O my God, make them like a wheel; as the stubble before the wind. [14]As the fire burneth a wood, and as the flame setteth the mountains on fire; [15]So persecute them with thy tempest, and make them afraid with thy storm. [16]Fill their faces with shame; that they may seek thy name, O LORD. [17]Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: [18]That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth." Psalm 83 (KJV).

Ezekiel 30

Ezekiel 30, we are looking at the number 10 as the Dragon power; Ezekiel 30.

In Ezekiel 29, verse 2, it says that Egypt is the Dragon power.

And because of time, I am just going to point you at Ezekiel 30. Start in chapter 29, verse 2, so you will see my reference.

"[2]Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt. [3]Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, . . ." Ezekiel 29:2-3 (KJV).

Okay. Egypt is the great dragon.

Ezekiel 30

And then in chapter 30 of Ezekiel, the Lord is going to bring judgment on Egypt; and, beginning in verse 6, going all the way down to verse 18, you will see that as the Lord from 6 to 18 in Ezekiel 30 that as the Lord is bringing judgment on Egypt, He brings judgment on ten cities.

What is a *city* in Bible prophecy?

FROM THE AUDIENCE: A kingdom.

BROTHER PIPPENGER: A kingdom. Ten kingdoms; Ten Kings.

Now, the only trick here is in the translation of verse 6. It says,

"[6]Thus saith the LORD; They also that uphold Egypt shall fall;"—

And then He is going to tell us how Egypt falls, by dealing with these ten cities.

—"[6]Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene" Ezekiel 30:6 (KJV).

If you have a marginal reference for that, it says, "from Migdol to Syene." *Migdol* means *tower;* but Migdol is a city in Egypt. So, in the King James translation, "from the tower of Syene," making it sound like a tower is in the City of Syene, but actually the Hebrew is saying, "from the City of Migdol and the City of Syene." And you need to mark that because that is the first and second cities of these ten cities that are going to be judged; otherwise, it is pretty straightforward from there on. Egypt is made up of ten cities.

Genesis 10

Genesis 10, where the story of Babel begins, you have ten kingdoms marked there.

Daniel 7

Daniel 7, Pagan Rome disintegrates into ten kingdoms. You can see that on these Sacred [1843 and 1850] Charts.

Revelation 12

Revelation 12: the Dragon power, ten horns, Ten Kings. Ten is the number of the Dragon power.

THESE HAVE ONE MIND—REVELATION 17:13-14

Concerning having one heart, one mind, Sister White says,

"Revelation 17:13–14 quoted. 'These have one mind.' There will be **a universal bond of union**,"—

Now, at Hartland and many places—I pick on Hartland because Hartland has been so aggressive to attack this Message through the years; and, people do not fully understand that fact and

probably why—but, in Hartland they will tell you that this "universal bond of union" that this particular kingdom, this worldwide kingdom, that it represents the European Common Market.

So, my first question to that foolish idea is always, "How many countries make up the European Common Market?" A quite a bit more than ten.

How can you say these Ten Kings are the European Common Market when it is in the twenties now. It just does not make a great deal of sense to me.

But, how is it like places like Hartland can make such an application when Sister White says, "'These have one mind.' There will be a universal bond of union"?

We have three dictionaries here. We can look up *universal* in all three of them, and it is going to says "worldwide."

What allows men to say "universal" means "Europe"? And, do you know what it is? It is the historical grammatical method of Biblical interpretation. And for those of you who do not understand that the Standish brothers are theologians that have learned the same theology that the pastors and leadership of Adventism employ today: you just do not understand.

And the only difference between the theology of Hartland and the theology of Desmond Ford is that of this apostate Protestant Biblical interpretation there are two streams. They are both bad streams. Do not drink the water from either stream! But, one of them produces the Sadducees in Adventism, those people that think you are going to continue sinning until Jesus returns. And, Hartland is not of them; they will oppose them. But, the other is the Pharisees. But, neither apply the proof-text method of Biblical interpretation.

If you apply the proof-text method, then you have just the sensibilities to not have a problem that when you see a passage in the New Testament in the Greek and a passage in the Old Testament, the Hebrews, and you can see they are talking about the same subject, that you do not even think twice about the fact that, "Well, hey, this was Hebrew and this was Greek, and this was several hundred years before." You do not think about it, if you are using proof-text. And if you have that mentality, that logic, then you also do not have a problem seeing a passage in the Spirit of Prophecy and the Bible and not stumbling over the difference between the English and the Greek, or the English and the Hebrew.

But, if you are a theologian, you are using your expertise on Hebrew and Greek and your expertise on history to allow you to pick and choose what is valid in the Spirit of Prophecy and what is not. And, obviously, when Sister White says these Ten Kings are a universal bond of union, that does not fit with their preconceived ideas; so, they choose to employ this historical critical type of theology.

> —"'These have one mind.' There will be **a universal bond of union**, one great harmony, **a confederacy of Satan's forces**. 'And shall give their power and strength unto the beast.' Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.
>
> "In the warfare to be waged in the last days there will be united, in opposition to God's people, **all the corrupt powers that have apostatized from allegiance to the law of Jehovah**. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment

the great Law-giver identifies Himself as the Creator of the heavens and the earth." *The Seventh-day Adventist Bible Commentary*, 983.

Go to Isaiah. It is not in your notes.

Isaiah 58, verse 1:

> "[1]Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isaiah 58:1 (KJV).

What does that mean? Well, one of the things it means, in a Laodicean Adventism we will have a difficult time understanding this; is one of the things that it means is that Adventism was hijacked in the 1930s, and the method of correct Biblical study was set aside for the fallen apostate Catholic approach to Bible study. And from the 1930s onward, we have just gone off into darkness in our understanding of God's prophetic Word, and we have been educated to think that this is the way we are supposed to study the Bible and that it is okay; but, it leads us to the same conclusion that the Protestants and the Catholics come to. Okay? We end up on their side of the issue.

So, is this something that we are supposed to inform God's people of?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: "Cry aloud, spare not, lift up they voice like a trumpet, and shew my people their transgression, . . ." Brothers and Sisters, if you are under the influence of ministry or ministers or theologians that are using this historical critical method of Biblical study, you are on the road to death. And, if you are sending your students to institutions that uphold these principles, you are sending your children to Moloch; and, we are at the end of the world, and you cannot afford to do that.

So, I disagree with you. You get heartburn when I mention some of these ministries. These ministries are leading entire groups of people to Hell. It needs to be identified.

Okay. Back to our notes.

WAR WITH THE LAMB—REVELATION 17:14

I am not going to read these. We have read them before.

Revelation 17:14

In Revelation 17:14, the Ten Kings are going to make war with the Lamb.

You have a very nice quote here describing how this evil confederacy of Isaiah 8 is also the three powers of Revelation 16, that these are they that will persecute God's people.

Bible Training School, December 1, 1902:

> "The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. 'Say ye not, A Confederacy; . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.'

"I am instructed to say to those who know the truth, 'Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'

"'And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,'—without the robe of Christ's righteousness—'and they see his shame.' . . .

"These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. They will realize that prophecy is even now fulfilling. If the minds of the people of God were not occupied with things of minor consequence, they would see that the signs of the times are fast fulfilling, and that events of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.'" *Bible Training School*, December 1, 1902.

SPIRITUALISM

And then in the next quote of your notes, we are identifying that the Dragon power's religion is Spiritualism.

Education, pages 227 - 228:

"**Spiritualism** asserts that men are unfallen demigods; that 'each mind will judge itself;' that 'true knowledge places men above all law;' that 'all sins committed are innocent;' for 'whatever is, is right,' and 'God doth not condemn.' The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, 'It matters not what you do; live as you please, heaven is your home.' Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

"With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? what is to prevent the world from becoming a second Sodom? At the same time anarchy is seeking to sweep away all law, not only divine, but human. **The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution**—all are tending to involve the whole world in a struggle similar to that which convulsed France." *Education*, 227–228.

And I am pretty sure we have read all of these quotes in previous worships in this series.

ISAIAH 8

ASSOCIATE YOURSELVES WITH SECRET SOCIETIES

These quotes are coming from Isaiah 8. Isaiah 8 is the evil confederacy.

The evil confederacy is these three powers: [The Sixth Kingdom]: the United States, the United Nations, and the Papacy at the end of the world that come into a threefold union and that lead the world to Armageddon.

Now, in your notes it tells us that this evil confederacy is made of secret societies.

Evangelism, pages 617 – 618:

> "The Lord declares through the prophet Isaiah: 'Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.' Isaiah 8:9–13.
>
> "There are those who question whether it is right for Christians to belong to **the Free Masons and other secret societies.** Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God's Word." *Evangelism*, 617–618.

Years ago I was with a friend. He had become an Adventist from being a Jew, a New York Jew, and he has relatives that are some of the rich New York Jewish people—I am not being derogatory, even if it sounds so—and he and I were listening to the guy on audio tape that had started the John Birch Society (and that guy is long since deceased), but he was the expert back then of the United Nations and why it is bad, and the Masons; and, he was telling a story about how the European globalists, the Rothschilds, had infiltrated the United States and bought up the newspapers and the radios to take control of the communication systems in the United States. And that is what we have today. We do not get real news today; we get conservative news or liberal news, and the truth is left far behind. And that was by design.

And this guy that started the John Birch Society was giving the history of all this, and he mentioned the guy that they sent from Europe with millions of dollars to come to the East Coast of the United States and buy up all these publishing companies and these radio corporations. And when he mentioned the guy, this friend of mine, this New York Jew, he said, "Well, that is my uncle."

I said, "Your uncle?"

And he said, "Yeah, and he does own all those places."

And he grew up with his uncle's son, contemporary cousins, and he knew all this story.

And, it is all valid. There is nothing that is hard to dig out about this. This country, this world has been purposely taken over by globalists (that is what I am calling them); but, Sister White, when speaking about this evil confederacy, she says they are Free Masons and secret societies. And you get into the literature of the United Nations, and that is where they come from, these Free Masons and secret societies.

And I forget why I was telling the story about the globalist takeover. There was a point there I was going to get at, and it has escaped me.

A CONFEDERACY OF COVETOUSNESS

Okay. The next quote, *Review and Herald,* July 18, 1907:

> "In these last days, there are arising strange fallacies and man-made theories which God declares shall be broken in pieces. **The spirit of covetousness** has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. **Men occupying high positions of trust have revealed this unlawful desire for gain**; they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities.
>
> "'The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples.'" *Review and Herald*, July 18, 1907.

It says, "Men occupying high positions of trust have revealed this unlawful desire for gain." One of the characteristics of these globalists, these Free Masons, this Dragon power that is the evil confederacy of Isaiah 8 is that they are the world bankers. They are trying to control all the wealth of the world. And they trace that back to the Knights Templar and the Knights Templar statement—I do not know what you would call it. Their motto was that if you could control the wealth of the world, you could control the world.

And the Knights Templar continued on from the 12th Century, all the way to the present day. The United Nations traces its roots back even beyond the Knights Templar.

THESE SOCIETIES OFFER SOME ADVANTAGES

And you can see other quotes where Sister White is talking about this evil confederacy, in connection with Isaiah 8.

Selected Messages, book 2, page 131:

> "In the revelation of His righteous judgments, God will break up all these associations; and when the judgment shall sit and the books be opened, there will be revealed the un-Christlikeness of **the whole confederacy**. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.
>
> "These societies offer some advantages which from a human point of view appear like great blessings, but not so when judged by the Lord's measurement. Behind their apparent advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched

these societies will, when traced out in all its bearings, be seen to be a curse. The words which Eliphaz spoke to Job are true in respect to these associations: 'I saw him "taking root," but I "cursed his habitation"' (Job 5:3). They are Satan's traps, his net to entangle souls." *Selected Messages*, book 2, 131.

AN OVERWHELMING SURPRISE

Review and Herald, September 10, 1903.

"O that God's people had a sense of **the impending destruction of thousands of cities**, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. '**Say ye not, A confederacy**, . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.'

"The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—**Satan coming as Christ**, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. **Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.**

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as **an overwhelming surprise**." *Review and Herald*, September 10, 1903.

And what is Isaiah 8? Well, it is the chapter that follows Isaiah 7, but it is the same vision as Isaiah 7, is it not?

And what is the vision of Isaiah 7? It is the vision of Isaiah representing God's people at the end of the world, with the Latter Rain Message.

Did we not go through that somewhere, way back when? The Message of Shiloah that He gave to Ahaz, and Ahaz rejects the message, Ahaz being God's people that are rejecting the Message of the Latter Rain and the Message of the 2520.

But right there in Isaiah 8, what do we have? We have the evil confederacy.

In the time period of the Latter Rain, and in the time period where the Message of the 2520 is being carried to God's people, this evil confederacy is in the world. **It is in the world**.

THE TEN HORNS SHALL HATE THE WHORE

Revelation 17:16-17

Just a couple more things to put in place, and we are done here.
Revelation 17:16-17, these kings are going to hate the whore.

> "[16]And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. [17]For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Revelation 17:16-17 (KJV).

2 Kings 9:29-37; Leviticus 21:9

2 Kings 9, beginning at verse 29: These Ten Kings are going to hate the whore. Verse 29 says,

> "[29]And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.
>
> "[30]And when Jehu was come Jezereel, Jezebel heard of *it;* and she painted her face, and tired her head, and looked out at a window. [31]And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master? [32]And he lifted up his face to the window, and said, Who *is* on my side? Who? And there looked out to him two *or* three eunuchs. [33]And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. [34]And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman,* and bury her: for she *is* a king's daughter. [35]And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands."—

Why?

FROM THE AUDIENCE: The dogs ate her.
BROTHER PIPPENGER: The dogs ate her up.

> —"[36]Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: [37]And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel." 2 Kings 9:29-37 (KJV).

The dogs ate her flesh.

Who are the dogs?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: The Ten Kings are the dogs. I am going to show you that the Ten Kings are the dogs. They are going to eat her flesh, but they are going to burn her with fire.

Why are they going to burn fire?

Leviticus 21:9

Leviticus 21, verse 9: Why do they burn her with fire? Leviticus 21, verse 9:

"[9]And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire." Leviticus 21:9 (KJV).

Because she is a whore.

Psalm 22:7-20; Acts 4:24-28; Psalm 2:1-4; Psalm 83:1-5; Palm 48:1-8

Psalm 22:7-20

Okay. Psalm 22, beginning at verse 7:

"[7]All they that see me laugh me to scorn:"—

Who is this?

FROM THE AUDIENCE: Christ.
BROTHER PIPPENGER: It is Christ.

—"they shoot out the lip, they shake the head, *saying,* [8]He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him. [9]But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts. [10]I was cast upon thee from the womb: thou *art* my God from my mother's belly. [11]Be not far from me; for trouble *is* near; for *there is* none to help. [12]Many bulls have compassed me: strong *bulls* of Bashan have beset me round. [13]They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. [14]I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. [15]My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death. [16]For"—

What?

FROM THE AUDIENCE: Dogs.

BROTHER PIPPENGER: —"[16]For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. [17]I may tell all my bones: they look *and* stare upon me."—

The assembly of the wicked is the dogs.

—"[18]They part my garments among them, and cast lots upon my vesture. [19]But be not thou far from me, O LORD: O my strength, haste thee to help me. [20]Deliver my soul from the sword; my darling from the power of the dog." Psalm 22:7-20 (KJV).

Acts 4:24-28

Acts 4.
Because, the history of Christ at the cross, it is repeated in Revelation 17.
Acts, chapter 4, beginning at verse 24, says,

"[24]And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: [25]Who by the mouth of thy servant David hast said, WHY DID THE HEATHEN RAGE, AND THE PEOPLE IMAGINE VAIN THINGS? [12]THE KINGS OF THE EARTH STOOD UP, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD, AND AGAINST HIS CHRIST. [27]For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. [28]For to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:24-28 (KJV).

So, who gathered against Christ? The kings of the earth, which is the assembly of the wicked, which are the—

FROM THE AUDIENCE: Dogs.
BROTHER PIPPENGER: —dogs which are going to eat Jezebel's flesh.

Psalm 2:1-4

Psalm 2, beginning at verse 1, this is where Acts is quoting from.

"[1]Why do the heathen rage, and the people imagine a vain thing? [2]The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying,*"—

Who is the LORD's anointed?

FROM THE AUDIENCE: Christ.
BROTHER PIPPENGER: Christ.

Who do you say that in Hebrew? Messiah.
Okay. When does Jesus become the Messiah or the Christ?

FROM THE AUDIENCE: At His baptism.
BROTHER PIPPENGER: At the baptism.

So, when the Divine Symbol comes down, what is happening? The Lord is anointing a people. And against the Lord's anointed the heathen are going to rage.

— [3]Let us break their bands asunder, and cast away their cords from us. [4]He that sitteth in the heavens shall laugh: the Lord shall have them in derision."
Psalm 2:1-4 (KJV).

Psalm 83:1-5:

"[1]Keep not thou silence, O God: hold not thy peace, and be not still, O God. [2]For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. [3]They have taken crafty counsel against thy people, and consulted against thy hidden ones. [4]They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance." Psalm 83:1-5 (KJV).

Psalm 48:1-8:

"[1]Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. [2]Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King. [3]God is known in her palaces for a refuge. [4]For, lo, the kings were assembled, they passed by together. [5]They saw *it, and* so they marvelled; they were troubled, *and* hasted away. [6]Fear took hold upon them there, *and* pain, as of a woman in travail. [=7]Thou breakest the ships of Tarshish with an east wind. [8]As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah." Psalm 48:1-8 (KJV).

Revelation 18:1-3; 4-8; 9-20; 21-24

"[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3]For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. [4]And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. [5]For her sins have reached unto heaven, and God hath remembered her iniquities. [+6]Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. [7]How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. [8]Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her. [9]And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. [10]Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. [11]And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: [12] The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble. [13]And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. [14]And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. [15]The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, [16]And saying, Alas, alas that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! [17]For in one hour so great riches is come to nought. And every shipmaster, and all the

company in ships, and sailors, and as many as trade by sea, stood afar off. [18]And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! [19]And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. [20]Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. [21]And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. [22]And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be,* shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; [23]And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. [24]And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Revelation 18 (KJV).

SUMMARY

What are we saying?

Here is what we are saying. One of the strongest evidences that what we teach about Daniel 11:40-45 is correct is its connection with the Book of Revelation; because, Sister White tells us often that they are the same book.

And in Revelation 17, we are seeing how the threefold union of modern Babylon comes together, the sixth kingdom.

THREEFOLD UNION: THE EVIL CONFEDERACY

				Rev 16	I	II
1798 →	6	USA		(the False Prophet)	Baal	Salome
	6	ΔΔΔΔΔΔΔΔΔΔ	10 Horns/United Nations	(the Dragon/Ten Kings)	Ahab	Herod
	6	The Papacy		(the Beast)	Jezebel	Herodias

Figure No. 119.

The False Prophet, that is the prophets of Baal in the story of Elijah; the Dragon, this is Ahab; [the Beast], this is Jezebel.

And you can go on and on with this: [The False Prophet], this would be Salome in the story of John the Baptist; [the Dragon], this would be Herod; and [the Beast], this would be Herodias.

In each of these two stories [of (I) Elijah and (II) John the Baptist], you have an end-of-the-world lesson, an end-of-the-world lesson that we referred to yesterday that we will not deal with today.

But, it is a fact that when the Papacy takes control of the world, then the Ten Kings (the United Nations) are going to realize that the Papacy has no big burden about Islam. Her big burden is about Sabbathkeepers. That truth is in these two lines of prophecy [the histories in the stories of Elijah and John the Baptist].

At some point in time, the Lord willing, we will get to that; but, we have gone too long already.

Shall we have a word of prayer?

Benediction: Heavenly Father, we thank you that you are opening these truths to our understanding, but we pray for your people that they would allow themselves to be awakened through the power of your Holy Spirit to the times in which we are living, and to the message that you are opening up to us, that they along with us might allow this Message to accomplish a work in us that would fit us and prepare us to be part of that ensign that in the near future is to be lifted up. We set before you this work day. We ask that what we do will be for your glory and honor and that we will do it safely. We ask now that you would let us part in peace, and we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #61

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's rest and bringing us together this morning that we can start our day by considering your Word. We ask that you grant us the presence of your Holy Spirit, that He would take control of this presentation and direct our understanding, that we would receive it as you see fit. We ask that you would forgive us of our sins, forgive us of anything that is preventing us from hearing your Voice and understanding your Words, and preventing me from being used as you would want me to be used to share this Message. Please hide me behind your cross. We pray that you would pour the Latter Rain out upon us and increase our understanding in the Books of Daniel and Revelation at this time. In Jesus's name, amen.

THE BEGINNING AND THE END
EVERY WORD
DEPTH
THE SPIRIT OF PROPHECY
ELIJAH
THEME
REPETITION OF HISTORY
CONNECTION WITH REVELATION
STRUCTURE

CONNECTION WITH REVELATION

A SHORT TIME

BROTHER PIPPENGER: We are still dealing with the connection between the events in Revelation 17 and 18, and Daniel 11:40-45.

I am going to do thing a little bit differently in terms of how I do the presentation this morning. I am not going to worry so much about giving an overview of where we are at until the end.

So, if you have your notes, you will notice that we have Revelation, chapter 12, verses 11 and 12.

For those of you who are watching, if you have a Bible, Revelation 12:11-12.

I just want to show something that has been established now, whether we recognize it or not.

Beginning in verse 11, it says,

> "[11]And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. [12]Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that **he hath but a short time**. Revelation 12:11-12.

The Devil has come down here, and part of the reason he has come down is he knows that he has a short time.

What is the short time that the Devil has?

And this is what we have been looking at in Revelation 17. And what I am saying is that once you put Daniel 11 and Revelation 13 and Revelation 17 together, it begins to produce truths that help you better organize other passages of prophecy.

A SHORT SPACE—ONE HOUR

Notice verses 10 through 12 of Revelation 17.

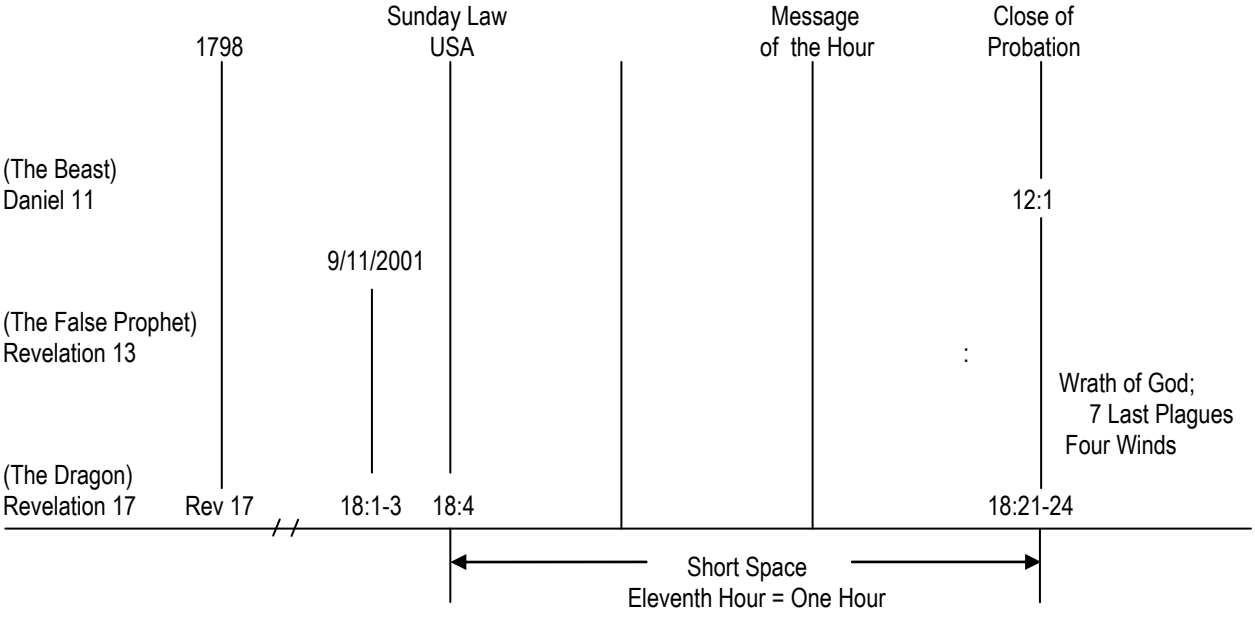


Figure No. 120

> "[10]And there are seven kings:"—*THAT IS IN HERE [THE SHORT SPACE]*—"five are fallen, and one is, *and* the other is not yet come;"—

I have that underlined because that is one of the characteristics that allows you to know who this king is.

> "—[10]And there are seven kings: five are fallen, and one is, *and* the other is not yet come, and **when he cometh**, **he must** continue **a short space**. [11]And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. [12]And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;"—

In verse 10 they had not yet come. The seventh kingdom are these Ten Kings, just from the grammatical structure of these three verses.

> —"which have received no kingdom as yet, but receive power as kings **one hour** with the beast." Revelation 17:10–12 (KJV).

So, they are going to co-rule with the Papacy for one hour, which is a short space. So, you have two connections between verses 10 and 12. One is that the seventh kingdom has not yet come [verse 10], connects with verse 12 where it says they have received no kingdom as yet. And, then in verse 10 he is going to continue a short space, and he is going to co-rule with the Beast for one hour. And what I am saying here is the short time that the Devil has in Revelation 12, verse 12, is this short space. John is not going to be contradicting himself, and Revelation is one revelation.

THE DEVIL COMES DOWN

So, the Devil comes down with great wrath for this short space; and, this short space, it begins right here at The Sunday Law in the United States. Okay? And it continues until the Close of Probation.

And in our previous studies, we have given other proofs of this fact. This short space is one hour that the Papacy co-rules with the Ten Kings of the United Nations. It is the time period that Satan appears, because he has just a short time. It is here.

It is here that not only does he appears to personate Christ but it is here where the persecution takes place.

We are going to look at verses 11 and 12 of Revelation 12 a little more carefully than that; so, you see it in your notes again.

In verse 12 it says,

> "[11]And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. [12]Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for **the devil is come down unto you**, having great wrath, because he knoweth that he hath but a short time." Revelation 12:11-12 (KJV).

THE SUNDAY LAW

The Devil comes down in this short space, and this connects with Revelation 13:13,

> "[13]And he doeth great wonders, so that **he maketh fire come down** from heaven on the earth in the sight of men." Revelation 13:13 (KJV).

And we have established already that Satan begins his personation of Christ immediately after The Sunday Law in the United States. So, he has come down right here. He has come down for this short space.

THE INHABITERS OF THE EARTH

Back to Revelation 12:11-12:

> "[11]And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. [12]Therefore rejoice, *ye* heavens, and ye that dwell in them. **Woe to the inhabiters of the earth and of the sea!** for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Revelation 12:11-12 (KJV).

Now, we have not spent a great deal of time making the distinction that I am going to begin to make here in this study; but, two of the active players in this history [of the short space] is both the Devil (the Dragon) and the Ten Kings. They are going to burn the whore with fire and eat her flesh; so, they have a role in judging modern Babylon. Revelation 17, verses 1 and 2, the Angel tells John, "I will show you the judgment of the Great Whore that sits upon many waters," so this story is partially about the judgment of the Papacy, and the Dragon participates in that judgment.

But, also in this history, one of the other powers that is active is Islam. Islam (the East Wind) is the power that is sinking the economics structure; and, of course, one of the primary symbols of Islam is that it is a Woe. It is the First, Second, and Third Woes.

So, here in verse 12 it says, "Woe to the Inhabiters of the earth and of the sea!"

Okay. You might think that John is just using the word *Woe* as an expression here; but, notice that this Woe is pronounced upon the inhabitants of the earth and the sea. So, what I am saying is that in Revelation 12:11-12, once we understand Revelation 17, 13, and Daniel 11 as a complete unit of thought, there are other passages in The Revelation that open up to us.

This Woe, I am saying, is Islam, that Islam is in this history as well as the Dragon. And he is—how does it say it?—"Woe to the inhabiters of the earth and of the sea!"

THE THIRD WOE

Notice Revelation 8:13, and the key thought here is, "the inhabiters of the earth and of the sea."

Verse 13 of Revelation 8 says,

> "[13]And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe**, woe, to the"—*WHAT?*
>
> FROM THE AUDIENCE: To the inhabiters of the earth.
>
> BROTHER PIPPENGER: —"**to the inhabiters of the earth** by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Revelation 8:13 (KJV).

So, when in verse 12 of Revelation 12 John is saying, "Woe to the inhabiters of the earth," there is no reason to think that this Woe is any different than these Woes to the inhabiters of the earth.

And, of course, we understand that these three Woes here are the Fifth, the Sixth, and the Seventh Trumpets; and, we understand that the Pioneer position, which is upheld on these Charts [1843 and 1850 Charts], which are both upheld by the Spirit of Prophecy, that the First Woe is Islam, the Second Woe is Islam; the Fifth Trumpet is Islam, the Sixth Trumpet is Islam; therefore, the Third Woe, the Seventh Trumpet, would be Islam once again.

1844 – 9/11/2001

Now, notice Revelation 11, verses 14 through 19. We are dealing with the Woe that is pronounced upon the inhabiters of the earth and of the sea in verse 12 of Revelation 12.

You see the subtitle to these verses, verses 14 through 19, it says, "1844 and 9/11/2001." If you understand this correctly, you can see 1844 and 9/11/2001 in this following passage.

"[14]The second woe is past;"—

Now, we have not dealt with this in this worship series; but, many times publicly we have dealt with this thought I am going to explain to you here.

The Pioneers incorrectly thought that the Sixth Trumpet ended on August 11, 1840, with the collapse of the Ottoman Empire.

But, the Pioneers correctly taught that William Foy and Hazen Foss were truly given the Spirit of Prophecy. Both men declined to fulfill their responsibility and exercise the Spirit of Prophecy for the Millerite History. Ellen White accepted the calling. But, when the Pioneers of Adventism would address the Spirit of Prophecy in their writings, they would always refer to the fact that it was at this point in time when the Lord would raise up the Spirit of Prophecy. Based upon the prophetic record, they established it was time for the Lord to restore the Gift of the Spirit of Prophecy to His remnant people in the 1840s, and in so doing He called Hazen Foss and William Foy, and they both declined the calling; and, Ellen White took the Calling.

So, when the Pioneers were addressing the arrival of the Spirit of Prophecy in Adventism, they always argued that the gift given to Hazen Foss and William Foy was the genuine Spirit of Prophecy. They did not argue that these two men were given some kind of false prophecy from Satan. This was the Lord actually inspiring these men and giving them opportunity to serve in this fashion.

And I do not have it in the notes here, but it is available: William Foy had a vision in 1842, where he was shown that the Sixth Trumpet was still sounding. So, the Pioneers believed that the Sixth Trumpet ended on August 11, 1840, with the collapse of the Ottoman Empire; but, under Inspiration, under the Gift of the Spirit of Prophecy, William Foy went in and got his vision publicly registered by a Notary Public. So, it is a legal document that in 1842 he was told the Sixth Angel was still sounding; therefore—and this is just a secondary "therefore"—therefore, the Pioneers were wrong about the Sixth Trumpet ending in August 11, 1840. It ended on October 22, 1844, when the Seventh Trumpet began to sound.

We had reached that conclusion before we even knew about Hazen Foss and William Foy. It is like icing on the cake.

But, right here in verse 14, you are seeing the ending of the Sixth Trumpet and the arrival of the Seventh Trumpet. But, the Fifth, Sixth, and Seventh Trumpets are also Woes.

So, verse 14 says,

> —"[14]The second woe is past; *and,* behold, the third woe cometh quickly. [15]**And the seventh angel sounded;** and there were great voices in heaven, saying, **THE KINGDOMS OF THIS WORLD ARE BECOME *THE KINGDOMS* OF OUR LORD**,"—

And the reason that I have that bold-faced there, I am not going to put in any Spirit of Prophecy quotes to back this up because we have dealt with this.

One of the things that we know that Christ did on October 22, 1844, is He went in to the Father to receive a kingdom. Okay? So, this is one of the arguments here that this is October 22, 1844.

> —"**THE KINGDOMS OF THIS WORLD ARE BECOME *THE KINGDOMS* OF OUR LORD**, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER. [16]And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

> [17]Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."—

And what I am suggesting here is the next phrase is 9/11; whereas, that beginning was October 22, 1844.

The next phrase says,

> —"[18]**And** the **nations were angry**, and **thy wrath is come**, and **the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets**, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."—

Now, John has just taken us to the beginning and the ending of the Third Woe; and, now to bring this thought to a conclusion, he is going to take us back to the beginning, October 22, 1844, when he says,

> —"[19]And **the temple of God was opened in heaven**, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Revelation 11:14–19 (KJV).

And, of course, we know that when the temple of God was opened in Heaven and you could see the ark of His testament, that is identifying when the door into the Most Holy Place was opened, on October 22, 1844. So, this is an overview of the Third Woe, the Seventh Trumpet, by John.

It begins October 22, 1844, and it goes on up to 9/11. And, the things that follow 9/11, all the way to the destruction of the wicked at the end of the thousand years, if you go back into those verses, the last phrase before "And the temple of God was opened," it says, "and shouldest destroy them which destroy the earth." That is at the end of the thousand years.

So, the nations being angry, until the destruction of the wicked at the end of the thousand years, is the history of the Third Woe; but, the Third Woe begins on 9/11.

The Third Woe is the Seventh Trumpet, but the Seventh Trumpet begins to sound on October 22, 1844. All right?

The Woes are marking the activity of Islam.

THOSE WHO DESTROY THE EARTH—REVELATION 20:7-15

Now, go to Revelation 20, verses 7 through 15.

> "[7]And when the thousand years are expired, Satan shall be loosed out of his prison, [8]And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of who *is* as the sand of the sea."—

Is there another place where Satan goes forth to deceive the nations? How about Revelation 13:13?

Keep your finger in Revelation 20, and go back to Revelation 13:13. It is more than verse 13 actually, but it says beginning in verse 13,

> "[13]And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."—

"On the earth in the sight of men," that would be the nations of the Earth, right?

> —"[14]And deceiveth them that dwell on the earth by *the means of* those miracles . . . ." Revelation 13:13-14 (KJV).

So here, back in chapter 20, in verse 7,

> "[7]And when the thousand years are expired, Satan shall be loosed out of his prison, [8]And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of who *is* as the sand of the sea. [9]And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."—

Now, the last time Satan was deceiving the nations, what happened? Fire came down on Earth out of heaven in the sight of men. That is Revelation 13:13.

Fire comes down once again when he is deceiving the nations, only it is not his false miracle that is doing it; this is the judgment of God. Okay? So, it is a parallel-type history that should be noted.

And verse 10,

> "[10]And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and he false prophet *are,* and shall be tormented day and night for ever and ever."—

When are the Beast and the False Prophet cast into the lake of fire? At Christ's Second Coming. They are there before the thousand years. Now the Devil is going to be cast into the lake of fire at the end of the thousand years.

Verse 11,

> "[11]And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. [12]And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. [13]And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. [14]And death and hell were cast into the lake of fire. This is the second death. [15]And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:7-15 (KJV).

So, back to your notes, we are commenting right now on Revelation 11:14-19, the history of the Third Woe (the Seventh Trumpet); and, we are saying that this destruction of the wicked at the

end of the thousand years is when he destroys those that destroy the Earth. So, the Third Woe would encompass 9/11/2001, all the way to the Earth made new.

Notice what Sister White says about verse 18 of Revelation 11 from *Early Writings,* page 36. She says,

> "I saw that the **anger of the nations, the wrath of God**, and **the time to judge the dead** were separate and distinct, one following the other,"—

So, the angering of the nations is one event, the wrath of God.

Well, we know what that event is. What is the wrath of God?

FROM THE AUDIENCE: The Seven Last Plagues.

BROTHER PIPPENGER: That is right here [the Close of Probation (see Figure No. 120)]. This is the wrath of God. This takes place after probation closes. Right? It begins right when Michael stands up, right here [points to the whiteboard at the waymark of the Close of Probation in Figure No. 120].

And Michael stands up in Daniel 12:1. This is the line of Daniel here.

So, what is the angering of the nations? Well, I may not know what it is, but I know that it takes place before probation closes; because, Sister White says, "I saw they were separate and distinct, one following the other."

And there are a lot of Laodicean Adventists that think that the third point here,

> —"I saw that the **anger of the nations, the wrath of God**, and **the time to judge the dead**"—

—there are a lot of people that think that this time to judge the dead is the beginning of the judgment in 1844; but, they could not be separate and distinct, one following another, if this were true; because, Sister White is saying this Judgment of the Dead takes place after the wrath of God. There is a Judgment of the Dead that takes place after the Second Coming of Christ during the thousand years when God's people are going to review the decisions that were made concerning the dead.

> —"**the time to judge the dead** were **separate and distinct, one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry**,"—

So, even in Sister White's day and age, the nations were already getting angry. But, there is a specific point in time that is marked when they get angry and are simultaneously held in check.

> —"**The nations are now getting angry**, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.
>
> "I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues." *Early Writings,* 36.

So, the full release of the Four Winds, **the full release of the Four Winds**,—and we have already established that the Four Winds slip through the Angels' fingers, even while they are holding them. All right? It is a progressive escalation. But, the Four Winds here, when they are fully released is another way to describe the Seven Last Plagues. It is another way to describe the wrath of God.

Now, Sister White is going to comment on something that she said on page 33. This is from *Early Writings.* We are still dealing with the angering of the nations, with Revelation 11, verses 14 through 19. Here is her comment.

> "1. On page 33 is given the following: 'I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it."—

Who are God's children that do not keep the Sabbath?

FROM THE AUDIENCE: The other sheep that He has.

BROTHER PIPPENGER: That is the other sheep that He has that are the eleventh-hour laborers, the one-hour laborers. It is those of God's children that are outside of Adventism.

> —"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.'"—

She is quoting from page 33, because she is going to comment on this statement and she is going to explain what she meant by this time of trouble, the commencement of **this** time of trouble, and she is going to say that this is not the time of trouble when there is no more probation available. This is the time of trouble that takes place while probation is still open.

She continues on, and she says,

> —"This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. 'The **commencement** of that time of trouble,' here **mentioned does not refer to the time when the plagues shall begin to be poured out**, but to a"—*WHAT*?
>
> FROM THE AUDIENCE: To a short period.
> BROTHER PIPPENGER: A what?
> FROM THE AUDIENCE: A short period.
> BROTHER PIPPENGER: A short space.

—"**a short period just before** they are poured out, while Christ is in the sanctuary. **At that time**, while the work of salvation is closing,"—

And we have dealt with in this worship series that the closing work in the Sanctuary for Christ is the work of blotting out. It is the work that takes place during the Judgment of the Living. The closing work is the Judgment of the Living.

—"**At that time**, while the work of salvation is closing,"—

At that time during the Judgment of the Living.

—"trouble will be coming on the earth, and **the nations will be angry**, yet **held in check**"—

Now, we have already read a quote that "the nations **are now getting** angry"; but, there is a point in this end-time history where the nations **are** made angry, but at the same time they are held in check. Okay? There is a restraint marked.

—"**the nations will be angry**, yet **held in check** so as not to prevent the work of the third angel. At that time"—

At what time? When the angry nations are held in check.

—"**At that time the 'latter rain,' or refreshing from the presence of the Lord**, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." *Early Writings,* 85.

Now, we have already established in this study that Islam was restrained on 9/11. The Mighty Angel of Revelation 18 descended, and the refreshing, the Latter Rain that is accomplished by the presence of the Lord because the Mighty Angel that comes down out of Heaven is no less the personage than Jesus Christ, this begins the Latter Rain.

The Latter Rain, we have established, comes in two parts. There is a sprinkling that takes place while the Lord is judging Adventism, and this time period when Adventism is being judged, the first temple cleansing of this history concludes at The Sunday Law; and, then, the Holy Spirit is poured out without measure as it was on Pentecost, and then the second temple cleansing takes place in this "short space."

Luke 21:25-26. And, of course, we are saying that the angering of the nations here in the Third Woe (the Seventh Trumpet) has been prefigured by the distress of nations in the Sixth Trumpet (the Second Woe). And in Luke 21, beginning in verse 25, it says,

"[25]And there shall be signs in the sun, and in the moon, and in the stars; and **upon the earth distress of nations, with perplexity**; the sea and the waves roaring; [26]Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25-26 (KJV).

1838

Now, for most Seventh-day Adventists it is pretty easy for us to see that the signs in the sun and the moon and the stars are the signs that ushered in the Millerite History. This is referenced several times in God's Word. But, sometimes we are king of vague that one of the signs of the Millerite History was the distress of nations with perplexity. But, Uriah Smith is going to tell us here in this next passage what the distress of nations in that history was. He says,

> "As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might justly conclude that its termination would be marked by the voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians."—

He is talking about the Sixth Trumpet, and he is talking about the time prophecy of 391 years and 15 days, which began when the last emperor of Eastern Rome surrendered his sovereignty into the hands of the four great Ottoman sultans; and, that period ended when the last of those sultans, now the weak men of the East, surrendered his national sovereignty back into the four great Christian powers.

And now he is going to mark when this was taking place.

> —"**In 1838 Turkey became involved in war with Egypt.** The Egyptians bid fair to overthrow the Turkish power. **To prevent this**,"—

Why were they wanting to prevent this? Because they were distressed: the nations were distressed at what was going on in Egypt.

> —"**In 1838 Turkey became involved in war with Egypt.** The Egyptians bid fair to overthrow the Turkish power. **To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government**. Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman Empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that."—

His national sovereignty was gone. He was now being taken care of by the four great European powers.

> —"The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs

had passed into the hands of the Mohammedans 391 years and 15 days before. Thus the second woe ended,"—

He is wrong. If you are going to call the activity of Islam a woe, fine; but, he is believing that this is the end of the Sixth Trumpet.

—"Thus the second woe ended, and the sixth trumpet ceased its sounding."—

William Foy was still told the Sixth Trumpet was still sounding in 1842. It sounds until 1844.

Continuing on, Uriah Smith says,

—"Passing over the 10th and a portion of the 11th chapters of Revelation, the series of trumpets is again taken up in verse 14 of chapter 11."—

We have just been reading that.

—"The events of this trumpet are described in the five following verses. They are such as to show that this trumpet witnesses the conclusion of all earthly kingdoms and the beginning of the everlasting reign of Christ. Among the events introduced is the opening of the temple of God in heaven. Verse 19. This was the commencement of the work of cleansing the sanctuary, as explained in the exposition of that subject,—a work which constitutes the finishing of the mystery of God spoken of in Revelation 10:7, and marks the beginning of the sounding of the seventh trumpet."—

What marks the beginning of the sounding of the Seventh Trumpet? October 22, 1844.

—"It is therefore evident that the seventh angel began to sound in the autumn of 1844; and the little space termed 'quickly,' which was to intervene between the second and third woes, reached from August 11, 1840, where the sixth trumpet ceased to sound, to the autumn of 1844 where the seventh commenced."—

Now, because of the way he thinks he makes that conclusion. I personally disagree with that conclusion. What was going to come quickly is the Third Woe, and it came on 9/11/2001.

And how can that be "quickly" after October 22, 1844? It can be "quickly" in terms of conditional prophecy. Ellen White told us more than once that if we had finished the work of developing the character of Christ, "Christ would have come 'ere this."

So, all of this history, from 1844 to here [to 9/11/2001], it is "quickly" in the context of conditional prophecy: "The third woe cometh quickly." But, that is not really the point we want to make here.

—"The 18th verse of Revelation 11 shows that this trumpet covers the concluding troubles of the last days, and reaches over to the destruction of the wicked at the end of the thousand years of Revelation 20." Uriah Smith, *Synopsis of Present Truth,* 218.

That is what we just showed you, and we were showing you now that this is Pioneer logic.

Early Writings, page 41, concerning the angering of the nations and what that represents, it says,

> "December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said 'heaven,' in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said 'earth' He meant earth."—

Seventh-day Adventists need to wrap their minds around this statement, if they believe in the authority of the Spirit of Prophecy; because, the passage where Sister White says that when the mighty buildings of New York City are thrown down, then Revelation 18, verses 1 through 3 will be fulfilled. That is a paraphrase, but she says that. In that passage she says then shall the Lord arise to shake terribly the Earth; and, people that fight against that passage take the passages and the Scriptures that talk about the Lord shaking heavens and Earth, or shaking the heavens, and try to read those definitions into what she says about 9/11 and the buildings of New York City when she says there that the Lord would arise to shake terribly the Earth, period. And here Sister White, among other things, is emphasizing that the shaking of the Earth is different than the shaking of the heavens; and, she is emphasizing it in such a way that this is how the Bereans, the students of prophecy, do not confuse these two things.

> —"December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said 'heaven,' in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said 'earth' He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those"—

What are "those"? It is talking about human beings, probably; because, it says,

> —"those that rule on the earth."—

The powers of the Earth are the rulers of the Earth.

> —"The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God. "Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that **the powers of earth are now being shaken** and that events come in order. **War**, and **rumors of war, sword, famine**, and **pestilence** are **first to shake the powers of earth**, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is **the shaking of the angry nations**." Early Writings, 41

What is "the shaking of the angry nations"? It is the shaking of the powers in this passage that were controlling Europe. It is the powers, the political powers, on Planet Earth, the angry nations that are shaken. All right? So, the distress of nations in 1838, which distressed the powers of Europe in that time period, that distress of nations is Luke 21:25; but, it is prefiguring the angering of the nations at the end of the world. The nations that are shaken are identifying when the political powers of the world are going to be angered and distressed.

So, we are saying that 9/11 is the angering of the nations, paralleling the distress of nations in Luke 21:25.

Were the political powers of Planet Earth shaken at 9/11? Well, absolutely.

WOE TO THE EARTH AND THE SEA

Okay. So, we are dealing with Revelation 12:12. You may not realize it, but we are. It says,

> "[12]**Woe to the inhabiters of the earth and of the sea!** for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12 (KJV).

". . . inhabiters of the earth and of the sea!": We are saying that in this passage where "the devil is come down unto you," the Devil comes down to us immediately after The Sunday Law when he begins to persecute Christ, because he knows he has a short time, because "a short time" starts right here at The Sunday Law until human probation closes. He knows.

We may not know because we are fat and happy in our Laodicean condition; but, Satan knows the Scriptures. He knows that when The Sunday Law arrives in the United States, this is his last opportunity to kill Christians.

Okay. But, at that time period, you also have the woe activity going on, which is Islam.

And I am not suggesting that Islam is not a satanic power as well, but there is a distinction made between the Dragon power and Islam in prophecy; so, we need to hold to that description.

"Woe to the inhabiters of the earth and of the sea!"

In Revelation 7, verse 1 through 3, it says,

> "[1]And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on **the earth, nor on the sea**, nor on any tree. [2]And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to **the four angels**, to whom it was given **to**"—*WHAT?*
>
> FROM THE AUDIENCE: To hurt the earth and the sea.
>
> BROTHER PIPPENGER: —"**to hurt the earth and the sea**,"—

"Woe to the inhabiters of the earth and of the sea!" These four angels, these Four Winds, they are the Woes that are going to hurt the inhabiters of the earth and of the sea.

—"[3]Saying, Hurt not **the earth, neither the sea**, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:1–3 (KJV).

Okay. The sealing time begins when the nations are angry, yet—what?

FROM THE AUDIENCE: They are restrained.

BROTHER PIPPENGER: —yet held in check when there is a restraint placed upon them [9/11/2001].

And at this time what begins to happen? The Latter Rain begins to sprinkle.

And in Revelation 9:4, it says,

"[4]And it was commanded them"—

And in Revelation 9:4, who is it? It is right here [indicating the First Woe on the 1850 Chart]. It is Islam.

—"[4]And it was commanded them that they should not hurt the grass of **the earth**, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Revelation 9:4 (KJV).

The active agents to punish those that do not have the Seal of God in this history [between the waymarks identified as the Message of the Hour and the Close of Probation (see Figure No. 120)] are the Woe power. It is Islam.

Okay. So, in this history you have the Devil coming down [immediately after The Sunday Law to the close of human probation] because his time is short; but, you also have the activity of Islam taking place in this history.

HAVING GREAT WRATH

Okay. In verse 12 of Revelation 12, the Devil comes down because he has great wrath, with great wrath.

"[12]Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, **having great wrath**, because he knoweth that he hath but a short time." Revelation 12:12 (KJV).

What is his great wrath? Well, the same way that when he personates Christ, he calls fire down from out of heaven; and, then at the end of the thousand years, he deceives the nations once more and there is fire that comes down out of Heaven—a point, counterpoint.

Here [in the history of the short space], so he is going to exercise great wrath; because, he knows when his time is over, the great wrath of God is going to be exercised against his followers. He is exercising his great wrath here [during the short space] in opposition to God's great wrath here [after the Close of Probation when the Seven Last Plagues are falling]. But, the key word there perhaps is the word *great.*

Matthew 24:21-22 says,

> "[21]For **then shall be great tribulation**,"—*IT IS IN YOUR NOTES*—"such as was not since the beginning of the world to this time, no, nor ever shall be. [22]And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Matthew 24:21–22 (KJV).

This great wrath that he [the Devil] is going to exercise in this short space is the Great Tribulation. It is the greatest tribulation.

Now, Sister White definitely, more than once, applies this passage from Matthew 24 to the 1260 years; but, the 1260 years of Papal persecution is repeated here in this history [of the short space in Figure No. 120], only with more intensity. Because it is a shorter period of time, it is a last opportunity for Satan to kill Christians.

REVELATION 18:1-8

Okay. What we are dealing with now is the connection between Daniel and Revelation, between Daniel 11 and Revelation 13 and 17. And what I have tried to show you here from just taking basically verse 12 of Revelation 12 is once you have these three lines of prophecy [Daniel 11, and Revelation 13 and 17], this is the line of the Dragon [Revelation 17]; this is the line of the False Prophet [Revelation 13], and, this is the line of the Beast [Daniel 11]. Once you have these lines in place, you have a structure that allows you to illustrate the end of the world. Okay?

But, we want to finish off our consideration of Revelation 17 and 18.

And in Revelation 18—and we have dealt with this more than once in this worship series—in verse 1 a Mighty Angel comes down out of Heaven and He cries with a loud voice; and, then in verse 4 of Revelation 18, he [John] says, "And I heard another voice." So, we have dealt with the fact that Revelation 18 is two voices. It is two Angels. It is two temple cleansings. It is two distinct calls.

Notice what the work is, though.

> "John saw 'Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.' Revelation 19:1. **That work is the voice of the people of God proclaiming a message of warning to the world**." *The 1888 Materials*, 926.

So, the Earth being lightened with His glory has to do with the work that is accomplished during that history, and that work is a two-step work because there are two voices.

TWO VOICES

In *Selected Messages,* book 2, page 118—this is all review, by the way. We have been through these—it says,

> "When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So **in the last work for the warning of the world, two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not

> partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 118.

So, in these two distinct calls, Revelation 18:1-3 is a distinct call; and, verse 4 is the second call. This is the two temple cleansings at the end of the world. We have studied this.

How did He accomplish these temple cleansings? *Review and Herald,* April 9, 1889, says,

> "Christ had just cleansed the temple of those who defiled it with forbidden traffic. **Divinity had flashed through humanity**, and men had seen the glory and power of God manifested before them." *Review and Herald*, April 9, 1889.

On 9/11 a Mighty Angel comes down out of Heaven, no less the personage than Jesus Christ, and He enters into a relationship with those Laodiceans who are willing to wake up and return to the Old Paths and meet the conditions of the Gospel; and, Divinity begins to flash through humanity.

At The Sunday Law in the United States, the Adventist Church is purified. The wheat and tares are separated, and those Adventists that had prepared for the Seal of God are then lifted up as an ensign, and once again Divinity flashes through humanity.

This [9/11/2001 to The Sunday Law (Figure No. 120)] is the First Temple Cleansing.

This [from The Sunday Law to the Close of Probation] is the Second Temple Cleansing.

Okay. Let us pass over Revelation 14. It is in the wrong place in these notes.

Let us go to Revelation 18.

You may not know what I am doing right now, but I am trying to give you the structure of Revelation 18.

Revelation 18:1-3, the First Temple Cleansing:

> "[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3]For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Revelation 18:1-3 (KJV).

It is the first distinct call that is given to the church.

Then in verse 4, it says,

> "[4]And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4 (KJV).

This is The Sunday Law. This is Revelation 18, verse 4,

This [9/11/2001] is Revelation 18, verses 1 through 3.

This is Revelation 17 in this history [from 1798 to 9/11/2001].

REACHED UNTO HEAVEN —REVELATION 18:5

And then verse 5 of Revelation 18 says,

> "[5]For her sins have reached unto heaven, and God hath remembered her iniquities. [6]Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." Revelation 18:5-6 (KJV).

THE CUP

Let us look at the cup: When is her cup filled?
Review and Herald, March 9, 1886:

> "But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt the law, and show to the created worlds and to heaven that God is just, and that his law need not be changed. But here is **Satan's right-hand man ready to carry on the work that Satan commenced in heaven**, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the papacy,—the Sunday institution. They have nourished it, and will continue to nourish it, **until Protestantism shall give the hand of fellowship to the Roman power**. **Then** there will be a law against the Sabbath of God's creation, and **then** it is that God 'will do a strange work in the earth.' He has borne long with the perversity of the race; he has tried to win them to himself. But **the time will come when they shall have filled their measure of iniquity**; and **then** it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and **when** it shall have become **a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full**." *Review and Herald*, March 9, 1886.

So, in Revelation 18:5-6, the filling up of the cup is another argument that verse 4 is marking The Sunday Law. Okay?

Her sins have reached unto Heaven in verse 5.
Signs of the Times, November 19, 1894.

> "God instituted the Sabbath as a sign of his authority and power, and the Papacy, acting for the prince of evil, points to the Sunday as a sign of her power and jurisdiction. The day of the sun, Sunday, was a day devoted to the most vile of the heathen worship, for it was celebrated in connection with sun-worship. This Sunday-sabbath has been accepted by many who know it to be the foundling of heathenism, which has been cherished and nourished by the Church of Rome, and by her clothed in the garments of sanctity. But while many are now aware of its origin, there are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blest. This is true of worshipers even in the Catholic Church; and **while this ignorance and integrity remain, God accepts of their sincerity; but when light shall fall upon their pathway, God requires them to come into harmony**

> **with his law, and to observe the Sabbath of his appointing**. The time has come when the glory of the Lord is to fill the earth, and when the whole earth shall be lightened with his glory. The cry is sounding to the honest in heart to 'come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 'And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.'" *Signs of the Times*, November 19, 1894.

At The Sunday Law her sins have reached unto Heaven. This is another argument that verses 4, 5, and 6 of Revelation 18 are marking The Sunday Law.

DOUBLE UNTO HER—REVELATION 18:6

> Her judgments are beginning here [at The Sunday Law]; but, her judgments are actually starting—the financial structure starts to sink back here [9/11/2001]—but her judgment is beginning here [at The Sunday Law], and it will be doubled unto her.
>
> Revelation 18:6 we have already read:
>
> "[6]Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." Revelation 18:6 (KJV).
>
> Revelation 6:9-11
>
> But, go to Revelation 6:9-11.
>
> "[9]And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10]And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11]And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were,* should be fulfilled." Revelation 6:9-11 (KJV).

These are the martyrs of the 1260 years, and they ask the question, "How long until you judge the Papacy for murdering us from AD538 to [the end of the] 1260 [years]."

And the answer given to them is, "Just rest in your graves, because there is another group of martyrs that is going to be made up here [during the short space]."

And this is the reason that the Papacy receives a double judgment. She is being judged for the 1260 years of persecution, but she is going to be judged for the persecution of this time

period [of the short space] as well, "double unto her." And this begins at The Sunday Law in the United States.

The Great Controversy, page 390:

> "Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6–12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. **When those**"—*THE SEVENTH-DAY ADVENTISTS*—"**When *[SEVENTH-DAY ADVENTISTS}* that 'believed not the truth, but had pleasure in unrighteousness' (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then**"—*WHEN THOSE SEVENTH-DAY ADVENTISTS RECEIVE STRONG DELUSION—"***then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: 'Come out of her, My people' (Revelation 18:4)**." *The Great Controversy*, 390.

The cleansing of Adventism begins on 9/11 and it continues to The Sunday Law. Those people in Adventism that are preparing for the mark of the beast at The Sunday Law receive strong delusion. Then the call goes to those outside of Adventism, "Come out of her, my people!"

Revelation 18:4 is The Sunday Law in the United States.

Review and Herald—this is all review for us, by the way—*Review and Herald,* June 15, 1897:

> "The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability"—

When will they be brought in?

So, what is this *short space?*

Now, I thought that in Revelation 17:10-12 says that when this seventh kingdom comes, he must continue for a short space.

And, then in verse 12 it says that he is going to rule for two hours with the Beast?

FROM THE AUDIENCE: One hour.

BROTHER PIPPENGER: This Eleventh Hour is one hour. Right?

FROM THE AUDIENCE: (Affirmations.)

> BROTHER PIPPENGER: —"The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work."—

Where are they coming from? Modern Babylon: Edom, Moab, and [the chief children of] Ammon.

But, who is going to finance this work? They are.

They are going to . . .

—"consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. **When those who have had abundance of light**"—

Who is that? Seventh-day Adventists.

—"**throw off the restraint which the word of God imposes, and make void his law, others will come in to fill their places and take their crown**." *Review and Herald*, June 15, 1897.

That is right here [at The Sunday Law].

And we have dealt with this repeatedly.

ESPECIALLY THE LAST TWO—REVELATION 18:21-24

Okay. This is just a snippet of a passage that we read earlier. She is speaking of Revelation 18. She says,

"**Take each verse of this chapter**, and read it carefully, **especially the last two**: [verse 23, 24 quoted.]" *Manuscript Releases*, volume 16, 269–270.

And if you will go to Revelation 18—we have already looked at this. This is review—if you take the last three verses [verses 22 through 24]:

"[21]And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. [22]And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be,* shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; [23]And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. [24]And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Revelation 18:21-24 (KJV).

Now, we have already looked at this in previous presentations, and the phrases (the thoughts that are in these three verses) are, in the Bible, phrases that mark the close of human probation.

INTO THE EUPHRATES—JEREMIAH 51:61-64

"[61]And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; [62]Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. [63]And it shall be, when thou hast made an end of reading this book, *that thou* shalt bind a stone to it, and cast it into the midst of Euphrates: [64]And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah." Jeremiah 51:61-64 (KJV).

In Jeremiah 51—and it is in your notes; we are not going to go there—verses 61 through 64, Jeremiah says to take a stone, wrap it in a cloth, and throw it in the Euphrates River, marking the end of Babylon.

ESPECIALLY THE LAST TWO (CONTINUED)

So, here in verse 21 [of Revelation 18] it says,

> "[21]And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus **with violence shall that great city Babylon be thrown down**, and shall be found no more at all." Revelation 18:21 (KJV).

Verses 21, 22, 23, and 24 of Revelation 18 are marking the end of Babylon, the close of human probation.

THE VOICE OF THE BRIDE . . .

Jeremiah 25:10-11; Jeremiah 7:34

One of the expressions that is repeated in here, the voice of the Bridegroom and the Bride, if you will go to Jeremiah 25, verses 10 and 11; and, Jeremiah 7:34, you will see that when the voice of the Bride and the Bridegroom is 'no more heard at all in thee," it is marking the close of probation.

> "[10]Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. [11]And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years." Jeremiah 25:10-11 (KJV).

> "[34]"Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate." Jeremiah 7:34 (KJV).

What am I saying? I am saying that verses 21 through 24 of Revelation 18—[marking on the whiteboard] This is the line of Revelation 17 and 18—[verses] 21 through 24, that is the close of human probation.

REVELATION 13

And now we are going to switch gears quickly and bring this to a conclusion.

We did not get through this as quickly as I wanted.

We are going to go to Revelation 13 now. We have already looked at Revelation 13, but we are going to put a couple more things in place.

Okay. All these are review.

The Great Controversy, page 443:

> "But **what is the 'image to the beast**'? and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the beast. It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

> "When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.** The result was the papacy**, a church that controlled the power of the state and employed it to further her own ends**, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast,"—

Does the United States form an image of the Beast?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes. In order for the United States to form an image of the beast,

> —"**the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends**." *The Great Controversy*, 443.

The image of the beast is the combination of church and state, with the church in control of the relationship.

Beginning at page 448 of *The Great Controversy,* it says,

> "The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power**,"—

And what is that religious duty? In the very act of passing The Sunday Law in the United States.

> —"**But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image**." *The Great Controversy*, 448–449.

The image of the beast is fully formed at the enforcement of the mark of the beast, but the mark of the beast and the image of the beast are two different things.

Notice what Sister White says on page 445 of *The Great Controversy.*

> "The 'image to the beast' represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The 'mark of the beast' still remains to be defined." *The Great Controversy*, 445.

Okay. Now we are in Revelation 13. We have put those things in place.

Revelation 13, verse 11, what is Revelation 13, verse 11?

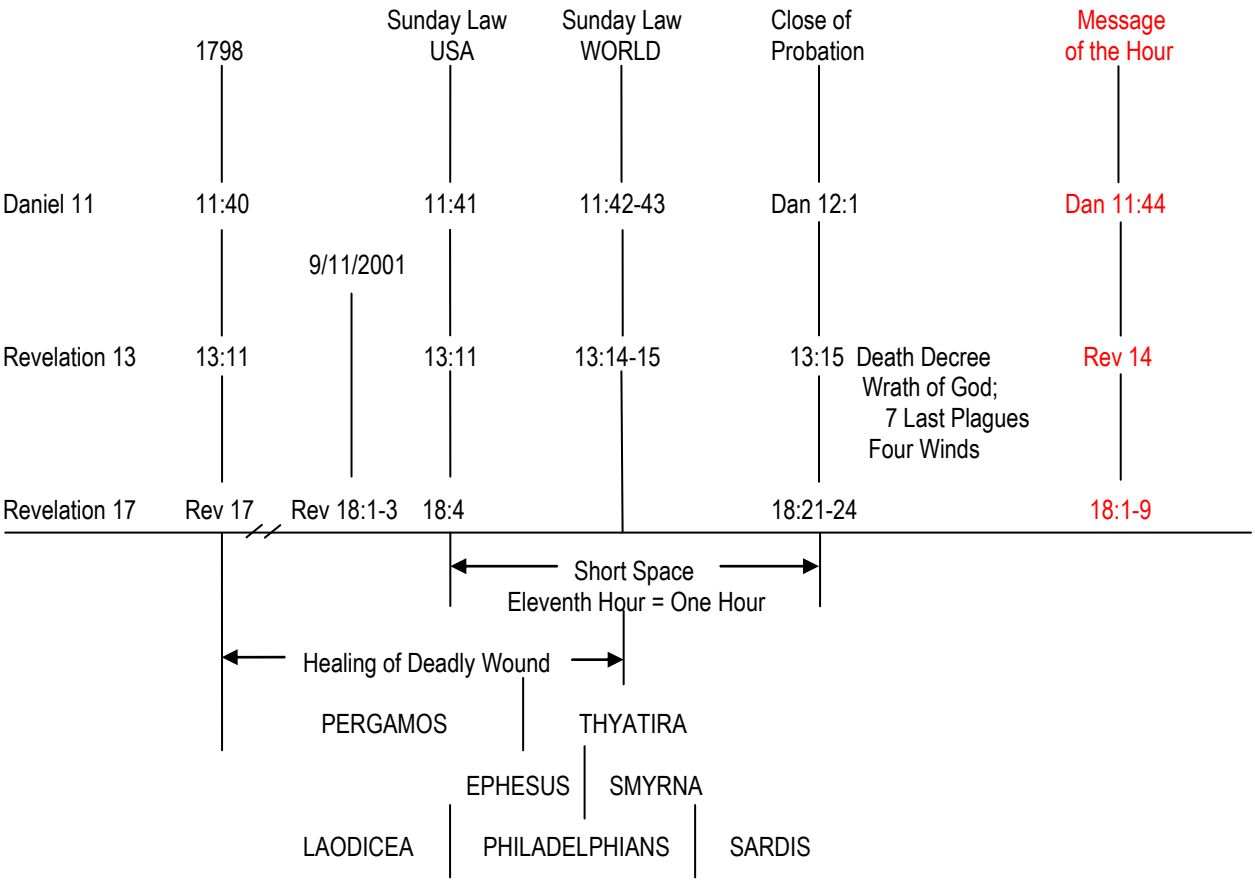


Figure No. 121. *(See Figure No. 122 regarding the erroneous repositioning of the waymark for the "Message of the Hour.")*

What is Revelation 13, verse 11?

"[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb; and he spake as a dragon." Revelation 13:11 (KJV).

Well, one of the things it is, Revelation 13, verse 11, begins when? 1798, and it ends at The Sunday Law in the United States.

So, one of the things that verse 11 is, it is the history of 1798 until The Sunday Law; because, when the United States speaks, when it passes The Sunday Law, then verse 12 is the history that follows after.

But, right here [at The Sunday Law] the mark of the beast is enforced, but the image of the beast is fully developed in the United States.

And then in verse 14, it says,

"[14]And he *[THE UNITED STATES]* deceiveth them that dwell on the earth"—

This is not the United States now; this is the whole world.

—"by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an

> image to the beast, which had the wound by a sword, and did live. [15]And he *[THE UNITED STATES]* had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Revelation 13:14-15 (KJV).

Now, what is that? This here in verses 14 and 15 is when the United States commands the world to accept the One World Government, with the Papacy in control.

The image of the beast by definition is the combination of the church and state. The state here is the Government of the entire world. It is a One World Government. But, the church that is in control of this political apparatus is the Papacy. The United States forces the whole world in verses 14 and 15 to accept the One World Government, with the Pope of Rome as the moral authority of that One World Government.

And then when you get to verse 18, you are at the close of probation. Let us read verse 16 [of Revelation 13]..

> "[16]And he causeth all,"—

Once this is in place, "he causeth all,"

> —"both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17]And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name. [18]Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number *is* Six hundred threescore *and* six." Revelation 13:16-18 (KJV).

Now, we have not the time to go through and make the argument, but I am going to give it to you. Here, those that do not have the mark of the beast, it gets to the point where if you do not have the mark of the beast, you are killed. Okay? That is the Death Decree.

And at the death decree in the time of Stephen, at his death decree, which was the close of probation for Ancient Israel in AD34, at his death decree, as he was dying, what did he do? Acts 7:55-56; what did he do?

FROM THE AUDIENCE: He preached to them.

BROTHER PIPPENGER: He looked up into Heaven and he saw Jesus standing. This, right here [at the waymark of the close of human probation], is the final verses of Revelation 13, the Death Decree, the close of probation.

All right. All this time—this is a bummer! I have not said it, but that is okay; but, you have been—what is it when you learn just by—anyway, subliminally you have been learning that the Message of the Hour comes here before the Close of Probation. Bad idea! WRONG! I did not want to put that in place [removes the waymark line identified as "Message of the Hour" depicted in Figure No. 120 and repositions it in Figure No. 121.][15]

Let me show this to you now. We are at the point where we can bring this to a conclusion.

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[15] See Figure No. 122 and explanation in Presentation #62, regarding the waymark of the Message of the Hour being corrected and returned to its original position as depicted in Figure No. 120.

Here is what we are saying: What we have been saying and taught about the last six verses of Daniel 11, one of the strongest arguments, one of the strongest proofs of why this understanding of these verses is correct is that it lines up with Revelation 13 and 17; and, because Sister White often tells us that these are the same books. You would expect them to line up together.

So, Daniel 11, verse 40 is what? It is the same history as Revelation 13:11. It is from 1798 until The Sunday Law. And The Sunday Law per Daniel 11 is verse 41, which corresponds with this.

Then, the King of the North is going to conquer Egypt in verses 42 and 43 [of Daniel11]. And Egypt represents the entire world; whereas, in Revelation 13:11, the United States is going to speak as a dragon. That is The Sunday Law in the glorious land.

And then the United States goes out to the entire world to Egypt and says, "You must accept the One World government." All right?

And this, of course, leads to the close of [human] probation.

And I wish that I would have not done this backwards [referring to the Close of Probation waymark], if I would have pulled this line [the Close of Probation] over here where I had a little more room.

We are out of room, but this here is the Message of the Hour. Now, this is not talking about—what I am putting this here, this is not talking about the sequence of events. All right? The Message of the Hour does not come after human probation closes. That is not what I am saying here. What I am trying to show you here now is the structure of Daniel 11:40-45, of Revelation 13, and Revelation 17; it is identical, **it is identical**. All right?

Daniel 11, verse 40 (1798) until The Sunday Law (verse 41). Then, the King of the North conquers Egypt (the entire world); and, then you have the Message of the Hour emphasized in verse 44.

Okay. Now, in Revelation 17, you have the history of how the threefold union comes together: the sixth, seventh, and eighth kingdoms comes together to form the Sixth Kingdom.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, Revelation 17, in verses 1 and 2, we are told it is about the judgment of the Great Whore. So, Revelation 17, it tells us about how the threefold kingdom comes together; and, in Revelation 17, it tells us that the Dragon and the Ten Kings, they are going to bring judgment on the Great Whore. They are going to burn her with fire and eat her flesh. We have dealt with that.

But then in Revelation 18, what do we have? We have the Message of the Hour.

In Revelation 13, verse 11, we have 1798 until The Sunday Law, when the United States speaks as a dragon.

Then in verses 14 and 15 [of Revelation 13], the King of the North conquers Egypt: the whole world sets up an image of the Beast.

You get down here [Close of Probation, Revelation 13:15] where is the Death Decree: if you do not have the mark of the Beast, you are put to death. Human probation closes.

And then you have Revelation what?

FROM THE AUDIENCE: Fourteen.

BROTHER PIPPENGER: You have Revelation 14.

And what is Revelation 14?

FROM THE AUDIENCE: It is the Message of the Hour.

BROTHER PIPPENGER: It is the Message of the Hour.

Okay. So, in each of these histories you see first the story from here (1798) to here [the World Sunday Law). This story is the story of the healing of the deadly wound.

And then, once that story is told in each of these instances, you have the Message of the Hour emphasized. Revelation 17 tells the story of the healing of the deadly wound, and then Revelation 18 tells of the Message of the Hour (the Fourth Angel's Message).

Revelation 13 tells the story of the healing of the deadly wound. This is where we get the phrase "the deadly wound" from, Revelation 13. Once that story is told, we have the Message of the Hour (Revelation 14, the Three Angels' Messages, swelled to a Loud Cry).

Daniel 11:40-43 is the story of the healing of the deadly wound. Now the Papacy is in control of Egypt [the world]; and, then in verse 44, you have the Message of the Hour.

This is the identical structure: What we are saying about the last six verses of Daniel 11 fits perfectly with the testimony of Revelation.

And in here, this history here, what do we have?

Okay. Because you do not know the question, you really cannot answer very clearly.

In here what history do we have? We have the history of Pergamos.

What is Pergamos? It is the compromise church. It is the history of Constantine bringing in Paganism with Christianity, preparing the way for Thyatira.

We have made this point that all of these churches exist during this time period.

In this history here [Pergamos], we are going to have God's people lifted up as an ensign. If you are going to be lifted up as an ensign and perfectly reflect the character of Christ, are you living godly in Christ Jesus?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: That is Ephesus.

But, what happens to those people that are lifted up as an ensign?

FROM THE AUDIENCE: They are persecuted.

BROTHER PIPPENGER: They are persecuted. What is that?

FROM THE AUDIENCE: Smyrna.

BROTHER PIPPENGER: [Writes *Smyrna* on the whiteboard].

But, there are two classes of worshippers. Sister White tells us that the Laodiceans are foolish virgins. If the Laodiceans are foolish virgins, who are the Philadelphians?

FROM THE AUDIENCE: The wise virgins.

BROTHER PIPPENGER: So, you have here Laodicea, and then you have the Philadelphians that are taken out; and, the Philadelphians are lifted up as an ensign to what, for what purpose?

FROM THE AUDIENCE: To call out Sardis.

BROTHER PIPPENGER: To call Sardis, the eleventh-hour workers.

All of these histories [of the Seven Churches] correspond to what we are saying about the last six verses of Daniel 11. And what we are saying about the last six verses of Daniel 11, it corresponds to Revelation 13 and 14; and, it corresponds to Revelation 17 and 18.

Question?

FROM THE AUDIENCE: That line right there after The Sunday Law, the conquering of Egypt, is that like the conquering of the world?

BROTHER PIPPENGER: What is the title? World Sunday Law.

FROM THE AUDIENCE: The Message of the Hour, that is the eleventh hour? That the message for that time is what you are saying?

BROTHER PIPPENGER: Yes; but, remember: I am at just one level when I am dealing with—the question was the Message of the Hour is the message for this period [the *short space*]? Yes, in each case.

The Message of the East and the North is the Three Angels' Messages of Revelation 14, are the two calls of the churches of Revelation 18, verses 1 through 4: the same message.

But, what I am wanting you to see at another level, not in the sequence of prophecy but at the structure of the prophetic narrative, the way that prophecy is structured grammatically, also you see that in each of these chapters [Daniel 11, Revelation 13 and 17], first the story of the healing of the deadly wound is told, and then the Message of the Hour is marked. This is a prophetic way to prove that verse 44 of the Message of the East and the North is Revelation 14, and the Three Angels' Messages is Revelation 18. It is two distinct calls being made to the Churches.

So, we are not done making our defense of what we are teaching about Daniel 11:40-45; but, one of those arguments is that what we teach about the last six verses of Daniel 11, it fits like a glove in the testimony of Revelation.

And we have left lots of stuff out that we have already put in place. The one that I like is Daniel 11:40 and Revelation 13:11, the same history, 1798 to The Sunday Law. But, that is also Isaiah 23, when Tyre is forgotten for 70 years, as the days of one king.

Shall we pray?

Benediction: Heavenly Father, we are amazed at the accuracy of your Word, the way that the testimony that Daniel recorded, that was repeated by John hundreds and hundreds of years later, is so spot-on. We thank you that you have allowed us to see these connections that we might have confidence that what we understand about the last six verses of Daniel 11 is truly the message of the events connected with the close of probation that multitudes in Adventism have no more understanding of than if they had never been revealed. We ask that you would allow these truths to impact our lives and changes that we might perfectly reflect your character and that we might be tools in your hands to share this oil with those that we come in contact with. We ask that you would give us each a divine appointment today to meet with someone or a group of people that want to hear these truths; and, we ask that as we go to do our different tasks this day that you would keep us safe and that you would let us do what we do for your honor and glory. In Jesus's name, amen.

Habakkuk's Two Tables #62

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, . . . [DVD recording picks up at this point] I would ask that you would overrule my words and my thoughts, to take control of the presentation that it would be a message from on High. Touch my lips with the coal from off your altar that the message might have its designed effect to those that hear it. We pray for a blessing upon the work we are doing with the recording and the LiveStreaming; and, we want the Latter Rain poured out upon us as you open our understanding to your Word. So, we ask that you would accomplish this according to your will. In Jesus's name, amen.

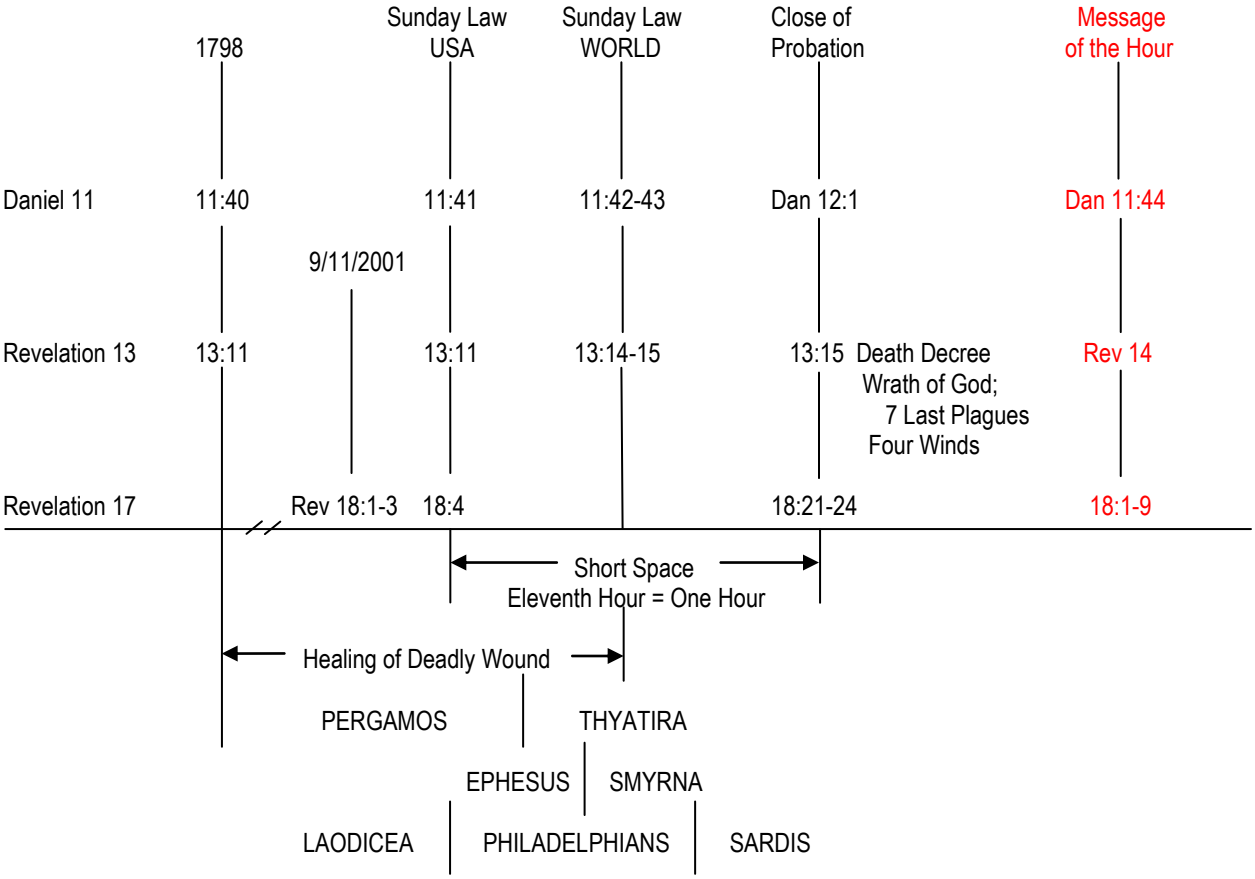

Figure No. 121 [repeated for reference to error as follows].

BROTHER PIPPENGER: Yesterday we were dealing with this illustration, this presentation on Revelation 17, 13, and Daniel 11. And I looked over there, and for some reason I thought that this line [the waymark for the Message of the Hour] was out of place, and I moved it over there [to the right of the Close of Probation]. But, this line goes here [as corrected in the following, Figure No. 122, before the Close of Probation].

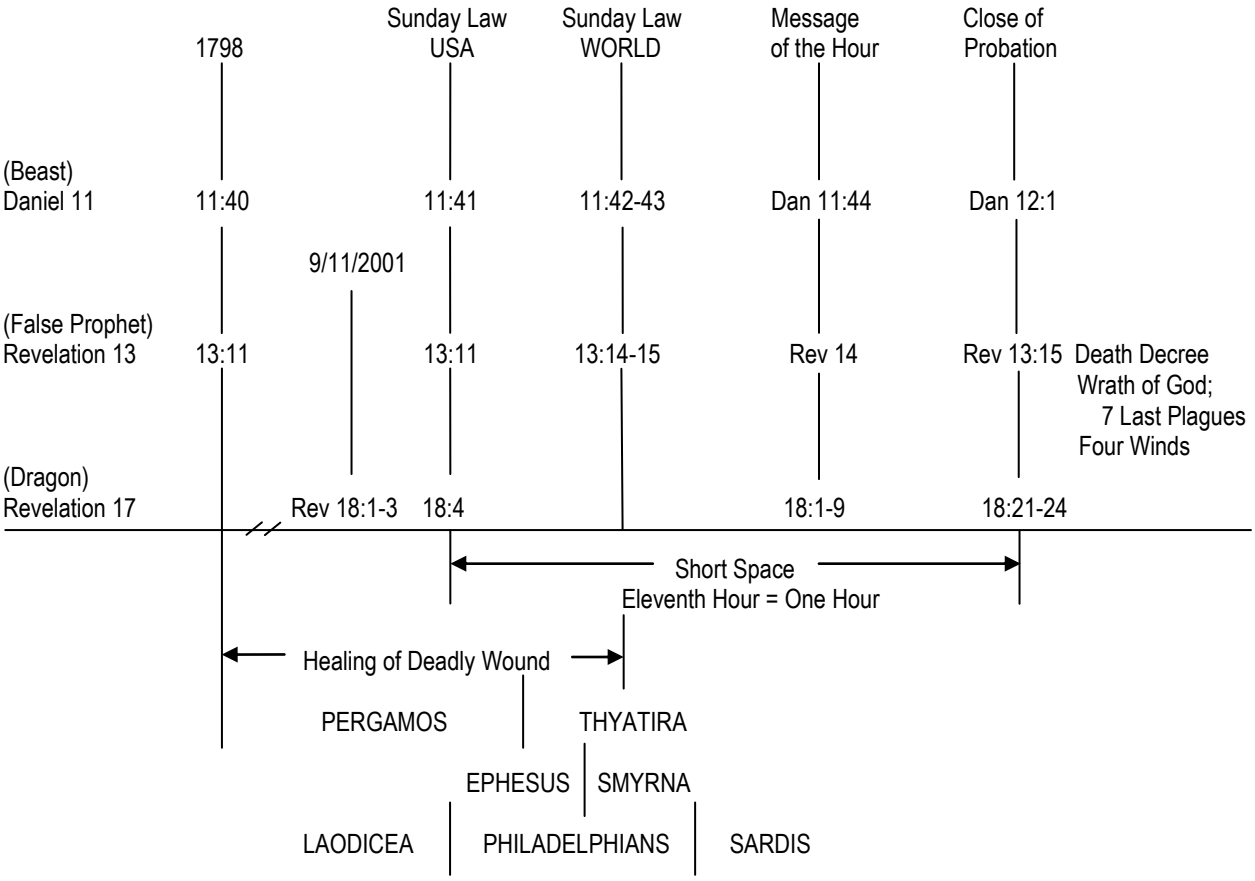

Figure No. 122.

The structure of these three chapters is as follows: They tell the story of the healing of the deadly wound. The healing of the deadly wound in Revelation 17 is when the sixth, seventh, and eighth kingdoms come together, when the Ten Kings agree to give their kingdom unto the Papacy for a short space (for one hour, for the eleventh hour).

And then we have Revelation 18, which is the Message of the Hour.

And at the end of Revelation 18, we have the Close of Probation.

That is the structure of all these prophecies. First it tells the story of how the deadly wound is healed. Then you will see the Message of Hour noted. Revelation [18] tells that story: Verses 1 through 4 is the Message of the Hour. Then down in verses 21 through 24 you will see the Close of Probation.

So, too, with Revelation 13; Revelation 13 tells the healing of the deadly wound (The Sunday Law in the United States), and then the world is confronted with a Sunday Law and a One World Government.

And then you get to Revelation 14, which is the Three Angels' Messages (the Message of the Hour). And, of course, Revelation 14 goes on into Revelation 15, where smoke fills the Sanctuary, marking the Close of Probation and the Seven Last Plagues.

And then in Daniel 11, you have The Sunday Law in verse 41; the conquering of Egypt and the setting up of the image of the beast in Revelation 13 and 14, the Ten Kings agreeing to

give their kingdom unto the Papacy for a short space. So, in Daniel 11 the healing of the deadly wound is accomplished here.

Then we see the Message of the Hour, the tidings out of the East and the North of verse 44; followed by Daniel 12:1, the Close of Probation.

So, I looked over there in my haste yesterday and was thinking I had it wrong and changed it around. I should have taken some time to think about it, but did not.

THE SPIRIT OF PROPHECY
ELIJAH
THEME

REPETITION OF HISTORY

We are going to jump right into this quote in our next presentation here. This is from *Manuscript Releases,* number 13, page 394.

When it comes to the Spirit of Prophecy and the last six verses of Daniel 11, there are not very many places that Sister White references Daniel 11, but I think this is the most important. But, that is just my human understanding.

She says,

> "We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in **the eleventh of Daniel**"—

Okay. So, she is being specific. And in our studies here, we have shown previously thoroughly that Ellen White believed that the Time of the End was 1798, and verse 40 of Daniel 11 says, "And at the time of the end," or in 1798. So, when Sister White in this passage is going to reference the future fulfillment of Daniel 11, she understood, her writings mark, that the future fulfillment of Daniel 11 from her day and age would be verses 40 and onward, because she knew that the first 39 verses came before verse 40. The first 39 verses were history that preceded the Time of the End 1798.

So,

> —"The prophecy in **the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated**."—

So, now she is identifying a specific prophetic rule in Daniel 11 that we are to look for, that rule being that there are histories in the first 39 verses of Daniel 11 that will be repeated when the last six verses of Daniel 11 are fulfilled.

> —"**Much of the history that has taken place in fulfillment of this prophecy**"—

And the prophecy she is speaking of is Daniel 11.

—"**Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that"—

And now she is going to quote verses 30 to 36 of Daniel 11.

—"'In the thirtieth verse a power is spoken of that shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.' **Daniel 11:30–36**.

"Scenes similar to those described in these words will take place."—

Scenes similar to those described in verses 30 to 36 of Daniel 11 will be repeated in the last six verses of Daniel 11.

She continues on. She says,

—**"**We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:"—

And now she is going to quote Daniel 12, verses 1 through 4. So, not only does she talk about the future fulfillment of Daniel 11 and say that the history of verses 30 to 36 is going to illustrate verses 40 through 45, but then she brings it to a conclusion in Daniel 12:1-4.

—"'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.' Daniel 12:1–4." *Manuscript Releases*, number 13, 394.

So, she is emphasizing the last six verses of Daniel 11 very specifically, and very specifically telling us that whatever you think those verses represent, they have to parallel the history of verses 30 to 36.

So, we are going to look at the history of verses 30 to 36 as set forth by Uriah Smith. And this is where things become problematic for Seventh-day Adventists.

Verse 29 [of Daniel 11]:

> "[29]At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter." Daniel 11:29 (KJV).

Pagan Rome is introduced into Daniel 11 in verse 14 as the "robbers of thy people"; but, Pagan Rome does not begin to enter into the conquering of the world until verse 16. But, from verse 16 until verse 30, the subject of Daniel 11 is Pagan Rome. In verse 31 it is going to switch to Papal Rome. But, here in verse 29, it is still Pagan Rome, and Uriah Smith comments on this verse.

You will notice that in the verse there are two *returnings*. It says, "At the time appointed he shall return," and we have dealt with this in the past. This "time appointed," the time appointed in the terminology of Daniel is the end of a time prophecy, and in Daniel 11:24 there is a time prophecy that identifies how long Pagan Rome would rule the world supremely. It says it would rule it for a time, and *a time* is 360 years. And the time that is referenced in verse 24 of Daniel 11 begins at the Battle Actium in 31BC and ends in the Year AD330 when Constantine moves the capitol from the City of Rome to the City of Constantinople.

So, it is saying that at the time appointed, in the Year AD330—somewhere after the year AD330, Pagan Rome is going to return. It is going to come towards the South," but it shall not be as the former, or the latter."

Here is Uriah Smith's comment on this.

> "The time appointed is probably the prophetic time of verse 24, which has been previously mentioned. It closed, as already shown, in **A.D.330**, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal for the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of **the West expired in A.D.476**. "—

By AD476 Pagan Rome disintegrated into these ten nations.

> —"This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire

from Rome to Constantinople directly led." Uriah Smith, *Thoughts on Daniel and the Revelation*, 280.

So, verse 29 is identifying that Pagan Rome now is collapsing in its power. Its supreme power ended in AD330, at the end of the time prophecy of verse 24.

THE SHIPS OF CHITTIM

So, verse 30 is the last verse that is going to deal with Pagan Rome. It says,

> "[30]For **the ships of Chittim** shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." Daniel 11:30 (KJV).

Uriah Smith comments on this. It says,

> "The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isaiah 23:1, has this note: 'From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and AEgean Seas. So also Jochri on the same place.' Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, **Carthage**.
>
> "Was ever a naval warfare with Carthage as a base of operations, waged against the Roman empire? We have but to think of the terrible onslaught of **the Vandals** upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understood to be mentioned. Following in due course of time, as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A.D.428–468 mark the career of Genseric." Uriah Smith, *Thoughts on Daniel and the Revelation*, 280–281.

The ships of Chittim or Genseric, they are the Second Trumpet of Revelation. Okay? And the first four trumpets bring Western Rome to a conclusion by AD476; but, the trumpet that cuts off the Mediterranean Ocean, the lanes of economic travel and support to Rome, is Genseric.

GRIEVED AND RETURN

> "[30]For **the ships of Chittim** shall come against him: **<u>therefore he shall be grieved, and return</u>**, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." Daniel 11:30 (KJV).

The same verse says, "therefore **he shall be grieved, and return**," and Uriah Smith comments on this. He says,

> "'He shall be grieved and return.' This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by Leo,"—

And these are the two returnings.

> —"both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its 'eternal city' pillaged by the enemy." Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

So, in verse 30, Genseric, the trumpet powers, are coming against Rome, "against him"; and, twice in this verse he is going to return. He is going to attempt by these two leaders (Leo and Majorian) to defeat Genseric; but, they have no success in doing so.

INDIGNATION AGAINST THE COVENANT

> "[30]For **the ships of Chittim** shall come against him: therefore he shall be grieved, and return, **<u>and have indignation against the holy covenant</u>**: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." Daniel 11:30 (KJV).
>
> It says that they will have also in this verse,
>
> "'Indignation against the covenant;'"—

Here Uriah Smith is identifying the covenant as the Bible, and he says,

> —"Indignation against the covenant; that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Heruli, Goths, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic Church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church and the corrector of heretics."—

And when did Justinian do that?

FROM THE AUDIENCE: AD 533.
BROTHER PIPPENGER: AD533.

—"The Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. Thus was indignity heaped upon God's word. And the emperors of Rome, the eastern division of which still continued, **had intelligence, or connived with the Church of Rome**, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down 'heresy.' The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A.D.538." Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

Okay. So, they have indignation against the Bible, the holy covenant, in this history; and, then Pagan Rome begins to connive or have intelligence with the Papacy and, from that point on, the Papacy becomes the subject of Daniel 11.

ARMS SHALL STAND ON HIS PART

And in verse 31, it says,

"[31]And **arms shall stand on his part**,"—

The *arms* are the military power of these European kings that are going to stand up for the Papacy. The Papacy is "his part."

—"and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. Daniel 11:31.

In the next reading is from a Catholic publication called *The National Catholic Register;* and, this is an old article from September 1996. And it is going to show that even if Seventh-day Adventists do not understand that Clovis is the symbol of the military power that stood up for the Papacy, that the Papacy understands this.

This is from 1996. It says,

Papal Trip to Mark 'Baptism' Of France

By **DIANA GEDDES** *Special to the Register*

"PARIS—John Paul II is coming to France this month–his fifth visit since becoming Pope in 1978–to celebrate the 15th centenary of the baptism of Clovis, the first Western Christian king and founder of the modern French nation.

"It was as a result of that baptism–traditionally believed to have taken place in Reims in **496 A. D**.—"—

So, the Pope is going to France in 1996, 1500 years after Clovis's baptism, to celebrate Clovis's baptism.

—"It was as a result of that baptism—traditionally believed to have taken place in Reims in **496 A.D.—**that France glories in the title of the 'eldest daughter of the Church.'. . .

"It was in Reims that Clovis, pagan leader of the Salian Franks, was baptized by St. Remi, the bishop of Reims, in the presence of all the kings nobles. He was to give to France (then still known as Gaul) its name, its capital, its first royal dynasty (the Merovingians, named after his grandfather, Merovec), and its official faith."—

Clovis was to give these things to France.

—"Some have suggested that Clovis' baptism was also the baptism of France. . . . The king's baptism did, however, mark the first official recognition of Christianity in a country still dominated by paganism and Arianism (the early Christian heresy which denied the divinity of Christ).

"The history of France and of Europe, and indeed the history of the Catholic Church would not have been the same if this baptism had not taken place. . . . Celebrating Clovis' baptism endorses the traditional view that **his conversion marked the actual founding of France**. 'By celebrating the baptism of Clovis, the French republic is unilaterally endorsing a certain Christian image of France,' he wrote. 'To remember Clovis is to recall monarchic religious and the divine rights of kings. . . .'

"Shortly after establishing himself as king, Clovis fell in love with and married Clotilda, a beautiful Bergundian princess who had been left a penniless orphan after the brutal murder of her parents by her wicked uncle, the king of Burgundy. A devout Catholic, Clotilda was to play a key role in her pagan husband's conversion to Christianity.

"According to tradition, Clovis spiritual turning point came in **496** during the battle of Tobiac against the Alemanni (another invading Germanic tribe). When all appeared lost for the Franks, Clovis raised his eyes to the heavens and cried out, 'God of Clotilda, if you give me victory, I will become a Christian.' The Alamanni turned and fled.

"Not long after this, during Clovis baptism, a second miracle reportedly occurred. The baptizing priest, who had been sent to bring the holy oil to the baptistery, was unable to push his way back through the hordes of Clovis' Frankish warriors crowding around the cathedral. The situation was saved by the sudden arrival of a white dove, which was seen to descend with a holy vial which it carefully placed in Clovis' hands."—

Oh, sure!

—"In the 25 years of his reign, Clovis . . . managed to drive off the waves of barbarian invaders and greatly extend his realm's boundaries to the east and south, **consolidating his power through an alliance with the Church**. . . . "—

A church/state alliance.

—"It is not yet known whether French President Jacques Chirac, who will meet the Pope upon his arrival in France on September 19, will attend the anniversary celebration of Clovis baptism three days later in Reims Cathedral. He may now consider it politically ill-advised. But there is little doubt that his predecessor and political mentor, General Charles de Galle, would have gone.

"'For me,' de Galle said, 'the history of France begins with Clovis. My country is Christian and I begin to count the history of France from the arrival of a Christian king bearing the name of the Franks." *The National Catholic Register*, September 8, 1996.

So, in verse 31, it says, "arms shall stand on his part," and the symbol of military power coming to the aid of the Papacy in this history is Clovis; and, the date for that is AD496.

Even if we do not understand this any longer, the Catholic Church does; and, we do not understand this any longer because the theologians in Adventism certainly reject what Uriah Smith says here. In fact, when you go into the early part of the 20th Century and you look at Ellen White opposing Daniells and Prescott in their attempt to bring in the false view of the Daily, attempting to bring in the view that the Daily is Christ's Sanctuary ministry, you will see one of the issues that Sister White is rebuking them about is that they want to go in and change the books. Well, this is one of the passages in Uriah Smith's book that they want to change that they do not agree with, and we will show you the logic of that.

Now, this is a battleground for Advent history, these verses here, whether you are aware of it or not.

THE SANCTUARY OF STRENGTH

So, in verse 31,

"[31]And arms shall stand on his part,"—

That is AD496. That is Clovis and, thereafter, all the other European royalty that propped up the Papacy during the 1260 years.

—"[31]And arms shall stand on his part, and **they**"—

So, the *they* is the arms, it is not the *his*; because *they* is plural and *his* is singular, and *arms* is plural.

—"[31]And arms shall stand on his part, and **they** *[THE ARMS]* **shall pollute the sanctuary of strength**, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate." Daniel 11:31 (KJV).

Now, the modern theologians of Adventism, they are going to tell you that this sanctuary is Christ's Sanctuary in Heaven, but it is not. Okay? This is one of the reasons you have got to change this passage in *Thoughts on Daniel and the Revelation;* because this sanctuary here they

are treating as God's Sanctuary, but that is not the understanding that is in the book that Sister White says is God's helping hand.

On page 282 of *Thoughts on Daniel and the Revelation,* it says,

> "The power of the empire was committed to the carrying on of the work before mentioned. 'And **<u>they shall pollute the sanctuary of strength</u>**,' or Rome."—

The sanctuary of Rome's strength is the City of Rome. When Rome ruled from the City of Rome, it was invincible. Rome was invincible from the Battle of Actium in 31BC for a time, for 360 years, until the Year AD330 when Constantine moved the capital of the empire from the City of Rome to Constantinople.

When the Goths were driven out of the City of Rome in AD538, then the Pope of Rome was invincible, so to speak, for 1260 years, until he was removed from the City of Rome by Napoleon, by Berthier in AD1798. When Rome is in the City of Rome, they are invincible. It is their strength. It is the sanctuary of their strength.

And, of course, this word *sanctuary* is not *e sh* that is translated as *sanctuary.* When you see *e sh* translated as *sanctuary* in God's Word, it is **only** God's Sanctuary.

This is *sh* , and it can be a Pagan sanctuary or God's Sanctuary.

> —"'And **<u>they shall pollute the sanctuary of strength</u>**,' or Rome. If this applies to the barbarians, it was literally fulfilled;"—

The barbarians, who are the barbarians? *The barbarians* is a general term for the first three out of four trumpet powers. If you want to call Genseric out of North Africa a barbarian, fine; but, the barbarians are the first four trumpets, and they are tearing the Empire of Rome apart. By AD476 Western Rome is gone; all that is left is Eastern Rome, and that is accomplished by the first four trumpets, the barbarians.

> —"If this applies to the barbarians *[THAT POLLUTE THE SANCTUARY OF STRENGTH],* it was literally fulfilled, for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome."—

Either way, **either way**, either one of these two choices, Uriah Smith is saying the sanctuary of strength is still the City of Rome, whether you are saying that they pollute the sanctuary of strength through the warfare of the barbarians or they pollute the City of Rome by casting it down as the capital and selecting Constantinople as the capital. Either way they have polluted the City of Rome, the sanctuary of strength. That is what Smith is saying here.

> —"it would signify the removal of the seat of empire form Rome to Constantinople, which contributed its measure of influence to the downfall of

Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2."
Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

Daniel 8:11 says, "the place of his sanctuary was cast down.' Revelation 13:2 says, "and the dragon gave him his power, and his seat," that is the City of Rome being set aside for Constantinople, and "his great authority," that is Justinian's decree.

So, the arms stand up for the Papacy, warfare ensues, and the City of Rome is polluted. It is repeatedly attacked.

TAKE AWAY THE DAILY

"[31]And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away the daily *sacrifice***, and they shall place the abomination that maketh desolate." Daniel 11:31 (KJV).

Thoughts on Daniel and the Revelation, pages 282–283:

"And they shall take away the daily sacrifice.'"—

And this is where it really gets serious here now. This here becomes an issue with the Spirit of Prophecy from this point onward, not just the Book of Daniel.

—"And **they** *[THE ARMS, THE MILITARY PEOPLE THAT ARE SUPPORTING THE PAPACY]* **shall take away the daily sacrifice**."—

And the Hebrew word that is translated as *take away* here is *sur,* and it means *to remove.*

And in Daniel 12:11, the Daily is taken away. And the Hebrew word that is translated as *take away* in Daniel 12:11 is *sur,* and it means *to remove.*

But, in Daniel 8:11 when it says they take away the Daily in Daniel 8:11, the Hebrew word is not *sur;* it is *rum,* and it does not mean *to take away.* It means *to lift up and exalt.*

But here, the Daily, Paganism, is going to be taken away.

And on this [1843] Chart here it says, "508 *Taking away of the daily sacrifice, Dan. 12, 11, 12.*" And if the theologians of Adventism want to argue that that is kind of a vague statement, that is not really vague, though, if you go into the Pioneer writings. You can see that they understood exactly, unitedly that when they wrote this, they were saying the Daily represented Paganism. But, it is not on there [the 1843 Chart] specifically stated; so, here at the end of the world we can argue that.

But on this [1850] Chart, and this Chart was produced to correct the mistake on this [1843] Chart (and the mistake on this Chart was a singular mistake that impacted two of the figures. It was the fullness-of-the-year mistake that first had them predicting 1843 for the 2520 and the 2300). This [1850] Chart was to fix that mistake, and that is the only mistake that is made; but, they did state things differently.

Here [on the 1850 Chart], under "508," they are very clear. Of course, Sister White says this Chart God was in the publishment of this Chart and she saw that there was a prophecy of this Chart in the Bible. And here for "508," it says, "*Pagan dominion or The DAILY taken away. Dan. 11:31."* That is the verse that we are in.

And this sacred Table [the 1850 Chart] of Habakkuk is identifying this Daily as the Pagan dominion, Paganism.

How is it that the arms, the military strength of Europe that is going to support the Papacy, is going to remove, *sur,* take away Paganism?

And you notice that the word *sacrifice* in the verse [Daniel 11:31] is in italics, meaning that it is added. There are many added words in the Bible, but there is only one added word in the Bible that Ellen White comments on, that says it does not belong in the text, and that, of course, is the word *sacrifice* in connection with the word *Daily* in the Book of Daniel. In *Early Writings,* page 74, she says that the word *sacrifice* was added by human wisdom and does not belong to the text.

So, these arms shall take away the Daily, the Pagan dominion. *Sacrifice* is not there [being deleted by the Spirit of Prophecy].

Uriah Smith says this,

> —"'And they shall take away the daily sacrifice.' It was shown, on Daniel 8:13, that *[THE WORD]* sacrifice is a word erroneously supplied; that it should be desolation *[THE DAILY DESOLATION]*; and that the expression denotes a desolating power, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. The 'daily' desolation was paganism,"—

Here is what Daniells and Prescott wanted to get out of that book [*Thoughts on Daniel and the Revelation*]. And the reason that Adventism has the mentality today that Uriah Smith's book is valueless and we really do not need that book—and you run into it all the time, because it has been taught repeatedly for the last hundred years, almost, that this book is unimportant—is because this passage and other passages concerning the Daily. Okay? If you do not know that, you need to know that. You need to start studying this history. This is the controversy; what Uriah Smith was confirming about the Pioneers becomes the point of controversy in the early part of the 20th Century.

> —"The 'daily' desolation was paganism, the 'abomination of desolation' is the papacy. But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event."—

Do you understand what he is saying?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: Go to Matthew 24. You should understand what he is saying. I would almost say that you are required to understand what he is saying, because there are not many places where Jesus specifically says, "You need to know this truth." But, in Matthew 24, let us start in verse 14. It says,

> "[14]And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. [15]When ye therefore shall see the

> ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) [16]Then let them which be in Judaea flee into the mountains: . . .” Matthew 24: 14-16 (KJV).

Jesus is here telling us that the prophetic gospel of the Book of Daniel is the prophetic message that gets carried to the world, and then the end comes.

But in connection with this, He says, “the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet” was a sign for the Christians that told them it was time to flee the City of Jerusalem.

And what Uriah Smith is saying is, if you go back to Daniel, that what Jesus was referring to is the abomination of desolation in a general sense: “When you see the abomination of desolation that maketh desolate in the Book of Daniel,” it is representing the Papacy and it is set forth in connection with the Daily that is representing Paganism (the Daily = Paganism, the abomination that maketh desolate = the Papacy).

But not so in Daniel 9, verse 26. It says,

> “[26]And after threescore and two weeks shall Messiah be cut off,”—

When was Messiah cut off? At the cross.

> —“but not for himself: and the people of the prince that shall come shall destroy the city”—

What city? Jerusalem.

Who are the people of the prince that destroyed Jerusalem?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: Pagan Rome.

> —“and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations”—*IN THE PLURAL*—“are determined.” Daniel 9:26 (KJV).

And that is what Uriah Smith is talking about here, that here these desolating powers (plural) are twofold. And the verse itself identifies what these two powers are; because, the first desolating power destroys the city and the sanctuary (that is Pagan Rome), but the war continues on and the last part of the war is accomplished by a flood.

So, if you go to Revelation 12, Revelation 12 introduces the dragon in chapter 12. And in verse 9 it says,

> “[9]And the great dragon was case out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: . . .” Revelation 12:9, first part (KJV).

And, more than once in this worship series, we have read a quote from *The Great Controversy* where Sister White says “the dragon in Revelation 12 is Satan; but, in a secondary sense it is Pagan Rome.” So, though Revelation 12 is talking about the Great Controversy that began in Heaven, when it gets down to the history of Christ in Revelation 12, the dragon power, the earthly representative of Satan is Pagan Rome. Okay?

And in verse 13 it says,

> "[13]And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child.*" Revelation 12:13 (KJV).

Who is the woman that brought forth the man child?

Who is the man child?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

So, he is persecuting the church, and in this history the church is changing from Ancient Israel to the Christian Church. And the people that come to destroy the city and the sanctuary are Pagan Rome, but the end of the war is going to be with a flood.

So, notice, verse 14:

> "[14]And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."—

Now we are into the history of Christianity, the 1260 years.

> "[15]And the serpent cast out of his mouth **water as a flood after the woman**, that he might cause her to be carried away of the flood." Revelation 12:14-15 (KJV).

The persecution that is accomplished by the Papacy is represented as a flood.

So, if you go back to Daniel 9:26, you can see both these desolating powers in this one verse. It says, "and the people of the prince that shall come shall destroy the city and the sanctuary *[AD70];* and the end thereof *shall be* with a flood,"—the end of these desolations, in the plural, will be with a flood. That is the Papal desolating power—"and unto the end of the war desolations are determined."

So, Uriah Smith is saying that when Jesus was telling us to understand the abomination of desolation spoken of by Daniel the prophet, He is referring to verse 26 in the general sense of the abomination of desolation, not the specific sense when it represents the Papacy.

So, if you go back to Uriah Smith's commentary [in *Thoughts on Daniel and the Revelation*, pages 282–283[, in the middle of the first paragraph, it says,

> —"And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event. Daniel, in the ninth chapter, speaks of desolations and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the 'daily' desolation, and the other is pre-eminently the transgression or 'abomination' of desolation."—

Do you follow that?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Okay. Let me show you something that if you do not accept the 2520 as the Millerites did, you do not see this.

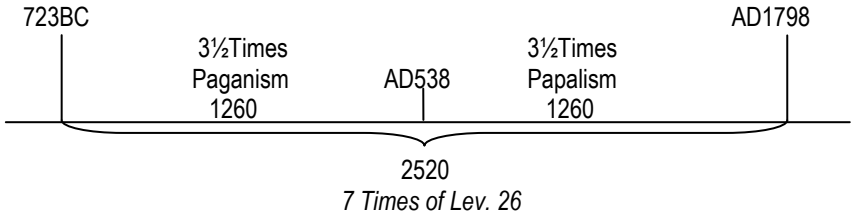

Figure No. 123.

The first 2520 against the Northern Kingdom begins in 723BC when Hoshea is carried away captive. And 2520 years later, it ends in 1798. This is the type of stuff here that just amazes me about these guys that want to fight the 2520. They think there are just accidents and coincidences in history that happen to correspond to some kind of false teaching.

But, if you go to the dead center of this history, it brings you to AD538.

Therefore, this 2520 is illustrating 1260 years that Paganism would trample down the sanctuary and the host, followed by 1260 years that Papalism would trample down the sanctuary and the host.

This, of course, is the *seven times* of Leviticus 26; therefore, this [Paganism] is three and a half times and this [Papalism] is three and a half times.

So, when you see the 1260 years of Papal persecution noted in the Scriptures repeatedly as "times, time, and the dividing of times," the only way to correctly understand that is that this three and a half times [of Papalism] is simply the second three and a half times]. Combined [with the three and a half times of Paganism], it is the *seven times* of Leviticus 26. You just cannot get away from that, if you are willing to see.

But, if you are unwilling to see and unwilling to hear, then you certainly will not receive that.

Continuing on with Uriah Smith's commentary on how the arms took away the Daily, it says,

> —"How was the daily, or paganism, taken away? As **this is spoken of in connection with the placing or setting up of the abomination of desolation**, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.
>
> "As we approach the year **A.D.508**, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, **A.D.496**, the French and other nations of Western Rome were pagan; but subsequently to that event (AD496), the efforts to convert idolaters to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of 'Most Christian Majesty' and 'Eldest Son

> of the Church.' Between that time (AD496) and **A.D.508**, by alliances, capitulations and conquests, the Arborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.
>
> "From the time when these successes were fully accomplished; namely, **508**, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic Church, was, and is, only paganism baptized." Uriah Smith, *Thoughts on Daniel and the Revelation*, 282–283.

Let me look at something real quick.

Go to Hebrews, chapter 8, in verse 10. And this is something that we have looked at before, but we will look at it briefly here once again.

Hebrews 8, verse 10:

> "[10]FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS,"—

Does it say "that day" or "those days"?

FROM THE AUDIENCE: "Those days."

BROTHER PIPPENGER: What are "those days"? He is going to make a covenant after "those days."

> —"[10]FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS,"—

What book are we reading?

FROM THE AUDIENCE: Hebrews.

BROTHER PIPPENGER: The Book of Hebrews.

Who is the Book of Hebrews written for?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: Was it written for the Millerites?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: No. It was not written for the Millerites. You know it was not written for the Millerites, do you not? The Millerites thought the Sanctuary was the Earth.

FROM THE AUDIENCE: It was written for us.

BROTHER PIPPENGER: This was written for the people that understand the Sanctuary.

Who was the Book of Hebrews written for?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: Seventh-day Adventists. This is the book that was written in the Bible for Seventh-day Adventists, because we are the only ones in the world that understand this book correctly.

There are probably people outside of Adventism that understand this book well, but this book can only be understood correctly in terms of Adventism.

Okay. So, verse 10, where it says,

> —"[10]FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS,"—

Who is the house of Israel that He is speaking of? Modern Israel (Adventism). He is going to make a covenant with Adventism after—what?—those days.

What are "those days"? I am understanding that it is after these two days, the 2520 and the 2300. Okay? Because, in order for this sanctuary to be cleansed in Daniel 8:14, in verse 13 of Daniel 8, both the sanctuary and the host have been trodden underfoot. And in order for the sanctuary to be made right—and that is what the word that is translated as *cleansed* in verse 14 means, is *to be made right*—in order for the sanctuary to be made right in Daniel 8:14, the sanctuary needed to cease to be trodden underfoot, and the host needed to cease to be trodden underfoot; because, in Daniel 8:13, both the sanctuary and the host were trodden underfoot, and Daniel 8:14 is talking about the restoration of the sanctuary.

And the 2300 days is talking about the restoration of the sanctuary, and the 2520 is talking about the restoration of the host. So, after those days, these two days [the 2520 and 2300], after these days, after these two time prophecies are fulfilled in 1844, the Lord is going to make a covenant.

> —"[10]FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAITH THE LORD: I WILL PUT MY LAWS INTO THEIR MIND, AND WRITE THEM IN THEIR HEART: AND I WILL BE TO THEM A GOD, AND THEY SHALL BE TO ME A PEOPLE. [11]AND THEY SHALL NOT TEACH EVERY MAN HIS NEIGHBOUR, AND EVERY MAN HIS BROTHER, SAYING, KNOW THE LORD: FOR ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST. [12]FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR INIQUITIES WILL I REMEMBER NO MORE." —

This, or course, is pointing forward to the final covenant of the 144,000 and the blotting out of sin.

Verse 13:

> —"[13]In that he saith, A new *covenant,* he hath made the first old."—

That is what I wanted you to see.

> —"Now that which decayeth and waxeth old *is* ready to vanish away." Hebrews 8:10-13 (KJV).

And there are other places in the Book of Hebrews where we find that the old is set aside for the new.

And all I want you to see very briefly here, we have already looked at this before. So, this is a review of our series.

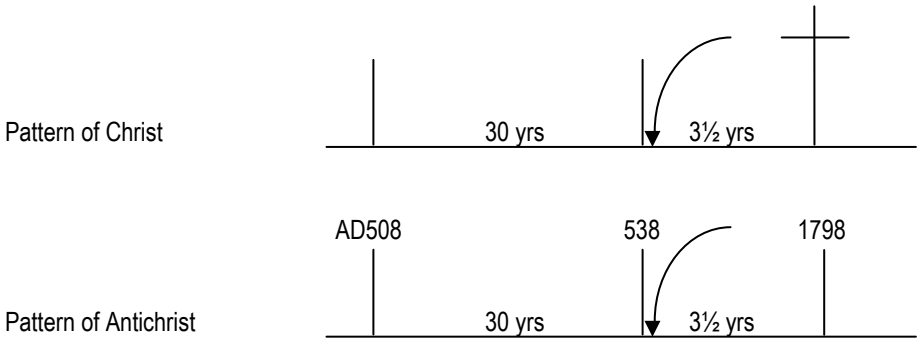

Figure No. 124.

But, in the time of Christ, He was setting aside the Old Testament, the old covenant, the earthly sanctuary, and bringing in the New Testament, the new covenant, the Heavenly Sanctuary.

But, Christ was born, and He was 30 years in preparation, and then He was empowered and He gave His testimony for three and a half years, and then He was crucified.

All right. In this history, the old covenant is being set aside to bring in the new covenant. Okay? The old dispensation is being set aside for the new dispensation.

But, this pattern of Christ governs the pattern of antichrist, because antichrist is a counterfeit for Christ; and, therefore, when we see AD508 here, and then 30 years of preparation to bring us to AD538 for the Papacy to be empowered to give its testimony for three and a half **prophetic** years, until it receives its deadly wound in 1798; and, when we see AD508 what is being set aside is Paganism to bring in Papalism, we are seeing the change of dispensation, the change of satanic dispensation between AD508 and AD538 that is paralleling the change of dispensation from the earthly sanctuary to the Heavenly Sanctuary; old covenant, new covenant, in the time of Christ. And, it is an absolute perfect parallel.

But, for the theologians in Adventism that have trained their minds to think there is a lot of discrepancies and accidents and coincidences in God's Word, they write that off because they do not want to accept what Uriah Smith is saying here about the Daily.

TAKE AWAY THE DAILY

Okay. Now, because of time, we are not going to bypass this next quote [under the subtitle "Take Away the Daily"], but we are going to take it up tomorrow—

The next passage from Uriah Smith was going to explain how the arms place the abomination that maketh desolate upon the throne of the Earth in AD538. Maybe we will not even come back to that. That is pretty self-evident, and you will have it in your notes [as follows].

> "[31]And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away the daily *sacrifice***, and they shall place the abomination that maketh desolate." Daniel 11:31 (KJV).

Thoughts on Daniel and the Revelation, pages 282–283:

"'And they shall take away the daily sacrifice.' It was shown, on Daniel 8:13, that sacrifice is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. The 'daily' desolation was paganism, the 'abomination of desolation' is the papacy. But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event. Daniel, in the ninth chapter, speaks of desolations and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the 'daily' desolation, and the other is pre-eminently the transgression or 'abomination' of desolation.

"How was the daily, or paganism, taken away? As **this is spoken of in connection with the placing or setting up of the abomination of desolation**, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

"As we approach the year **A.D.508**, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, **A.D.496**, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of 'Most Christian Majesty' and 'Eldest Son of the Church.' Between that time and **A.D.508**, by alliances, capitulations and conquests, the Arborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

"From the time when these successes were fully accomplished; namely, **508**, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic Church, was, and is, only paganism baptized." Uriah Smith, *Thoughts on Daniel and the Revelation*, 282–283.

SHALL PLACE THE ABOMINATION

"[31]And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and **they shall place the abomination that maketh desolate**." Daniel 11:31 (KJV).

Thoughts on Daniel and the Revelation, pages 285–288:

"Let it be marked that in this year, **508,** paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic Church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophysite doctrine. The extermination of 65,000 heretics was the result.

"Further evidence regarding the time is supplied by the prophecy of Daniel 12:11, where it is stated that 'from the time that the daily sacrifice shall be taken away, . . . there shall be a thousand two hundred and ninety days.' As verses 4, 6, 7, 8, 9 of this chapter speak of the 'time of the end,' we may reasonably conclude the same time is meant in verse 11. Reckoning back 1290 'days,' or years, from the 'time of the end,' which began A.D.1798, we are brought to the year A.D.508.

"From these evidences we think it clear that the daily, or paganism, was taken away in A.D.508. This was preparatory to the setting up, or establishment of the papacy, which was a separate and subsequent event. Of this the prophetic narrative now leads us to speak.

"'And they shall place the abomination that maketh desolate.' Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508 his progress toward universal supremacy was without a parallel.

"When Justinian was about to commence the Vandal war, A.D.533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople as to which should have the precedence, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the *Apocalypse*, by Reverend George Croly, of England, published in 1827, presents a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the letter of Justinian was expressed:

"'Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch.

'Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains.

"'Therefore, we have made no delay in subjecting and uniting to your holiness all the priests of the whole East. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is THE HEAD OF ALL THE HOLY CHURCHES; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.'—Croly, 114,115. . . .

". . . the highest authorities among the civilians and annalists of Rome, . . .ascend to Justinian as the only legitimate source, and rightly date the title from **the memorable year 533**. . . ."

"Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were

held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. . . .

"Belisarius entered Rome December 10, 536. But this was not an end of the struggle; . . .

"The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the city walls; and the year and nine days during which the siege lasted, witnessed almost the entire consumption of the whole nation. In **the month of March, 538**, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation or their identity as a people.

"Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his **exercising the power conferred upon him by Justinian five years before.** The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy." Uriah Smith, *Thoughts on Daniel and the Revelation*, 285–288.

But, I want to go to where it says, "Present Truth" now. All right?

We are going to spend some time, by the way, if you have not gathered, we are going to spend some time on Daniel 11:30-36 and how it parallels the last six verses of Daniel 11.

PRESENT TRUTH

But, under "Present Truth," it says, from *The 1888 Materials,* page 133:

"In every age the gospel ministry has tended to the same end. But every minute specification is not revealed in the Word of God. He desires us to use our reason and experience, by their help adopting methods and plans which, under the existing circumstances, are for the benefit of the church and the schools and the other institutions which have been established. 'By their fruits ye shall know them.' If erroneous opinions are entertained, search the Scriptures with hearts which are humbled before God. Pray to the Lord, believing that He hears, and that He is a rewarder of those who diligently seek Him. If we will only believe, we shall receive the help we need.

"The message 'Go forward' is still to be heard and respected."—

Now, what Sister White is dealing with here in this passage is someone may get a message, the Lord may tell a messenger to go forward, and the argument comes, "Look, did you ask permission from your pastor or your elders before you went forward?"

—"The message 'Go forward' is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God's Word flashes light,

> revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God's messengers **the scroll is being unrolled to the world**."—

What is the scroll being unrolled to the world?

FROM THE AUDIENCE: (Responses are not discernible.)

BROTHER PIPPENGER: It is the unsealing of the book that sealed the Seven Seals by the Lion of the Tribe of Judah; or, you could say it is the Dirt Brush Man sweeping out the counterfeit coins; or, you could say it is the increase of knowledge that takes place when the Book of Daniel is unsealed.

> —"The time has come when God's messengers **the scroll is being unrolled to the world**. Instructors in our schools should never be bound about by being told that **they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak**."—

Oh, really? We are not suppose to wait for the General Conference to decide what the message is and then send it down through the pastors?

You know, there are claims by some of these pastors now that they are actually designing schedules or themes on what is supposed to be taught, where everyone is teaching the same thing in the same churches around the world. I mean, what does that do to the work of the Holy Spirit? It sets it aside.

If someone is going into the pulpit, they should be directed there on what they are going to say by the Holy Spirit, not by a mandate from the [General Conference].

> —"**Away with these restrictions. There is a God to give the message His people shall speak**. Let not any minister feel under bonds or be gauged by men's measurement. The gospel must be fulfilled **in accordance with the messages God sends**. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago,"—

That is the whole point of reading this quote:

> —"That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time." *The 1888 Materials*, 133.

Okay. So, what am I saying?

I am saying that when Ellen White was alive—she died in 1915—that the subject of the Daily being Paganism was not present truth. It was simply truth. But now it is present truth. Why?

Why is it present truth now? And there are two reasons that it is present truth now; but, one of the reasons it is present truth, the one that we are dealing with today, if you go back to the first quote of your notes, Sister White says, " . . . The prophecy in **the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated**. In the thirtieth verse . . . ," and then she quotes

verses 30 to 36. And, when she quotes 30 to 36, she says, "Scenes similar to those described in these words will take place." She is saying that the history in verses 30 to 36 is the blueprint for the history of verses 40 through 45, and part of the history for verses 30 to 36 is the history of the Daily. Uh-oh.

Once verses 40 through 45 begin to be fulfilled, once the Soviet Union comes down in 1989, now this passage of the Spirit of Prophecy tells us that if we are going to understand the last six verses of Daniel 11 correctly, then we have to be correct about what the Daily represents; and, suddenly the Daily changes from truth to present truth.

So, Sister White could say in her day and age, the Daily is not to be made a test question because it was not to be made a test question in that time period. It was not to be made a test question there, and I am not saying that it is even to be made a test question now because some people have different ideas of what "test questions" mean.

But, once the Soviet Union collapsed in 1989 and students of prophecy were required to understand the implications of that fulfillment, and once this passage in the Spirit of Prophecy was discovered, now we see that we must have a correct understanding of the Daily.

And then, when you get to 9/11/2001 and the Lord leads us back to the Old Paths—

I do not know how many of you remember our worship series, but we went through the reform lines, and in the reform lines there is always a Time of the End;

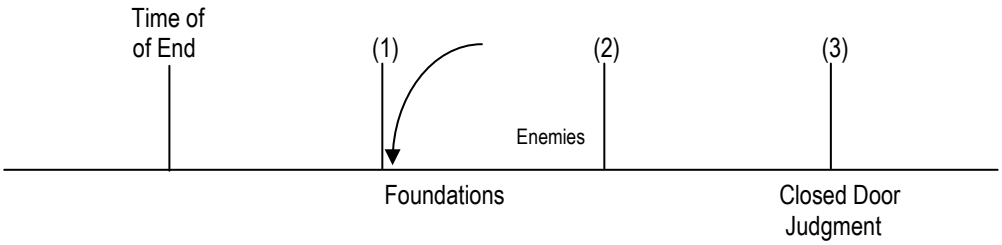

Figure No. 125.

and, then the First Message is empowered, and then the Second Message, and then the Third Message where the door is closed. This (1) is the empowerment of the First Message; this (2) is the activities of the enemy that resist that message; this (3) is where the history comes to a conclusion and a door is closed and judgment is emphasized.

If you remember our study under reform lines, right here there is a foundational work [beginning at the waymark of the First Message], "Foundations."

So, when you get to 9/11, the foundations that the Lord leads us back to are these foundations, the truths on these [1843 and 1850] Charts, and He does so because 9/11 is marked by the activity of Islam. And if you are going to understand Islam in Bible prophecy, then you need to return to the Pioneer logic which allowed them to identify that the First Woe was Islam and the Second Woe was Islam. And if the First Woe was Islam and the Second Woe was Islam, then the Third Woe is 9/11, the arrival of Islam back into history; but. to prove that, you have got to go back to these foundational truths [gesturing towards the 1843 and 1850 Charts] to understand it.

So, once the Lord here [at 9/11] leads us back to the Foundations (the Old Paths of Jeremiah 6:16), then the Old Paths become present truth [again referring to the 1843 and 1850 Charts].

And what is one of the Old Paths? The Daily. So, now the Daily, upon the testimony of two, is present truth, no matter what the theologians would say.

THE TRUMPETS

So, closing this up, if you will go back to our notes, the second quote there from *The Great Controversy,* beginning at page 334, it says,

> "**In the year 1840** another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of **Revelation 9**, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown . . . '**on the 11th of August, 1840**, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.'—Josiah Litch, in *Signs of the Times, and Expositor of Prophecy,* Aug. 1, 1840.
>
> "At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction**. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus** was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended**." *The Great Controversy,* 334-335.

THE 1843 CHART

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.
>
> "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test." *Early Writings*, 74–75.

So, what am I saying here? I am saying that the Pioneer understanding of the Trumpets—and we have read a little bit of it from Uriah Smith today—that there are Seven Trumpets, and the Trumpets are the judgments upon Rome in response to Sunday laws, **in response to Sunday laws**.

The Pioneers did not say it that way; I am saying it that way. But, the rule of thumb is that national apostasy is followed by national ruin.

Sometimes we may just think that just applies to the United States, but that is not so. Sister White says after the United States every country on the globe is going to follow the example of the United States. And when Canada passes a Sunday law, national apostasy will be followed by national ruin: when Canada, the same with Mexico; the same with England; it is a principle.

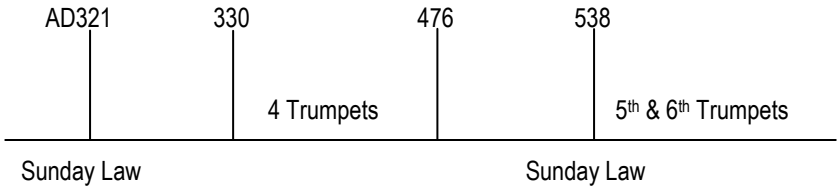

Figure No. 126.

And the first Sunday law was in AD321, and it was followed by national ruin in 330. We read about that today: The Roman Empire was divided into East and West.

And the national ruin then began with the first four Trumpets that brings Western Rome to an end in 476. After 476 never is there an Italian that sits upon the throne in the City of Rome until, of course, the Pope comes along.

So, the Pioneer understanding is, is that the Trumpets are the judgment that God brings upon Rome. I am adding to the fact that it is in response to the Sunday Law; because, when the Papacy is placed upon the throne in AD538, it enforces a Sunday law. And the Pioneers' understanding is that the Lord raises up Islam to chastise an apostate church. So, here we get the Fifth and Sixth Trumpets in this history, once again in response to a Sunday Law.

What am I saying? I am saying this: The Pioneer understanding of the Trumpets is that you cannot separate them because they are God's providential responses to judge Rome, and they are connected to one another. You cannot separate them out.

Therefore, when Sister White refers to verses 30 to 36 [of Daniel 11] being repeated, and the reference in verse 30 is for "ships of Chittim shall come against them," this passage is including the Pioneer understanding of the Trumpets.

So, when you are setting aside Uriah Smith's commentary of the Pioneer understanding of verses 30 to 36, you are also setting aside the Pioneer understanding of the Trumpets. You are setting aside the Old Paths. Okay? This whole passage becomes present truth.

And, of course, both of these Old Paths that we are dealing with here, the Daily, and AD508, and the Trumpets, are on both of these sacred [1843 and 1850] Charts. So, you are not only setting aside, when you reject the Pioneer understanding of verses 30 to 36, you are not only setting aside the Daily and their understanding of the Trumpets but you are setting aside the endorsement of those truths that are on these Charts; and, you are setting aside the Spirit of Prophecy.

So, before we begin to analyze these verses 30 to 36 in connection with verses 40 through 45, I want you to understand that this passage in *Manuscript Releases,* volume 13, that we read to start with, this opens a can of worms; because, now, you are not just choosing between the true or untrue understanding of the last six verses of Daniel 11. Should you choose to reject the Pioneer understanding of verses 30 to 36, you are simultaneously rejecting the Spirit of Prophecy. Even if you do not understand that, you are.

So, we will continue this tomorrow.

And, what we are doing is we are beginning to get a busy board again. We have done that before. But, let me remove some of these things so I can bring this to a conclusion.

(Brother Pippenger clears areas of the whiteboard.)

We used to have a meeting out at the—there was a Baptist University, and you could rent the rooms, out in California in San Bernardino, one of those towns there, and it was the best place; because, the school rooms, they had whiteboards along the walls and you could do a thing

on one whiteboard and you could just walk over five feet and there was another whiteboard, and you could go all the way around the room with the whiteboards. This whiteboard is big, but it is too small.

Okay. What we are wanting to do when we get to the conclusion of this study is we have shown you that Daniel 11, verses 40 through 45, connects with future history in Revelation 13 and Revelation 17, and it does it perfectly. Okay?

But, tomorrow we are going to back in and show that Daniel 11:40-45, it goes backwards in history and connects with the history of verses 30 to 36, and once again it is a perfect parallel. And verses 30 to 36 are going to parallel this and this [Revelations 13, 17] as well; because, we started early on in this presentation of the last six verses of Daniel 11 and showed you that the entire Bible is structured upon those last six verses. So, tomorrow, we will take up our consideration of how 30 to 36 parallels 40 through 45 and what it means if you reject the Pioneer understanding of verses 30 to 36. It means you are rejecting the Spirit of Prophecy.

Shall we pray?

Benediction: Heavenly Father, we thank you that the message of your Word, the prophetic events, the sequence of events is so clearly illustrated and it is ever the same. We understand as human beings we cannot understand the deep things of God, that we are very simple in spite of ourselves thinking that we are greatly elevated in our understanding. But, it is obvious that in order to reach us that you have taken the Message of the Hour and just simply repeated it throughout your Word, in the hopes that it might click for us that it is the same story over and over again, and that story is illustrated upon the last six verses of Daniel 11. And we want to understand this. We want to understand not only the events but what it means to us as Seventh-day Adventists living here at the end of the world. We ask a continued blessing upon the work that we are attempting here with the DVDs and the LiveStreaming, and we ask a blessing upon the day's work that each of us is going to take up, that our work might glorify you and that it might be accomplished safely. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #63

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we open your Word this morning, we ask that you would accompany us through the presence of your Holy Spirit, that you would take control of this presentation and that what is presented would be designed to edify and strengthen your people. We want the Latter Rain poured out upon us by opening our understanding to your Word. We ask that you accomplish that for us at this time and that you forgive us in any way that might be preventing us from being fit vessels to receive that Rain. We thank you for another day of life and another opportunity to serve you and to serve others. We ask that this consideration of your Word would give us a thought to carry through the day. In Jesus's name, amen.

THE SPIRIT OF PROPHECY
ELIJAH
THEME

REPETITION OF HISTORY

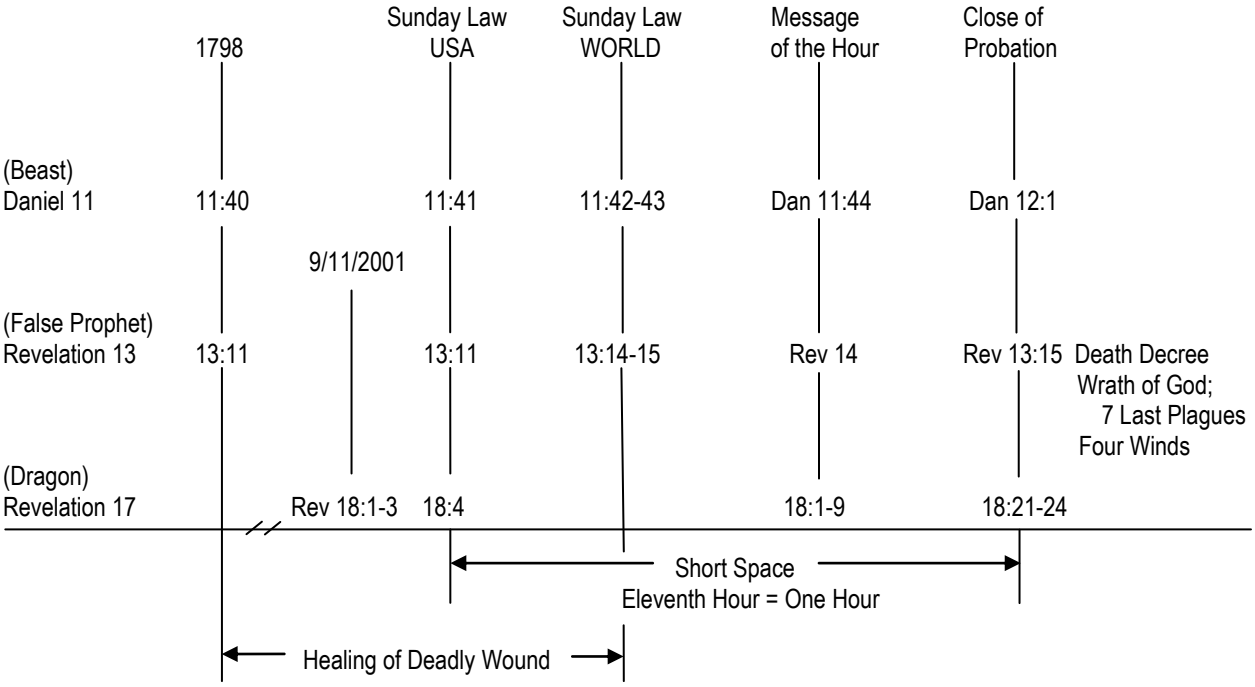

Figure No. 127A.

BROTHER PIPPENGER: *Manuscript Releases,* number 13, page 394, Sister White quotes verses 30 to 36 of Daniel 11 and says that scenes similar to the events in these verses are going to take place when Daniel 11:40-45 is fulfilled. That, of course, is a paraphrase, but it is what is stated in number 13, page 394 of *Manuscript Releases,* [as follows]:

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in **the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated**. In the thirtieth verse a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.' **Daniel 11:30–36**.

"Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

"'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.' Daniel 12:1–4." *Manuscript Releases*, number 13, 394.

Yesterday we looked at the overview of those verses as set forth by Uriah Smith. Daniel 11, verse 30, is the last verse where Pagan Rome is the subject; and, in the last phrase of verse 30, Pagan Rome has intelligence with the Papacy, "them that forsake the holy covenant." Uriah Smith says that Pagan Rome connived with Papal Rome at the point.

And from this point on now, Papal Rome becomes the subject of the prophecy, all the way to the end. In verse 31 it says,

"[31]And arms"—

This is the military and economic strength of Europe that is going to come to the aid of the Papacy," and the premier symbol of this is Clovis in AD496:

"[31]And arms shall stand on his part *[ON THE PAPACY'S PART],* and they *[THOSE ARMS]* shall pollute the sanctuary of strength,"—

The "sanctuary of strength" meaning the City of Rome in the warfare that ensued after Constantine divided the kingdom into the East and West in the year AD330; the City of Rome was the point of conquest. It was repeatedly sacked; it was polluted, for it was the "sanctuary of strength" for both Pagan and Papal Rome—

> "and *[THEY, THE ARMS]* shall take away the daily"—

And this is identifying the removal of the religion of Paganism as the legal religion of the Empire and replacing it with the Papal religion, which is the last phrase of verse 31,

> "and they *[THE ARMS]* shall place the abomination that maketh desolate." Daniel 11:31 (KJV).

Then in verse 32, it says,

> "[32]And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits.* [33]And they that understand among the people shall instruct many: yet they shall all by the sword, and by flame, by captivity, and by spoil, *many* days." Daniel 11:32-33 (KJV).

This "many days" is the 1260 years of Papal rule from AD538 to 1798; and, verses 32 to 35 are emphasizing the persecution that goes on during this history.

Verse 34 says,

> "[34]Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. [35]And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed."

The *time of the end* and the *time appointed* is the end of a time prophecy in the terminology of Daniel the Prophet; and, the time prophecy connected with this persecution of 1260 years, they are going to fall and be purged, made white, until AD1798.

And then in verse 36, it says,

> "[36]And the king *[THE PAPACY]* shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall *[HE IS GOING TO]* prosper till the indignation be accomplished: for that that is determined shall be done." Daniel 11:36 (KJV).

He is going to rule until 1798, because in 1798 there is an indignation that is going to be accomplished against him, which we define as the *deadly wound.* It has been determined.

So, Sister White is saying when it comes to Daniel 11, verses 40 through 45, we should see a parallel history with verses 30 through 36. And, of course, we do.

In Daniel 11, verse 40, during the Ronald Reagan years, we see the secret alliance that begins between Ronald Reagan and the Pope of Rome; and, this is speaking to Pagan Rome

having intelligence with them that forsake the holy covenant. And it says that "the arms," only in verses 40 through 45 the arms that come to the aid of the Papacy (the chariots, ships, and horsemen) is the United States of America. And in the Ronald Reagan years, the United States stood up for the Papacy and began to work with the Papacy by removing the Dragon power, the King of the South (the Soviet Union), its long enemy.

And it says the arms (that would be the United States in verses 40 through 45) shall pollute the sanctuary of strength. Of course, the sanctuary of strength for the United States is not the City of Rome. The sanctuary of strength for the United States is the Constitution. Prophetically what makes the United States strong, when the United States is a kingdom of Bible prophecy (the time period that it rules the world) is when its Constitution is intact; but, at The Sunday Law in the United States, the Constitution is fully destroyed and the Sixth Kingdom of Bible prophecy in terms of Revelation 17 has reached its conclusion. The United States, now fulfilling the role of Ahab, has committed fornication with the Papacy at The Sunday Law; and, the time that Tyre (the Papacy) is forgotten as "the days of one king" has come to a conclusion. This is from 1798 till The Sunday Law. And the United States will pollute the sanctuary of strength; it is going to destroy the very principle that made it strong.

And then it says he shall take away the "daily *sacrifice.*" The United States is a twofold power. All powers have a religious and a political aspect. The two horns of the United States are Republicanism and Protestantism, and Protestantism was the first to begin the fall of Babylon in 1842. If you remember, we have noted that the fall of Babylon is progressive and it begins in 1842 when the Protestant churches reject the First Angel's Message.

The political side of the United States begins its fall in verse 40 in the Ronald Reagan years, and this fall is complete. The fall that begins with the Protestant aspect of the United States in the 1840s reaches its climax at The Sunday Law in the United States. Both the religious and the political horns of the United States have to be overcome. That is accomplished at The Sunday Law.

And the arms (the United States) in verse 31 that are going to take away the Daily, in verse 31 in ancient history it was that the Clovis and the military political leadership of the former Empire of Pagan Rome that disintegrated into ten nations in the West, they removed the state religion of Paganism and replaced it with Papalism. And at The Sunday Law in the United States, the Protestants will fully and completely become apostate Protestantism, and they will set aside Protestantism as their—I do not want to say *legal religion,* because there is a separation of church and state, but at the prophetic level it is their legal religion, and they set it aside for Catholicism at The Sunday Law in the United States, because that is the mark of Papal authority.

And they will "place the abomination that maketh desolate." The United States is going to be the power that places the Papacy upon the throne of the Earth, just as was Pagan Rome.

Then in verse 32, persecution begins until verse 36; and, in verse 36 you see the Papacy exalting himself until he comes to his end at the end of the indignation.

So, what we are saying here is that these activities by Pagan Rome are perfectly prefiguring the activities of the United States as set forth in Daniel 11:40 to Daniel 12:1.

Daniel 11, verse 40, this is where the intelligence with them that forsake the holy covenant takes place.

By the time you get to The Sunday Law in Daniel 11, verse 41, the sanctuary of strength for the United States (the Constitution) is overturned; and the Daily, the former religion of the realm, is set aside. In this case it is not Paganism; it is Protestantism.

And then from verses 41 to 43, the United States is forcing the world to accept the world's image of the beast. It is forcing the world (Egypt) to come under the control of the King of the North.

And then in verses 44 and 45, we have the persecution that is represented in verses 32 to 35. But, in verse 45, exhibiting the arrogance of Rome, the Papacy is standing between the glorious holy mountain (between the church) and the people of the world (the seas), attempting to block the Final Warning Message of the East and the North, the Third Angel's Message that is swelling to a Loud Cry. And he comes to his end with none to help. He prospers until the indignation.

There is no teaching in Adventism concerning the last six verses of Daniel 11 that lines up with the history of verses of 30 to 36 of Daniel 11, except this teaching. And one of the reasons that there is—well, there is only one reason that there is no other teaching that would line up is because there is only one truth. Okay? But, one of the reasons that prevents people from arriving at this truth is that they have accepted the false teaching of the Daily; because, this history of verses 30 to 36 includes verse 31, which has the history of the Daily. Suddenly you have to be correct about the Daily.

You know, when Jesus was on Earth there was a time that He was in a building and they took the roof off and they lowered the paralytic[16] down between Him [and them]. Have you ever seen the connection between the Prophet Noah and the paralytic in the story of Christ? Have you ever seen that connection, their relationship?

FROM THE AUDIENCE: No, I have not.

BROTHER PIPPENGER: I have not. I know of no relationship. But, if there was a relationship between the paralytic and Noah, then we would be required as students of prophecy to see that relationship. Right?

When it comes to this particular study, there are relationships between Pagan Rome and Papal Rome that are specifically marked repeatedly in the Scriptures, and we must understand those relationships.

Daniel 7:8, 20, 24; 8:9-12, 13-14; Revelation 13:2, 12, 11; 17:17

Daniel 12:7; Leviticus 26:3-12; 28-34; Deuteronomy 4:1-7, 27; 28:4; Jeremiah 9:13-16; 31:10-11

Go to Daniel 7:8. Daniel 7:8 says,

> "[8]I considered the horns, and, behold, there came up among them another little horn,"—

Who are the horns? It is these ten horns which is Pagan Rome, and who is the Little Horn that is going to come up among them?

FROM THE AUDIENCE: Papal Rome.

BROTHER PIPPENGER: Papal Rome.

---

[16] *PALSY: Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26* – def.: n. Paralysis of any muscle, sometimes with involuntary tremors. *PARALYTIC:* adj., n. [term used in Holy Bible, King James Version, "AD27-29: The Galilean Ministry of Jesus in 55 Events – Galilee (9) Paralytic healed, (Rom. 3:23)" pg. 1707, Copyright © 1994 by Thomas Nelson, Inc.] [1]partial or complete loss of voluntary movement or of sensation in part or all of the body. [2]any condition of helpless inactivity. (*Webster's New World Dictionary,* August 1990).

—"[8]I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things." Daniel 7:8 (KJV).

Go to verse 20.

"[20]And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows." Daniel 7:20 (KJV).

Then go to verse 24.

"[24]And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Daniel 7:24 (KJV).

So, there is a relationship here that is being purposely discussed, between Pagan Rome and Papal Rome. And we understand that it was the power of Pagan Rome that removed those three horns. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, that is not what verse 24 says. It says, ". . . and he," this one king that arises after the ten kings, "shall be diverse from the first king, and *[BUT]* he shall subdue *[THE]* three kings." All right. There is a sense that the Papacy is the one directing traffic and removing the three horns.

And why is it that the historians tell us that the three horns were removed? Because, they had a religion that would not co-exist with the Papacy. So, the reason they had to go is because of a religious conflict with the Papacy's.

But, it is not the Papal military that is going to remove them—is it?—because the Papacy does not have a military, does it?

So, we have to see this relationship. If you do not see this relationship, you are really not standing on this foundation [referring to the 1843 and 1950 Charts].

Okay. In this book here, *Foundations of the Seventh-day Adventist Message and M ss on,"* Damsteegt talks about the Millerite History. And on page 22, speaking of William Miller, he is going to say in his analysis but he is speaking about William Miller at the top of page 22, it says,

"In his analysis of the persecuting powers of God's people throughout the ages he developed the concept of the two abominations, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church. It was the motif of the two abominations that characterized most of his following prophetic interpretations." P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission, p. 22.*

What Damsteegt is correctly saying here is that the Millerite understanding of prophecy—and this [1843] Chart is a Chart—both of these Charts [1843 and 1850 Charts]—the Millerite understanding of prophecy is based upon the understanding that prophecy is illustrating two desolating powers: Paganism and Papalism. This connection between Pagan Rome and Papal Rome is repeatedly emphasized in the Scriptures.

I have not suggested why I think it is important to see this relationship. I will do so as we proceed.

Daniel 8:9-12

But, go to Daniel 8, beginning in verse 9. We are not going to go in-depth with this, but we are just going to show you some of the relational connections between Pagan Rome and Papal Rome. In verse 9, it says,

"[9]And out of one of them came forth a little horn,"—

This little horn is the little horn of Rome, both Pagan and Papal; but, in verse 9 it is Pagan Rome.

—"[9]And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land.*" Daniel 8:9 (KJV).

This is Pagan Rome, and for Pagan Rome to take control of the world, it had to do something that Papal Rome was also going to have to do. And we just read what Papal Rome had to do.

What did Papal Rome have to do?

FROM THE AUDIENCE: Pluck up three.

BROTHER PIPPENGER: Pluck up three horns.

And in order for Pagan Rome to rule the world supremely, it had to overcome three geographical obstacles; and, upon the testimony of two a thing is established. And in our quote that we are working from today, it says, "Much of the history that is taking place in the fulfillment of Daniel 11 will be repeated." (*Manuscript Releases,* number 13, 394, paraphrased).

And we have in verses 16 and 17 of Daniel 11, which Sister White is speaking about—go to verses 16 and 17 of Daniel 11, so we can put it back in your memory if you have forgotten.

Daniel 8:13-14

In verse 13, the Syrian king who is the King of the North because Syria is the area that has Babylon in it, in verse 13,

"[13]For the king of the north shall return, and shall set forth a multitude greater than the former and shall certainly come after certain years with a great army and with much riches."—

The King of the North is getting ready to attack the King of the South (Babylon is getting ready to attack Egypt). And in this preparation for warfare in verse 13, verse 14 says,

> "[14]And in those times there shall many stand up against the king of the south:"—

Egypt is having big problems.

> —"also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." Daniel 11:13-14 (KJV).

Okay. The "robbers of thy people," sometimes it is translated by some translators as the "breakers of the people," and Rome is the breaker; it breaks in pieces. This is Pagan Rome, first introduced into Daniel 11; and, they exalt themselves so much that they try to kill Christ when He is born, and they do kill Him at the cross. That is pretty profound self-exaltation when you participate in murdering God.

"But they shall fall." The story of Rome, both Pagan and Papal, is their fall.

And they establish the vision.

And then in verse 15 it goes back to the King of the North that is preparing to invade Egypt. So, it says,

> "[15]So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand. [16]But he that cometh against him"—

Against whom? Against the King of the North.

> —"[16]But he that cometh against"—*THE POWER THAT WAS JUST SPOKEN OF IN VERSE 15, THE KING OF THE NORTH*—

And who is it that is going to come against the King of the North? It is Pagan Rome. The one that comes against the King of the North that no one can stand against is Pagan Rome.

Look, at it. It says,

> —"[16]But he that cometh against him shall do **according to his own will, and none shall stand before him:** and he shall stand in the glorious land, which by his hand shall be consumed."—

This is Pagan Rome coming into history.

Okay. The King of the North and the King of the South, they are having their struggles; but, now there is a new power arising into history, "the robbers of thy people," and in verse 16 he is going to launch his attack against Syria.

Okay. In Daniel 8:9—you do not need to go there. We are going to be there in a minute—in Daniel 8:9, the little horn waxed exceeding great, toward the south, and toward the east. The east is Syria; it is Babylon. This is where Pagan Rome officially, prophetically becomes the King of the North.

—"[16]But he that cometh against him *[THE KING OF THE NORTH]*—But *[PAGAN ROME]* comes against *[THE KING OF THE NORTH AND DOES]* according to his own will, and none shall stand before *[PAGAN ROME];* and he shall stand in the glorious land,"—

So, he first comes against the King of the North [Babylon]; he becomes the King of the North. He has just conquered Babylon. Now, he also is going to conquer Palestine. That is what it says, "the pleasant land," in verse 9 of Daniel 8. He comes towards the east and towards the pleasant land.

But, here in verse 16 [of Daniel 11],

—"he shall stand in the glorious land, which by his hand shall be consumed."—

He has conquered two things here. He has conquered the King of the North (Syria) and the glorious land, the pleasant land (Israel). But in verse 17 it says,

—"[17]He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side,* neither be for him." Daniel 11:15-17 (KJV).

In verse 17 he sets his face to enter with the strength of his whole kingdom. What does that mean? What is the whole kingdom? What is the whole kingdom here in Daniel 11?

The point of reference for the whole kingdom is Alexander the Great's kingdom. It begins with the Medes and the Persians, but then it talks about Alexander the Great in Daniel 11, and then Alexander the Great's kingdom is divided to the four generals; but, ultimately it disintegrates into the northern and the southern part of Alexander the Great's kingdom. That is what this is about.

And now, after Pagan Rome has conquered Syria (becoming the prophetic King of the North) and Israel, now it is going to come into Egypt. He is given a daughter of women.

Who is the daughter of women that he is given that he corrupts?

FROM THE AUDIENCE: Cleopatra.

BROTHER PIPPENGER: Cleopatra. This is Egypt.

So, this is the three conquests that are in verse 9 of Daniel 8, if you go back there: towards the south, Cleopatra; towards the east, he becomes the King of the North by conquering Syria; and, towards the pleasant land he conquers Palestine (Israel).

And we have already looked in our studies that once he conquered the third obstacle at the Battle of Actium in 31BC according to Daniel 11:24, he would rule the world supremely for 360 years, till we reached the point of AD330 when Constantine divides the Empire into East and West; not purposely but factually that is what he did.

So, back to verse 9 [of Daniel 8], we are looking at the little horn.

It is sort of difficult to see in the English, and even if it is easy to see in the Hebrew I would not know it because I do not know how to read Hebrew, but in verses 9 through 12, the little horn is going to go back and forth between masculine and feminine.

In verse 9 the little horn is masculine; but, in the rest of the passage when the little horn is addressed, if it is in its feminine manifestation, then it is not called "he," it is called "it."

So, in verse 10, it says,

> "[10]And it *[THE LITTLE HORN, THE FEMININE LITTLE HORN]* waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. [11]Yea, he"—

In verse 11 the little horn is now *he.* It is back to the masculine form.

> —"[11]Yea, he magnified *himself* even to the prince of the host,"—*PAGAN ROME STOOD UP AGAINST CHRIST AT HIS BIRTH AND IN HIS DEATH*—"and by"—*OR THROUGH, OR FROM*—"and *[FROM]* him *[Pagan Rome][Paganism]* was *[rum-e]"*—

It was not *sur-ed.* It was not "taken away." It was lifted up and exalted.

And how did Pagan Rome lift up and exalt Paganism? Well, every time it conquered a new country or city that had a Pagan religion that was not then worshipped in the City of Rome, it would take those articles of religious faith of that religion (the idols, the priests) and bring them back to the City of Rome, build a room in the Pantheon Temple and incorporate that Pagan religion into the Roman religion, which consisted of worshipping many Pagan gods.

Verse 11,

> —"[11]Yea, he"—*MASCULINE LITTLE HORN (PAGAN ROME)*—magnified *himself* even to *[CHRIST AT HIS BIRTH AND IN HIS DEATH],* "and *[THROUGH PAGAN ROME, THE RELIGION OF PAGANISM WAS LIFTED UP AND EXALTED],* and the place of his *[PAGAN ROME'S]* sanctuary"—

of which the Pantheon Temple was their sanctuary, and it was located in the City of Rome.

> —"and the place of *[PAGAN ROME'S]* sanctuary *[THE CITY OF ROME]* was cast down *[BY CONSTANTINE IN THE YEAR AD330 WHEN HE REMOVED THE CAPITAL OF THE EMPIRE FROM THE CITY OF ROME TO THE CITY OF CONSTANTINOPLE]*. [12]And an host was given *h " —*

Do not stumble there. That word *him* is italicized; it is a supplied word.

Verse 12,

> —"And an host was given *him* against the daily ~~*sacrifice*~~ *[PAGANISM]* by reason of transgression, and it"—*FEMININE LITTLE HORN*—"it cast down the truth to the ground; and it practised, and prospered." Daniel 8:9-12 (KJV).

And, we looked at the fact that in verse 12 this word *against* is also found in Daniel 11, verse 24. If you go to Daniel 11, verse 24, the very final phrase says that, ". . . and he shall forecast his devices against the strong holds, even for a time." And we looked at Uriah Smith telling us that this word *against* is better translated as *from:* "he shall forecast his devices *[FROM]* the strong holds *[FROM THE CITY OF ROME FOR 360 YEARS]*.

This word that is translated *against* is back here in verse 12; and, in verse 12 of Daniel 8, it also is better translated as *from.* Okay. And verse 12 says, "And an host *[AN ARMY, MILITARY STRENGTH]* was given *him [THE PAPACY]* against *[FROM]* the daily ~~*sacrifice*~~ *[PAGANISM]* by reason of transgression, . . ."

Were there any Pagan kings that gave their military might to the papacy? Clovis and onward, the military support came from Paganism by reason of transgression.

What is the transgression that Clovis accomplished that allowed his military and economic strength to be placed in the hands of the Papacy? A church/state relationship; this is the transgression that allowed this to take place.

There is much to say, of course, about verses 9 through 12. I wanted to derive this one small point that you may not have seen here. There is a relationship between Pagan Rome and Papal Rome that is emphasized, highly emphasized, in verses 9 through 12. What is that relationship?

FROM THE AUDIENCE: Church and state.

BROTHER PIPPENGER: Church and state? Is that a guess or do you know that?

FROM THE AUDIENCE: I am saying that.

BROTHER PIPPENGER: That is what I understand. It is the church/state relationship.

And who is the state?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Oh, yeah, but who is the state?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: It is the man.

Who is the woman? It is the church. Female Rome is the church. Male Rome is the state. Okay? And their transgression: the combination of church and state. So, one of the relationships that is identified between Pagan Rome and Papal Rome is their marriage, the combination of church and state, the transgression.

Why is this important? I still have not answered why this is important.

Okay, now, in verse 13 of Daniel 8, another relationship, another relationship that we are going to point out.

What are we doing? We are looking at the relationships between Papal Rome and Pagan Rome that are set forth in the Scriptures, and we have not said why we are looking at that yet.

In verse 13 of Daniel 8, it says,

> "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice,* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? [14]And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8: 13-14 (KJV).

All right. I am not going to spend a great deal of time on these verses here. We have dealt with them a little bit before, and ultimately we are going to deal with them in detail when we deal with the 2520 in the Bible.

But, in verse 13 there are two powers: "the daily" is Paganism, and "the transgression of desolation" is Papalism. Understanding that truth is understanding the foundational approach to

Bible prophecy of William Miller and the Millerites, because they understood that Bible prophecy was illustrated on the history of these two desolating powers. And in verse 13, the Millerite Pioneers would tell you that the Daily here is the Pagan desolating power, and the transgression of desolation is the Papal desolating power; and, they are correct.

And it goes further in the verse and it tells us what these two desolating powers are going to do. They are going to give both the sanctuary and the host to be trodden under foot, and then in verse 14 it says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And this Hebrew word that is translated as *cleansed* means *justified,* and it also means *made right.*

Okay. In order for the sanctuary to be made right in 1844, two things have to happen, according to verse 13. The sanctuary needs to cease to be trodden under foot and the host needs to be ceased to be trodden under foot. And the prophecy that identifies when the sanctuary ceases to be trodden under foot is the prophecy of the 2300 Years; and, the prophecy that identifies when the host (God's people) ceases to be trodden under foot is the 2520.

So, in terms of the relationship between Paganism and Papalism, there is another relationship; and that is that there is a one-two punch of two desolating powers that are used by the Lord to trample down God's people and sanctuary, in His execution of punishment against His people for breaking the covenant. So, there is a relationship between Paganism and Papalism that has to do with them a one-two desolating power. All right?

Revelation 13:2, 12, 11

Go to Revelation 13:2. Revelation 13:2 says,

> "[2]And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him"—

Three things.

And when it comes to the relationship between Paganism and Papalism, at least for me it is a mental cue that helps me remember. I do not think I need help in remembering this anymore, but this is the way it originally worked for me: Pagan Rome removes three things for the Papacy and it gives three things to the Papacy.

What are the three things that Pagan Rome removes for the Papacy?

FROM THE AUDIENCE: The three horns.

BROTHER PIPPENGER: The three horns.

What are the three things that Pagan Rome gives to the Papacy?

FROM THE AUDIENCE: Power.

BROTHER PIPPENGER: Power, seat, and great authority.

What is the power that was given to the Papacy?

FROM THE AUDIENCE: Military strength.

BROTHER PIPPENGER: It was Clovis' military and economic strength.

What is the date that we put with that? 496,—we read it yesterday—the baptism of Clovis.

What is the seat? **What is the seat?**

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: The seat is the throne. It is where you rule from. Where power is seated is where it rules from.

Where and when did Pagan Rome give the seat of authority to Papal Rome?

FROM THE AUDIENCE (Brother Tracey): AD533.

BROTHER PIPPENGER: Nope. AD330, when Constantine moved the capital from the City of Rome to the City of Constantinople; thus, leaving a power vacuum in the City of Rome that the Papacy immediately gobbled up. It took control of the City of Rome to be its seat of influence and authority.

So, power, AD496; seat, AD330.

Its civil authority, its great authority—we will let Tracey answer this one.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: When did Pagan Rome give its civil authority to the Papacy?

BROTHER TRACEY: 533.

BROTHER PIPPENGER: AD533, with the decree of Justinian. Justinian identified the Pope of Rome as the head of the churches and the Corrector of Heretics, which at that point in time meant the Pope of Rome had the legal civil authority to turn around to the Emperor of Rome and say, "You are a heretic. Off with your head!" The civil authority had been turned over to the Papacy in AD533.

So, there are three things that Pagan Rome gave to the Papacy; three things that it removed from the Papacy.

Look at Revelation 13:12, speaking of the United States. In Revelation 13:12, speaking of the United States, it says,

"[12]And he *[THE UNITED STATES]* exerciseth all the"—what?

FROM THE AUDIENCE: Power.

BROTHER PIPPENGER: What is the power?

So, who is it that gives their power to the Papacy at the end of the world that has been prefigured by Clovis in AD496?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

—"[12]And he *[THE UNITED STATES]* exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Revelation 13:12 (KJV).

Clovis is typifying the role of the United States, and now we are getting into the realm of why it is essential to see the relationship between Pagan Rome and Papal Rome, because Pagan Rome is prefiguring the role of the United States of America at the end of the world.

And if you do not see the relationship of Pagan Rome and Papal Rome, you are going to be in darkness concerning the work that the United States is now accomplishing on Planet Earth.

Now, go backwards to verse 11.

"[11]And I beheld another beast coming up out of the earth;"—

This is the United States. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —"and he had two horns like a lamb, and he spake as a dragon." Revelation 13:11 (KJV).

When does the United States speak as a dragon?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law.

What happens at The Sunday Law, prophetically?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: What happens to the United States?

FROM THE AUDIENCE: National ruin.

BROTHER PIPPENGER: National ruin; there are so many good answers to that, but I guess I will just have to say it.

At this point the United States becomes who?

FROM THE AUDIENCE: Ahab.

BROTHER PIPPENGER: Ahab. And when Ahab consummates the marriage with Jezebel in Daniel 11:41 or Revelation 13:11, we have a Sunday law.

But, the story of Ahab and Jezebel, what is one of the primary problems with that story?

Who is supposed to be the priest of the home in the marriage?

FROM THE AUDIENCE: The man.

BROTHER PIPPENGER: Ahab, the man, is; but, that was not the case with Jezebel, is it?

FROM THE AUDIENCE: Uh-huh.

BROTHER PIPPENGER: So, when the United States marries the Papacy at The Sunday Law in the United States, when they fulfill the role of Ahab, Sister White often says that the United States is going to pay—

FROM THE AUDIENCE: Homage.

BROTHER PIPPENGER: —homage.

What does *homage* mean?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: Going to give gifts.

BROTHER PIPPENGER: You are going to give gifts; you are going to bow down? No.

HOMAGE, if you look it up in the dictionary, it comes from the history where the king owned all the land and you were just allowed to work the land under the king's control. There is a name for that.

FROM THE AUDIENCE: *Feudalism.*

BROTHER PIPPENGER: Feudalism. It was in the time of feudalism. This was the time where the term *homage* comes. And if you were going to work this land for the king, then you had to pay homage to the king.

And how do you pay homage to the king? You get on your knees, you are naked, and you put your hands above your head, and then the king would put his hands over your hands—you would **clasp hands** at The Sunday Law—but you would clasp hands; but, you are in total

submission. So, when the United States pays homage to the Papacy at The Sunday Law, it is also Ahab consummating the marriage with Jezebel.

And who is in charge of the situation there; is it Ahab or Jezebel?

FROM THE AUDIENCE: Jezebel.

BROTHER PIPPENGER: Jezebel.

So, where is Jezebel placed at that point? On the seat over the United States. Okay? But, she is not on the throne of the Earth yet. The United States then is going to go forth to the world and insist that the world set up the image of the beast, and then she is going to be placed upon the throne of the whole Earth. Right?

So, the United States is going to give its power to the Beast; the Dragon gave his power. The United States is going to place her upon the throne of the Earth. It is going to give her its seat; that is what the Dragon did in AD330.

But, the United States is also going to give the civil authority to the Papacy; because, the United States is who? It is Ahab. Right? It is Ahab.

And Ahab was the king of Judah or Israel?

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: How many kingdoms in Israel?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: So, Ahab is the leader of how many kings?

FROM THE AUDIENCE: Ten.

Revelation 17:17

BROTHER PIPPENGER: So, in Revelation 17:7, speaking of the Ten Kings of whom Ahab (the United States) is the ruling power of those Ten Kings, in verse 17 it says,

> "[17]For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Revelation 17:17 (KJV).

So, what took place in verse 17?

What is the kingdom of the Ten Kings? What do they represent?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: They are the civil structure. **They are the civil structure**. They are the civil authority.

In Revelation 17:17, the United States is now giving the great authority of the world into the hands of the Papacy.

Revelation 13:2, speaking of the role of Pagan Rome, says that Pagan Rome would give the Papacy three things: its power, its seat, and great authority. And at the end of the world, the United States gives the Papacy three things: its power, its seat, and great authority.

And Pagan Rome removed the Heruli, the Ostrogoths, and the Vandals in order to place the Papacy on the throne of the Earth; and, the three obstacles for the Papacy at the end of the world are the King of the South, the glorious land, and Egypt. And to bring down the King of the South, the Papacy required the help of the United States, represented as chariots, ships, and horsemen. So, the United States brought down the first horn [Russia]. And the United States pays homage to Rome when the glorious land [the United States] is conquered. That is the

second horn. And then the United States forces the whole world to accept the image of the beast, and places the Papacy in control of the civil structure of the Earth when it conquers Egypt [the world]. That is the third horn. So, as Pagan Rome removed three horns, the United States removes the three obstacles—the King of the South, the glorious land, and Egypt—for the Papacy.

And as Pagan Rome gave its power, seat, and great authority to the Papacy, so, too does the United States.

The point being is that this relationship between Pagan and Papal Rome is a subject of prophecy; therefore, we are required to understand it, even though we are not required to understand about the paralytic and his relationship with Noah, because we do not know of anyone, any relationship; but, there are several relationships between Pagan Rome and Papal Rome that are marked in the Scriptures. And the reason that we need to understand them is because Pagan Rome is prefiguring the work of the United States at the end of the world, and the United States is the power that is going to force the whole world to receive the mark of the beast; and, the subject of the mark of the beast is the Third Angel's Message. So, if you do not know the role of the United States, you do not really know the Third Angel's Message. And the only way you can know the role of the United States is if you understand the relationships between Pagan and Papal Rome.

And Satan knows this, and the most significant symbol of Pagan Rome in the Book of Daniel is the Daily. So, if you can destroy the understanding of the Daily, you are destroying one of the most important points of reference of what the United States is going to do at the end of the world, and you eliminate your ability to have a correct understanding of the Third Angel's Message.

Daniel 12:7

Another relationship [Daniel 12:7], I will pass over that one—well, let us go there, Daniel 12:7.

> "[7]And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished." Daniel 12:7 (KJV).

The scattering of the holy people: "all these *things* shall be finished." And this, of course, we know is the 1260 that ended in 1798.

Leviticus 26:3-12, 13-14

But, the scattering of the holy people, if you go to Leviticus 26, speaking of God's people, the holy people in the Scriptures, beginning in Leviticus 26, verse 3, it says,

> "[3]If ye walk in my statutes, and keep my commandments, and do them; [4]Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."—

And He begins to describe the blessings that He would place upon the holy people of Israel if they would keep His commandments.

> —"[5]And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and *ye* shall eat your bread to the full, and dwell in your land safely. [6]And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. [7]And ye shall chase your enemies, and they shall fall before you by the sword. [8]And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. [9]For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. [1-]And ye shall eat old store, and bring forth the old because of the new. [11]And I will set my tabernacle among you: and my soul shall not abhor you."—

And verse 12 says,

> "[12]And I will walk among you, and will be your God, and ye shall be my people." Leviticus 26:3-12 (KJV).

Israel is God's people.

Is God holy?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: So, Israel is the holy people. Okay?

And in verse 7 of Daniel 12, they are going to be scattered.

So in Leviticus 26, beginning in verse 28, this is the passage (28 through 34) that Miller marks right here for the seven times [indicating the 2520 in the upper right-hand corner of the 1843 Chart]. Verse 28 says, if they break the covenant,

> "[28]Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. [29]And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. [3-]And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. [31]And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. [32]And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. [33]And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. [34]Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths." Leviticus 26:28-34 (KJV).

So, if you go back to Daniel 12:7,

> "[7]And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half;"—

What is that?

FROM THE AUDIENCE: 1260.

BROTHER PIPPENGER: Three and an half times.

What is three and an half times?

FROM THE AUDIENCE: 1260.

BROTHER PIPPENGER: It is half of *seven times.*

> —"and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished." Daniel 12:7 (KJV).

So, there is a scattering of God's holy people that ends in AD1798; but, it began against Ancient Israel. This 1260 begins in AD538, 500 years after Ancient Israel is divorced of God; so, this holy people that are being scattered is spiritual Israel after the cross, and this is simply the second half of the *seven times* punishment.

So, I am going to leave that there. There is more to be said about the *seven times* that we will do as we proceed in our worship series.

> Deuteronomy 4:1-7, 27; 28:64
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> ‹‹chapter 4:1Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them,* that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. 2Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. 3Your eyes have seen what the LORD did because of Baal-Peor: for all the men that followed Baal-Peor, the LORD thy God hath destroyed them from among you. 4But ye that did cleave unto the LORD your God *are* alive every one of you this day. 5Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. 6Keep therefore and do *them;* for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. 7For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?* . . . 27And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. . . .
>
> ‹‹chapter 28:64And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone." Deuteronomy 4:1-7, 27; 28:64 (KJV).

> Jeremiah 9:13-16; 31:10-11
>
> ‹‹chapter 9:13And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; 14But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: 15Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink. 16I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them." . . .
>
> ‹‹chapter 31:10Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his

flock. [11]For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he." Jeremiah 9:13-16 31:10-11 (KJV).

Selected Messages, book 2, page 69:

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years." *Selected Messages*, book 2, 69.

Summary

So, let us bring this to a conclusion here.

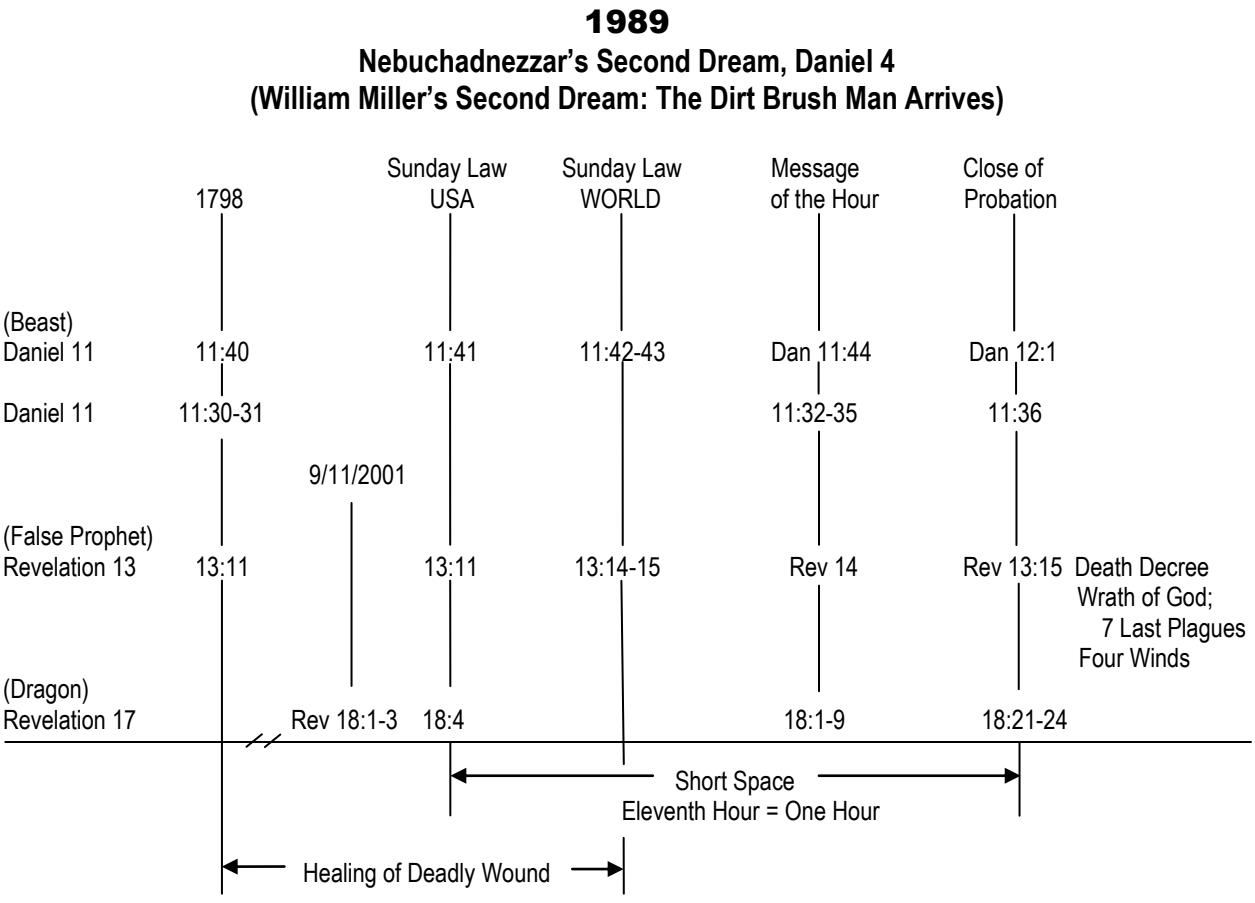


Figure No. 127B.

Sister White says that in "**the eleventh of Daniel** has nearly reached its complete fulfillment and **much of the history that has taken place in fulfillment of this prophecy will be repeated**." (excerpt from *Manuscript Releases*, number 13, 394).

In Daniel 11, verse 31, you have the story of how the Papacy is placed upon the throne of the Earth: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and

shall take away the daily ~~*sacrifice,*~~ and they shall place the abomination that maketh desolate." We went over that history.

So, in that history, "the arms standing on his part," AD496, Clovis begins the work of plucking up the three horns, even though it is not in there, specifically mentioned in verse 31, it is there. That is the same history: arms standing on his part, AD496; removing the Daily, AD508, polluting the sanctuary of strength, the warfare during that period; placing the Papacy on the throne of the Earth, AD538. So, in verse 31 you have the history of AD496 to 538, and it is the history of the relationship between the arms (Pagan Rome) and "his part" (the Papacy). So, in verse 31 you have the history of the relationship of Pagan Rome and Papal Rome. And although it is not specifically marked in the verse, you have the history of the removal of the three horns; you have the history of the power, seat, and great authority, are all in that history.

And Sister White says, "**Scenes similar to those described in these words will take place**." (excerpt from *Manuscript Releases,* number 13, 394). In verses 32 to 35 you have the persecution of the Dark Ages; and, then in verse 36 you have the Papacy's arrogancy and him coming to his end. He prospers until the indignation be accomplished.

So, here [see Figure No. 127B], this is Daniel 11, verse 40.

But, this here [see Figure No. 127B], this is Daniel 11, verse 30[17]; because, in verse 30 Pagan Rome connives with Papal Rome. Right? It has intelligence with them that forsake the holy covenant. This is Ronald Reagan and the Pope of Rome. Right?

And this, verse 31 [of Daniel 11], is Ronald Reagan and the United States standing up, "standing on his part," beginning the work of contributing to the bringing down of the Soviet Union (the King of the South). Ronald Reagan stands up for his comrade in arms, the antichrist of Bible prophecy (the King of the North).

And in the ensuing history of verse 31, you have the sanctuary of strength (the Constitution of the United States) overturned; and, at the same time, the United States fully ceases to be Protestant, is fully apostate Protestantism. It has changed its religious heritage from Protestantism to apostate Protestantism, just as Pagan Rome changed its religious profession in this identical history from Paganism to Papalism.

Then, in verses 32 through 35 [of Daniel 11], you have the persecution.

In verse 44 [Message of the Hour], it says, "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." That is verses 32 to 35. And then in verse 36, somewhere in here [Close of Probation], his arrogancy is emphasized, and he is coming to his end when the indignation is accomplished. And this [verse 36] is where he stands when Michael stands up, for in Daniel 12:1 it says, "And at that time," when the Papacy is in its arrogant fashion has placed itself between the glorious holy mountain and the people of the world, he comes to his end and none shall help. He prospers until the indignation be accomplished.

So, what we have shown you, if you are willing to see it, is that Daniel 11, what we are teaching about Daniel 11:40-45, the sequence of events there, they line up perfectly with the sequence of events in Revelation 13, and with the sequence of events in Revelation 17. The End of the Word History.

But, Sister White, who they teach is not a theologian—Praise the Lord, she is not a theologian!—but, Sister White says that the history of Daniel 11:40-45 is the history of verses 30 to 36, and sure enough it is. And verses 30 to 36, it also squares up with Revelation 13 and Revelation 17, let alone Daniel 11:40-45.

[17] Dialogue results in correcting verse 29 to verse 30 of Daniel 11.

And what these events are, these are the events connected with the Close of Probation, which multitudes in Adventism have no understanding of, though they have been clearly revealed.

And here we are at the end of the world. Anyone that wants to look at it can see that the economy is gone. It is being propped up by human devising. Is that not what Sister White says in *Testimonies,* volume 9, they are struggling in vain to put business operations on a more secure basis. And, then she tells us that the people of the United States are going to lean upon their legislators—this is my words; I will tell you when I am quoting her words—they are going to lean upon the legislators of the United States to pass a Sunday law—now, here is her words—"in order to return to temporal prosperity."

The reason the people of the United States push their Congress for a Sunday law is because something happens to the temporal prosperity in the United States, and they cry out, "Do something for us!" Okay?

So, before The Sunday Law, there is going to be an economic problem going on.

Do you see an economic problem on the horizon?

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: Okay. Here is where we are. It is easy to see that The Sunday Law is approaching, and we are told that "The movement for Sunday legislation is going on in darkness," That is Sister White's words; that is not a paraphrase.

And there are two classes in Adventism. Right? What are the two classes in Adventism?

FROM THE AUDIENCE: Wise and foolish.

BROTHER PIPPENGER: Wise and foolish, okay. What are they, though?

FROM THE AUDIENCE: Wheat and tares.

BROTHER PIPPENGER: Wheat and tares. Keep going.

FROM THE AUDIENCE: Sheep and goats.

BROTHER PIPPENGER: Sheep and goats.

They are the children of the Day and the children of the Night; and, the children of the Night, they do not see this coming; because, even though the events connect with the Close of Probation have been clearly revealed, they are the children of the Night, so they have no more an understanding of these important truths than if they had never been revealed.

But, the children of the Day, they are going to understand these things. And how are they going to understand these things? What does the Bible say? "Surely the Lord thy God will do nothing except He"—do what?

FROM THE AUDIENCE: Reveal it.

BROTHER PIPPENGER: —"reveal it through"—who?

FROM THE AUDIENCE: His prophets.

BROTHER PIPPENGER: —"His servants the prophets."

It is through this prophecy [Figure No. 127B] that the Lord is opening up the Third Angel's Message to His people.

And when did this prophecy begin to be opened up?

FROM THE AUDIENCE: 1989.

BROTHER PIPPENGER: 1989, with the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40. The Lion of the Tribe of Judah unsealed this message, which is a prophetic testing message designed by God to produce two classes of worshippers, and then demonstrate them at The Sunday Law in Adventism. This is the Everlasting Gospel that was unsealed in 1989. And, then in 1989 when that was unsealed, what happened?

FROM THE AUDIENCE: An increase of knowledge.

BROTHER PIPPENGER: An increase of knowledge.

What else?

FROM THE AUDIENCE: The Dirt Brush Man arrives.

BROTHER PIPPENGER: The Dirt Brush Man arrives! That is what we are dealing with. We are dealing with 1989 being the conclusion of William Miller's seven scatterings in William Miller's dream.

Which dream was it? It was William Miller's second dream. Okay?

But, which dream was it of Nebuchadnezzar? It was Nebuchadnezzar's second dream.

And William Miller's second dream is in *Early Writings.* Did Ellen White write *Early Writings?*

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Did she write William Miller's dream?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No.

And Nebuchadnezzar's second dream is in the Book of Daniel. Did Daniel write the Book of Daniel?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Except for what?

FROM THE AUDIENCE: Nebuchadnezzar's dream.

BROTHER PIPPENGER: Nebuchadnezzar's dream; he wrote that in chapter 4.

So, this here, 1989, this is the end of Nebuchadnezzar's dream; and, at the end of his dream, Nebuchadnezzar, what is he? He is a converted man.

And who is waiting for him? Who are his counselors? Who is his main counselor that is there waiting for him at the end of the *seven times?*

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel. Daniel has opened up to him.

Shall we pray?

Benediction: Heavenly Father, we want to understand the relationship of Pagan Rome and Papal Rome that we might understand the powers that be here on Planet Earth now. We want to understand what is happening in an intelligent fashion, in a way that we can teach these things that those who want to hear, will hear and understand; but, we also want these truths to be used by your Holy Spirit to finish the work in each of our individual experiences that need to be finished. We thank you for allowing us to study these things in a time period of peace. We know that troublous times are on the horizon. We thank you for another day of life that we can serve you, and as we go forth to our individual tasks we ask that you would help us to be safe and do what we do for your glory and honor. In Jesus's name, amen.

Habakkuk's Two Tables #64

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we take up this study today and tomorrow as we bring this consideration of 1989 to a conclusion, we ask that you would help us bind off the various truths that we have put forth. We need your Holy Spirit as we consider your Word. We ask that you bless us with that gift at this time and fill our hearts and minds with your Holy Spirit, that you take control of this presentation and guide and direct that it is presented in a way that edifies your people, and we ask that you prepare our hearts and minds to hear your Voice in this message and that the message might have an impact upon us to be more like you in thought, word, and deed; and, to be prepared with a message to provide to those that we come in contact with. We ask that you pour the Latter Rain out upon us and make us fit vessels to receive it at this time. In Jesus's name, amen.

BROTHER PIPPENGER: I had several other arguments that we could do on the last six verses of Daniel 11, 1989; but, because it is God's Word, it is infinite, and you can go on and on and on. So, I am determined that this morning and tomorrow we will bring 1989 to a conclusion, and then on Sunday we can return to our consideration of the Two Tables as typified in the Scriptures. We are in the process of doing that in the sense that 1989 we are identifying as the Time of the End for the last Reform Movement of sacred history, the Reform Movement of the 144,000; and, that not only was 1989 marking the Time of the End for the Reform Movement of the 144,000 but it is also the point in time when William Miller's scattering ended; and, therefore, the Dirt Brush Man arrives on the scene and begins to sweep away the customs and traditions that have been handed down in Adventism from generation to generation.

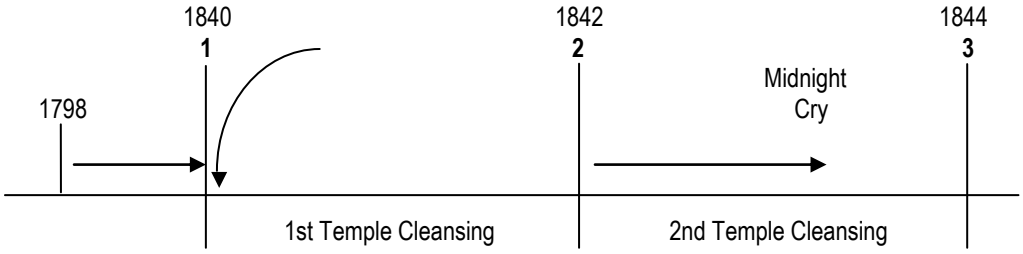


Figure No. 128.

So, we have been making many arguments about the last six verses of Daniel 11. One of those arguments is that in every Reform Movement we see the Everlasting Gospel, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a three-step testing message.

At the third step, the door closes.

The First Message, the characteristic of the First Message is that it is empowered when a Divine Symbol comes down.

And, in this history we will see two temple cleansings—we are doing some review right now—two temple cleansings.

As a point of reference so you can follow my logic, in the Millerite Reform Movement, the Mighty Angel of Revelation 10 came down on August 11, 1840, and empowered the First Angel's Message that had been going through history since the Time of the End in AD1798. Once the message was empowered by the confirmation of the year/day principle, the Protestants were tested by that message and by June of 1842 they had closed their door on the message, and now this is the First Temple Cleansing of that history.

And in this history we see the empowerment of the Midnight Cry in here; thus, empowering this message that is going through this history (the Second Angel's Message), and it concludes when the door closes here on October 22, 1844. This is the Second Temple Cleansing in this history.

So, there are two temple cleansings in each of these histories. I want to put that into the record.

Then I want to put in, there is a quote—

Do you realize how many quotes we have now? Over 500 pages. Okay? So, if you can remember all the references, you are amazing.

But, there was one quote that we used more than once early on, before we got to 1989, when we were dealing with the reform lines. It says, "The first and second angel's messages are still truth for this time, and are to run **parallel with that which follows**." (*The 1888 Materials*, 803–804).

So, once again, if we mark this history as the Millerites' and we see the First and the Second Angels' Messages, they are to run parallel—the Millerites being the beginning of Adventism—and this is to run parallel with the end of Adventism; and, it is based upon this premise that what brought the Mighty Angel down in 1840 was the restraint of Islam.

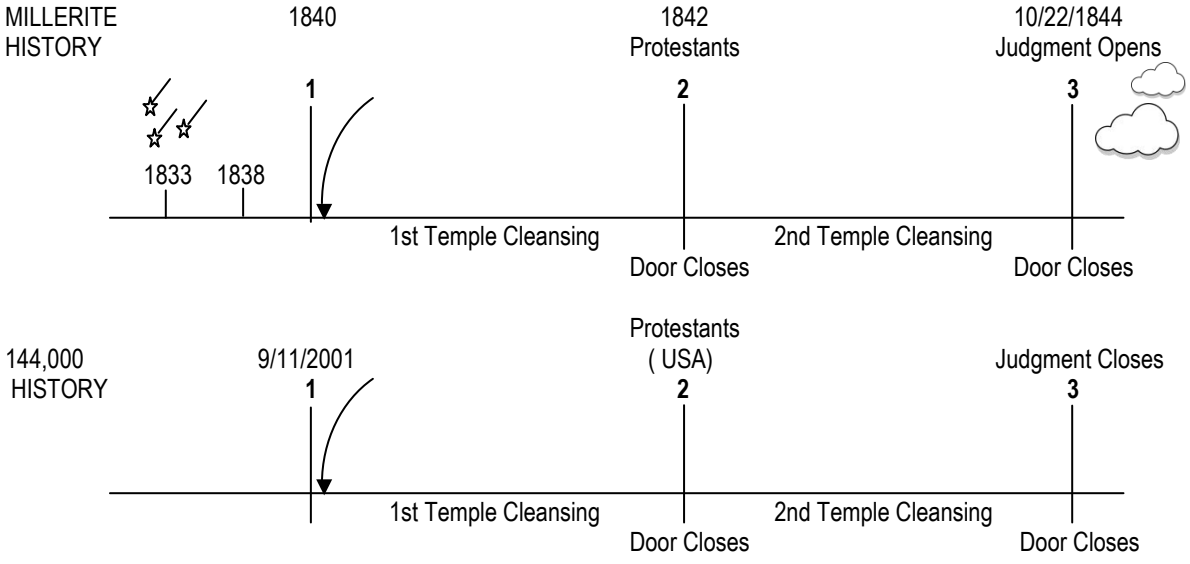


Figure No. 129.

The restraint of Islam here on 9/11/2001 parallels this history.

"The First and Second Angels' Messages are still truth for this time, and are to run parallel with that which follows," and that which follows is our history. with the restraint of Islam in 1840. The Mighty Angel of Revelation 10 comes down with the restraint of Islam.

And in 2001 the Mighty Angel of Revelation 18 comes down and begins the testing process of Adventism, the First Temple Cleansing of Adventism.

And here [the second waymark of Millerite History], what marks the closing of the door in the Millerite History was the action of the Protestant churches of the United States as they closed their doors to the message of the Millerites.

And this waymark here [the second waymark for the 144,000] is once again the Protestants of the United States when they pass a Sunday law. The door closes here for Adventists: the First Temple Cleansing.

And now the Second Temple Cleansing is going to take place with the eleventh-hour workers [at the third waymark for the 144,000].

This waymark [the third waymark for the Millerites] was the opening of Judgment; and, this waymark [the third waymark for the 144,000] is the close of Judgment when the Second Temple Cleansing concludes.

Okay. With that in place, go to your notes.

LUKE 21

A couple presentations ago within the past week, we made an emphasis about Luke 21 in connection with the sealing of God's people.

You see Luke 21:25-26 in your notes. It says in there:

> "[25]And there shall be signs in the sun, and in the moon, and in the stars; and upon **the earth distress of nations, with perplexity**; the **sea and the waves roaring; Men's hearts failing them for fear**, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25-26 (KJV).

In the Millerite History, back here in 1833, you have the falling of the stars. The dark day has preceded this. But these signs in Luke 21:25-26 are the signs that ushered in the Millerite History.

We pointed out that *the distress of nations* that is in this history was in 1838. The distress of nations was Islam, the activities of Islam (Egypt attacking Turkey) that brought the four European powers to intercede into that situation and end the 391 years, 15 days, time prophecy of the Sixth Trumpet found in Revelation 9:14-15.

So, in this history [of the Millerites] in relation to Luke 21—go to Luke 21. In Luke 21, verse 7, the disciples have asked Christ what are the signs of the destruction of the temple, the Second Coming. They say in verse 7,

> "[7]And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?" Luke 21:7 (KJV).

So, Jesus begins to answer their question in detail. If you go down through Luke 21, it is a very detailed response by Christ, in chronological order. And as He goes down through this answer of His, in verse 27 it says, after He set forth the signs He says,

> "[27]And then shall they see the Son of man coming in a cloud with power and great glory. [28]And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:27-28 (KJV).

So, the signs for the Millerites—the signs in the sun, and in the moon, and in the stars, and the distress of nations—Jesus is saying that when you see these signs, your redemption draweth nigh, and that in verse 27 you will see the Son of Man coming in the clouds of Heaven.

And then in verse 32 in connection with that, He says,

> "[32]Verily I say unto you, This generation shall not pass away, till all be fulfilled." Luke 21:32 (KJV).

In the Millerite History, did this generation pass away before Jesus came in the clouds? No, because He came in the clouds on October 22, 1844.

Go to the Book of Daniel, chapter 7, in verse 13. It says,

> "[13]I saw in the night visions, and, behold, *one* like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. [14]And there was given him dominion, and glory, and a kingdom, . . ." Daniel 7:13 (KJV).

When did Christ go in to receive the Kingdom? October 22, 1844. This is Christ entering into the Most Holy Place of the Investigative Judgment on October 22, 1844; and, when He did so, He came with the clouds.

So, if you look at the second reference in your notes, *Testimonies to Ministers,* page 445; we read this just a few days ago—it says,

> "**This sealing of the servants of God is the same that was shown to Ezekiel in vision."—**

Sister White is saying that the sealing of the 144,000 in Revelation, chapter 7, is the same sealing that is found in Ezekiel 9; but, she adds to it.

> —"John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men's hearts failing them for fear**. He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission." *Testimonies to Ministers*, 445.

What did he see? Well, he saw Luke 21, verse 25, which says,

> "[25]And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring: [26]Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25-26 (KJV).

So, Ellen White is telling us that John and Ezekiel's sealing of the 144,000 is also the point of reference of Luke 21. Okay?

There was a sealing process that was going on in the Millerite History. Those those roughly 50 people that moved in by faith to the Most Holy Place on October 22, 1844, are typifying the sealing of the 144,000.

So, Luke 21 was fulfilled in the Millerite History, but the prophets are speaking more about the end of the world than any other time; so, Luke 21 is going to be fulfilled for us, and you see Ellen White identifying that Luke 21 is a component of the sealing of the 144,000. So, you know that Luke 21 is at the end of the world.

So, if you are still in Luke 21, and as Christ is giving the answer to the Disciples, He gives them a parable in verse 29. He is going to repeat and enlarge upon His answer, and He is going to use a parable to expand what He is saying. And He says in verse 29,

> "[29]And he spake to them a parable: Behold the fig tree, and all the trees; [30]When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. [31]So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. [32]Verily I say unto you, This generation shall not pass away, till all be fulfilled. [33]Heaven and earth shall pass away: but my words shall not pass away." Luke 21:29-33 (KJV).

Now, in this worship study, we have already studied out pretty thoroughly what causes the trees to bud out, and what is that?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: And when are these trees budding out?

FROM THE AUDIENCE: In the Spring.

BROTHER PIPPENGER: In the Springtime; because, when you see them budding out, it tells you that Summer is nigh at hand. It is not budding out in Summer; it is telling you that Summer is approaching.

And, what takes place in the Summer, according to the Bible?

FROM THE AUDIENCE: Fruit (and various responses.)

BROTHER PIPPENGER: The harvest.

And when is the harvest, according to the Bible?

FROM THE AUDIENCE: At the end of the world.

BROTHER PIPPENGER: At the end of the world.

So, when you see the trees budding out, you know that you are at the end of the world. In fact, this parable is saying that if you are living when the trees bud out, you are living in the last generation: "**This** generation shall not pass away, till all be fulfilled."

Sister White comments on this in *The Great Controversy,* page 308. She says,

> "Christ had bidden His people watch for the signs of His advent"—

And that is what the Disciples had asked Christ in Luke 21, "What are the signs?"

> —"Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. 'When these things

> begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' He pointed His followers to the budding trees of spring, and said: 'When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Luke 21:28, 30, 31." *The Great Controversy*, 308.

So, there is a sign that marks the fulfillment of Luke 21, and this sign is the Latter Rain. It is the budding trees of Spring. And, the people that are alive when this sign takes place are the final generation on Planet Earth, "This generation shall not pass."

And, we are required to recognize the Latter Rain; but, most of us in Adventism will not recognize it. We have that example from 1888. Do you think that those men who rejected the message of Jones and Waggoner in 1888 thought that they were rejecting the Latter Rain Message?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Ellen White had been telling them it is the Latter Rain Message. They still could not see it.

If they had actually understood that that was the Latter Rain Message, would they have rejected it?

FROM THE AUDIENCE: "No," and "Who knows."

BROTHER PIPPENGER: Who knows the best answer; but, who knows? Okay? Who knows?

So, the 1888 is sacred history; because, we are modern Israel. Our history of Adventism is sacred history, and 1888 is prefiguring the end of the world when once again the Latter Rain Message is going to arrive, and men, the majority of Adventism, are not going to recognize it.

WE MUST NOT WAIT

This is just one—and we went through this in detail in this worship series, that we are required to recognize the Latter Rain. This is just one of those quotes that we have read before from *The Seventh-day Adventist Bible Commentary,* volume 7, page 984.

> "We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us."—

It is coming upon all who will recognize it.

> —"When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. 'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations' (Isaiah 61:11). The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

When is the whole Earth going to be filled with the glory of God?

FROM THE AUDIENCE: Revelation 18.

BROTHER PIPPENGER: Revelation 18, when this Angel comes down [9/11/2001]; and, this Angel that comes down is no less the personage than Jesus Christ when Islam is restrained, as it was in the Millerite History. And this marks the beginning of the First Temple Cleansing; it marks the beginning of the Latter Rain; and, only those that recognize this have the possibility of navigating through this testing process safely, where they receive the Seal of God at the end of this history.

So, we have been dealing with the last six verses of Daniel 11—let us see how we are going to do this one—and we have been spending time on verse 40, we have spent quite a bit of time.

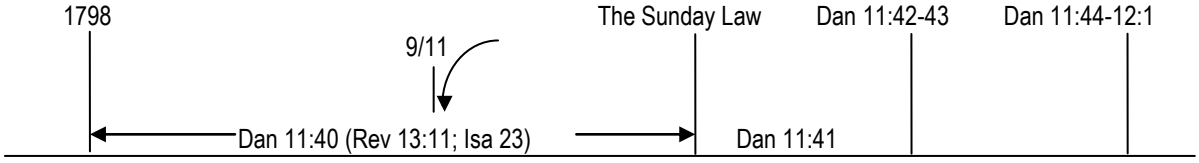


Figure No. 130.

Verse 40 begins in 1798, and when does verse 40 conclude?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law.

This is Daniel 11, verse 40. What else is this?

FROM THE AUDIENCE: Revelation 13.

BROTHER PIPPENGER: Revelation 13:11 and Isaiah 23 is verse 40. Okay?

This [The Sunday Law] is verse 41; and then we have verses 42 and 43, and that is when the deadly wound is healed, when Egypt [the world] is conquered.

How do I want to illustrate this?

Then down here [at the third waymark of Figure No. 130] I am going to put verses 42 and 43 to represent when the King of the North conquers Egypt in Daniel 11. We could put other Scriptures there.

But, this [the fourth waymark of Figure No. 130], I am going to put verses 44 through 12:1; because in Daniel 11, verse 44, you have the message, "the tidings out of the East and the North that troubleth him and he goes forth to destroy and utterly make away many"'; and, he is going to plant the tabernacles of his palace between the seas and the glorious holy mountain in verse 45, and he shall come to his end with none to help." And then in Daniel 12:1, it says, "And at that time," in this history, in verses Daniel 11:44 through Daniel 12:1, Michael stands up and human probation closes.

So, in this history, this is the history of verse 40; and, in this history on 9/11 before The Sunday Law, we have the Mighty Angel come down.

Can you read this? I mean, can you follow the logic of this?

You can follow it when I am putting it up there; but, when I go back to it ten seconds later, are you going to remember it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

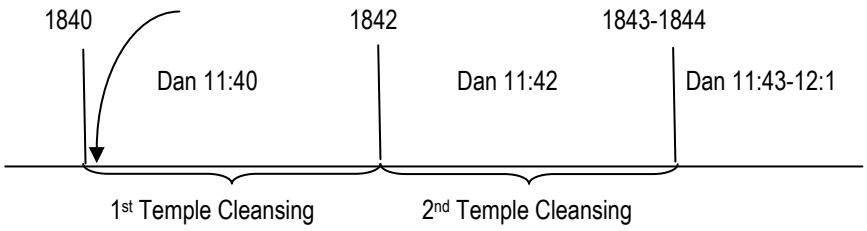


Figure No. 131.

So, what we are saying here [Figure No. 131], among other things, is that in 1840 the Mighty Angel came down. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And this empowers a message that is going to test who? The Protestants.

And how many temple cleansings are there going to be in this history? There are going to be two.

So, here is the end of the testing process for the Protestants. When is that marked?

FROM THE AUDIENCE: 1842.

BROTHER PIPPENGER: 1842.

And then in 1843 and 1844, what do you have? You have the Midnight Cry.

And the Midnight Cry, the reason why I said 1843 and 1844, the First Disappointment in 1843 was a purposeful contribution to the Midnight Cry of 1844. The First Disappointment of 1843 actually took place in 1844—right?—when you factor in Karaite reckoning. So, 1843 and 1844 are connected in that sense.

And so here, in this history, in 1843 and 1844, you have the Midnight Cry, which concludes with the door closing on October 22, 1844.

So, in this history you have the Second Temple Cleansing, and you have the First Temple Cleansing here accomplished.

Do you follow me? Yes, do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: What I am saying here is that the Millerite History, 1840, is Daniel 11:40. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And the testing process goes until 1842.

And 1842, that is where the second testing process begins. All right?

And 1843 and 1844, that is Daniel 11:43 through 12:1.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what I am saying is, Daniel 11:40-45 parallels the history of the Millerites from 1840 to 1844.

It can be illustrated better. I have done it better, I believe, and, I have watched other men do it better; but, I want you to see that the Millerite History is structured upon the last six verses of Daniel 11.

You have kind of a vague look. Did I lose you? Do you want to ask a question?

FROM THE AUDIENCE: No. I was just thinking.

BROTHER PIPPENGER: Okay. Vague looks are okay; but, if we can help to remove the vagueness, we will.

But, the Millerite History here [in Figure No. 131] is our history.

We have already gone through the last six verses of Daniel 11 in detail to show what it is in our history. In verse 41 The Sunday Law purifies the Adventist Church, and then those with the Seal of God are going to carry the Final Warning Message to the eleventh-hour workers, which reaches its conclusion there at the Death Decree and at The Sunday Law.

So, let us look at some other factors here in Millerite History.

Millerite History, in our history, and in all the reform lines in one sense are the histories of two messages, the First and Second Angels' Messages.

Okay. We have spent a lot of time on this already.

1st Message	2nd Message
ELIJAH	ELISHA
JOHN	CHRIST
MILLER	CHRIST
BODY	LIFE
(Shaking)	- - - - -

Figure No. 132.

The First Message is Elijah; the second is Elisha. The First Message is John the Baptist; the second is Christ. The First Message is Miller; the second is Christ in that history.

In Ezekiel 37, the First Message produces the Body; the Second Message gives Life to the body, if that is the way to describe it.

But, in this history here (the Body/the Life), there in the First Message of Ezekiel 37, when Ezekiel gives that message, there is a sound (a voice), a sound. And what does that sound cause?

FROM THE AUDIENCE: A shaking.

BROTHER PIPPENGER: A shaking. So, we noted the Shaking, but there is no Life yet. There is a shaking in the First Message. It produces a body of believers. It does; and, this gets serious. This is one of the most serious things about the last six verses of Daniel 11.

Remember, John's message was the message that identified the events connected with the close of probation. He said to the Jews, "Who hath warned you to flee from the wrath to come," the *wrath to come* being AD34/70, the close of their probation.

Miller's Message, which we read in *The Great Controversy,* was to acquaint his generation with the events connected with the close of probation. So, our first message, the one that brings the Body together, is the events connected with the close of probation, which Sister White refers to as a truth that multitudes in Adventism has no understanding of in more than one place; but, in *Early Writings,* page 259, which we have looked at in this series, we are told that those that would not receive the message of John the Baptist could not be benefited by the teachings of Jesus. And in the next paragraph, she says that those that rejected the First Message, the message of Miller, could not be benefited by the Second Message, the message of Christ.

So, when it comes to the last six verses of Daniel 11 that brings this body of believers together and causes the Shaking, if you cannot accept the last six verses of Daniel 11, no way you are going to see the arrival of the Latter Rain, the budding of the trees, on 9/11.

So, this [First Message] message here [the (Shaking)] has eternal consequences. You have to recognize this message to be able to participate in this [Second] Message.

The Shaking in this history is part of the story. We have spent time on that, and I will give you a history of one of the arguments. We have mentioned that the primary argument on the last six verses of Daniel 11 that the opponents brought up was *the glorious land.* Okay? Hartland Institute was training people, and probably still does to Seventh-day Adventist pastors. In their training process they would find sympathetic churches to Hartland that they could send these students out to go practice preaching on Sabbath, and they would give them the preaching assignment, "to go and teach why the glorious land is the Seventh-day Adventist Church." And the reason they were doing that was not to teach them how to preach a sermon; it was to oppose the message that the glorious land is the United States of America. So, they have been fighting this message for many, many years; and, so *the glorious land* among these truths as been one that has been really hammered on.

So, in response to all these agitation, this Shaking concerning this First Message, the Lord led the students of prophecy to recognize something that we have dealt with here several times, although we have not yet named it. It is called "the triple application of prophecy." Perhaps that is not the best name to hang upon it; but, what it means is that some prophecies are marked as bring fulfilled three times, and they have within them the eternal rule that upon the testimony of two a thing is established. So, the first time the prophecy is fulfilled, combined with the second time the prophecy is fulfilled has established what the characteristics of the third and final fulfillment will be.

And one of the main reasons that this principle in God's Word was recognized was over the argument of *the glorious land;* because, as we have taken time to deal with here, when Pagan Rome took control of the world supremely, it first had to overcome three geographical obstacles; and, when the Papacy took control of the world supremely, it had to first overcome three geographical obstacles. So, it was recognized that Pagan Rome combined with Papal Rome is an illustration of modern Rome. Therefore, when you come to the King of the South (verse 40, the glorious land in verse 41 [of Daniel 11]), and Egypt in verses 42 and 43, they are the three obstacles for modern Rome.

But, based upon a triple application of prophecy, what do those three obstacles have to be?

FROM THE AUDIENCE: Geographical areas.

BROTHER PIPPENGER: They have to be geographical areas. They cannot be spiritual entities.

For Pagan Rome in Daniel 8, 9, and 11, 16, and 17, it is Syria, Egypt, and Israel.

For Papal Rome it was the Heruli, the Ostrogoths, and the Vandals.

For modern Rome it is the Soviet Union, the United States, and the entire world. And to say that it is the Soviet Union and the Seventh-day Adventist Church, and then some other entity that you have to create because you have just destroyed all kinds of any logic that is in the verses is breaking the triple application of prophecy.

Let me give you another example of a triple application of prophecy. This is the simple one.

In this book—I should have kept this book over here—in this book on Millerite History, [*Foundations of the Seventh-day Adventist Message and Mission*], he [P. Gerard Damsteegt] points out—and it has nothing to do with what I am going to say—but he points out that after October 22, 1844, the Millerite Adventists who were going to stay on the track, which were very few, they came to recognize who they were in sacred history. They had just been following a message and a movement, but after the Great Disappointment on October 22, 1844, they dive back into the Bible to see what happened, to see what the sanctuary was, to see what happened in their experience of the Millerites; and, they begin to see they are modern Israel, and they begin to see modern Israel illustrated in various passages of the Bible. And he records that the very first Biblical illustration that the Millerite Adventists, after the Disappointment, recognized of themselves was that they were who? Elijah. Okay? The very first thing that was recognized is that they were Elijah.

Example of Triple Application of Prophecy: The 3 Elijahs

	STATE (10)	CHURCH	DECEIVING POWER
ELIJAH	Ahab	Jezebel	Baal
JOHN THE BAPTIST	Herod	Herodias	Salome (the daughter)
144,000	UN (10) Dragon	Papacy Beast	USA False Prophet

Figure No. 133.

And, there are three Elijahs. There is Elijah the first. Elijah is a triple application of prophecy. There is Elijah the second that is known as John the Baptist. Christ told us this. And then there is Elijah at the end of the world, and we are just going to put the 144,000.

The characteristics of the first Elijah, combined with the characteristics of the second Elijah will identify the characteristics of the third Elijah.

The first Elijah had to deal with a threefold enemy: Ahab, Jezebel, and the prophets of Baal. Now, Ahab, that is a civil power, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Jezebel: church.

And this is the power that deceives, the deceiving power.

And, of course, with Ahab we also see the number 10.

With John the Baptist, he had to deal with the threefold power: Herod, once again the state; Herodias, church; and, Salome, the daughter. Okay. So, let us discuss this a little bit.

Was Ahab and Jezebel supposed to be married? It is an unlawful relationship; it is fornication.

Was Herod supposed to marry his brother's wife, Herodias?

So, in both cases: unlawful relationship.

The prophets of Baal, in the story of Elijah they did the dance of deception.

What does Salome do? She does the dance of deception.

So, Salome, the prophets of Baal, they are the deceiving power.

But, here, we find also that Salome is the daughter of Herodias; so, Salome, the daughter of Herodias, is pointing forward to apostate Protestantism, who is the daughter of the Papacy; because, at the end of the world, the 144,000 are going to have to deal with the United Nations,

the One World Civil Power that consists of Ten Kings. They are going to have to deal with the Papacy, the impure church that comes into an unlawful relationship at the end of the world.

Where does the Papacy come into an unlawful relationship? Give me **three Scriptures of their unlawful relationship**.

FROM THE AUDIENCE: Daniel 11:42.

BROTHER PIPPENGER: **Daniel 11, verses 42 and 43**, Egypt is conquered. The United Nations is conquered by the Papacy. The United Nations is Egypt; it is the entire world. That is one.

Where is another one? Revelation . . . ?

FROM THE AUDIENCE: 13.

BROTHER PIPPENGER: **Revelation 13, verses 14 and 15**, the United States commands the world to set up an image of the Beast. The only definition of the *image of the beast* is the combination of church and state, with the church in control of the relationship. So, this is also Revelation 13, verses 14 and 15.

One more.

FROM THE AUDIENCE: Revelation 17?

BROTHER PIPPENGER: Revelation 17. Verse?

FROM THE AUDIENCE: 17.

BROTHER PIPPENGER: Verse 17: **Revelation 17:17**.

The Ten Kings agree to give their kingdom unto the Beast (the Papacy). Okay. This is the unlawful relationship.

And who deceives the world into accepting this unlawful relationship?

FROM THE AUDIENCE: Revelation 13:13.

BROTHER PIPPENGER: Revelation 13:13: the USA, right? The USA is Salome. It is the daughter. It is apostate Protestantism; it is the daughter of the Papacy.

So, that is two triple applications to prophecy. Pagan Rome had to conquer three geographical areas in order to rule the world supremely; Papal Rome had to conquer three geographical areas in order to rule the world supremely; therefore, modern Rome has to conquer three geographical areas and, therefore, *the glorious land,* no matter what you define it as, has to be a geographical area. It is not a church.

And why in the world, if Daniel wanted us to think *the glorious land* was the Seventh-day Adventist Church, why did he not just put *glorious holy mountain,* as he did in verse 45, only four verses later when the Bible is clear that *the glorious holy mountain* is God's church at the end of the world?

Why would he not just use *glorious holy mountain* in verse 41? Because, he is teaching that it is a land; it not the church; and, that is in agreement with a triple application of prophecy.

So, there are several triple applications of prophecy, but we have just now given you two [Figure No. 133 on the three Elijahs; and, three Scriptures witnessing to the Papacy coming into an unlawful relationship]. So, what have we done? We have established it.

Now, notice in this history, in this history [Figure No. 133]—and we have prepared you for this thought yesterday, but you did not think I was going to be asking you so many questions—what does Pagan Rome do for Papal Rome?

PAGAN ROME HISTORY

	330		**496**	**533** (Rev 17:17)
(AD321)		**(476)**		
Passes 1st Sunday law: national apostasy is followed by national ruin		Pagan Rome has disintegrated into 10 kingdoms		
	Gives Papal Rome its **Seat**		Gives Papal Rome its **Power**	Gives Papal Rome its **Great Authority**

Figure No. 134.

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: Three things—(inaudible)—power, seat, and great authority.

BROTHER PIPPENGER: It gives it three things: power, seat, and great authority.

FROM THE AUDIENCE: And it takes away three things

BROTHER PIPPENGER: And it takes away three things: the three horns. We dealt with that yesterday.

When did it [Pagan Rome] give its power to the Papacy?

Who is associated with the power?

FROM THE AUDIENCE: Clovis.

BROTHER PIPPENGER: Clovis.

When was Clovis baptized?

FROM THE AUDIENCE: AD496.

BROTHER PIPPENGER: AD496 is the power.

When did it give its seat?

FROM THE AUDIENCE: AD330.

BROTHER PIPPENGER: AD330.

When did it give its great authority; that is, civil authority?

FROM THE AUDIENCE: AD533.

BROTHER PIPPENGER: AD533.

Why did Justinian give his civil authority over to the Papacy?

FROM THE AUDIENCE: To solve a religious problem.

BROTHER PIPPENGER: To solve a religious crisis.

What else? What was happening to Justinian's kingdom in AD533?

FROM THE AUDIENCE: It was crumbling.

BROTHER PIPPENGER: It was crumbling.

When did it begin to crumble?

FROM THE AUDIENCE: When the Trumpet powers started to come in (indiscernible).

BROTHER PIPPENGER: Sort of.

When did it begin to crumble?

FROM THE AUDIENCE: At the national apostasy, AD321.

BROTHER PIPPENGER: AD321. In AD321, right down here, Constantine passed the first Sunday law; and the rule is, national apostasy is followed by national ruin.

So, where does the national ruin begin? Right here in AD330.

What happens technically in AD330? The Roman Empire is split in half between East and West.

Then what happens?

FROM THE AUDIENCE: The Trumpets.

BROTHER PIPPENGER: The Trumpets begin to sound. By AD476 the western part of Rome has disintegrated into ten kingdoms. There is never going to be an Italian that sits upon the throne of Rome after AD476. It is controlled by foreign powers.

So, when you get to AD533, what is happening with Justinian? Justinian is the emperor in the East. What is happening? His kingdom is falling apart, and there is a religious controversy going on. One part of that controversy is which is the preeminent church; is it the church in Constantinople where Justinian lives, or is it the church of Rome where the Pope lives? And in his decree he decides to identify the Pope of Rome as the head of the churches and the Corrector of Heretics.

Correct? Is this all true?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, why did he implement that decree?

Why am I asking that? What is the purpose of me emphasizing all of this? Because, this history here [from AD496 to 533], the history of Pagan Rome and its work to place the Papacy on the throne of the Earth is illustrating the work of whom?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

And this [AD533] is Revelation 17:17 at the end of the world. At the end of the world the civil authority [State], the Ten Kings right here [referring to Figure No. 133], the Ten Kings right here, they agree to give their kingdom to the Papacy, just like it was given to the Papacy back here in AD533.

So, if we can understand why Pagan Rome gave its authority to the Papacy in AD533, then we will know why the United Nations is going to agree to give its civil power to the Papacy at the end of the world in Revelation 17:17.

So, what did we identify? What did we say?

There was a religious controversy going on in the world, in the kingdom. For Justinian, he had a religious controversy going on in his kingdom; but, at the end of the world, this is worldwide.

There is a worldwide religious controversy that is raging at the end of time. What is that?

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: It is Islam, **Islam**.

Okay. But, what is happening to the world? It is crumbling.

You have got to remember, sometimes we think that these globalists are actually going to succeed in implementing a One World Government that—you know, I do not know what we think. But, what the Bible says is that Jesus illustrates the end from the beginning, and the beginning of modern Babylon is illustrated in Babel. And as they were trying to build their One World Government, their tower to Heaven, the Lord comes down and confuses their work and they never finish the work.

So, sometimes we think that these globalists at the end of the world, even though we can see all the strings that they are pulling, we think that maybe they are going to pull it off. They are not going to pull it off. Their kingdom begins to crumble at September 11, 2001, when the east wind sinks the ships of Tarshish. It is already crumbling as we speak. They are trying to build that tower, but it is coming down.

So, here at the end of the world, in Revelation 17:17 [refers to the line of the 144,000 in Figure No. 133], the world will be crumbling. There will be a religious crisis. But, why was Justinian's world crumbling? Why was it crumbling?

FROM THE AUDIENCE: It was because of Islam.

BROTHER PIPPENGER: No, it was not because of Islam. Nice try.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Because of the Trumpet powers. It is better to say the Trumpet powers. This is the Trumpet powers.

But, is Islam a Trumpet power?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes, it is the Seventh Trumpet.

So, they are parallel histories, **they are parallel histories**.

Okay. So, in this history [of the 144,000 in Figure No. 133], once you see that, the reason that—who is this [referring to the United Nations], by the way? This is the Dragon, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Kings, governors, and rulers have placed upon themselves the brand of antichrist, and they are represented as a dragon that goes to make war with the saints.

Who is the Papacy?

FROM THE AUDIENCE: The Beast.

BROTHER PIPPENGER: [Enters the Papacy as the Beast in Figure No. 133].

And, the United States, the False Prophet.

So, in this history up here [Jezebel] and in this history [Herodias] here, we have a very important fact about this history here [the Dragon, the Beast, and the False Prophet]. But, you only see this fact if you see a triple application of prophecy, and you only see a triple application of prophecy if you have to fight the battle of *the glorious land,* if you have to deal with all of Adventism saying, "What you're teaching is heresy. The glorious land is the Seventh-day Adventist Church."

Of course, the easy answer to that is, "Okay. If you're saying the Pope of Rome conquers the Seventh-day Adventist Church in Daniel 11, verse 41, perhaps you can give me one other Scripture where this takes place; because the Bible says upon the testimony of two a thing is established." It is foolishness to call *the glorious land* the Seventh-day Adventist Church.

The word *glorious* means *the sense of prominence.* The Seventh-day Adventist Church is not the most prominent church in the world.

Have you ever seen the Dali Lama on a *Newsweek Magazine* cover?

How about the Pope of Rome?

How about the head of the Orthodox Church in Europe?

The answer to all three of those is, "Yes."

Have you ever seen the president of the General Conference of the Seventh-day Adventist Church on the front page of the *Newsweek* or a *Time Magazine?* No way! It is not the most prominent church.

In fact, one of the men that are running for President, his church is getting more talk than the Seventh-day Adventist Church. What church is that? Mormons! The Mormons are more out in the world right now in terms of face time than the Seventh-day Adventist Church.

And the word *glorious* means *in sense of prominence.* Okay?

So, because of that battle, the Lord orchestrated a shaking that forced is to see a triple application of prophecy. And with a triple application of prophecy, all kinds of lights begin to come on.

For instance, when Ahab, after he sees fire come down out of Heaven and consume that altar, he runs back to Jezebel who is not on the scene, and he says, "You won't believe it, Jezebel, but Elijah's God is the true God."

And what did Jezebel say? He thought she was going to be converted: "Off with his head by tomorrow! We're gonna kill him. I don't care!"

Did Ahab expect her to say that?

FROM THE AUDIENCE: Nope.

BROTHER PIPPENGER: He was deceived.

The state power is deceived by the Papacy to its real intents.

And what are the intents of the Papacy?

FROM THE AUDIENCE: To kill.

BROTHER PIPPENGER: To kill God's people; to kill Elijah. On the testimony of two a thing is established.

Here is Herod. He is partying down; he is drinking his wine; and, then Salome comes on the scene and she does this seductive, wonderful dance. And in his foolish state he says, "Up to half my kingdom will I give you for that wonderful dance," and he says it in front of all the other leaders that are there; so, he has got to keep his word.

Did he think she was going to say, "What I want for that dance is John the Baptist's head on a charger"?

It is the same story. Herod is deceived about Herodias's intent to kill John the Baptist, the same way that Ahab is deceived about Jezebel's intent to kill Elijah; therefore, the United Nations, it is going to be deceived about the idea that the Papacy intends to murder faithful Sabbathkeeping Christians.

But, it [the United Nations] is still going to agree to come into this relationship, because it is under deception.

And, you can see this deception in world history. We have used this story more than once, but it is a perfect story. When they captured Saddam Hussein in Iraq, in his little hole, there became a worldwide discussion: "Should we put Saddam Hussein on trial in Iraq, or should we let the Americans who captured him put him on trial?"

Because, if you put him on trial in Iraq and the United States, they will execute him; because, the United States and Iraq both believe in the death penalty. But, the United Nations supposedly does not believe in the death penalty. Okay?

So, there was an argument that took place right after they caught Saddam Hussein—you had to have heard of it; but, if you want to dig it out, it was discussed a lot—should Saddam Hussein be tried by the Americans or Iraq with the death decree, or should they transfer him over to The Hague to be tried in the World Court that does not believe in the death decree?

So, what did the Pope of Rome, Pope John Paul II, do during that time period of the last pope?

FROM THE AUDIENCE: He started writing letters.

BROTHER PIPPENGER: He started writing more letters. He started writing letters saying, "The Catholic Church doesn't believe in the death decree. You ought to try Saddam Hussein in the World Court, in the Hague."

FROM THE AUDIENCE: That is right.

BROTHER PIPPENGER: The Catholic Church does not believe in the death decree?

What is she doing here when she is making that statement about Saddam Hussein? What is she doing?

FROM THE AUDIENCE: She is deceiving.

BROTHER PIPPENGER: She is deceiving the United Nations. She is saying, "We believe like you do. We don't believe in the death decree."

But, there is going to be a religious crisis—okay?—that allows this to come into existence, along with the activity of the United States, forcing them to set up an image of the beast.

And Satan here, Satan is personating Christ. He is here on Earth at this time pushing this same agenda.

The United States is pushing an agenda. Satan is personating Christ, pushing the same agenda. And, the kingdom is crumbling through the Seventh Trumpet, through a Trumpet power just like it was crumbling back here with Justinian. And, there is a religious crisis, and the religious crisis is, "How are we going to deal with radical Islam and the escalating world war that they are accomplishing here during the Third Woe?

And the answer is, "Well, we've got to bring the whole world under a One World Government so we can better bring them under control."

And as soon as the Papacy is placed in the leadership of this One World Government (Revelation 13:14-15, Revelation 17:17, and Daniel 11:42-43), as soon as she is in a position—Sister White says this—as soon as she has vantage ground, she will strike. As soon as she is in position, then "Ahab" is going to find out that she does not want to deal with radical Islam; she wants to deal with faithful Seventh-day Adventists, and they are going to find out she wants to kill them, wants to put them to death: Death Decree time.

So, from this simple little story of Elijah, when put in the context of a triple application of prophecy, it is speaking specific, direct information about the end of the world; but, this triple application of prophecy is recognized; because, when the First Message of Daniel 11:40-45 comes into history, there is a noise and it causes a shaking. It brings a body of believers together. But, this shaking is the argument. Sister White says the introduction of false teaching is what produces the shaking. Okay? It is the controversy between truth and error that goes in.

Okay. We have just about five minutes. We are bringing to a conclusion 1989 today and tomorrow; but, we want to do one more thing, one more upon the testimony of two or three a thing is established. And all we are looking at here is the triple application of prophecy.

THE FIFTH, SIXTH, AND SEVENTH TRUMPETS

1ST WOE	2ND WOE	3RD WOE (began 9/11/2001)
Islam	Islam	Islam
Arabia	Turkey	Worldwide
Strikes suddenly and unexpectedly	Strikes suddenly and unexpectedly, with the added use of explosives	Strikes suddenly and unexpectedly, with explosives
Armies of Rome	Armies of Rome	Armies of Rome (USA)

Figure No. 135.

If you stand on the platforms of Adventism, the Fifth Trumpet and the Sixth Trumpet are the First and Second Woes. There are three woes. Revelation 8:13 says the Fifth, Sixth, and Seventh Trumpets are the First, Second, and Third Woes.

And the First Woe was Islam of Arabia.

The Second Woe was Islam of Turkey. It moved; different culture.

The mode of warfare is what is being discussed in Revelation 9. When it talks about Islam in Revelation 9, the Islam of the First and Second Woes, it is not talking about the various foods that they eat in their culture, or what color of clothes they like to wear in their culture. It is describing the warfare of Islam against Rome in that history. And the warfare that is emphasized in the First and Second Woes is a warfare that the name *assassin* is derived from.

We have talked about this before. The name *assassin* comes directly from the activities of the warfare of Islam. When you trace the root of *assassin,* they are assassins. They are not like the British and the French used to do, where they lined up in red coats and they lined up in blue coats and they start marching at one another killing people. They strike suddenly and unexpectedly. They are assassins on their Arabian horses.

But, here in this history of the Second Woe, you add what is added in Revelation 9, is that when Islam blew down the walls of Constantinople in the history of the Second Woe to bring to a conclusion Eastern Rome, for the first time in history they used explosives. The very first time explosives were used in warfare was in AD1453 when Islam built cannons to blow down the invincible walls of Constantinople, up to that point in time.

So, the mode of warfare of Islam is to strike suddenly and unexpectedly; but, in this history [of the Second Woe], you add explosives.

And with a triple application of prophecy, is it okay that the waymarks have a little bit of a difference?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Sure.

This one here [Figure No. 133] is the easiest one to see.

Did Elijah die?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Did Ahab and Jezebel want Elijah to die? Yes, but he did not die.

Did John the Baptist die?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Did Herod and Herodias want him to die? Well, Herodias did.

But, Elijah and John the Baptist, they are the same person. So, it is okay for these waymarks to have a little bit of extra piece of information when considered together.

So, the Islam of the Second Woe, it strikes suddenly and unexpectedly but also with explosives. And in both cases [of the First and Second Woes], they were at war with the armies of Rome.

So, in a triple application of prophecy, if the First Woe has these characteristics, and the Second Woe has these characteristics, what are the characteristics of the Third Woe going to be?

Well, it is going to be Islam. But this [the First Woe] was Islam in Arabia; this [the Second Woe] was Islam in Turkey; so, this [the Third Woe] is going to be worldwide Islam.

And what is Islam going to do when the Third Woe comes back into history? It is going to strike suddenly and unexpectedly with what?

FROM THE AUDIENCE: With explosives.

BROTHER PIPPENGER: With explosives.

And who is it going to strike?

FROM THE AUDIENCE: The armies of Rome.

BROTHER PIPPENGER: The armies of Rome.

Who are the armies of Rome?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: Give me a text for that?

FROM THE AUDIENCE: In Daniel.

BROTHER PIPPENGER: Daniel what?

FROM THE AUDIENCE: Daniel 11:40.

BROTHER PIPPENGER: Daniel 11:40, the armies of Rome. The chariots and the horsemen are identifying the United States is the armies of Rome.

So, when the Third Woe comes into history, it will once again be Islam, worldwide Islam that will strike the armies of Rome suddenly and unexpectedly with explosives; and, the armies of Rome is the USA. Hmm, that is 9/11.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is 9/11, Brothers and Sisters.

And in Revelation 13, the United States is going to force the world to receive the mark of the beast; and, if you do not have the mark of the beast, you cannot buy or sell. And if you do not have the mark of the beast, you are put to death. So, the two powers of the United States at the end of the world are economic and military powers.

So, what is the symbol of the economic power of the United States?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: The Twin Towers in New York City.

What is the symbol of the military might of the United States?

FROM THE AUDIENCE: The Pentagon.

BROTHER PIPPENGER: The Pentagon.

On 9/11 both the symbol of economic and the symbol of military (the chariots, ships, and horsemen) together were struck,

And, they struck the United States, which is the beast that comes up out what?

FROM THE AUDIENCE: The Earth.

BROTHER PIPPENGER: The Earth.

And where did that fourth plane go? It went into the Earth.

9/11 is a triple application of prophecy come alive, identifying that the Third Woe has arrived in history, and that the Third Woe (9/11/2001) is the Trumpet power that begins to crumble the kingdom, paralleling Justinian, that Justinian as the civil authority is pointing

forward when the civil authority down here [the United Nations] is going to agree to give their kingdom to the Papacy, because the Trumpet power is bringing the world to its knees.

And you may not quite understand how this has a connection with Daniel 11:40-45; but, if you do not see Daniel 11:40-45, you do not get to see any of this because those that reject the First Message cannot be benefited by the Second.

Shall we pray?

Benediction: Heavenly Father, it has been many years since 9/11 now, and we want not to become complacent to the fact that when that event took place the trees began to bud forth, and this is the sign that we must recognize if we are going to be among those that receive the Seal of God. Help us to remember that this is the final generation, and that this generation is one that is going to be lifted up as an ensign in the near future, but only if we accomplish the testing process of the Everlasting Gospel correctly, the testing process that is now being brought upon Adventism. Help us to understand that these truths that we are studying are gems and jewels that are being revealed by the Dirt Brush Man, the Lion of the Tribe of Judah, in order to prepare an ensign to glorify His name in the coming crisis. We set before you this day of service that we each are going to do and ask that you keep us safe and that you will help us to do what we do for your glory and honor. We ask for a continued blessing upon the LiveStreaming work and the DVDs in Jesus's name. Amen.

Habakkuk's Two Tables #65

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning to bring to a conclusion this section of Habakkuk's Tables, we ask that you help us to bring these final thoughts into a conclusion. We need your Holy Spirit if we are going to understand your Word correctly. We ask that you grant us the presence of your Holy Spirit. We ask that you would overrule my humanity, that the presentation this morning would be a presentation that comes from the Throne Room on high and not from a human being. We ask that you would prepare the hearts and minds of those that hear this presentation to receive it as you have designed. We want your Latter Rain poured out upon us; so, we would ask that you would do that at this time. We thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are bringing to a conclusion our argument that 1989 is the Time of the End for the Reform Movement of the 144,000, and that every Reform Movement begins with a Time of the End; and, the Time of the End in every Reform Movement is a fulfillment of a prophecy. And it just so happens that Daniel 11, verse 40, not only marks the Time of the End for the Reform Movement of the 144,000 but it marks the Time of the End for the Millerites; because, in 1798 the King of the South (atheistic France) began a war, pushed against the Papacy, delivering the deadly wound. But, at the conclusion of verse 40 we see the modern king of Atheism, the Soviet Union (the [new] King of the South] being swept away by the King of the North (the Papacy) and its ally, its end-time political ally the United States, as represented in the "chariots, ships, and horsemen." We are saying that this is the point in prophecy where the Lion of the Tribe of Judah, the Dirt Brush Man of William Miller's dream, begins to unseal the prophetic testing message that is the Everlasting Gospel for Seventh-day Adventists here at the end of the world.

And, we went through the verses that follow, Daniel 11:40-45; then, we have compared them with the sequence of events set forth in Revelation 17 and Revelation 13.

We have identified that the last six verses of Daniel 11 are emphasizing the movements of the Beast, the Dragon, and the False Prophet as they lead the world to Armageddon, *Armageddon* being marked as the point in verse 45 where the King of the North is located between the seas and the glorious and holy mountain when he comes to his end. This is Megiddo; this is Armageddon; and, the King of the North is the representative of modern Babylon (the Beast, the Dragon, and the False Prophet), which are all noted in verse 40, the King of the South being the Dragon; chariots, ships, and horsemen being the False Prophet; the King of the North being the Beast.

The last six verses of Daniel 11 is the story of how modern Babylon leads the world to Armageddon. The last six verses of Daniel 11 are the climax of the Biblical presentation of Michael, and Michael represents the Great Controversy. The name *Michael* means, *Who (is) like God?* And when Michael is set forth in the Scriptures, He is always in confrontation with Satan, whether it being in the Book of Jude, or in Revelation 12, or in Daniel 11.

And in Daniel 11, along with the argument about Michael (*Who (is) like God?),* we also see the subject of the King of the North, the King of the North in the passage being the Papacy;

but, the true King of the North is Christ, who is seated in the sides of the North, in the City of the Great King, in Zion. So, the King of the North is also telling the story of Satan's attempt to exalt himself into the Throne Room of God. And it is in Daniel 11 that this story (the Great Controversy) Michael and the counterfeit King of the North all comes to a conclusion.

So, we have been emphasizing the many deep, profound truths that are in these verses that you would expect to see if this truly was the Time of the End, the passage of prophecy that is unsealed to test God's people in the Last Days.

Daniel 11:16-17; 11:31

And we want to show you what I call a *literary technique.* I do not know if that is the right way to illustrate it; but, if you will, go to Daniel 11, verses 16 and 17. We have dealt with these verses a few times already.

We know that Pagan Rome is first introduced into Daniel 11 in verse 14 as the "robbers of thy people" who exalt themselves to establish the vision; but, they fall.

But, in verse 16, the "robbers of thy people" of Pagan Rome begins to make his conquest of the world; and, we have pointed out that when Pagan Rome takes control of the world, it has to overcome geographical areas, and these are marked in verses 16 and 17 of Daniel 11; and, that is simply a second testimony to Daniel 8, verse 9.

And the literary technique that I am identifying—and there may be a better way to state it—is that when Daniel deals with Pagan Rome, first, **first** he tells us how Pagan Rome takes control of the world. Okay. That is verses 16 and 17.

And after he identifies how Pagan Rome takes control of the world, then in verse 20, it says, "Then shall stand up in his estate a raiser of taxes," and this "raiser of taxes" is Rome calling for a taxation that brings Joseph and Mary to Bethlehem. The point being is, the literary technique is that when Daniel deals with Rome, he first tells us how Rome takes control of the world; and, thereafter, he tells us how Rome interacts with God's people. Okay? Because, if you mark the dates in verses 16 and 17 that Rome is conquering the world—I think they took Syria in 65BC: I could be wrong on that, but it was in the Sixties; then, Israel in 63BC, somewhere in that neighborhood.

But, when was the league with the Jews?

FROM THE AUDIENCE: 162.

BROTHER PIPPENGER: 162BC—these are all BC dates.

So, in actuality, the league with the Jews is formed before this conquering begins; and, what I am saying is that when Daniel is telling us this history, the first thing that he tells us is how Pagan Rome takes control of the world, and then he takes up another subject: "This is how Pagan Rome interacts with God's people during this history."

If you go to Daniel 11:31—we have covered this verse more than once—"And arms shall stand on his part," this is Clovis standing up for the Papacy in AD496, and Clovis and those arms are going to pollute the City of Rome, "the sanctuary of strength," in the warfare that follows thereafter; and those Pagan kings are going to set aside their state religion of Paganism and change it to Papalism, as they take away the Daily in verse 31. And those Pagan kings are going to place the "abomination that maketh desolate"; they are going to place the Papacy on the throne of the Earth in AD538.

So, here, once the Papacy is on the throne of the Earth in AD538 in Daniel 11:31, it is going to rule the world supremely for 1260 years; and, this is where the Papacy becomes the

subject. So, the first thing that Daniel does when it comes to Papal Rome is the same thing that he does with Pagan Rome. He first tells us how Papal Rome takes control of the world, and then in verses 32 and onward, we have the persecution of the 1260 years. So, first Daniel tells us how Papal Rome takes control of the world, and then he begins to tell us how Papal Rome deals with God's people; and, he does this both with Pagan Rome and Papal Rome, and this is the same story in Daniel 11:40-45.

In Daniel 11, verses 40 to 43, we see the three obstacles that modern Rome needs to overcome, the three geographical obstacles: the King of the South in verse 40 (the Soviet Union); the glorious land being the United States in verse 41; and Egypt, the entire world, in verses 42 and 43. Once those three geographical areas are subdued, the deadly wound is healed.

So, first, Daniel tells us how modern Rome takes control of the world (verses 40 to 43); and, then in verses 44 and 45, he is going to tell us how Papal Rome is going to interact with God's people; because, "tidings out of the east and out of the north shall trouble him: therefore he shall go forth . . . to destroy, and utterly to make away many," in verse 44,[18] "yet he shall come to his end," with none to help in verse 45.

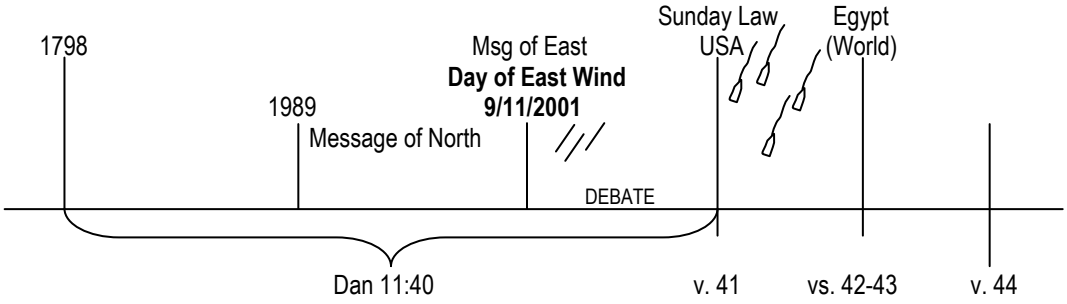


Figure No. 136

So, in 1798 we have verse 40; and, verse 40 ends at The Sunday Law in the United States, which is verse 41; but this history is verse 40, and we have dealt with this history several times.

But, once Daniel finishes telling us the story over here of when Egypt is conquered, in verses 42 and 43, then he gives us the story of the message of the tidings of the East and the North. All right? And what we are saying here is that "the East and the North" represent a variety of things in God's Word. If you remember, in Isaiah 41, when you see "East and North" together, it represents the righteousness of Christ; because, Christ is the righteous man from the East. He comes from the North and He comes from the rising of the sun in Isaiah 41. So, when you look at "East and North" together, it is the message of Christ's righteousness.

But, the East is the sealing message because the Angel that descends in Revelation 7, He ascends from the East. But, the East is also the message of the Second Coming, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew 24:27 KJV) And, there appears in the East a cloud, a small cloud, in the shape of a man's hand.

So, the East and the North—and I am not touching on all of them—represent many things. But, whatever the East and the North is, it is the message that troubles the Papacy.

[18] To correct the misspoken cite of verse 40 to verse 44 of Daniel 11.

So, when we have looked at this history here, from AD1798 to The Sunday Law in the United States, when we have looked at the history of verse 40 we have identified it as also the history of Revelation 13:11; because, Sister White says when the Papacy was robbed of its strength—that is AD1798—John saw a new power rising from the Earth. So, the story of the Earth beast in Revelation 13 begins in AD1798, and it ends when the Earth beast of the United States speaks as a dragon; the same history.

And Isaiah 23, speaking of Tyre, Tyre being the power that commits fornication with all the kingdoms of the Earth, the story of Tyre in Isaiah 23 is the story of Tyre being forgotten for 70 years, which is "the days of one king," and the one king that is symbolizing the 70 years is the history of the United States, which begins in AD1798, in terms of a kingdom in Bible prophecy, and ends at The Sunday Law in the United States.

So, when we look at this history closely, we find that verse 40 has some parallel histories in the Scriptures that take place in verse 40. One of those is the story of Josiah, which is probably the next presentation we are going to do when we return to the work of identifying these two Tables [referring to the 1843 and 1850 Charts] as typified in God's Word. We are going to look at Josiah because there is an important element of the typifications of these two Charts in the story of Josiah.

But, Josiah here represents the leadership of the Adventist Church that rejects the warning message of the war between the King of the South and the King of the North, the long drawn-out war that initially the King of the South is victorious as it pushes against the King of the North; but, ultimately, the King of the North retaliates and sweeps away the King of the South. That is in the story of Josiah, and Josiah rejected that warning message, and where did he end up?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: He ended up between the seas and the glorious holy mountain. He came to his end, with none to help, representing the leadership of the Seventh-day Adventist Church that rejects the warning message of Daniel 11:40-45.

But, we also looked at Revelation 9, verses 1 through 3, roughly in there, the history of a long, drawn-out war between Rome and Persia; and ultimately when that war ends, this long, drawn-out war being a parallel to the long, drawn-out war between the King of the South and the King of the North in verse 40—and when that war with Rome and Persia comes to an end, it is marking the rise of Islam.

And we are saying that that history that brings Islam into history in the time period of the Fifth Trumpet, the First Woe, because it is based upon a long, drawn-out war between Rome and a two-horn power (Persia is a two-horn power) and the King of the South (France) was a two-horn power, that once this war concludes then you see Islam come into history and we have marked this as 9/11 [September 11, 2001]. So, in the history of verse 40 we see the arrival of the Third Woe.

And, we are saying that this [9/11/2001] is the arrival of the Message of the East that troubles the King of the North. It trouble the King of the North because the East is the children of the East; it is Islam; it is the East wind that sinks the economic structure of Planet Earth, right when Planet Earth is trying to lift up a One World globalist economy, and other factors. They are trying to put in place a One World Monetary System, and right as they are starting this work—you know, you can probably trace it back at least to George Bush I, right after the collapse of the Soviet Union in 1989, right in here [see Figure No. 136]. George Bush I begins talking about a New World Order, and the long, drawn-out war between Persia and Rome comes

to an end, and the smoke of Islam returns into history in the Third Woe and begins to sink the ships of Tarshish. And this is the message of the East that troubles the Papacy; because, right when he thinks he is getting to the place where he is going to build this tower into Heaven, it is all going to come tumbling down.

The Message of the North, it begins right in here, too; because, in 1989 the Lion of the Tribe of Judah unseals the message of the last six verses of Daniel 11, which is the Message of the King of the North.

But, the Message of the King of the North that is going to be proclaimed by God's people is the message identifying the corruptions within the Catholic Church and how those corruptions have made their way into the Protestant churches and the political world. It is a denunciation of the Papacy that only escalates as time goes by.

So, what am I saying? I am saying that this [AD1798 to The Sunday Law] is Daniel 11, verse 40. This is the history of verse 40.

This [The Sunday Law] is verse 41.

This [Egypt] is verses 42 and 43. But, when you get to verses 42 and 43, Daniel has told you how modern Rome has taken control of the world. Now he is going to tell us how Rome interacts with God's people during this same history; but, these Messages of the East and of the North here, verse 44, it actually begins back here in verse 40.

Particularly, the persecution is going to begin in earnest at The Sunday Law, but it escalates. It begins first with courtroom scenes and fines and persecution; but, by the time you get to him [the Papacy] conquering Egypt [the world], then it is going to escalate to a Death Decree.

So, the Messages of the East and of the North is the story of how the King of the North interacts with God's people; and, if you are going to understand the Messages of the East and of the North, you need to trace it back to its beginnings, and its beginnings is right here in verse 40. Verse 40 is an unbelievable verse.

Now, let us close this out with an emphasis.

I am a little bit—from my perspective, I cannot know these things really; but, just my human perspective, when I see what is going on with this Message in Adventism today, the controversy, the discussion, the websites, they are about the 2520. Okay? The 2520 seems to be the issue. I disagree with that. I think it is a distraction. I think it is—I think some of the agitation about the 2520 is not just the resistance to the truth about the 2520—that is satanic—but, I believe there is even a role that Satan is doing in agitating the significance of the 2520 that is not really connected with whether he is for or against the truth of the 2520. It has to do with creating an environment, a distraction, for those people that are studying this Message; because,—now, here is my argument—I think the message of 9/11 is not the 2520. That is part of the message which needs to be taught, which needs to be taught clearly; but, the message of 9/11 is Islam.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Islam is the subject that needs to be internalized by Seventh-day Adventists if they are going to understand the Third Angel's Message. The role of Islam is what is bringing the world to its knees right now.

Isaiah 44:6-7; Genesis 16:12; Revelation 11:18; Luke 21:25

And yesterday—I believe yesterday—we discussed a little bit, briefly, Luke 21, where Sister White compares the sealing of God's people in Revelation 7 and in Ezekiel 9, and says they are both the same sealing; but, she takes phrases out of verse 25 of Luke 21 and connects that with the sealing.

And the distress of nations in Luke 21, verse 25, was the activities of Islam in the 1840 time period that brought about the restraint that was placed upon them by the four great European powers. So, the distress of nations in Luke 21, verse 25, is prefiguring the angering of the nations in Revelation 11, verse 18, that is the subject of the Third Woe. So, when it comes to the sealing of God's people, not only do you have Revelation 7 and Ezekiel 9, you have Luke 21; and, in Luke 21 Christ tells a parable to answer the question about what is the sign of the Second Coming, and Sister White comments on the parable. We read it yesterday in *The Great Controversy*. Christ pointed his followers to the budding trees of Spring, and we are required to see when the Latter Rain arrives in history. And what marks the arrival of the Latter Rain in history is not the 2520; it is Islam.

And, I hope that I am not offending those people that I am like-minded with on the subject of the 2520. I am just telling you that if I had opportunity to stand in front of a bunch of Seventh-day Adventists that were not understanding these things, and I had the choice of either giving them one presentation and it was either going to be on the 2520 or Islam, it would be on Islam every single time; because, Islam is what we need to see in order to understand that the Latter Rain has arrived.

Now, once we see that, we will have to prove it; and, if we are going to prove it, then we are going to have to return to the Pioneer logic that allowed them to identify that the Fifth Trumpet was Islam, and the Sixth Trumpet was Islam. So, the Lord will lead us back to the Old Paths thereafter to prove Islam in Bible prophecy, and a symbol of the Old Paths are definitely the 2520, but it comes thereafter. And if you do not see Islam first, and you just get wrapped up in the 2520, then I think it is a mistake.

And another way to explain this mistake is there are people that have come into this Message because they did see the 2520. I know of one brother in Tennessee, a good friend—I am not being negative about him—but, someone showed him the [1843] Chart and told him about the Chart, and before it was all said and done, once he had accepted the truth of the Chart, he has got a website up on the 2520. And it is a good website. I am not being negative about this brother, but it is a point to show something. He was into the Charts and he was into the 2520, he already had a website up on the 2520 before he had even considered the last six verses of Daniel 11. Okay? There is a progressive understanding in this Message that has to be followed; because, Sister White is clear: Those that do not receive the First Message in Miller's time could not be benefited by the Second [Message]. In the time of Christ, if you did not receive the message of John the Baptist, you could not receive the message of Christ.

And the message of the [1843] Chart, this is the Second Message in our history. You can come to the foundational truths, but if you are wrong on the last six verses of Daniel 11, it means that you are trying to accept the message of Christ while you are rejecting the message of John the Baptist. It cannot be done!

So, what I am saying is, in Revelation 5 and onward, when Christ, the Lion of the Tribe of Judah, is removing the Seven Seals from the Book, he does it one at a time. And the same work is illustrated in Daniel 12 as the Book of Daniel being unsealed and there is an increase of knowledge. So, in both of those illustrations, one of the things that can be gleaned from that is that the prophetic testing message that is the Everlasting Gospel for this generation has to be

accepted in the order that the Lord gives it. It is sequential: one Seal here, the next, Seal, the next Seal. And, you cannot skip some of the early Seals and expect to truly understand the final Seals.

Okay. So, because for me, my conviction is that the Messages of the East and of the North is the Third Angel's Message, and it is the message that is being identified just before Michael stands up and probation closes in Daniel 11; and, Sister White tells us repeatedly the Books of Daniel and Revelation are the same book. So, the message in Revelation that is proclaimed just before probation closes is the Loud Cry of the Third Angel, whether you are going to deal with it in Revelation 14 or Revelation 18. If they are the same Book, then the Messages of the East and of the North (the tidings of the East and of the North that trouble the Papacy) has got to be the Third Angel's Message swelling into a Loud Cry. And if we do not understand what the East and the North is and their relation to one another, and why they trouble the Papacy, then we do not understand very much about the Third Angel's Message. Okay? We need to understand these things; because, these things is are what get proclaimed, because they are the tidings. And you know they get proclaimed because the tidings trouble the Papacy. So, you have to understand these things.

So, we are going to close off this consideration of 1989 with reviewing a few things that we have said about the Message of the East.

Go to Isaiah 44. And all of this is review, I think. Isaiah 44:6-7 says,

> "[6]Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God. [7]And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." Isaiah 44:6-7 (KJV).

Jesus appointed the ancient people. Jesus, the First and the Last, Jesus the God who illustrates the end from the beginning in order to accomplish that work of illustrating the end from the beginning, He appointed the ancient people, the people of the Old Testament to illustrate the people at the end of the world in the Book of Revelation. We have modern Babylon in Revelation 17. If you are going to understand modern Babylon, you have got to go to Ancient Babylon. We have spiritual Israel in Revelation 7. If you are going to understand who they are, you need to go back to Genesis 49 and look at the blessing that was placed upon Jacob's 12 sons. So, the ancient people illustrate the end of the world. If you are going to understand Revelation 11:8, who Egypt and Sodom are, what power is Egypt and Sodom in Revelation 11:8, you are going to have to understand who Sodom of the Old Testament and Egypt of the Old Testament were.

Then in Genesis 16:12, one of the ancient people that was appointed is Islam. Verse 12, speaking of Ishmael, the father of Islam, unless you want to claim that Abraham is the father of Islam; but, Abraham is not the father of Islam. Islam is a religion, and Abraham's religion was different than the religion of Islam. But, the Islamists will tell you that either Ishmael or Abraham is their father. And Ishmael in verse 12, it is said of him—and all the prophets are speaking about the end of the world, and Jesus appointed the ancient people to illustrate the end of the world—and it is said of him [Ishmael],

> "[12]And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Genesis 16:12 (KJV).

Islam, at the end of the world, is illustrated by this ancient wild man; and, the role of Islam at the end of the world is that their hand will be against every man, and every man will come together, every man will unite together against Islam to deal with radical Islam. And, of course, this is Revelation 17:17, when the Ten Kings agree to give their kingdom to the Papacy. This is Revelation 13:14-15, when the United States forces the world to accept the image of the beast, the One World Government.

But, the reason that they [the Ten Kings] do this is found in Revelation 13:2; because, in Revelation 13:2, the Dragon (Pagan Rome) gave its authority to the Papacy in the year AD533, and the Dragon (Clovis, Pagan Rome) is prefiguring the United States and the United Nations at the end of the world that turned the civil authority over to the Papacy in Revelation 17:17 for a short space for one hour. And, the reason that they do that is that in the time of Justinian in AD533, when the Dragon gave its civil authority to the Papacy, Justinian's kingdom was being brought to its knees by a Trumpet power, and there was a religious crisis going on in the realm; thus telling us that at the end of the world, the Seventh Trumpet (the final Trumpet) will be bringing the kingdom of the World to its knees by an escalating crisis, and the crisis will be a religious crisis concerning radical Islam, and this same history will be repeated.

The role of Islam in Bible prophecy is to bring the One World Government together, and it does so by raising a guerilla warfare against the entire world. And the logic of the globalists is that we need to bring the world under a One World Government to deal with this escalating crisis.

In Revelation 11:18—and you will find a lot of messages in Adventism, but as we walk through this in conclusion here this morning, please note the breadth of the testimony concerning Islam in the Scriptures. Revelation 11, verse 18, and we have looked at this. It says,

> "[18]**And the nations were angry**, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18 (KJV).

And in Luke 21:25—we already referred to it—the nations were distressed. And in Luke 21:25, Uriah Smith tells us that in 1838 the distress of nations took place, as Egypt invades Turkey. So, the distress of nations in the Millerite history was accomplished by Islam; and, the Millerite History is going to be repeated to the very letter. So, the distress of nations or the angering of the nations here in verse 18 of Revelation 11, we are saying is accomplished by Islam once again; and, we are saying that this is in agreement with the role of Islam. He is a wild man, and his hand will be against every man. He angers the nations.

Okay. In speaking of the angering of the nations, in *Early Writings,* page 85, Sister White is commenting on something she said earlier in the book.

> "This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen."—

I am jumping into the center of the paragraph.

> — 'The **commencement** of that time of trouble,' here mentioned **does not refer to the time when the plagues shall begin to be poured out**, but to **a short period just before** they are poured out, while Christ is in the sanctuary. **At that time**, while the work of salvation is closing,"—

And in this worship series we have taken time to demonstrate that the closing work of salvation is where Christ is doing the work that we call the Judgment of the Living.

> —"**At that time**, while the work of salvation is closing, trouble will be coming on the earth,"—

Ishmael's hand will be against every man.

> —"and **the nations will be angry, yet held in check**"—

And we are saying that the nations were made angry on September 11, 2001, and they were simultaneously held in check when George Bush immediately thereafter went to the United Nations and says, "We are now in a war with radical Islam. You are either for us or against us."

And there was a restraint put upon them [Islam]. The bank accounts that they could easily access were shut down. They went into Afghanistan; they went into Iraq; and, they put a restraint upon Islam.

> —"**the nations will be angry, yet held in check** so as not to prevent the work of the third angel. **At that time**"—

At the time when the nations are made angry and held in check,

> —"**the 'latter rain,' or refreshing from the presence of the Lord**, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." *Early Writings*, 85.

So, we are saying that the time is 9/11, that nations are made angry, paralleling the stress of nations in 1838; but, there is a restraint placed upon Islam, the entity that is making the nations angry, and at that time the first phase of the Latter Rain, which is the sprinkling, begins. The full outpouring comes at The Sunday Law, when the Church is purified through the separation process of delivering either the mark of the beast or the Seal of God to Seventh-day Adventists.

Revelation 7:1-3; Isaiah 27:8; Ezekiel 37:9

Revelation 7:1-3 talks about this restraint. At that time the nations will be angry, yet held in check; and, in Revelation 7:1-3, we see four angels that are commanded to hold the Four Winds until God's people are sealed. We are saying that the angry nations that are held in check here are the Four Winds. We have shown that. But, this not only marks the arrival of the

sprinkling part of the Latter Rain but it marks the beginning of the sealing process of the 144,000.

And we see this restraint also in Isaiah 27:8; because in 1 Corinthians 14:32-33 tells us "[32]. . . the spirits of the prophets are subject unto the prophets. [33]For God is not *the author* of confusion, but of peace, as in all churches of the saints." So, all the prophets are telling us the same story.

And in Isaiah 27:8, it says, "In measure," and we are suggesting that the *measure* here is based upon the promise of verse 6; because, in verse 6, it says that ". . . Israel shall blossom and bud, and fill the face of the world with fruit." And what is it that causes the trees to blossom and bud?

FROM THE AUDIENCE: The Rain.

BROTHER PIPPENGER: It is the Latter Rain. It is the Rain.

So, in verse 8, it says, "In measure, . . . ," when the Latter Rain is sprinkling, when it is being measured. At The Sunday Law it is a full outpouring.

> "[8]In measure, when it shooteth forth,"—

Right at the beginning of the Latter Rain.

> —"thou wilt debate with it:"—

Here is where the debate of Adventism begins.

And it says,

> —"**thou wilt debate with it: he stayeth his rough wind** in the day of the east wind." Isaiah 27:8 (KJV).

And all of the prophets agree with one another. So, if we see John telling us that four angels are holding the Four Winds of Strife, those Four Winds of Strife are the rough wind; and, here in verse 8 they are being restrained. They are being stayed. The prophets agree with one another.

So, verse 8 is marking the beginning of the sealing of the 144,000, because it agrees with John; but, it is also marking that the beginning of the Latter Rain begins when the rough wind is stayed, the measuring of the Latter Rain, and it gives us the name for this point in time [9/11/2001]. It is the day of the East Wind; thus begins the debate, thus begins the sealing of the 144,000, thus begins the sprinkling of the Latter Rain, and thus my argument that I made earlier rests upon this. The debate, if you are going to be on the right side of the issue of the controversy in Adventism, the shaking, then you need to be arguing about the right subject, and the right subject is the Day of the East Wind, when the rough wind is stayed. It is not about the 2520.

It **is** about the 2520. I know that is causing some people some nervousness; but, first and foremost it is about the Day of the East Wind.

In Ezekiel 37:9, still dealing with this East Wind, all the prophets agree with one another. There are two prophecies in Ezekiel 37. The first brings the bones and the flesh together; the second breathes the breath of life into the bodies.

The first message of Ezekiel 37 is the message of the last six verses of Daniel 11. It is the message of the King of the North. It is the tidings of the North. That comes first. It is the

message that is delivered by Elijah. It is the message that is delivered by John the Baptist. It is the message that is delivered by William Miller. It is the message identifying the events connected with the close of probation.

But, the second message [of Ezekiel 37] is the message that is delivered by Elisha. It is the message delivered by Christ. It is the message that brings the body to life. It is the message that puts the Spirit in them, the outpouring of the Holy Spirit.

And in verse 9 it says,

> "[9]Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind,"—

Now, what did we just read about in Isaiah 27:8? The Day of the East Wind.

> —"Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds,"—

This message of the wind that brings God's people to life, it is a message that comes from the Four Winds; and, the message from the Four Winds is the message of Revelation 7:1-3. It is the message of Isaiah 27:8, the message of restraining the rough wind, "he stayeth his rough wind in the day of the east wind."

> —"Come from the four winds, O breath, and breathe upon these slain, that they may live." Ezekiel 37:9 (KJV).

This is the message that turns God's people into a mighty army.

Verse 10 says,

> "[10]So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. [11]Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." Ezekiel 37:10-11 (KJV).

Okay. This is the story of Aaron's rod that budded. In the valley of the dead dried bones, all those rods are dead and dry and they are put into the Most Holy Place and the Latter Rain is poured out upon them; but, only one of those rods buds. Okay? And it becomes this mighty army.

But, there were other rods in there. Most of Adventism is going to reject. They are going to be on the wrong side of the debate. They are going to reject this message, and their rods will not bud.

Okay. So, Sister White comments on Ezekiel 37, verse 9. *Manuscript Releases,* volume 20, page 217, says,

> **"Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.**

> "Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? **Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live.** We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit." *Manuscript Releases*, volume 20, 217.

She is quoting from Ezekiel 37:9, and she is telling us, if we will receive it (if we have not rejected the Spirit of Prophecy in practice), she is telling us that the Four Winds of Strife of Revelation 7:1-3, and of the rough wind of Isaiah 27:8, that these four winds are represented as the angry horse of Bible prophecy.

And, of course, Genesis 16:12 says, "And he will be a wild man," and that word *wild* is the *wild Arabian ass;* and an *ass* is part of the horse family. So, from Genesis to Revelation, where in Revelation 9 Islam is represented as a horse. The symbol of Islam in Bible prophecy from the beginning (Genesis) to the end (Revelation) is the horse; and, Sister White says the angels are holding the Four Winds, represented as an "angry horse, seeking to break loose and bring death and destruction upon the earth."

And the ancient people of Islam in Genesis 16:12 is a wild man whose hand is against every man! He is seeking to break loose and to bring death and destruction in his path.

And Islam has a king over them in Revelation 9:11, whose name in the Hebrew is *Abaddon* and in the Greek *Apollyon*. And *Abaddon* and *Apollyon* mean *death and destruction*. This angry horse that is representing the Four Winds here seeks to produce the very character of Islam as identified in Revelation 9:11, which is death and destruction, Apollyon and Abaddon. A name in prophecy represents character.

Revelation 9:7, 16-17

So, Revelation 9:7, 16 and 17, speaking of the history of the First and Second Woes, the Fifth and Sixth Trumpets, we see Islam represented as this horse, just as the word *wild* in Genesis 16:12 is the ass (the horse); the ass, the horse, the same family.

But, also, a secondary characteristic to Islam being the wild horse, the angry horse of Bible prophecy, as illustrated on these two Charts [the 1843 and 1850 Charts], in verse 2 of Revelation 9, it says,

> "[2]And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."—

This is the introduction of Islam into history after the long, drawn-out war between Rome and Persia. This is Daniel 11, verse 40, typified in this history. And when Islam comes into history, it comes as a smoke blotting out the sun of the Gospel. It is a false religion, blocking the truth of God's Word.

And it says,

—"[3]And there came out of the smoke"—what?

FROM THE AUDIENCE: Locusts.

BROTHER PIPPENGER: —"locusts upon the earth: and unto them was given power, as the scorpions of the earth have power." Revelation 9:2-3 (KJV).

Another symbol of Islam in Bible prophecy is not simply the horse but they are the locusts.

Exodus 10:12-15; Genesis 41:6, 23, 27; Psalms 48:4-7; 83:1-5; Ezekiel 27:1-4, 25-26; Isaiah 23:1,[19] 6-10, 13-14; Revelation 18:10, 16, 19; 8:13; James 5:1-8

Go to Exodus, chapter 10, verse 12.

You know, when we first started in this work, because you are teaching prophesy everywhere you go, you are going to draw out people that study prophecy and you are going to draw out to your meetings people that have a bunch of crazy ideas about prophecy. So, right from the beginning, we have bumped heads with all these foolish prophetic ideas in Adventism; and, one pops into my mind, just to make a point here.

Those people that reapply time prophecy at the end of the world on a day-for-a-day fashion, they say the 1290, and the 1260, and the 1335 they all take place at the end of the world, but not in a day for a year but in a day for a day because of all their foolish reasoning. They basically have two Spirit of Prophecy quotes that they build their premises on, perhaps three if you want to talk about their application of the Trumpets. And they are all misapplications.

You know, the one where it says, "We were in Dead River and a Brother Hewitt was there saying there was a false prophet, Jezebel, and that I am that false prophet. He was saying that about Ellen White. And she goes on to say, "We showed him some of his errors, and that the 1335 was past," [paraphrasing the following quote of Ellen G. White, 6 *Manuscript Releases,* page 251.1]:

> "Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination with a shut door that a woman, Jezebel, a prophetess had brought in and he believed that I was that woman Jezebel. We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his. . ." {6MR 251.2}

They use that quote to say that this Brother Hewitt was teaching that the 1335 was fulfilled in the past and that was one of his errors; but, it is a wresting of the grammatical Word. That is one of the points that they build this teaching on.

And then there is another quote where they say there is a warning message in Daniel 12 that we all need to understand before the Time of the End. Okay? And the warning message in Daniel 12, when you look at the entire passage that they pull this little piece out of is that you and I need to have an understanding of the increase of knowledge that we might be among the wise, instead of the wicked. That is the warning message in Daniel 12. But, they insist that the warning message in Daniel 12 that we need to understand is the reapplication of these time prophecies. And basically, Brothers and Sisters, that is it! They build a whole prophetic model, a whole ministry, write books, teach on two misapplied passages in the Spirit of Prophecy.

[19] See correction of the notes by Brother Pippenger at DVD 01:00:26.

So, for those of you who may be watching this on the DVD or on LiveStreaming, and you are thinking to yourself, "This is a bunch of heresy that these people are teaching, that 9/11 the Third Woe arrived, and the Latter Rain began, and the Judgment of the Living began, and the sealing of the 144,000 began," you go ahead and believe that, that this is wrong, at your own peril! Go ahead and say that this is a bunch of fanaticism and delusion like men are saying; but, what I want to remind you of, as we are walking through this, we are not giving you one or two references. We are going throughout the entire Bible and showing that it fits together, and it is telling the same story. So, you are not arguing with human beings; you are arguing with the testimony of the Scriptures, and it is a thorough, deep, and complete testimony of the Scriptures. It is not based upon two quotes from the Spirit of Prophecy that are taken out of context.

So, in Exodus 10, verses 12 through 15, this is dealing with the plagues of Egypt. It says,

> "[12]And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land"—

And we are saying one of the things it represents is locusts in Bible prophecy, based upon Revelation 9:1-3.

> —"that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left."—

Now, if they eat every herb of the land, what are they doing? They are destroying the financial structure. They are destroying a lot of things, but Islam is going to destroy the financial structure; but, if you do not have any green things to eat or sell or trade, the financial structure is getting finished off here. But, that is a minor point.

Verse 13,

> —"[13]And Moses stretched forth his rod over the land of Egypt, and the LORD brought"—a what?
>
> FROM THE AUDIENCE: An East wind.
>
> BROTHER PIPPENGER: —"an east wind."

An east wind: "He stayeth his rough wind in the day of the east wind."

> —"brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts."—

So, associated with the East wind are the locusts of Bible prophecy.

> —"[14]And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt:"—

Their hands, these locusts' hands—do locusts have hands?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: They do?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Well, maybe they do have hands. I am not sure that in insect terminology they call them "hands."

But, the locusts are Islam; and, Islam, according to Genesis 16:12, his hand is going to be against every man. These locusts are going to be everywhere in Egypt, not just in one place.

> —"[14]And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such. [15]For they covered the face of the whole earth, so that the land was darkened;"—

What happened when the locusts—when the smoke came out of the pit in Revelation 9, verses 1 through 3? The land was darkened.

What was it darkened with? Locusts.

> —"and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." Exodus 10:12-15 (KJV).

And carry this on in your own studies.

In verse 4 of Revelation 9, these locusts (Islam), what are they told? "Hurt not" these very things that are being hurt here. So, there is a connection there, even in the contrast.

So, what I am saying is, one of the symbols of Islam is that they are locusts; and, what brings the locusts is the East wind of Bible prophecy.

Go to Genesis 41.

Because, what we are saying, Brothers and Sisters, is that the role of Islam in Bible prophecy is that they are going to anger the nations. Their hand is going to be against every man. And at the time they begin to anger the nations on 9/11/2001, there is going to be a restraint placed upon them.

Why is the restraint placed upon them? So that the Lord can finish His work.

What is His work? He is selecting those from Adventism that He is going to lift up as an ensign: that is the First Temple Cleansing. And, then He is going to select the eleventh-hour workers in the ensuing history. That is the work that He is doing.

And in Genesis 41, verse 6, we have a story of an East wind.

> "[6]And behold"—this is Pharaoh's dream—"seven thin east and blasted with the east wind sprung up after them." Genesis 41:6 (KJV).

Do you remember Pharaoh's dream? Seven years of plenty, followed by seven years of nothing. And what produces the seven "blasted years" is an east wind.

Notice verse 23:

> "[23]And behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: . . ." Genesis 41:23 (KJV).

And verse 27 says,

> "[27]And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine." Genesis 41:27 (KJV).

So, what we are saying is the locusts, the wild horse of Bible prophecy (the angry horse), that its role in Bible prophecy is to bring all mankind together against it [Islam], because it is seeking to bring death and destruction upon the whole Earth, death and destruction to anyone that will not accept the Prophet Mohammad's teachings. This is the role of Islam.

And because of their activity, these circumstances are going to allow the United States to force the whole world to accept a One World Government.

And in this story here in Genesis (and Jesus illustrates the end from the beginning), what is happening to Egypt?

First off, as we are studying the last six verses of Daniel 11, in verses 42 and 43, what does Egypt represent?

FROM THE AUDIENCE: The world.

BROTHER PIPPENGER: The whole world.

So, here in Genesis 41, in Egypt we have an illustration of the whole world, and what is going on here? The whole world is being brought into slavery, into a One World Government.

And how is it, what is the justification for Pharaoh and Joseph for buying back the whole world and ultimately putting all the citizens into slavery? What is it that allows them to do this? The East wind that brings the locusts.

Okay. So, the illustration at the beginning of the Bible is speaking about the end of the world. What brings about the One World Government is the East wind; it is the angering of the nations; it is the locusts.

Psalm 48.

We have spent time talking about the Ten Kings of the United Nations (and all the prophets are speaking about the end of the world, and they all agree with one another); and, in verse 4 of Psalm 48, it says,

> "[4]For, lo, the [ten] kings were assembled,"—

It does not say "ten kings"; it says "kings," but all the prophets are speaking about the end of the world; so, the psalmist kings here at the end of the world has to be the Ten Kings of Revelation 17.

> "[4]For, lo, the [ten] kings were assembled, they passed by together."—

They saw Zion, in the first few verses that are identified.

> —"[5]They saw *it, and* so they marvelled; they were troubled, *and* hasted away."—

There is trouble that comes upon these globalists (the United Nations.)

> —"[6]Fear took hold upon them there, *and* pain, as of a woman in travail."—

It is not a singular pain. It is a pain that hits, and then it gets worse and worse, and closer and closer together as it proceeds through history.

> —"[6]Fear took hold upon them there, *and* pain, as of a woman in travail. [7]Thou breakest the ships of Tarshish with an east wind." Psalm 48:4-7 (KJV).

Okay. An East wind is going to break the ships of Tarshish, and the ships of Tarshish we have already studied in Daniel 11, verse 40.

What do *ships* represent in Bible prophecy?

FROM THE AUDIENCE: Economics.

BROTHER PIPPENGER: Economics.

What is the premier ship for economics in Bible prophecy, the ships of Tarshish?

So, who is the premier economic producer in the world today?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States of America is the *ships of Tarshish,* and an East wind is going to wreck the economy of the United States.

There [see Figure No. 136, at the 9/11/2001 waymark] is the Day of the East Wind.

And when it does so, the kings of the Earth, they are going to be afraid because they were right on the verge, **they were right on the verge** of building this tower, the wonderful One World Government, and their plans are being turned upside down by an East wind. They are angered. They are angered at Islam for getting in the way of their plans.

And in Psalm 83, these same kings—and remember, these kings in Revelation 17, verse 14, they are going to make war with the Lamb; and, we read a quote where Sister White tells us that warfare is going to be accomplished through the persecution they bring upon God's people. And those same kings in Revelation 17, they are of one mind. And in verse 1 of Psalm 83, it says,

> "[1]Keep not thou silence, O God: hold not thy peace, and be not still O God. [2]For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head."—

And the head they lift up is the Papacy. Sister White says "under one head, the Papacy power." These Ten Kings lift her [the Papacy (the church, the Beast)] up upon the horse, so to speak, because she is going to reign over them. She is going to ride on them. They are going to lift her up to the position of leadership and control.

Verse 3,

> —"[3]They have taken crafty counsel against thy people, and consulted against thy hidden ones."—

Why are we the hidden ones? How are we the hidden ones? There are only two classes at the end of the world, and one class is under the shadow of Egypt, and the other class is under the shadow of the Most High and that is where they are hidden. We are hidden under the shadow of the Most High.

Verse 4,

—"[4]They *[THESE KINGS]* have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance."—

That is verse 14 of Revelation 17. These Ten Kings are going to make war with the Lamb.

Verse 5,

—"[5]For they have consulted together with one consent:"—

"One heart" in the margin; this is one mind.

—"they are confederate against thee:" Psalm 83:1-5 (KJV).

And then they list the ten kingdoms.

So, these Ten Kings, they intend to kill God's people. And as they are looking at God's people, as they are looking over Zion, they are troubled because they see the ships of Tarshish, the economic structure, going down in the smoke of 9/11.

Ezekiel 27—we are almost finished here—Ezekiel 27:1-4; and, in your notes after that, it says, Isaiah 27. That is not Isaiah 27. I am pretty sure that is Isaiah 23. So, if you want to correct that.

But, we are in Ezekiel 27. Verses 1 through 4 says,

"[1]The word of the LORD came again unto me, saying, [2]Now, thou son of man, take up a lamentation for Tyrus;"—*TYRUS IS TYRE*—"[3]And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty. [4]Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty." Ezekiel 27:1-4 (KJV).

This is the Papacy.

And beginning in verse 25, it says,

"[25]The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

"[26]Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas." Ezekiel 27:25-26 (KJV).

Now, this is talking about the East wind once again sinking the economic structure; but, it is in terms of how it impacts the Papacy (Tyre). And it does impact the Papacy. Just when she was getting ready to take control of the world, Islam (the East wind) wrecks her plan.

That is why the tidings out of the East trouble the Papacy. And the tidings out of the North troubles her because there is a group of people that have been raised up identifying who she is and what her relationship is with the kings of the Earth, and who Islam is. There is a group of people that are explaining the Messages of the East and the North and it troubles her.

Now, Isaiah 23, verse 1:

"[1]The burden of Tyre. Howl, ye ships of Tarshish;"—

The *burden* is a prophecy, the prophecy of the Papacy. We know this is the Papacy, because by the end of the chapter, it is Tyre that commits fornication with all the kings of the Earth.

"[1]The burden of Tyre. Howl, ye ships of Tarshish;"—

They are sinking. The economic structure is going down.

Why is it going down? Because of an East wind.

—"**for it is laid waste, so that there is no house, no entering in: from the land of Chittim** it is revealed to them." Isaiah 23:1 (KJV).

What did you learn by studying the last six verses of Daniel 11? Well, you learned that in *Manuscript Releases,* volume 13, page 395, I believe, Sister White compares verses 30 to 36 with the last six verses of Daniel 11. And in that passage, Pagan Rome in verses 29 and 30 and in that area, Pagan Rome has been grieved because the ships of Chittim come against them.

What are the ships of Chittim? It is the Vandals. It is the Second Trumpet.

The story in Isaiah 23 is revealed by understanding the message of the Trumpets. It is revealed to them from Chittim. Chittim is a symbol of the Trumpets, the Second Trumpet specifically, all the Trumpets in a general sense. The message of Isaiah 23 is understood when you understand it in the context of the Seventh Trumpet, the Third Woe.

And in verse 6, it says,

"[6]Pass ye over to Tarshish; howl, ye inhabitants of the isle. [7]*Is* this your joyous *city,* whose antiquity *is* of ancient days? Her own feet shall carry her afar off to sojourn. [8]Who hath taken counsel against Tyre, the crowning *city,* whose merchants *are* princes, whose traffickers *are* the honorable of the earth? [9]The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honorable of the earth. [10]Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength." Isaiah 23:6-10 (KJV).

The daughter of Tarshish is the remnant. A *daughter* in Bible prophecy is the offspring. The last manifestation of Tarshish has no strength. The East wind has sunk the ships of Tarshish.

And in verses 13 and 14 [of Isaiah 23] it says,

—"[13]Behold the land of the Chaldeans;"—*THAT IS NIMROD; THAT IS BABYLON*—"[13]Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof,"—*THAT IS CHURCH*—"they raised up the palaces thereof;"—*THAT IS STATE*—"*and* he brought it to ruin. [14] Howl, ye ships of Tarshish: for your strength is laid waste." Isaiah 23:13-14 (KJV).

What lays waste the ships of Tarshish is the East wind of Bible prophecy.

And you see in Revelation 18:10, 16 and 19, that these kings of the Earth are saying, "Alas, alas, what is like this great city Tyre," whose financial aspect is brought down by the East wind, the ships of Tarshish. And when they are saying, "Alas, alas, alas," three times in Revelation 18, it is the same word that is translated *woe,* in Revelation 8:13, "Woe, woe, woe" brings down the financial structure.

> "[10]. . . Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come." Revelation 18:10 (KJV).

> "[16]And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!" Revelation 18:16 (KJV).

> "[19]And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." Revelation 18:19 (KJV).

In James 5:1-8, talking about the rich men that are watching the ships of Tarshish go down, and weeping and howling because their riches are turned into nothing, they do so in the time of the Latter Rain.

> "[1]Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you.* [2]Your riches are corrupted, and your garments are moth-eaten. [3]Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. [4]Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. [5]Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. [6]Ye have condemned *and* killed the just; *and* he doth not resist you. [7]Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. [8]Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh." James 5:1-8 (KJV).

And, as we went through in one of our studies and we looked at the fact that the genealogies in Genesis, when you put them in order and by definition from Adam to Noah, tells the Gospel story in the definitions of the names.

And, when you take the 12 tribes in Revelation 7 and define their names and put them into a statement, they are describing perfectly the experience of the 144,000.

So, too, when you take the 12 names of the 12 princes of Ishmael, they describe the prophetic history of Islam to the very "T."

And the twelfth of his sons was Kedemah.

> 12. KEDEMAH: H6929—From H6923; precedence; Kedemah, a son of Ishmael. H6923: A primitive root; to project (one self), that is, precede; hence to anticipate, hasten, meet (usually for help): - come (go, [flee]) before, + disappoint, meet, prevent. Toward the east. The children of the east. The Seventh-day Adventist Bible Dictionary, 620.

And *KEDEMAH* means the children of the East. Islam is the children of the East.

And the eleventh son, the eleventh prince of Ishmael, is Naphish,

> 11. NAPHISH: H5305—From H5314; refreshed; Naphish, a son of Ishmael, and his posterity. H5314: A primitive root; to breathe; passively, to be breathed upon, that is, (figuratively) refreshed (as if by a current of air): - (be) refresh selves (-ed). Wealth. The Seventh-day Adventist Bible Dictionary, 753.

which means *refreshed.* And, of course, the refreshing is the Latter Rain. And it is a primary root to breathe. This refreshing is when the breath is breathed into the dry bones, and this message comes from the Four Winds, and those Four Winds are the angry horse of Bible prophecy.

And when the angry horse of Bible prophecy angers the nations on 9/11, and yet is held in check, the refreshing from the presence of the Lord begins.

SUMMARY

So, Brothers and Sisters, first Daniel tells us how the King of the North conquers the world, and then in verse 44 and onward he tell us how he interacts with the people; and, his interaction with God's people in this history is based upon the problem he has with the Message of the North identifying who he is. He is the counterfeit Christ, the antichrist of Bible prophecy. He doesn't like that!

And the Message of the East he does not like either, because he realizes that the wealth that he was going to use to control the world is being swept away by a power that is out of his control.

And you cannot understand the Third Angel's Message correctly if you do not understand that it is based upon identifying the Pope of Rome as the antichrist of Bible prophecy, and the role of Islam in that same history.

And all of this was opened up to God's people's understanding in 1989, with the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40, at which point in time the scattering of William Miller's dream concluded and the Dirt Brush Man came in and began to sweep away the counterfeit coins and rubbish that has been introduced in Adventism since the beginning of the 20th Century.

Shall we pray?

Benediction: Heavenly Father, we thank you for bringing us this far in our consideration of Habakkuk's Tables. We want to understand the First Message that we can be benefited by the Second. We want to understand the last six verses of Daniel 11, the events connected with the close of probation, in a way to convict us in our need of personal preparation for the soon close of probation, that we might receive the Seal of God and be lifted up as an ensign. We also want to understand the Second Message, the message that marks the arrival of the sealing of the 144,000 and the beginning of the Latter Rain, the Message of the East Wind and its purpose of bringing in the environment that allows the United States to force the world to accept the One World Government. We need to understand these things, because we want to be Daniel in

chapter 5. We want to be able to go into Babylon when the whole world is falling down around Belshazzar's head and understand the message of the hour, to be the ones that Daniel is typifying that can rightly divide the Word of Truth in this end-of-the-world crisis. And we understand that the message that Daniel took to Babylon as it was falling down around Belshazzar's head is the message of chapter 4, the message of Nebuchadnezzar, the message of the *seven times*. Please help us to understand these things correctly and to be faithful in our presentation of these things. We want the oil that we might hand it on to other people. We want the oil that it might be used by the Holy Spirit to transform us into your image. And we would ask that you would accomplish these things for us. And as we take up another day of work, we once again ask for your protection during this day, and ask for the ability that what we can do we can do for your glory and honor in Jesus's name. Amen.

Habakkuk's Two Tables #66

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest and another day of life that we might serve you. And as we begin our day of worship here, we ask that you would grant us the presence of your Holy Spirit, that you would fill our hearts and minds with the Divine Spirit that we might understand the message that you have for us this morning. I ask that you would overrule my humanity, hide me behind your cross, and use me as an instrument to convey a message that you want to share and not what I want to share; and, that you would also prepare the hearts and minds of those that hear these things, to receive it as you see fit. We want the Latter Rain poured out upon us. We ask that you do that by opening our understanding. We want to see how Josiah illustrates God's people at the end of the world, and we ask that you would give us enlightenment on this understanding. In Jesus's name, amen.

AARON'S FOUNDATIONAL REJECTION—EXODUS 32

BROTHER PIPPENGER: This is Part Seven of Habakkuk's Tables, entitling this "Josiah." We will not get to Josiah for a while; and, we are going to start with Aaron, and then go into Jeroboam, to show the parallel between Aaron and Jeroboam and then note that when Jeroboam began to repeat Aaron's sin that a disobedient prophet came out of Judah to confront Jeroboam and that the disobedient prophet sets forth the prophecy of Josiah. And, we are going to trace all that history, but we are going to begin in Exodus 32 with the story of Aaron, and I do not expect to get out of this story until tomorrow. We will just get half-way through it.

We are operating upon the premise that all the prophets are speaking about the end of the world and that they all agree with one another; and, that they are all illustrating Adventism at the end of the world, both the beginning and the ending of Adventism.

And what we are doing here in this particular part of the study is showing these two Tables [the 1843 and 1850 Charts] as typified in God's Word.

We will begin now with *Testimonies,* volume 8, page 115.

> "Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. **In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt.** In the great **disappointment** of 1844 the faith of His people was tested **as was that of the Hebrews at the Red Sea**." *Testimonies*, volume 8, 115–116.

So, when we are going to consider here Aaron and the golden calf immediately after the crossing of the Red Sea, it is obvious that Ellen White sees this history as a parallel history to the Millerite time period.

And what was preserved for our enlightenment? It was the record of Israel's forgetfulness.

What did they forget? I would suggest that they forgot the mighty manifestation of the power of God that was brought about for them to bring them out of Egypt. They were counseled over and over again to remember that history, over and over again and yet Aaron, who had just witnessed that mighty deliverance, within a couple of months is willing to forget all about the power of God and build a golden calf. So, forgetfulness of that sacred history is paralleling the forgetfulness of that sacred history that we as Adventists do when we no longer acknowledge or understand the Advent Movement of 1840 to 1844, and the various components of that history.

Exodus 32:1-4

So, we are going to go into Exodus 32:1-4 and spend some time there, to begin with. Exodus 32, beginning at verse 1, says,

> "[1]And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. [2]And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. [3]And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. [4]And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt." Exodus 32:1-4 (KJV).

SELF-PRESERVATION; AN IMAGE TO THE BEAST AND A FALSE ALTAR

We are going to read from *Patriarchs and Prophets,* page 317, where Sister White is commenting on this; and, we are going to notice four points in here, primarily.

> **Aaron feared for his own safety**; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude. His first act was to direct that the golden earrings be collected from all the people and brought to him, hoping that pride would lead them to refuse such a sacrifice. But they willingly yielded up their ornaments; and from these he made a molten calf, in **imitation** of **the gods of Egypt**. The people proclaimed, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt.' And Aaron basely permitted this insult to Jehovah. He did more. Seeing with what satisfaction the golden god was received, **he built an altar before it**, and made proclamation, 'Tomorrow is a feast to the Lord.' The announcement was heralded by trumpeters from company to company throughout the camp. 'And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play.' **Under the pretense** of holding 'a feast to the Lord,' they gave themselves up to gluttony and licentious reveling." *Patriarchs and Prophets*, 317.

When she says, "Under the pretense of holding 'a feast to the Lord,'" it is suggesting that this is a counterfeit. This was not a genuine feast to the Lord. They produced a counterfeit feast for the Lord.

But, he [Aaron] made an imitation of the gods of Egypt, and then in the *Webster's Dictionary of 1828,* it says,

> **IMITATION:** That which is made or produced as a copy, likeness; resemblance. *Webster's 1828 Dictionary.*

So, this imitation of the gods of Egypt was a resemblance of the gods of Egypt. It was an image of the gods of Egypt, and it was a calf; it was a beast; it was the image of the beast.

Okay. The points that I want you to see in *Patriarchs and Prophets* there is that Aaron feared for his own safety. And a word for that is *self-preservation;* but, the primary part of the self-preservation is *self.* The first waymark in this short history of Aaron is self-preservation, *self.*

Then he builds an image of the beast, and then he builds an altar, and the altar is a false Christ.

A FALSE CHRIST

Notice *Selected Messages,* book 3, page 300.

> "Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. **Under the ancient economy it was a sin to offer sacrifice upon the wrong altar.** It was a sin to offer incense kindled by the wrong fire.
>
> "We are in danger of mingling the sacred and the common."—

What is the mingling of the sacred and the common?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: The Mystery of Iniquity.

> —"We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. **The true altar is**"—what?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: So, when Aaron went further than just building the golden calf, he also built an altar, what was he setting up? A false Christ.

> —"**The true altar is Christ**; the true fire is the Holy Spirit. This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works." *Selected Messages*, book 3, 300.

All right. So in this passage from *Patriarchs and Prophets,* Aaron (1) feared for his own safety. There you have self-preservation. Then he (2) built an image to the beast. Then he (3)

introduced the false Christ. And then he said, (4) "Tomorrow morning we are going to have a worship service."

WORSHIPPING THE IMAGE

. . . **eat and to drink, and rose up to play**. Exodus 32:5-6

In verses 5 and 6 of Exodus 32, it says,

> "[5]And when Aaron saw *it,* he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD. [6]And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play." Exodus 32:5-6 (KJV).

So, what I am hoping you will see here, and we have dealt with this sequence before, is that there is a three-step testing process that leads to false worship. *Self-exaltation,* in this case it was *self-preservation;* then, the image of the beast, the image of the beast is the combination of church and state, and the combination of church and state is the Mystery of Iniquity. It is a combination, a mingling of two entities that are not supposed to be mingled; and, the Mystery of Iniquity is Spiritualism. So, in this sequence, we have *self-exaltation,* represented by *self-preservation;* we have the image of the beast, which is the Mystery of Iniquity (which is Spiritualism); and, then we have the altar, representing a false Christ; and, then they are going to have a false worship service on the next morning.

SUNDAY WORSHIP

In *The Great Controversy,* page 437, it says,

> "'The Sabbath therefore lies at **the very foundation of divine worship**,"—

So, if you are going to have a false worship, what are you doing?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: You are rejecting the Foundations. Aaron and the Hebrews were rejecting the Foundations; but, you were counterfeiting the Sabbath.

And what is the counterfeit sabbath at the end of the world?

FROM THE AUDIENCE: Sunday.

BROTHER PIPPENGER: All the histories are illustrating the end of the world; so, this false worship is a symbol of Sunday worship at the end of the world.

> —"'The Sabbath therefore lies at **the very foundation of divine worship**, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures." *The Great Controversy*, 437.

And, of course, Aaron and the Hebrews are worshipping the creation, the gods of gold and silver and wood there, not the Creator.

SELF, IMAGE OF THE BEAST, A FALSE CHRIST—THEN FALSE WORSHIP
SELF-EXALTATION, SPIRITUALISM, A FALSE CHRIST, AND SUNDAY WORSHIP

So, in this story we have this sequence: *Self,* this is a rejection of the First Angel's Message, which says, "Fear God. Come to the foot of the cross." Then we have *the image of the beast*, which is the second test, which is a symbol of the Mystery of Iniquity and Spiritualism that leads to a false Christ; and, it then leads to false worship, the Sunday worship. This sequence we have looked at before in other histories. We are just putting it into the record as a point of reference.

Back to verse 1 [of Exodus 32].

> "And when the people saw that **Moses delayed** . . ." Exodus 32:1 (KJV)

We want to look at verse 1 a little bit closer. In verse 1 it says,

> "[1]And when the people saw that Moses delayed to come down." Exodus 32:1 (KJV)

What would you call that?

He tarried. Okay? And this tarrying time by Moses allows the Hebrews to manifest their character.

Notice the *Review and Herald,* October 31, 1899.

> "When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish."—

Now, remember, the parable of the Ten Virgins was fulfilled to the very letter in the history of the Millerites, and it is fulfilled again to the very letter at the end of the world. So, we are seeing both the beginning and the end of Adventism. And, we are seeing that in the story of Aaron, it was the premise that Moses had delayed to come down that gives the motivation for the people to go force Aaron to make this golden calf.

> —"Apparently there was no difference between the five who were wise and the five who were foolish."—

What is the difference between the wise and foolish virgins anyway?

FROM THE AUDIENCE: (Indiscernible response.)
BROTHER PIPPENGER: The oil. Right?

> —"To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise."—

Now Sister White is going to define why they were wise.

—"These **anticipated delay**, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight;"—

The foolish virgins did not anticipate delay.

—"Five of the number had not this foresight; **they made no provision for disappointment or delay**." *Review and Herald*, October 31, 1899.

"[1]. . . *as for* this **Moses, the man that brought us up out of the land of Egypt**, we wot not what is become of him." Exodus 32:1 (KJV).

So, in Exodus 32, verse 1, when the people saw that Moses delayed, they rejected God.

Who are they? They were the foolish virgins. They were not prepared for delay. They had not the oil to carry them through the tarrying time.

Okay. In verse 1 of chapter 32, it says, ". . . *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Exodus 32:1 (KJV) This here is identifying what I think may be the primary problem of the Hebrews' here.

What is their primary problem in this part of the verse: ". . . *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him"?

FROM THE AUDIENCE: They were looking to Moses.

BROTHER PIPPENGER: Yes. Moses did not bring them out of Egypt, did he?

They were seeing a literal man; but, they were not seeing who he was representing. Okay? They did not have the ability to make a distinction between the literal and the spiritual.

LITERAL AND SPIRITUAL

John 6:53-66

Okay. Go to John 6; because, this is repeated in the time period of Christ, this same problem that the Hebrews repeatedly have, and that problem being they do not understand prophecy; because, **prophecy is based upon taking the things of the natural world and understanding their spiritual application**. And the Jews looked at Moses and said, "This literal man brought us out of Egypt," and they could not understand that this man was a tool in the hand of the Lord, and the Lord brought them out of Egypt.

And in John 6, beginning at verse 53, it says,

"[53]Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—

Now, if you were an upstanding Hebrew and someone told you that, what would you think? You would think, "This man is rejecting the health laws of the Old Testament."

Were you supposed to eat flesh and blood?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. If flesh had blood in it, you were not allowed to eat it. So right here, right off the bat, Jesus is challenging them in their understanding of the health laws.

Verse 54:

"[54]Whoso eateth my flesh, and drinketh my blood,"—

Now it is even a step further. It is not eating simply flesh with blood in it; He 'is calling them to be a cannibal.'

—"[54]Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. [55]For my flesh is meat indeed, and my blood is drink indeed. [56]He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. [57]As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. [58]This is that bread which came down from heaven:"—

Now, Jesus did not leave it there. He is going to explain this spiritual and literal; but, they do not have the ability to see it, just like they did not have the ability to see that it was God that brought them out of Egypt. They thought it was Moses.

—"[58]This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. [59]These things said he in the synagogue, as he taught in Capernaum."—

What is Capernaum?

FROM THE AUDIENCE: That is His own city.

BROTHER PIPPENGER: That is His own city. This is the main place where He hung out.

—"[60]Many therefore of his disciples, when they had heard *this,* said, This is an hard saying; who can hear it? [61]When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? [62]*What* and if ye shall see the Son of man ascend up where he was before? [63]It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. [64]But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. [65]And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

"[66]From that *time* many of his disciples went back, and walked no more with him." John 6:53-66 (KJV).

From what time? From the point where He gave them the test of understanding prophecy, understanding the principle of prophecy that the literal things illustrate the spiritual things, that His Spirit is life and that to eat of His Word is to eat His flesh.

They could not see it, and this was their problem all the way back in the deliverance of Egypt. They did not see God delivering them out of Egypt; they saw Moses. They probably saw both, but they chose (because of their preconceived ideas) to only accept the literal understanding.

So, the problem for the Jews at their beginning is the same problem that they have at the end.

So, when did they turn away and walk no more with Him? In John 6:66, this is pointing forward in this story to The Sunday Law. Okay?

So, what story is Aaron pointing forward to?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law. These are parallel histories, and in both cases the problem is that God's people did not understand the prophetic lesson conveyed in their particular history.

Do you follow my point?

FROM THE AUDIENCE: Affirmations.

"[1]. . . **make us gods, which shall go before us**. . . Exodus 32:1 (KJV).

So, in verse 1 of Exodus 32, it says, ". . . make us gods, which shall go before us. . ." Exodus 32:1. This is a rejection of the Midnight Cry. Okay?

I am sure that we have spoken about this in this worship series, but you may not have heard the particular presentation where we spoke about it; so, I am going to run it by you once again.

The evidence is, is that Ellen White's first vision, it was for Adventism; it was for God's people; it is for everyone. But, one of the primary reasons of that vision was for God's man of the hour.

Who was God's man of the hour in that history? William Miller.

After October 22, 1844, the Millerites were scattered by the Great Disappointment spiritually. There were very few that continued on into that experience; but, the leader of that movement, William Miller, began to lose his way. They had some conferences after 1844, and William Miller was in agreement with the group that determined that the experience of the Midnight Cry in the Summer of 1844 was not valid; and, William Miller had an understanding of what the Midnight Cry was long before the Midnight Cry arrived, based upon the parable of the Ten Virgins. And when Samuel Snow brought the message of the Midnight Cry at the Exeter Camp Meeting in August of 1844, the very last Millerite to accept Samuel Snow's understanding of the Midnight Cry was William Miller. He had held to an understanding of what the Midnight Cry represented in the parable of the Ten Virgins that he would not let go of until the very, just like two weeks before October 22, 1844; and, then he wrote Joshua Himes—I believe, but he wrote one of the Pioneers—saying that he finally sees the Midnight Cry, "Glory to God!" And he was praising the Lord for it.

So, everybody now is onboard with the message that the Lord is going to return on October 22, 1844, the Midnight Cry Message; and, then you had the disappointment, and then you had the spiritual scattering, and then they have this conference and William Miller and his cohorts determined to go back to the original teaching of the Midnight Cry.

And in December of 1844, a couple of months later, Ellen White receives her first vision; and, in her first vision she talks about those who denied the Midnight Cry, the light that was set up behind them on the path. And what happens to them if they deny the Midnight Cry? They fall off the path to the wicked world below.

So, this is for all of Adventism; but, primarily, this was the Lord calling to William Miller, saying, "Don't reject the Midnight Cry!"

Now, here, what does this have to do with Exodus 32:1? They say in 32:1, "Make us some gods, because we are going to go back to Egypt and we want these gods to go before us." Okay?

And, God's people are to have a God that goes before them. Who is that God? Jesus, the Holy One of Israel.

So, their determining to have this golden calf go before them is a rejection of the Midnight Cry.

DENIED THE MIDNIGHT CRY

Now, notice this from *Early Writings,* page 15. We have read this previously, more than once, probably.

> "They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble.
>
> "If they kept their eyes fixed on **Jesus, who was just before them**,"—

Who was just before them? Not the golden calf. You see, they wanted the golden calf to go before them.

But, on this path to Heaven for God's people, Jesus is just before them.

> —"If they kept their eyes fixed on **Jesus, who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted 'Alleluia!' Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below." *Early Writings*, 15.

The Midnight Cry, we went over the reform lines. The Midnight Cry is a waymark that is marked in every Reform Movement. It is a manifestation of the power of God.

At the point in every Reform Movement where the Midnight Cry occurs, in the story of Noah, the Midnight Cry is the animals getting on the ark.

In the story of Elijah, the Midnight Cry is marked by the fire coming down out of Heaven and consuming Elijah's offering.

In the story of Christ, the Midnight Cry is the Triumphal Entry of Christ into Jerusalem. Sister White uses that history to illustrate the Midnight Cry.

So, the Midnight Cry is marked at a specific point in every Reform Movement.

And the Midnight Cry, in the history of Aaron, was the plagues of Egypt. Aaron had seen, all of them had seen, the wonderful deliverance and the manifestation of God's power in the plagues of Egypt; and, just a couple of months down the road, they are denying that power and saying, "Make us a golden calf so we can go back to Egypt."

So, what I am saying is they are denying the Midnight Cry.

And what happens if they deny the Midnight Cry? They fall off the path to the wicked world below.

And, of course, this is what the Millerites did after 1844. Only 50 of them continued on. And this, the denial of the Midnight Cry, is why Adventists will not make it to Heaven. They are going to be put in a place where they are going to have to say, "Yes, I believe in the Midnight Cry," or "No, I don't," even though it may not be expressed that way.

So, this history of Aaron is prefiguring both the Millerites and our history, and I am saying that the fact that they want to have the golden calf go before them on their journey is saying that they have rejected the path where Christ goes before them.

THE MARKED MANIFESTATION OF GOD'S POWER

And the Midnight Cry is a marked manifestation of the power of God.

What do I mean by "marked"? You know, there are things in the Bible that are there; but, there are some things in the Bible that are emphasized, they are marked. The Midnight Cry is a marked manifestation of the power of God. It is marked in the sense that not only did the Midnight Cry take place in the Millerite History but Ellen White often refers to it. It is marked; it is emphasized.

In *Testimonies,* volume 5, pages 211 – 212, speaking of the sealing of the 144,000—and what three passages in the Scriptures have we identified that deal with the sealing of the 144,000? Revelation 7 (that is an easy one); Ezekiel 9; and, the more obscure one but the one that we are going to keep reminding ourselves of is Luke 21, **Luke 21**. Sister White ties Luke 21 in with Ezekiel 9 and Revelation 7; and, then she comments on Luke 21:25 in that passage saying that Christ pointed His followers to the budding leaves of Spring, identifying that the sealing of the 144,000 begins when the sprinkling of the Latter Rain begins, and the sprinkling of the Latter Rain begins when the Mighty Angel of Revelation 18 descends.

This here, this passage from *Testimonies,* volume 5, pages 211-212, is where Sister White is commenting on Ezekiel 9, which is the sealing of the 144,000. She says this:

> "The class who do not feel grieved over their own spiritual declension,"—

Why are we reading about this with Aaron in Exodus 32? What I am saying is, in verse 1 of Exodus 32 you can derive from that passage, if you understand that all these prophecies in the Bible are pointing to the end of the world, you can derive that one of the problems for Aaron and the Hebrews in the golden calf story is that they rejected the Foundations; they rejected true worship, which is the Sabbath; but, they also denied the Midnight Cry. Okay?

And, the Midnight Cry was the manifestation of God's power; and, if you reject the truth in regard to the manifestation of God's power, you do not receive the Seal of God.

So,

> —"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: 'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.'

"Here we see that the church—the Lord's sanctuary"—

Now, what is she speaking about here? She is speaking about Ezekiel 9.

And what is Ezekiel 9 dealing with? It is dealing with Jerusalem. It is based upon the principle of repeat and enlarge, and in Ezekiel, chapter 8, Ezekiel is telling us who is going to receive the mark of the beast in Adventism at The Sunday Law, where Ezekiel 8 shows four escalating abominations forming worldwide. These abominations will permeate the World Adventist Church; they will escalate; and, they ultimately conclude in chapter 8 with the 25 members of the General Conference Committee bowing down to the sun.

Why in the world would you put 25 men on the General Conference Committee and not change that number somewhere through history? Have you not ever read Ezekiel 8, where 25 leaders bow down to the sun? Change your General Conference Committee to 26 or 24!

Then chapter 9 repeats that same history, when those abominations are going on in *Jerusalem,* which Sister White just told us is *the Lor 's Church,* and identifies those that are going to receive the Seal of God during this same time period when the abominations are reaching their full, when they are maturing. Okay?

—"Here we see the Church—the Lord's sanctuary—"—*THIS IS JERUSALEM IN EZEKIEL 9*—"was the first to feel the stroke of the wrath of God."—

Judgment begins with the House of God.

—"The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust."—

How had they betrayed their trust?

—"**They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days**."—

What was the marked manifestation of the Power in the Millerite History? The Midnight Cry.

They [the leaders of Adventism (the ancient men)] have determined that that history will not be repeated.

And what was the Midnight Cry a symbol of? It was a symbol of the Latter Rain.

They have rejected the Midnight Cry, and they fall off the path to the dark and wicked world below, just like Aaron and the Hebrews rejected the marked manifestation of the power of God in the plagues of Egypt.

—"*[They]* had betrayed their trust. **They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days**. Times have changed."—

"This is the 21st Century, Brothers and Sisters!"

—"Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus 'Peace and safety' is the cry from **men**"—

Now, notice who these men are.

—"**men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins**."—

These are the men that were ordained to lift up their voices like trumpets, and they had done so in the past; but, when this testing time comes, they are going to reject the history of the Millerites, which is symbolized by the Midnight Cry. They are going to reject the principle that the Midnight Cry prefigures the Latter Rain. They are going to reject the Latter Rain. They are going to reject the idea that the Lord is going to manifest His power here at the end of the world, as He has done in former reform lines.

—"Thus 'Peace and safety' is the cry from **men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins.** These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.

"The abominations for which the faithful ones were sighing and crying were"—now, notice this—"were all that could be discerned by finite eyes,"—

Okay. What can you discern in Adventism with finite eyes? Well,

- We have rejected the *King James Bible*. We insist on having these Catholic bibles, these modern bibles.
- We are ordaining women.
- We have given the Pope of Rome a medal, twice.
- We teach hypnosis—how to hypnotize our church families—since the 1980s.
- Now we have determined that if you are going to be an ordained pastor in the Seventh-day Adventist Church that you have to take a course on the Jesuit teaching of Spiritual Formations.
- We have come into an association with the dragon power of Bible prophecy. We have turned our social welfare work over to the control and direction of the United Nations with ADRA.

On, and on, and on; but, those things we can see.

- We have joined the World Council of Churches, and do not let them tell you otherwise. We are voting members of the World Council of Churches.
- We have joined the ecumenical movement.
- We share our pulpits with pastors from apostate Protestantism and Catholicism.
- Some of us teach that the seven days of Creation are actually seven periods of time.

But, these abominations in Adventism, we can see them. There are voices telling us about these things going on. Okay?

What does Sister White say?

> —"The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, **but by far the worst sins**, those which provoked the jealousy of the pure and holy God, were **unrevealed**."—

Wow! What is going on up there at the top?

> —"The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide.
>
> "No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle **when left to their own deceitful hearts**. Those who have been regarded as worthy and righteous **prove to be ring-leaders in apostasy**"—

So, Brothers and Sisters, if you are looking around and you are seeing leaders that you think are the real spiritual ones that really give you the idea that they are really Christ-like, it says,

> —"Those who have been regarded as worthy and righteous **prove to be ring-leaders in apostasy** and examples in indifference and in the abuse of God's mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy."—

In Sabbath School yesterday or in the Worship Hour, I forget which, Brother Daniels shared where Sister White reminds us that Satan once moved around in the Heavenly Courts. So, Satan knows how to act like a holy being. But, just because you know how to act like a holy being does not necessarily mean that you are a holy being.

> —"It is with reluctance that the Lord withdraws His presence from **those who have been blessed with great light**"—

And we went through this in this worship study. Who is it that has been blessed with great light and opportunities?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: Seventh-day Adventists.

> —"It is with reluctance that the Lord withdraws His presence from **those who have been blessed with great light and who have felt the power of the word in ministering to others.** They were **once** His faithful servants, favored with His presence and guidance; but they departed from Him and led others into

error, and therefore are brought under the divine displeasure." *Testimonies*, volume 5, 211–212.

And if you were going to read this passage a few times, if there was any indication about when and where and how they departed from the Lord, what is it? It is that "They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days."

That is what Aaron did. When he had the mob at his tent threatening to kill him, to make the golden calf, he could have by faith said, "You know, I just watched all the firstborn of Egypt get laid to rest by the Lord. I watched the water get turned into blood. I watched frogs come out of nowhere, flies from out of nowhere, hail that hit the ground and turned into fire. My God can deliver me!" He could have stood firm.

But, what did he do? He forgot the manifestation of the power of God. He rejected the Midnight Cry.

THERE IS TO BE A WONDERFUL MANIFESTATION OF GOD'S POWER

This is repeated at the end of the world. There will be, no matter what the leadership says, no matter what these men are saying—that "This is not the Judgment of the Living. We are not now in the sealing of the 144,000. This is not the Latter Rain time period."—no matter what these men are saying, this manifestation of the power of God that is the Latter Rain, that all these other manifestations of the power of God typify and point forward to, **it will take place!**

This is *Review and Herald,* December 23, 1890.

> "The True Witness declares, 'I know thy works.' 'Repent, and do the first works.' This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. 'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.'"—

What is the candlestick that gets removed out of its place?

FROM THE AUDIENCE: The Church.

BROTHER PIPPENGER: There you go. We went through this the other day. The candlestick is the church. He is saying this church is going to get removed.

What church is that?

Well, all the prophets are speaking about the end of the world. It is the church at the end of the world.

> —"The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers nothing but leaves."—

When does the Divine Searcher discovers nothing but leaves?

FROM THE AUDIENCE: Judgment.

BROTHER PIPPENGER: Okay. He says Judgment, because He is the Divine Searcher? Because of the divine search, do you see the Judgment there?

But, when is it?

It is an unproductive tree. What is it receiving?

FROM THE AUDIENCE: The dew,

BROTHER PIPPENGER: The dew, the rain, and the sunshine.

This Judgment is taking place when the rain is falling, in the Latter Rain; and, it is not producing any fruit.

> —"Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but 'except thou repent,' it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, 'I am rich, and increased with goods, and have need of nothing.' The True Witness says, 'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' Will they ever see clearly their condition?"—

Now, I want to make sure you see this. In previous worship we purposely went through and identified that Sister White says the messages of Jones and Waggoner was the Loud Cry of the Third Angel. She says it was Justification by Faith. She says it was the Latter Rain Message. But, she also said that it was the Laodicean Message.

The Latter Rain Message is the Laodicean Message, and Sister White here is using the Message of the Laodiceans.

When does the Message of the Laodiceans become present truth? In the time of the Latter Rain. It is the Latter Rain Message. It is the last call for Israel.

Okay. She continues on. She says,

> —"**There is to be in the churches a wonderful manifestation of the power of God**, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In **the manifestation of that power which lightens the earth with the glory of God**,"—

What manifestation of the power of God is that? Revelation 18.

> —"In **the manifestation of that power which lightens the earth with the glory of God**, they will see only something which in their blindness they think **dangerous**, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. 'Why,' they say, 'should not we know the Spirit of God, when we have been in the work so many years?'— **Because** they did not respond to the warnings, the entreaties of the messages of God, but persistently said, 'I am rich, and increased with goods, and have need of nothing.' Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. 'I will

> come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' If you seek the Lord with all your heart, he will be found of you." *Review and Herald*, December 23, 1890.

So, Aaron and the Hebrews, they denied the power of the Midnight Cry, of the deliverance from Egypt, prefiguring the Millerites after 1844 that denied the history and experience of the Midnight Cry and fell off the path, prefiguring God's people at the end of the world that are going to deny that the Midnight Cry history will be repeated in the time period of the Latter Rain.

BEFORE THE LOUD CRY

Before—and this is a real tricky one here—before the Latter Rain revival, the Loud Cry of the Third Angel's Message, Satan produces a counterfeit.

Notice *Early Writings,* beginning at page 260; and, this is a tricky passage in the sense that you can read this passage and say, "Oh, she is speaking about the apostate Protestant churches; but, maybe she is speaking about the Adventist churches." Notice what she says.

> "I saw that God has honest children among the nominal Adventists and the fallen churches,"—

Hmm, the nominal Adventists and the fallen churches.

My Brother Austin, what does *nominal* mean?

Does anyone else like to help him? What does *nominal* mean?

BROTHER AUSTIN: In name only.

BROTHER PIPPENGER: In name. Okay. These are people that say they are Adventists, but they are not.

Now, of course, now, you could say Sister White is writing this in a period where she is talking about anyone that believed the Lord was coming is an Adventist; but, we are understanding it here as Seventh-day Adventists. You could make that argument.

> —"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and **before** the loud cry of the third angel is given, **he raises an excitement in these religious bodies**, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant." *Early Writings*, 260–261.

Now, I believe that this is talking primarily about the eleventh-hour workers; but, I am making this emphasis that you can see this principle even within Adventism, if you look for it; because, I am setting you up to prove this to you.

But, the one that you want to see here is that before the Loud Cry of the Third Angel's Message, there is a counterfeit that goes on in the churches that are going to be the target for the message of the Latter Rain. You see that, right?

FROM THE AUDIENCE: (Affirmations.)

THE PRINCIPLES OF GOD'S DEALING WITH MEN

BROTHER PIPPENGER: Okay. But, we have been operating—in this study, one of our main principles is *The Great Controversy,* page 343, which says,

> "The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. **The principles of God's dealing with men are ever the same**."—

"The principles of God's dealing with men are ever the same." He is going to deal with Seventh-day Adventists the same way that He deals with apostate Protestantism; because, He deals with men the same way, no matter what.

> —"The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

So, all the Reform Movements parallel one another; but, what I am wanting you to see here is that God's dealing with men is always the same.

EVERY REFORM MOVEMENT

But, in these Reform Movements, Satan always responds to these Reform Movements the same way.

The Great Controversy, page 186, says it this way:

> "But Satan was not idle. He now attempted what he has attempted in every other reformatory movement—to deceive and destroy the people by palming off upon them a **counterfeit** in place of the true work. As there were false Christ's in the first century of the Christian church, so there arose false prophets in the sixteenth century." *The Great Controversy*, 186.

Okay. There is always a counterfeit

BEFORE THE MANIFESTATION OF GOD'S POWER

But, the counterfeit precedes the Truth. In *The Great Controversy,* page 464, Sister White says this:

> "Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. **The Spirit and power of God will be poured out upon His children**."—

This is the Latter Rain. Right? And, the Latter Rain comes in two phases, the sprinkling and the full outpouring.

> —"At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and **before the time for such a movement shall come**,"—

And what is the Latter Rain? Is it the Latter Rain Church?

It is the Latter Rain Movement.

> —"**before the time for such a movement shall come**, he will endeavor to prevent it by introducing **a counterfeit**."—

A counterfeit what?

FROM THE AUDIENCE: Movement.

BROTHER PIPPENGER: A counterfeit movement and the counterfeit comes before the genuine. Right?

We have seen it now in *Early Writings* and here, a second witness, that he [Satan] does this in the churches outside of Adventism. He produces a counterfeit revival as he sees the Latter Rain coming, so the churches will feel comfortable that they do not have to listen to this message about the Latter Rain coming from Adventism.

But, what I am suggesting is what he [Satan] has done in every other sacred history when the Lord raises up a Reform Movement, he [Satan] produces a counterfeit to oppose it.

In the history of the Millerites, that counterfeit that predated the Millerites was Protestantism. The Lord was testing Protestantism in the Millerite History. That was His people, the Protestants. He had just raised up the Protestants and he had brought them to the history of 1840 to 1844 in order to complete the Protestant Reformation. They had not come all the way out of Rome, from AD1500 onward. Adventism is the fully coming out of Rome part of the Protestant Reformation. So, the Lord was testing the Protestants in that history, and the Protestants predated the Millerites. But the Millerites, they were the true movement.

Okay. The true movement at the end of the world, the 144,000 in a generic sense; but, before the Lord begins the movement of raising up the 144,000, Satan does as he always does. He introduces a counterfeit.

> —"**before the time for such a movement shall come**, he will endeavor to prevent it by introducing **a counterfeit**. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." *The Great Controversy*, 464.

So, in both this, here in *The Great Controversy* and in the one in *Early Writings,* you can argue, "Oh, she is talking about the churches outside of Adventism," but we know there is going to be a Reform Movement of the Latter Rain in Adventism, and we know that Satan always reacts to

every Reform Movement the same way by introducing a counterfeit. So, if we can see if there is a counterfeit movement that is marked by Inspiration, we know that it is the one that precedes the true movement of the Latter Rain.

THE COUNTERFEIT

And in *Selected Messages,* book 1, pages 204 – 205, it says this:

> "The enemy of souls has sought to bring in the supposition that **a great reformation was to take place among Seventh-day Adventists**, and that this reformation would consist in **giving up the doctrines which stand as the pillars** of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. **Our religion would be changed**. The fundamental principles that have sustained the work for the last fifty years would be accounted as **error**. A new organization would be established. Books of a new order would be written. **A system of intellectual philosophy would be introduced**."**—**

What is "intellectual philosophy"? Human intellect, right? Human intellect, this is *self,* human intellect. And all it can be is philosophy. It cannot be truth because, if you are going to build a program based upon human intellect, then it is a program that is based upon policy; therefore, it has to be intellectual philosophy. So, it is not truth.

> —"**A system of intellectual philosophy would be introduced**."—

It is a system that places man's word above God's Word.

And what is it when you place man's word above God's Word?

FROM THE AUDIENCE: Spiritualism.

BROTHER PIPPENGER: Spiritualism.

> —"The founders of this system would go into the cities, and do a wonderful work."—

The city work that is here referenced, I mean you can go through and you can put dates on all these points, but what is it 2014?

FROM THE AUDIENCE: 2013.

BROTHER PIPPENGER: 2013 we are going to go into—650 cities around the world, is it?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: We are going to do "a wonderful work" in the cities. This counterfeit movement is underway.

> —"The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of **the new movement**."—*THE NEW MOVEMENT*—"The leaders would teach that **virtue is better than vice**, but God being removed, **they would place their dependence on human power**,

> which, without God, is worthless. Their foundation would be built on the sand, and **storm and tempest would sweep away the structure**."—

What is the storm of the Bible? Well, we just studied Daniel 11:40-45. Who is it that comes as a whirlwind, as an overflowing flood? The King of the North, and he comes at The Sunday Law.

At The Sunday Law the storm and tempest would sweep away the structure and the foundation of this movement. This foundation is built upon sand.

This Foundation here [pointing to the 1843 Chart] is the Rock of Ages.

> "Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by **the miraculous working of the Holy Spirit**. We have a truth that admits of no compromise."—

No compromise, **no compromise!**

> —"Shall we not repudiate everything that is not in harmony with this truth?" *Selected Messages*, book 1, 204–205.

Yes, we should.

SUMMARY

So, what we are saying here as we do our first part of "Aaron," Aaron's foundational rejection, is that when they came out of Egypt, Aaron and the Hebrews forgot the manifestation of God's power in the Deliverance. They rejected the Foundation by accepting the false worship of the golden calf. They set up an image of the beast.

And in doing all these things—and we will have more to say about this tomorrow when we bring it to a conclusion—they are prefiguring both the Millerite History and our history.

And there is more to this story that we will deal with tomorrow.

And then, from this platform, after we put these points in place, we will move forward into the story of Jeroboam.

What had Aaron just done when he made the golden calf? Well, Aaron had just come out of Egypt.

What had Jeroboam done just before he built his two golden calves? He had just come out of Egypt.

Okay. We are going to draw those connections to show that the story here of the golden calf with Aaron is prefiguring the story of the golden calves with Jeroboam. And then once we have those points of reference in place, we are going to look at the disobedient prophet and consider his prophecy that he gives to Jeroboam, that the Lord is going to raise up someone named—what?

FROM THE AUDIENCE: Josiah.

BROTHER PIPPENGER: Josiah. And what does JOSIAH mean? The foundation of God. It is all about the rejection of the foundations.

Shall we pray?

Benediction: Heavenly Father, we want to be among those that recognize the manifestation of the power of God that takes place here and now. We do not want to deny what is taking place here, and we do not want to deny the manifestation of the power of God that has taken place in past histories prefiguring this time. We want to be those that are lifted up as an ensign, but we know that we will be in the minority and, to be faithful in this time, we are going to have to be more courageous than was Aaron, as the Hebrews surrounded his tent. We want that courage, and we know that power, that strength comes from an understanding of your Word. We ask that you would give a hunger, a burning desire to understand your Word more fully, and then give us the will to begin to study it like never before. We thank you for bringing us together this morning. We know that we all have certain tasks to accomplish this day. We would ask that you would watch over us, protect us, keep us safe, and allow us to do what we do for your glory and honor. We ask that you would place your healing touch upon Paul's knee and help it get well. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #67

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for once again allowing us a good night's sleep and allowing us to come together to consider your Word here first thing this morning. We ask that you would grant us the presence of your Holy Spirit, that you would allow this presentation to be part of an understanding to better prepare us to stand on your side of the question here in this end-time crisis. We want you to continue to open our understanding to Habakkuk's Tables and the evidence of the truth which they are presenting to the world here at the end time. We thank you for the work that you have done so far as the Lion of the Tribe of Judah in unsealing these things. We ask for your continued efforts in this regard for each of us individually and for your people in general. We want the Latter Rain poured out upon us. We want to be vessels that are prepared to receive it. We ask that you make that happen for us now. In Jesus's name, amen.

AARON'S FOUNDATIONAL REJECTION—EXODUS 32, PART TWO

BROTHER PIPPENGER: We are dealing with Exodus 32. We made it through the first six verses yesterday, dealing with Aaron's foundational rejection. We want to bring that to a conclusion this morning and show the connection between this story and the story of Jeroboam.

OUT OF THE WAY

In Exodus 32, verses 7 and 8, it says,

> "[7]And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves:* [8]They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt." Exodus 32:7-8 (KJV).

So, yesterday we looked at what was going on down in the camp, and now the Lord has filled Moses in on the situation.

WHORING

Judges 2:17

If you go to Judges, we want to understand what it means that "they have turned aside quickly out of the way." In Judges, chapter 2, and in verse 17, it says,

> "[17]And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the

way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so." Judges 2:17 (KJV).

So, to "turn quickly out of the way" is to go out "a whoring." And what is the act of whoring represent?

FROM THE AUDIENCE: Fornication.

BROTHER PIPPENGER: Fornication; it is the unlawful relationship between two entities; it is the mingling of two inappropriate seeds; it is—what?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: —the Mystery of Iniquity. The Mystery of Iniquity is what produces, in both of these cases here in Judges and in Exodus, God's people "turning out of the way."

DRINKING STRONG DRINK

Isaiah 28:5-7

Go to Isaiah 28, still dealing with what it means to "turn out of the way." In Isaiah 28, verse 5, of course this is talking about the leadership of the Seventh-day Adventist Church; because, in verse 1 it says, "Woe to the crown of pride, to the drunkards of Ephraim, . . . ," and the crown representing leadership.

And in verse 14 it says,

"[14]Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem." Isaiah 28:14 (KJV).

And we read here recently, and we have probably read this more than once in this worship service, but we read from *Testimonies,* volume 5, page 211, where Sister White says that *Jerusalem* is the *Seventh-day Adventist Church* at the end of the world. So, the "scornful men," "the crown of the pride" which rule Jerusalem are the subject of Isaiah 28. This is the leadership of the Seventh-day Adventist Church at the end of the world.

And Isaiah 28, verse 5 says,

"[5]In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people."—

So, the Lord, at the end of the world in the Latter Rain time period, if you want to place it where it is supposed to be, it is going to be a crown of glory for the residue of His people (for the remnant).

Verse 6:

—"[6]And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. [7]But they also have erred through wine, and through strong drink, are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way, through strong drink; they err in vision, they stumble in judgment." Isaiah 28:5 (KJV).

So, here, what takes them out of the way is not the fornication; it is the strong drink.

And what is the wine? We have looked at this when we went through Revelation 17. What is the alcohol that people drink that causes them to be spiritually drunk?

FROM THE AUDIENCE: False doctrine.

BROTHER PIPPENGER: False doctrine, the wine of Babylon.

So, the Mystery of Iniquity causes them to go out of the way, but also false doctrine causes them to go out of the way.

But, I want you to see here in this verse, verse 7, that this expression, "out of the way," is twice repeated. We are going to deal with that here in a while. And when we see a phrase or a word twice repeated, "out of the way, out of the way," it is a reference to the Second or Fourth Angel's Message. So, it ties it in here with the Latter Rain time period.

IN WHAT DAY?

Isaiah 28:9-13

But, let us be certain about what day it is. Go to verse 9 through 13 of Isaiah 28. Beginning in verse 9, it says,

> "[9]Whom shall he teach knowledge? And whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: [11]For with stammering lips and another tongue will he speak to this people. [12]To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. [13]But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken." Isaiah 28:9-13 (KJV).

So, in what day are they going to be "out of the way" because of strong drink, and what day is it that the Lord is going to lift up the residue (the remnant) as a crown of glory, contrasting the crown of pride of Ephraim? It is in the day He is accomplishing the Everlasting Gospel among Adventism because they are being tested here in verses 9 through 13 with how they respond to the Word of the Lord: Verse 13 says, "But the word of the LORD was unto them." How they respond to the testing of the Word of the Lord, and the Word of the Lord that tests them is William Miller's *Rules of Prophetic Interpretation*, what we call *proof-texting,* the study of the Bible that takes a Concordance and take line upon line, here a little, there a little. And the reason they fail the test is because in the 1930s Adventism reached out to apostate Protestantism and accepted their Biblical approach to the study of God's Word; and, of course, their Biblical approach to the study of God's Word provided them with the philosophy that allowed them to reject the First Angel's Message in the time of William Miller. So, it has already been proven to be a false theory. But, of course, this is what we use in Adventism today, whether it is the organized Conference work or the self-supporting work; they are using this fallen apostate Protestant approach to Biblical study.

But, it is very clear here that in the time of the Latter Rain, because verse 12 says, "the refreshing," which in *The Great Controversy,* page 611, Sister White says is the Latter Rain; and,

it is the Latter Rain Message because in verse 12 says, "this *is* the refreshing: yet they would not hear." The *refreshing* here is something that you can hear; it is a message.

In the time of the Latter Rain, this group (the drunkards of Ephraim) are "out of the way" because they have accepted the doctrines of Rome that they accept, because they are using the Biblical approach to Bible study that comes from Rome, handed off to apostate Protestantism, and then received by Adventism in the 1930s.

So, the Mystery of Iniquity will take you "out of the way." Fornication and false doctrine will take you "out of the way."

And the day that this is applied here, the time period that Isaiah 28 is marking, is the time period of the Latter Rain testing process of the Everlasting Gospel.

And, of course, all the prophets are speaking about the end of the world; so, this story of Aaron in Exodus 32 is pointing forward to the Latter Rain time period here at the end of the world when God's people get "out of the way."

A CROWN OF GLORY

Isaiah 62:1-3

What is the crown of glory that the Lord is going to lift the residue up as a crown of glory and as a diadem in His hand?

Isaiah 62, verses 1-3, says,

> "[1]For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth."—

So, He is not going to rest until His righteousness and His salvation goes forth as a—what?—as a lamp that burneth. What does that mean?

Well, I mean, every lamp, if it is going to be a good lamp, is going to burn. Right? If it does not burn, it is darkness. But, what does it mean? His righteousness is going to be carried to the world by what?

FROM THE AUDIENCE: A burning lamp.

BROTHER PIPPENGER: By a burning lamp.

What is a lamp?

FROM THE AUDIENCE: It is a light.

BROTHER PIPPENGER: It is the Church. This is the Church Triumphant. Christ is walking among the Seven Lamps—is He not?—the Seven Candlesticks.

Verse 2:

> —"[2]And the Gentiles shall see thy righteousness,"—

So, when this lamp goeth forth, this Church goeth forth, the Church Triumphant goeth forth, what is He doing? What is another Biblical illustration that we often refer to in this series?

FROM THE AUDIENCE: He is lifting up an ensign.

BROTHER PIPPENGER: He is lifting up an ensign. That is when this lamp is going forward. All right?

—"[2]And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. [3]Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God." Isaiah 62:1-3 (KJV).

He is going to lift His people up as an ensign in the Latter Rain time period. They are going to change from Church Militant to Church Triumphant; therefore, they are going to go forth as a lamp that burneth and present the message of Righteousness by Faith, and the world is going to see it.

And in that time period, the other class in Adventism that is represented by the drunkards of Ephraim, they are going to be drunk with the wine of Babylon because they rejected William Miller's Rules of Prophetic Interpretation, and they are "out of the way."

Now, if you remember, from *Early Writings,* page 15, we looked at it a couple of times yesterday. One of the expressions there was,

"If they kept their eyes fixed on Jesus, **who was just before them,** leading them to the city, they were safe." *Early Writings, 15.*

And we pointed out that they wanted to make this golden calf as a god that would go before them, back into Egypt; but, in Ellen White's first vision, which we just read from, Jesus was the One that was to go before us. So, if you are going to make another god that is going to go before you, you are making a counterfeit Christ; you are off the path that takes you to Heaven. You have fallen off to the wicked world below. You are off the path that is enlightened by . . . ?

FROM THE AUDIENCE: The Midnight Cry.

BROTHER PIPPENGER: . . . the light behind it that sheds all along the way, the Midnight Cry.

THE HOLY ONE OF ISRAEL

Okay. We are going to show you a passage in the Scriptures, in Isaiah 30, verses 8 to 18, where the Holy One of Israel—that is Christ. Right?—that He is before them on this path.

So, in verse 8 of Isaiah 30, it says,

"[8]Now go **write it before them in a table**, and **note it in a book,** that it may be for the time to come for ever and ever: [9]That this *is* a rebellious people, lying children, children *that* **will not hear the law** of the LORD:"—

Now, there evidently is something written on a Table that is noted in a Book that demonstrates who the rebels are. So, what is the Table that is noted in the book that creates a test that produces obedient and rebellious people? Habakkuk's Tables [indicating the 1843 and 1850 Charts].

These Tables are noted in what Book?

FROM THE AUDIENCE: Habakkuk.

BROTHER PIPPENGER: In the Book of Habakkuk.

And in the Millerite History, if you accepted the message of this [1843] Chart, you ended up following Christ by faith into the Most Holy Place. But, if you rejected the message on this Chart, you ended up praying to the Holy Place and Satan answered your prayers. The

Everlasting Gospel was accomplished by the message on this Chart. It produced two seeds: the seed of Satan—Satan was answering the prayers of those that would not follow Christ into the Most Holy Place—and it produced the seed of Christ, those that followed Him into the Most Holy Place.

So, the message on this Chart identifies, among other things, who are the rebels in the camp; and, that is what Isaiah 30 is saying: "[8]Now go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: . . . " Isaiah 30:8.

What is "the time to come for ever and ever" in the Bible? It is the Latter Rain. All the Bible is talking about the end of the world: the Latter Rain time period, the sealing of the 144,000, the gathering in of the eleventh-hour workers. This is "the time to come for ever and ever."

And this Table, this Book identify who is the rebellious people, the lying children, children that will not hear the Law of the Lord.

The last time Darrio Taylor was here and we recorded his presentations—if you have looked at those—you may remember that he went through in part of his series and showed that in the Scriptures that the proof that you keep the Ten Commandments, the proof that you keep the Law of God is demonstrated by whether you walk in the way of the Lord. And he went through several places where he showed this.

So, they are "out of the way" in Exodus 32.

And these people here in Isaiah 30, they will not hear the Law of the Lord; but, the way it is demonstrated that they are not law keepers is they get "out of the way."

> —[9]That this *is* a rebellious people, lying children, children *that* **will not hear the law** of the LORD: [10]Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:"—

Now, notice here, these rebels, those that are rebelling against Habakkuk's Tables [gesturing to the 1843 and 1850 Charts behind the podium], the messages on the Foundational Truths at the end of the world, are those that are rebelling against this [1843] Table in the time of the Millerites. What they are saying is, "We don't want to hear about country living. We don't want to hear the Health Message, and we don't want to hear about dress reform."

Is that what they are saying?

FROM THE AUDIENCE: Uh-huh.

BROTHER PIPPENGER: No. They are saying, "We don't want to hear the prophetic message. We don't' want to hear what the seers are saying, what the prophets are saying. In fact, if you are going to give us the prophetic message, we want a peace and safety message. We want smooth things, and we want to be deceived; because, we don't want to hear the heard truths."

So, "this rebellious people" is very germane to Adventism today. It is not about the message of church growth, how to take the cell techniques that originated in Korea and go out and hypnotize people two by two in order to produce church growth. They are not saying, "We don't want to hear that."

They are not saying any of these things. What they are saying is, "We do not want to hear the prophetic message. We don't want to hear the prophetic message, unless it is a dishonest prophetic message. It is deceitful; because, it is teaching us that everything is all right."

But, everything is not all right, is it?

Okay. These people which will not hear the Law of the Lord—this [the 1843 and the 1850 Charts] is the Law of the Lord, **this is the Law of the Lord.**

What did Sister White say—if you break one of the health laws, what does she equate that to?

FROM THE AUDIENCE: Breaking the Ten Commandments.

BROTHER PIPPENGER: Breaking the Ten Commandments. There is no difference. A "thus saith the Lord" is the Law of the Lord. This [the 1843 and the 1850 Charts) is the Law of the Lord.

And we have seen that typified already in this series. When the Lord entered into covenant with Ancient Israel in this time period (in Exodus 32), He gave them the two tables to mark the covenant; and, that was Ancient Israel. But, in modern Israel, when He entered into covenant with them, what did He give them? Two tables.

These Two Tables, of Habakkuk's Tables, they have been typified by the two tables of the Ten Commandments.

> —"[9 continued]. . . children *that* **will not hear the law** of the LORD: [10]Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: [11]**Get you out of the way**,"—

Okay. What gets you "out of the way"? Well, what gets you "out of the way" in Judges is that you have entered into the Mystery of Iniquity. You are whoring. You have commingled two things that are not supposed to be mingled.

In Isaiah 28, what gets you "out of the way" is false doctrine.

Here in Isaiah 30,

> —"[11]**Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us**."—

Who is the Holy One of Israel?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Christ.

And what path is He on?

Do the prophets all agree with one another?

So, Ellen White's first dream, when she sees Jesus on the path before us, what path is that? That is the path to eternal life, is it not? But, she describes a group of people that deny the Midnight Cry [gesturing towards the 1843 and 1850 Charts]. They deny the history that represents these two Charts, and they fall off the path.

And now Isaiah is telling us about these same people, because all the prophets agree with one another.

> —"[11]**Get you out of the way**,"—*GET OFF THAT PATH!*—"**turn aside out of the path, cause the Holy One of Israel to cease from before us**."—

"Let us take a path where we do not have to be looking at Jesus all the time in front of us." That is what they are saying, and they have done this because of the Mystery of Iniquity mingling the

sacred and the divine, and because they have accepted the false rules of prophetic interpretation that came from apostate Protestantism and Catholicism: the *historical grammatical method* of Biblical interpretation, thus rejecting the proof-text method of William Miller.

Continuing on, it says,

> —"[12]Wherefore thus saith the Holy One of Israel, **Because ye despise this word**,— (Isaiah 30:8-18 to be continued)

What word; what word is it that they despise?

Now, this is Isaiah 30, is it not? This is not in your notes: look at Isaiah 30, verse 1.

> "[1]Woe to the rebellious children, . . ." Isaiah 30:1, in part (KJV).

Now go back to Isaiah 29, verse 1.

> "[1]Woe to Ariel, to Ariel,"—

And what is Ariel? It is a term for Jerusalem.

> —"[1]Woe to Ariel *[JERUSALEM],* to Ariel *[JERUSALEM],* the city where David dwelt! . . ." Isaiah 29:1 (KJV margin)

Now go back to Isaiah 28, verse 1.

> "[1]Woe to the crown of pride, to the drunkards of Ephraim . . ." Isaiah 28:1, in part (KJV).

Isaiah 28, 29, and 30 are the same vision. Okay? This is a woe against God's people at the end of the world.

So, in Isaiah 30 [verse 12], it says, "Because ye despise this word, . . ." What word has been despised in this vision?

Well, just go to Isaiah 28:13 and it tells you the word that has been despised. It says,

> "[13]But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little, that they might go, and fall backward, and be broken, and snared, and taken." Isaiah 28:13 (KJV).

What word is it that causes them to leave the path when they reject it? It is William Miller's Rules of Prophetic Interpretation.

Back to your notes:

> —"Isaiah 30:8-18 continued / verse [12]Wherefore thus saith the Holy One of Israel, **Because ye despise this word**, and trust in oppression and perverseness, and stay thereon: [13]Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. [14]And he shall break it

> as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take **fire** from the hearth, or to take **water** *withal* out of the pit."—

It is going to break it like Josiah broke down the altars, and He is going to break it into such small pieces that there is not even a piece of pottery where you can get a little bit of water out of a pool of water, and you could not get a coal out of a fireplace to start another fire. That is how small the pieces are.

In other words, when this swelling in the wall—and what is this wall that is swelling, that is going to break?

FROM THE AUDIENCE: The structure.

BROTHER PIPPENGER: Is it the structure?

What does the wall typically represent in Bible prophecy?

FROM THE AUDIENCE: The Law of God.

BROTHER PIPPENGER: The Law of God. It is what protects us.

So, this wall that is going to break has to do with the breaking of the Law of God.

Does The Sunday Law come suddenly and unexpectedly, according to Sister White?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: The breaking of this wall comes "suddenly and at an instant."

And what wall is it that is broken here? I am saying it is the Law of God. I am saying this is a symbol of The Sunday Law. But, what wall is broken here?

It is a secondary question.

Brother David, you know this one. What wall is broken?

The wall of separation of church and state that is overturned at The Sunday Law in the United States. It is broken suddenly and at an instant. And at that point, Josiah comes into Adventism and he is breaking all the idols; he is turning them into powder. And at that point it is too late for the drunkards of Ephraim, for the foolish virgins of Adventism. Even if they could get a piece of that pot, they could not get any fire or water with it anyway. It is too late.

What is the fire and the water?

FROM THE AUDIENCE: The Holy Spirit.

BROTHER PIPPENGER: The Holy Spirit, in both cases.

Who is it that comes to The Sunday Law in Adventism in the parable of the Ten Virgins and finds they have no Holy Spirit?

FROM THE AUDIENCE: The foolish virgins.

BROTHER PIPPENGER: The foolish virgins, they have no oil.

And at The Sunday Law when probation is closed, there is no possible way for them to get the Holy Spirit. It is END OF STORY!

> —"[15]For thus saith the Lord GOD, the Holy One of Israel: **In returning and rest shall ye be saved**; in quietness and in confidence shall be your strength: **and ye would not**."—

What is the "returning and rest" that is marked in the Scriptures that people refuse to walk in? Jeremiah 6:16, the Old Paths, ". . . Stand ye in the ways, and see, and ask for the old paths, where

is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein.*"

So, what was the safety for this people? How were they going to be saved in this passage, if they were to be saved? By returning to the Old Paths and walking therein, and they would find rest for their souls.

But, what are the Old Paths?

FROM THE AUDIENCE: The Foundations.

BROTHER PIPPENGER: The Foundations?

Sister Heather, what are the Old Paths?

SISTER HEATHER: (Laughter.)

BROTHER PIPPENGER: These [1843 and 1850] Charts are the Old Paths. Right? And you need to see this in the context, because this passage in Isaiah 30, it starts with, ". . . write it before them in a table, and note it in a book, . . ." And these Tables, that are in the Book of Habakkuk produced the rebels; and, ultimately the rebels, they get off the path into eternal death because they refuse to return to these foundational truths and receive the rest of the Latter Rain. They would not.

Continuing on here in Isaiah 30, it says,

—"[16]But ye said, No, for **we will flee upon horses**;"—

Those people that are on the wrong side of the issue, they are going to flee on horses.

> —"therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. [17]One thousand *shall flee* at the rebuke of one; at **the rebuke of five** shall ye flee: **till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill**."—

When is it that God's people are lifted up as an ensign? At The Sunday Law.

The lifting up begins just before The Sunday Law, but they are lifted up as an ensign, as a lamp that burneth at The Sunday Law.

And, those people that are not lifted up flee from them at The Sunday Law time period, and what is the ratio that they flee from them at? Well, here in this passage it is 1,000:1; and, of course, that is the unofficial ratio of the Millerite History, from 50,000 down to 50 on October 22, 1844. It was as the parable of the Ten Virgins was being fulfilled, and those 1,000 that left the 1 there on October 22, 1844, in the terminology of the parable of the Ten Virgins, they left because the 5 wise virgins rebuked them and said, "We don't have any oil for you." At the rebuke of the 5 wise virgins shall the 5 foolish virgins flee, and the ratio will be 1,000 shall flee at the rebuke of 1.

I think it was in church, but it is a familiar quote. Here in the past couple of days, it has been expressed, and now it is escaping my mind, even when I am thinking about it—oh, it was in church. There is a quote where Sister White says, "A greater number than we now anticipate—" Those are her words, but the rest are my words—"leave Adventism at The Sunday Law." Now, that is my words, but that is what she is talking about.

Brother Daniel was doing something about the separation that takes place between the wise and the foolish at The Sunday Law, and Sister White says, "A greater number than we now anticipate":

> "**When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate**, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away." {2SM 368.1}

And if you take the Millerite History and understand that the Millerite History is repeated to the very letter at the end of the world, then you make the assumption that the foolish virgins that left the Millerites on October 22, 1844, are giving us an example of the foolish virgins of Adventism that leave at The Sunday Law. So, we can think, "Well, the historians infer that it is 1,000:1 ratio; 50,000:50 overnight; but, it is going to be greater than that, a greater number than we now anticipate. It would be nice if it was only 1,000:1 here, but look around at the condition of Adventism. It is pretty clear that it is going to be greater than that.

> —"[17]One thousand *shall flee* at the rebuke of one; at **the rebuke of five** shall ye flee**: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill**. [18]And therefore **will the LORD wait**,"—

The Lord will wait. When will the Lord wait? He tarries; the Bridegroom tarries.

> —"[18]And therefore **will the LORD wait**, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: **blessed *are* all they that wait for him**." Isaiah 30:8-18 (KJV).

So, in the Millerite History, when did the Lord wait? On March 22, 1844, the first disappointment came: The Bridegroom tarried.

What happened thereafter? It is the climax of the Everlasting Gospel. From March 22 to October 22, during that seven months, in that history that is called The Seventh Month Movement; not from that logic, but it is called The Seventh Month Movement. He produces two classes of worshippers, the wise and the foolish of the Millerite History; and, those that are blessed are the ones that wait for him during that time period.

So, the Lord waits to mark the beginning of the climax of the Everlasting Gospel. And when He reaches the point that He is going to introduce the three-step prophetic testing message that develops and then demonstrates those two classes, when He reaches a point where he says, "Okay. Here we go. We are going to begin this separation in Adventism. We are going to begin to seal the 144,000," when He reaches that point, He tarries. Okay? And He tarried on 9/11/2001. He is now going to bless those that wait for Him. He is going to lift them up as an ensign.

But, a far greater number in Adventism are "out of the way" because they have rejected the proof-text method of Biblical study introduced by William Miller, and because they have rejected these Tables that are noted in Habakkuk, and they are preparing to flee at the rebuke of the wise virgins.

FROM THE AUDIENCE: Jeff?
BROTHER PIPPENGER: Yes?
FROM THE AUDIENCE: In Ecclesiastes 7:27-28, it is 1000:1.

BROTHER PIPPENGER: Ecclesiastes 7:27-28 says,

> "[27]Behold, this have I found, saith the preacher, *counting* one by one, to find out the account: [28]Which yet my soul seeketh, but I find not: one man among a thousand have I found, but a woman among all those have I not found." Ecclesiastes 7:27-28 (KJV).

Okay. I have that marked, but I get your point.

So, let us go back quickly through Isaiah 30, verses 8 through 18.

Habakkuk 2:1-4; Jeremiah 6:16-17; Isaiah 31:1-3; Matthew 25:8-9; Daniel 12:12

Habakkuk 2:1-4, we do not have to go there. We are just referencing. It is the Table; it is the Table that is noted in a Book that identifies the rebels in the camp and the righteous in the camp.

Jeremiah 6:16-17 are the Old Paths that we need to return to if we are going to find rest for our souls.

And let us go to Jeremiah 6:16. We all know this, but to put it in the record. The counsel here in Isaiah 30 was, "In returning and rest shall ye be saved." And in verse 16 of Jeremiah 6, it says,

> "[16]Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein.* [17]Also I set watchmen over you, *saying,* Hearken to the sound of the trumpet. But they said, We will not hearken." Jeremiah 6:16-17 (KJV).

Okay. So, not only are they rejecting the Old Paths, they are rejecting a message that comes based upon the Old Paths that is the trumpet message; and, the Trumpet Message at the end of the world is the Seventh Trumpet.

[Referring to the lower right-hand corner of the 1843 Chart] And the Fifth Trumpet was a Woe (the First Woe), and the Sixth Trumpet was the Second Woe, and the Seventh Trumpet (the message they are rejecting, as they are rejecting the Old Paths and the Latter Rain) is the message of the Third Woe. And if the First Woe was Islam, and the Second Woe was Islam, the message they are rejecting is the Message of Islam.

Go to Isaiah 31:1-3. I do not rightly remember why I have that in there. Perhaps I can just speak to it—oh, they are going to flee on horses. Okay? Verse 1 of Isaiah 31.

And remember, we were reading this passage from Isaiah 30; so, verse 31, it is the same vision. It is commenting on itself. So, in verse 16 of Isaiah 30, it said, "But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift." So, these foolish virgins in Adventism that are going to flee on horses, which is what the people in the story of Aaron wanted to do. They wanted to go back to Egypt.

In verse 1 of Isaiah 31, it says,

> "[1]Woe to them that go down to Egypt for help;"—

Is that not where Aaron's crew wanted to go?

> —"and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!"—

They do not want to look to the Holy One of Israel, "Cause Him to cease before us! We want to take another path."

Verse 2:

> —"[2]Yet he also *is* wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. [3]Now the Egyptians *are* men, and not God;"—

Now, they want to go to Egypt. They want to trust in men, not God.

> —"and their horses flesh, and not spirit. [3]When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together." Isaiah 31:1-3 (KJV).

So, when they are going to flee on horses, what are they going to flee on? Their own human strength.

And they are fleeing from what? The Latter Rain, the outpouring of the Holy Spirit.

In Matthew 25:8-9, it says,

> —"[8]And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [9]But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." Matthew 25:8-9 (KJV).

Okay. This is, in these verses, the breaking of the pot, where there is no shard to get fire or water: ". . . blessed *are* they that wait for him," in Isaiah 30:18, of course, is referencing Daniel 12:12, "Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days."

TWO TABLES

Exodus 32:9-16

The Two Table: We are back to Exodus now, back to the story of Aaron. What we have just done with the story of Exodus is explain what takes us "out of the way," what took them "out of the way," the Mystery of Iniquity, the whoring, the false doctrine (the wine); and, their refusal to accept the message that the Lord provides, that is represented upon Habakkuk's Two Tables. They are "out of the way," "**they are out of the way**."

In verse 9 of Exodus 32, it says,

"[9]And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people: [10]Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. [11]And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against the people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? [12]Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. [13]Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever. [14]And the LORD repented of the evil which he thought to do unto his people.

"[15]And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written. [16]And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables." Exodus 32:9-16 (KJV).

Okay. So, what we are saying here is that those two tables prefigured these Two Tables [the 1843 and 1850 Charts], and that these are the work of God. And you can see the two quotes in your notes that we have referred to often.

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." {*Early Writings,* 74.1}.

And then of this Chart (the 1850 Chart), it says,

"I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." {*Manuscript Releases,* volume 13, 359.1}

So, when it comes to the 1863 Chart that the drunkards of Ephraim want us to believe is the chart the point-in-reference for Adventism, you will find no, NONE, **NADA** endorsement from the Spirit of Prophecy that says the Lord directed the 1863 Chart, or that the 1863 Chart is the fulfillment in the prophecy in the Bible.

These two Charts [the 1843 and 1850 Charts]—and these are not the only references—Sister White says more than once that these two Charts, they are both the fulfillment of Habakkuk, and Habakkuk 2 talks about "Write the vision and make it plain upon table**s**" (in the plural). These two Tables are the subject of prophecy. These two Tables are the Tables that were given to spiritual Israel, modern Israel at the beginning of Adventism to mark the covenant between God and His people, the same way the two tables that Moses was bringing down was to mark the covenant between Ancient Israel [and God].

The spirit of antichrist that seeks to change times and law, according to the Book of Daniel, in seeking to change times and law by the antichrist is an attempt to change the two tables. So, anyone that wants to say these Two Tables [1843 and 1850 Charts] need to be changed, "We need to change them to what is on the 1863 Chart," that is the spirit of antichrist.

CELEBRATION WORSHIP

Exodus 32:17-18; Isaiah 22:12-14

So, Moses is coming down from the Mount with the Tables, and in verse 17 [of Exodus 32] it says,

> "[17]And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp. [18]And he said, *it is* not the voice of them *that* shout for mastery, neither *is it* the voice of them *that* cry for being overcome: *but* the noise of them *that* sing do I hear." Exodus 32:17-18 (KJV).

And their style of worship here is the style of worship that confronts many Adventist Churches today, Celebration Worship. Here in the Day of Atonement, when we are supposed to be fasting and praying and afflicting our souls, they are partying down. And celebration-style worship came out of the Vatican II documents. Celebration was invented by the Papacy, and the Papacy designed to introduce it into the Pentecostal Church and spread it through all the Christian churches; and, it is here in Adventism today, the same worship style that was going on with Aaron at the foot of the Mount.

And we read purposely a long time ago in this series—I think we read all the way through Isaiah 22; but, now I am uncertain. Let us go to Isaiah 22 to give a second witness to this celebration-style worship that is confronting Adventism today that is prefigured by the celebration-style worship that Aaron was accomplishing at the foot of the Mount.

In verse 12 of Isaiah 22—and I do not know if you remember Isaiah 22, but there are two classes of worshippers in Isaiah 22 that are represented by Eliakim—or is it Hilkiah? Let me make sure on that. (Pause in presentation)— . . . Eliakim, the son of Hilkiah, contrasted with Shebna (Shebna the foolish virgin that is going to be cast into a field, like a ball. He is going to be spewed out of the mouth of the Lord; he is the Laodicean); Eliakim being the Philadelphians (the 144,000). But, the time period that is being presented in Isaiah 22 is the time period of the Day of Atonement. And in verse 12, it says,

> "[12]And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:"—

What day does He call us to that kind of experience?

FROM THE AUDIENCE: The Day of Atonement.

BROTHER PIPPENGER: That is the Day of Atonement.

Verse 13:

> —"[13]And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die."—

This is the same kind of worship that was going on at the foot of the Mount with Aaron. They are partying down when they are supposed to be fasting and afflicting their souls.

And in verse 14, it says,

> —"[14]And it was revealed in mine ears by the LORD of hosts, Surely this iniquity"—

This style of worship,

> "—Surely this iniquity shall not be purged"—

And this Hebrew word *purged* is *atoned for*.

> —"shall not be purged *[ATONED FOR]* from you till ye die, saith the Lord GOD of hosts." Isaiah 22:12-14 (KJV).

So, this style of worship that was being accomplished by Aaron and his cohorts at the foot of the Mount is prefiguring a style of worship that will be accomplished in Adventism at the end of time, just before The Sunday Law, when the wall suddenly breaks.

Habakkuk's Two Tables #68

PART SEVEN: JOSIAH

*(Having begun within the time allotted for Presentation #67)**

AARON'S FOUNDATIONAL REJECTION—EXODUS 32, PART THREE

(SEE NOTES FOR PRESENTATION #68)

BROKEN COVENANT

Exodus 32:19-20; Revelation 14:9-11

Exodus 32:19-20

I have bit off more than I can chew here, once again.*

> "[19]And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot,"—

You know that there is virtually—there is a lot of Seventh-day Adventist Churches in the City of London. And I do not have experience with lots of places in the world, but I used to go to London on a regular basis, not that I have been to every Adventist Church in London; I have been to very few; but, I have spoken to the Adventists in London, and those churches, many churches, there is just virtually none of them that do not have this style of worship. Some of the Adventist Churches in London, you can go in there and they will be dancing in the aisles.

So, if we are not out going into every single Seventh-day Adventist Church each Sabbath, we do not understand how accurate that God's Word is to what is really taking place. So, okay, I have seen places on Planet Earth where this kind of foolishness is being accomplished on a regular basis, "and all the leadership answered not a word."

> "[19]And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. [20]And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it.*

What is he doing here?

We mentioned yesterday that the calf is both the image of the beast, and the worship of the beast and of the image is Sunday worship. This is The Sunday Law at the end of the world.

Revelation 14:9-11

And if you go to Revelation 14:9-11, you see the punishment for those that are going to accept the mark of the beast, that are going to accept Sunday sacredness. In verse 9, it says,

> "[9]And the third angel followed them, saying with a loud voice, If any man worship the beast and his image,"—

Were they worshipping the beast and his image there at the foot of the Mount?

FROM THE AUDIENCE: (Affirmations.)

> BROTHER PIPPENGER: —"and receive *his* mark in his forehead, or in his hand, [10]The same shall drink of the wine of the wrath of God, which is poured out"—

Were they going to drink something as their punishment? We just read it.

FROM THE AUDIENCE: (Affirmations.)

> BROTHER PIPPENGER: —"which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11]And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Revelation 14:9-11 (KJV).

So, here in the story of Aaron is typified the punishment of those that receive the mark of the beast at the end of the world. Exodus 32 is illustrating the end of the world.

THE PEOPLE

And the end of the world is the end of Adventism; so, Exodus 32 is also illustrating the beginning of Adventism. And we have not taken time yet to look at Daniel 2, Daniel 8, and

Revelation 17 in terms of the progressive there that is marked. But, in Daniel 2 you see a progression that is purposely identified in prophecy, a progression.

You see the progression in the metals in Daniel 2: [referring to kingdoms as represented in the figure of a man in the upper left-hand corner of the 1843 Chart] Gold, Silver, Brass, Iron, Iron and Clay. Gold is more valuable than Silver, which is more valuable than Brass, which is more valuable than Iron. Gold is softer than Silver, which is softer than Brass, which is softer than Iron. There is a purposeful progression.

And Sister White comments on this progression. She talks about the corruption of the religion of the world as history proceeds.

But, in Daniel 8, you get a second testimony to this progression in Daniel, chapter 8; because, the powers of Bible prophecy in Daniel 8, [beginning with the gold head of Babylon] they *g al [self-exaltation]* themselves.

And the Medes and the Persians [the Silver] *g al* themselves.

But, Alexander the Great [the Brass] even *g al* himself even more than the Medes and the Persians.

And the Romans [the Iron], they *g al* themselves more than even Alexander the Great.

And the Papacy, down here in the Iron and Clay, it *g al s* itself even more than Pagan Rome.

But, disregarding the *g al ,* there is a purposeful progression that is marked here.

And, of course, in Revelation 17 you see this progression, if you can see, is that it [referring back to the figure of the man] is a story about how the Mystery of Iniquity, of how the Papacy, of how Mystery Babylon moves from one head [from one kingdom] to the next kingdom down through history.

Okay. When she [Mystery Babylon] is taking off one head in 1798—right?—she is taking off the beast that carried her at that time, the European kings in 1798. And immediately what did she began to do? She began to get back upon the next beast.

Who is the beast in 1798?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

Revelation 17 is talking about this progression of the Mystery Babylon Woman, of how she progresses through history riding different "heads" [beasts] to accomplish her work. And in the Millerite History what the apostate Protestants—at that time they were Protestants; they were then becoming apostate Protestants—what they did is they continued to carry Rome with them. They came to the point where the Protestant Reformation was going to reach its climax, and the next step was the Lord was going to return His people to Sabbathkeeping, and they continued to uphold Sunday. They continued to carry the doctrines of Rome in their hearts and their minds and they got separated from modern Israel, the beginning of Adventism. So, right there is an illustration of The Sunday Law in the history of the Millerites, if you will see it. And the punishment is that you drink this golden water that Moses has made, and the smoke of your torment rises forever and ever. And sure enough, the Protestants in the Millerite History began to pray to the Holy Place and Satan answered their prayers.

Let us stop it there and take it up tomorrow. The reason being is it does not look like we have very much left in our notes, but we do.

What we are doing here, so you understand the relation of all these things, is we are still in the part of this worship series where we are showing the typifications of these two Charts [the 1843 and the 1850 Charts] in God's Word. Not only are these two Charts the Two Tables that

mark the covenant with modern Israel, despite what Adventism will say about that, these are the Two Covenant Tables for Adventism; but, because of this, the Bible has typified the role, the purpose, the history of these two Charts throughout God's Word, and we are in the process of looking at some of the places where this is typified.

And Jesus being the Beginning and the Ending, He illustrates the end of a thing from the beginning of a thing, and the thing that we are dealing with right now is the golden calf, among other things; and, the golden calf, its beginning is with Aaron, and the story of the golden calf, its end is with Jeroboam, who builds two golden calves and then says the very same thing, "These be thy gods that brought thee out of Egypt."

So, we are going to look at Aaron's story and Jeroboam's story to see the beginning and the end and see how these two stories are both contributing to the end of the world, in order to set up the context for understanding who the disobedient prophet is. And the disobedient prophet comes with a prophetic message to Jeroboam at the very point in time where he is setting up these two golden calves, and that disobedient prophet then carries out a sequence of events that contribute to our understanding of Adventism; but, that disobedient prophet first gives a prophecy to Jeroboam, and it is the prophecy of Josiah. So, we want to build all the background so we can get to Josiah; because, Josiah represents, among other things, the people at the end of the world that discover in the Sanctuary the curse of Moses. And because they discover the curse of Moses, it produces a revival. And so we want to see this typified. That is why we are taking time with Aaron and Jeroboam.

Shall we pray?

Benediction: Heavenly Father, we thank you that you have allowed us to live another day, that we might serve you. And as we take up our service for you this day, we ask that you would watch over us and keep us safe and that what we do will be to your glory and honor. We want to understand how Aaron and Jeroboam are illustrating the days in which we live. We ask that you continue to open our understanding to these things. We want to understand that these Two Tables are most certainly the symbols of the covenant that you entered into at the beginning of Adventism with your people, and they are the symbols of your covenant that you are now entering into with those that you are about to lift up as an ensign. We thank you for the beautiful weather that you have given us here recently, and we thank you for the easy times that we have here to come together and worship. We know that in some parts of the world these types of easy times are not available, and that in the very near future the country in which we live is going to become the point of greatest darkness on Planet Earth, and easy times will be no more until your return. So, help us to take advantage of these times, that we can press together with one another and gather strength from the power that is contained in your Word. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #68 (Continued)

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come to this study this morning, we ask that you would grant us your guidance, that you would give us your Holy Spirit to direct our thoughts, our understanding. We want the Latter Rain poured out upon us. We ask that you accomplish that by giving us a deeper understanding of the significance of the story of Aaron and the golden calf and its relationship to Jeroboam. We want to understand these things in a way that we can be benefited as individuals, to become more like you in thought, word, and deed, and also that we might have a message to share with those that we come in contact with. Please take control of my humanity, that I can be a tool in your hand and not have my human thoughts interjected into this study. We ask that you prepare the hearts and minds of those that hear it, to receive it as you see fit that it might accomplish what you intend for it to. In Jesus's name, amen.

AARON'S FOUNDATIONAL REJECTION—EXODUS 32, PART THREE (CONTINUED)

BROTHER PIPPENGER: This is our third consideration of Exodus 32, the golden calf and Aaron. We left off yesterday midway through Exodus 32. We are going to start with verses 21 through 24.

THE PEOPLE (CONTINUED)

Exodus 32:21-24

We have just seen Moses come down and punish the people by turning the gold into dust and mixing it with water and making them drink their idol, prefiguring the drinking of God's wrath by those that receive the mark of the beast in Revelation 14's Third Angel's Message.

Now we want to read verses 21 through 24.

> "[21]And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? [22]And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief. [23]For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. [24]And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf." Exodus 32:21-24 (KJV).

So, Aaron is suffering under the guilt of what he has done.

NAKED, POOR, BLIND AND MISERABLE

Exodus 32:25

Verse 25 says,

"[25]And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their enemies:)" Exodus 32:25 (KJV).

Who is it that is naked?

FROM THE AUDIENCE: (Multiple indiscernible responses.)

BROTHER PIPPENGER: These are the Laodiceans: naked, poor, blind, and miserable.

We are suggesting this story is illustrating the end of the world in our day and age, but also the history of the Millerites, because the beginning illustrates the end. Those people in the Millerite History that end up naked are the ones that are praying to the Holy Place when Christ moves into the Most Holy Place.

THE LEVITES

Exodus 32:26-29

Beginning in verse 26,

"[26]Then Moses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *Let him come* unto me. And all the sons of Levi gathered themselves together unto him. [27]And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. [28]And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. [29]For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother: that he may bestow upon you a blessing this day." Exodus 32:26-29 (KJV).

And, of course, the Levites are going to be marked in the story of Jeroboam, and we are saying that the story of Aaron is the beginning of the story of the golden calf and Jeroboam is the end, and the Levites are the ones that are faithful in this history.

Let us go to Malachi. This history is prefiguring the end of the world, prefiguring the Millerites as well. And we have looked at Malachi 3 often in this study. And in verse 1 it says,

"[1]Behold, I will send my messenger, and he shall prepare the way before me:"—

In the time of Christ, this was John the Baptist; and, this was William Miller in the Millerite History, preparing the way for Christ to change dispensations. With John the Baptist He was changing dispensations from the earthly sanctuary to the Heavenly Sanctuary; in the story of Miller, from the Holy Place to the Most Holy Place.

—"[1]Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [2]But who may abide the day of his coming? And who shall stand

> when he appeareth? For he *is* like a refiner's fire, and like fullers' sope: [3]And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." Malachi 3:1-3 (KJV).

In verse 1 of Malachi 3, when Christ comes to His temple, you see it referenced there in verse 1 two times; and, Sister White takes this verse, as we have demonstrated before, and applies it to the Two Temple Cleansings of Christ.

In verses 2 and 3 is a description of the process of cleansing the temple. The Lord is going to sit as a refiner and a fuller, and He produces a purification process that is the Everlasting Gospel. He did so in the history when He walked among men, the history of John the Baptist; and, He did so in the history of the Millerites, cleansing the temple twice, producing a group of people, the Levites, that moved into the Most Holy Place with Him. But, all of these histories are pointing forward to the end of the world in the development of the 144,000, which is 12 tribes, Levites of only one tribe. And when it comes to the Levites, it is emphasizing those people that come out of God's Church that are going to stand faithful in The Sunday Law crisis.

So, the Levites back here in Exodus 32 are prefiguring Seventh-day Adventists that are lifted up as an ensign at the end of the world. They are marked for their willingness to make a distinction between God's Law and the golden calf.

Back to your notes.

THE DAY OF ATONEMENT

Exodus 32:30

Exodus 32, verse 30, says,

> "[30]And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin." Exodus 32:30 (KJV).

Thus referencing the Day of Atonement, pointing forward to the conclusion of the Millerite History, where those that are typified by the Levites move into the Most Holy Place with Christ at the beginning of the Day of Atonement, and prefiguring those of us here at the end of Adventism that are living in the atypical Day of Atonement and preparing, hopefully, for the Seal of God at The Sunday Law. So, this is clearly placed in the context of the Day of Atonement, when we understand that all the prophets are speaking about the end of the world.

THE BLOTTING OUT—THE LATTER RAIN

Exodus 32:31-35

Then in verses 31 through 35 it gets even more specific about what is being referenced. Verse 31 says,

> "[31]And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. [32]Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee, out of thy book which thou hast written.

> [33]And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. [34]Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mind Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. [35]And the LORD plagued the people, because they made the calf, which Aaron made." Exodus 32:31-35 (KJV).

So, not only is this referencing the Day of Atonement, it is referencing the very conclusion of the Day of Atonement when Christ is blotting out sins: the Judgment of the Living; the time of the Latter Rain.

So, what we are identifying here is that the story of Aaron is prefiguring the story of Jeroboam.

JEROBOAM

A PROPHECY

1 Kings 11:29-31

Let us go to 1 Kings 11. We are saying that the story of the golden calf with Aaron is prefiguring the story of the golden calves with Jeroboam, that they are the beginning and the end; and, therefore, the characteristics in the story of Aaron are going to hold true with the characteristics in the story of Jeroboam.

In 1 Kings 11, beginning in verse 29, it says,

> "[29]And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field: [30]And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces: [31]And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: . . ." 1 Kings 11:29-31 (KJV).

So, here is a prophecy of the division of Israel, and the Ten Northern Tribes and Two Southern Tribes, and Jeroboam is the focus of the prophecy. He is going to be the first king. And he could have had a righteous kingdom; but, when it all plays out, he is not going to walk in the way of righteousness.

A PROMISE

1 Kings 11:35-40

He is given a promise in verse 35 to this effect. It says,

> "[35]But I will take the kingdom"—

After He says he will not take it from Solomon; He is going to take it from Solomon's son.

—"[35]But I will take the kingdom out of his son's hand and will give it unto thee, *even* ten tribes. [36]And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. [37]And I will take thee, and thou shalt reign according to all that thy soul desireth, and shall be king over Israel. [38]And it shall be, if thou will hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."—

So, the promise here—let me read two more verses.

—"[39]And I will for this afflict the seed of David, but not for ever. [40]Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon." 1 Kings 11:35-40 (KJV).

So, we are seeing here Solomon's jealousy drives Jeroboam into Egypt, and Jeroboam is being typified by Aaron, and the story of Aaron takes place right after Aaron comes out of Egypt. And, of course, the story of Jeroboam and his golden calves are going to take place after he comes out of Egypt.

But, to be noted here is that this is a prophecy that the kingdom was going to be divided. This is a prophecy that had to come to pass. This is a prophecy similar to the prophecy of the covering up of the truths on these [1843 and 1850] Charts. There was going to be a return to the Old Paths at the end of the world, and an argument where the majority of Adventism is going to refuse to walk in the Old Paths. And in order that these Old Paths to be rediscovered at the end of the world, they have to be covered up. This is a prophecy. The covering up has to take place in order for them to be rediscovered.

So also with Jeroboam: Something has to happen to divide the kingdom into two parts, and it was God's Word that He was going to make it happen. How people related to the fulfillment of that prophecy is up to individuals, but it was going to happen now because it has become part of God's Word. There was going to become a division in the kingdom.

THE THIRD DAY

1 Kings 12:12-19

Let us look at chapter 12, verses 12 through 19, of 1 Kings, beginning at verse 12.

"[12]So Jeroboam"—

And Jeroboam has come back from Egypt. He has come to the meeting with Rehoboam, where Rehoboam is going to inform them as to how he is going to govern, as compared to how Solomon governed.

Verse 12:

"[12]So Jeroboam and all the people came to Rehoboam the third day,"—

Rehoboam had said, "Give me three days to consider how I am going to govern," and they came back at the end of three days. And three days, of course, is a prophetic symbol in the Scriptures. We will not deal with that right here, but Christ was in the tomb for three days. Christ compared those three days to the building of the temple; and, in John 2:20, the Jews say the temple took 46 years to build, so this three days could be understood as 46 years; it could be understood, therefore, as the Three Angels' Messages that came into history from 1798 to 1844.

And here in this story, the kingdom is going to be divided at the end of three days; therefore, it is going to be divided—when?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: In 1844.

Okay. This has a lesson to the division of apostate Protestantism from Millerite Adventism. The First Angel's Message was sent to the Protestant world. They were tested for 46 years. At the end of 46 years, they began to fulfill their role as the False Prophet of Bible prophecy. The Millerite Adventists have been identified as the True Prophet in that history, that this history is governed by the story of Elijah. And at the end of three days, in 1844, Protestantism is going to be divided into apostate Protestantism and Millerite Adventism.

Okay. 1 Kings 12:12:

> "[12]So Jeroboam and all the people came to Rehoboam the third day,"—

They came in 1844.

> —"as the king had appointed, saying, Come to me again the third day."—

The kingdom is going to be divided at The Sunday Law once again, in Adventism, at the end of the third day.

> —"[13]And the king answered the people roughly, and forsook the old men's counsel that they gave him;"—

Rehoboam here is rejecting the Old Paths.

> —"[14]And spake to them after the counsel of the young men, saying, My father made your yoke **heavy,** and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions. [15]Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat."—

This is important (verse 15) for me. Whatever Rehoboam did, even if he had taken a righteous response to this situation, the kingdom was going to be divided, one way or another, by the Lord. That could not be turned backwards.

> —"[16]So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? Neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel

departed unto their tents. [17]But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. [18]Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. [19]So Israel rebelled against the house of David unto this day." 1 Kings 12:12-19 (KJV).

So, what we are saying here, just to put this in place:

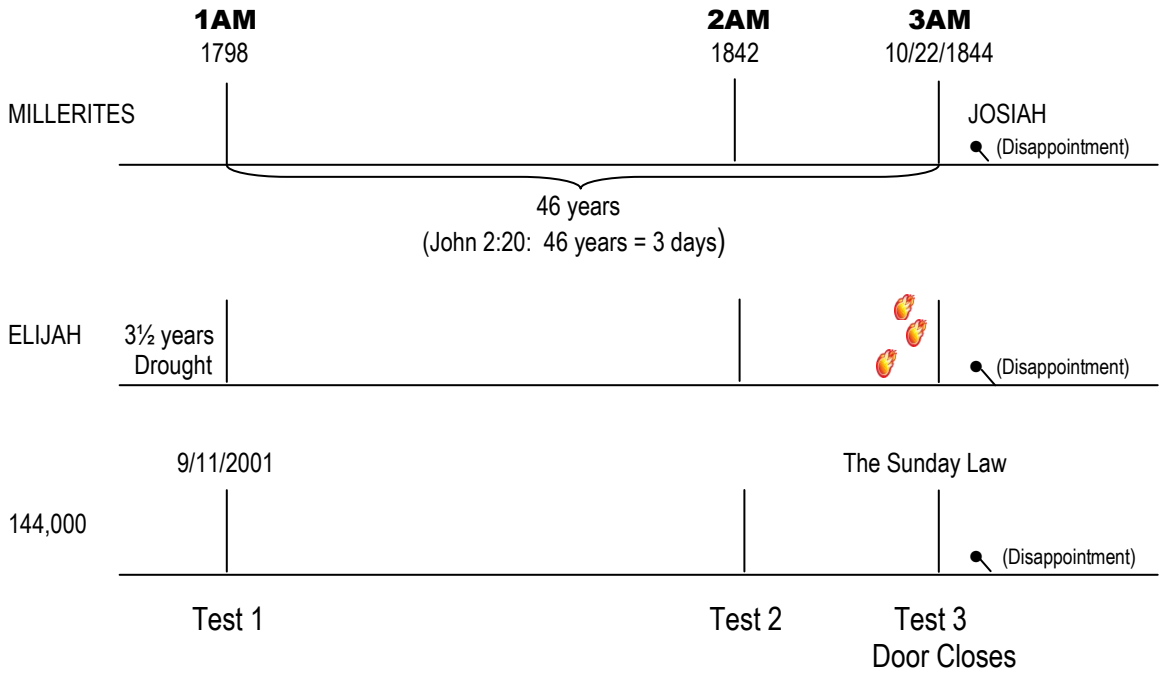


Figure No. 137.

1798 to 1844 is 46 years; but, based upon John 2:20, this 46 years is 3 days.

The First Angel's Message came here; the Second Angel's Message arrives in 1842; the Third Angel's Message arrives on October 22, 1844. These Three Angels' Messages are the three days. At the end of the three days, the kingdom is divided.

This is the story of Elijah. This is the three and a half years of drought. And by the time you get to the punishment of the prophets of Baal, them being slain after the fire comes down out of Heaven proving that Elijah is the True Prophet, the False Prophets are slain right here; and, you are seeing two classes of worshippers that are demonstrated in this history [of Elijah] and in this history [of the Millerites], but you are seeing the seal of approval being put on Millerite Adventism, and you are seeing apostate Protestantism begin to fill its role as the False Prophet.

This also is repeated in our history. At 9/11, the testing process of Adventism begins. At The Sunday Law it ends. In this history from 9/11 to The Sunday Law, there are three primary tests that take place; the third is where the door closes. At The Sunday Law, two classes are demonstrated.

At the slaying of the prophets of Baal [in the line of Elijah], two classes are demonstrated.

In 1844 [in Millerite History], two classes are demonstrated.

These three days of Jeroboam is leading us to 1844. This we want you to see; because, at this point in time, Israel (the Ten Northern Tribes) becomes apostate Protestantism; and, the Two Southern Tribes of Judah become Millerite Adventism, if you can follow the logic of this.

THE PROPHETIC CHAIN

3:1 Combinations

	1	2	3	4	
1	Christ	Adam	Eve	🔍	Abel
2	Shem	Japheth	Ham	🔍	Noah
3	Miriam	Aaron	Moses	🔍	Joshua
4	Hophni	Phinehas	Eli	🔍	Samuel
5	Saul	David	Solomon	🔍	Rehoboam
6	Jehoiakim	Jehoiachin	Zedekiah	🔍	Nebuchadnezzar
7	Cyrus	Darius	Artaxerxes	🔍	Artaxerxes
8	**FIRST**	**SECOND**	**THIRD**	🔍	**FOURTH**

Legend: 🔍 = Disappointment

Figure No. 138.

Now, this here, we have looked at this before. This is the prophetic chain.

William Miller, Ellen White says that William Miller was given the commencement to the Chain of Truth; and, of course, William Miller tells us the three commencements that he was given was 677BC, the commencement of the 2520; 457BC, the commencement of the 2300 Days; and, AD508, the commencement of the 1335 and the 1290.

Miller (the Millerites), at the beginning of Adventism, were given the commencement to the Chain of Truth; and, at the end of Adventism, we have been given the links to the Chain of Truth. And these [see Figure No. 138] are the links. What these are, are the 3:1 combinations.

And this little mark here is the Disappointment that always follows the third waymark.

Right here [referring to 1844 in the Millerite reform line in Figure No. 137] is the Great Disappointment that follows this third waymark.

Right here [referring to Elijah's reform line of Figure No. 137] is Elijah praying seven times, not one time, for the rain to come. He was disappointed that his prayer was not answered the first time around.

And, of course, there is going to be a disappointment that follows The Sunday Law in the United States when those Seventh-day Adventists that receive the Seal of God realize how few of their brothers and sisters stand with them in this crisis.

So, after the third waymark in the reform lines, we always see a disappointment.

So, in this first link of the chain, where this story begins in Eden, we see Christ, Adam, and Eve; followed by the disappointment of them being driven out of the Garden; and, then we see the story of Cain and Abel. This is the first link in the chain.

And I am not saying that I am including all the links. I am just trying to make a point in terms of Jeroboam here.

The next link in the chain that we can see easily is the story of Noah. We have the three (Shem, Japheth, and Ham); followed by the disappointment, the world being destroyed by a flood; and Noah is the fourth in this history.

Then, if we jump forward to the story of Moses, we see Miriam, Aaron, and Moses; the disappointment by the Red Sea; and, then Joshua is going to be the new leader in this story. Joshua goes into the Promised Land. They place the tent sanctuary in Shiloh.

And in Shiloh we see three persons (Hophni, Phinehas, and Eli); the disappointment of the ark being captured and all these men [Hophni, Phinehas, and Eli] being killed; and, then Samuel, this is the fourth waymark (the Fourth Angel's Message) and Samuel, the new leader. Here, this is the story of Shiloh,

But now the Lord is choosing Jerusalem. Shiloh is being set aside, and the temple is going to be built in Jerusalem. And we see the first three kings (Saul, David, and Solomon), and here we are in the story of Rehoboam; the first disappointment is the rending of the kingdom, the division that we are talking about into two kingdoms; Rehoboam is the fourth waymark. The Lord chose Jerusalem here, but Jerusalem is going to be destroyed because of Israel's disobedience.

The destruction of Jerusalem by Nebuchadnezzar takes place in this history of three kings (Jehoiakim, Jehoiachin, and Zedekiah); the disappointment is the destruction of Jerusalem and the carrying away into captivity; and, Nebuchadnezzar is the fourth waymark in that history.

When it is time to come out of Babylon and rebuild Jerusalem and the temple, we once again have three kings (Cyrus, Darius, Artaxerxes), with the three decrees; with the disappointment of Ezra of how few people came out of Babylon under the Third Decree; and, then Artaxerxes again makes a decree again for Nehemiah to come and finish the work of rebuilding the streets and walls in troublous times. This third waymark [of Artaxerxes] begins the 2300-year prophecy that comes into history in AD1798, 1842, and 1844 (the First, Second, and Third Angels' Messages), which are followed by a disappointment.

And then we are living now in the time of the Fourth Angel.

So, in these histories, we are saying that the 3:1 combination of Bible prophecy is the links in the chain. And I have just given you a brief overview of these.

Now, if you go back into them, you will see the story of a link and a chain. If you have a chain, every link is the same. Okay? And these are all the same. They are the 3:1 combination; but, they go through a metamorphosis as they proceed down through history.

The similarity here is these are Christ, Adam, and Eve, the creators of mankind, at least in one sense. Christ created us, and it is through Adam and Eve that all of us have been created; and, they produce Abel, the symbol of the Everlasting Gospel first set forth.

These in the next link, we once again have three family members [Shem, Japheth, and Ham]—*these [also] are three family members [speaking of Christ, Adam, and Eve in the first 3:1 combination]. Christ is the Son of God, Adam [and Eve; and, Abel], they are family members at that level*—and the disappointment leading to Noah.

In this level you can see how these leaders are the same, but they are changing. Shem, Japheth, and Ham you can say are also the creators of mankind, as these [Christ, Adam, and Eve] were, in the sense that after the Flood all mankind come down through Noah and his family.

So, there is a connection between each preceding and following link as you go down, although they are changing a little bit.

These are all family members [referring to the first three links], and these are all family members, Miriam, Aaron, and Moses. But, Joshua is not a family member; but, these are three leaders, followed by a fourth leader.

These are all leaders; they are family members (Hophni, Phinehas, and Eli), but these are bad leaders. There is a little bit of a change there.

These [Miriam and Aaron] were so-so leaders. Moses was an excellent leader, one mistake. Aaron and Miriam, there were some issues.

But, Hophni, Phinehas, and Eli, bad leaders, producing a new leader [Samuel] that is not family; just like Joshua, not family.

Now these leaders are changing to kings: beginning kings [Saul, king; David, king; Solomon, king; and Rehoboam, king]; and, ending kings [Jehoiakim, Jehoiachin, and Zedekiah]. There is a connection from that level. But, now a foreign king, Nebuchadnezzar, becomes the fourth waymark here.

Foreign kings [Cyrus, Darius, Artaxerxes]; but, here they are not simply kings, they are making decrees, pronouncements.

And the decrees, the pronouncements, when you get to this level [the 8th link in Figure No. 138], they are messages. So, there is a connection at that level.

But, these links also show us a change of dispensation.

Here [link 1], Adam and Eve in the Garden were worshipping Christ face-to-face until sin came in; and, then they were driven from the Garden. And here with Abel, they were not so much worshipping at an altar. Where are they worshipping? The gates of the Garden of Eden

And here [link 2], they are worshipping at the gates of the Garden of Eden, until the Flood; and, then Noah institutes altar worship.

And altar worship continues until Moses [link 3] institutes the tent sanctuary, which is still active here [link 4] until the ark is captured.

And here the tent sanctuary is now going to be set aside for the permanent sanctuary, which Solomon [link 5] leads out in construction.

But here with Zedekiah [link 6], the permanent sanctuary is destroyed.

And now here with these decrees [link 7], the permanent sanctuary is to be rebuilt, but it is going to be destroyed in AD70.

So, here [link 8] now, the spiritual temple is being built.

So, once again, they are the same; they are a link; they are a 3:1 combination. They have a connection with the previous link and the following link; but, each of these links is showing a change in dispensations:

- Link 1: the gates of the Garden of Eden;
- Link 2: altar;
- Link 3: tent sanctuary;
- Link 4: here, a change is taking place: between Shiloh where the tent sanctuary was and Jerusalem.
- Link 5: In this story here, the Lord was setting aside Shiloh and choosing Jerusalem.

So, in these lines we see a change in dispensation.

And at the third waymark, one of the things that we see typified is The Sunday Law. When Nebuchadnezzar comes and destroys Jerusalem (when the King of the North comes and conquers Jerusalem) in this history, this is typifying The Sunday Law at the end of the world.

Of course, we know that at the end of the world, the third waymark down here [Figure No. 137, the line of the 144,000] is The Sunday Law.

And I did not put in here Christ. Christ is a 3:1 combination to that history.

But, in any case, the third waymark, when you put that together, you see a Sunday Law.

The fourth waymark, this is the Latter Rain time period. It is showing a change in dispensation.

So, when we get to the rending of the kingdom with Rehoboam and Jeroboam, we are getting to October 22, 1844, where there is a change in dispensation from the Holy Place to the Most Holy Place; but, we are also seeing that apostate Protestantism is being identified, and Judah is being chosen over Shiloh, right here [link 5]. Judah is being chosen, and Jerusalem is being chosen. Judah is being chosen as the tribe where God is going to interact with them.

THEY SHALL KILL ME

1 Kings 12:26-33

So, let us go to 1 Kings 12:26-33.

> "[26]And Jeroboam said in his heart, Now shall the kingdom return to the house of David:"—

Okay. Jeroboam now has the ten tribes; they have separated from Judah and Rehoboam.

He says to himself,

> —"[27]If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah."—

What is Jeroboam afraid of? Self-preservation; he thinks the people are going to kill him.

Why did Aaron build the golden calf? They believed the people were going to kill him. Aaron had just come out of Egypt; Jeroboam had just come out of Egypt. They are going to do the same thing, and it is motivated on misguided fear.

> —"[28]Whereupon the king took counsel, and made **two calves *of* gold**, and said unto them, It is too much for you to go up to Jerusalem**: behold thy gods, O Israel, which brought thee up out of the land of Egypt**. [29]And he set the one in **Bethel**, and the other put he in **Dan**. [30]And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan. [31]And he made an house of high places, and made priests of the lowest of the people,"—

Why did he make priests of the lowest people? Because, the Levites refused to participate in this worship.

—"[he] made priests of the lowest of the people, which were not of the sons of Levi. [32]And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar."—

He is making a counterfeit worship, just as Aaron did. After he made the calf and the altar, then he identified a feast of the Lord the next day, where they all rose up to eat, and drink, and play.

> —"on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. [33]So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense." 1 Kings 12:26-33 (KJV).

When Aaron made the golden calf, that calf was an image of a beast; and, the only definition of the image of the beast is the combination of church and state with the church in control of the relationship. So, in Aaron's golden calf, we see the combination of church and state at the prophetic level.

And here when Jeroboam is repeating this sin, at the end of the story of the golden calf, he outdoes Aaron in the sense that he makes two golden calves, and he places one in the city of Bethel, and one in the city of Dan.

BETHEL: the house of God.
DAN: judge

And BETHEL, *BETH* mean house, *EL* means God. BETHEL is the house of God. That is church.

And DAN means judge. This is where judgment takes place. Judgment takes place by a king. A king is a political power; this is state.

So, we see more specifically, but given a second witness to the fact, that his golden calf represents the image of the beast, the combination of church and state.

A MAN OF GOD OUT OF JUDAH

1 Kings 13:1

So, Jeroboam has ordained this counterfeit worship service.

And then in 1 Kings 13:1—and this is where we are leading to:

> "[1]And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense." 1 Kings 13:1 (KJV).

So, this prophet from Judah, who is he?

Right here [link 5, third waymark], in this history here where the kingdom is divided, this 3:1 combination—Rehoboam would be the fourth in this history—right here at this

disappointment, what is taking place? Two classes have been demonstrated. In this history you have the Ten Northern Tribes which becomes Israel, and the Two Southern Tribes which is Judah. That is this history here with Rehoboam.

So, who is Israel and Judah in the history of the Millerites, right here [see Figure No. 137]?

Judah is the Millerites. They have just been chosen.

Were they not chosen? Did the Lord not just enter into covenant with Millerite Adventism in 1844?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, who is Israel, the Ten Northern Tribes? That is the False Prophet in the terminology of Elijah, but it is apostate Protestantism [in the Millerite History].

So, this prophet from Judah, who is he? This is the Millerites, and they are taking a message to apostate Protestantism. Right?

Okay. Verses 2 through 10 [of 1 Kings 13] says,

"[2]And he cried against the altar"—

This altar that Jeroboam had set up for this worship service.

And what does the altar represent? Christ. So, he has created a false Christ here.

—"[2]And he cried against the altar in the word of the LORD, and said, O **altar**, **altar**,"—

We are going to deal with "altar, altar."

—"thus saith the LORD; Behold, a child shall be born unto the house of David, **Josiah by name**;"—

So, right here in 1844, we see the prophecy of Josiah put into place. Right?

Do you follow the logic?

This prophecy comes right here in the story of Jeroboam and Rehoboam [link 5]. Right [after the fourth waymark] after the split [of the kingdom], the prophecy of Josiah is put in place.

—"Behold, a child shall be born unto the house of David,"—

What is the House of David? Judah (Millerite Adventism; Adventism).

—"**Josiah by name**, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. [3]And he gave **a sign the same day**, saying, **This *is* the sign** which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out."—

Now, the sign is what is going to confirm that this prophet from Judah is a true prophet; but, the prophecy, the future prophecy, is about Josiah coming into history and tearing down these high

places, and burning men's bones upon them. So, he says, "This is the sign that proves that this prophecy is valid."

> "[4]And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. [5]The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. [6]And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before."—

So, did the Protestants right here in this [Millerite] history, did they actually understand the Millerites were right? Yeah, they did. They watched the Lord confirm that history.

Now, they are dead and buried and their children may not understand it, but the Lord confirmed that Millerite Adventism was His covenant people in that history.

And that is what He was doing here with Jeroboam.

And the prophet, Jeroboam had just built a false Christ, a false altar, and the first crisis he is confronted with when his arm is paralyzed, he says, "Pray to your God for me, please!" He knew which God to go to if he needed help. He knew his god was the false god.

> "[7]And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. [8]And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will **I eat bread nor drink water** in this place: [9]For **so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.** [10]**So he went another way, and returned not by the way that he came to Bethel.** 1 Kings 13:2–10 (KJV).

ALTAR, ALTAR

Isaiah 40:1–5; Zechariah 4:7; Revelation 14:8; 18:2; Zechariah 2:6; Isaiah 52:11; Isaiah 8:9; Isaiah 41:27; 65:1; 52:7; 51:9, 17; 57:14; 62:10

So, "Altar, Altar," we have mentioned this in this worship series, but we have never taken time to make this prophetic point.

When you see a word or an expression repeated two times in the Scriptures, it is a prophetic symbol of the Second and the Fourth Angels' Message. The Second and the Fourth Angels' Message contain the expression, "Babylon is fallen, is fallen." This twofold representation of "Babylon is fallen, is fallen," of the Second and the Fourth Angels' Message mark the history of the Second and the Fourth Angels' Message with this repetition. And when you see the repetition of two words or two phrases in the Scriptures, you will find that it is specifically emphasizing those two histories, the history of the Second Angel's Message in the Millerite time period and in the history of the Latter Rain.

Now, all the prophets are speaking about the history of the Latter Rain, so this is kind of a moot point. If you realize that all the prophets are speaking about the end of the world anyway,

then they are all speaking about the Fourth Angel's Message. But, when you see these repetitions two times, it is an extra emphasis on the particular passage that you are looking at.

Look at Isaiah 40.

How many times would I have to show this to you before it was established?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two or three.

Isaiah 40, beginning in verse 1, says,

"[1]Comfort ye, comfort ye"—

And in the time period of the Second and the Fourth Angels' Message, you are seeing a manifestation of the power of God, and how is this manifestation of the power of God accomplished? How does Zechariah tell us that this work is accomplished?

FROM THE AUDIENCE: ". . . Not by might . . ."

BROTHER PIPPENGER: ". . . Not by might, nor by power, but by my spirit, saith the LORD of hosts." Zechariah 4:6 (KJV).

This work of the Second and Fourth Angels' Message is accomplished by the Holy Spirit. And what is one of the titles of the Holy Spirit?

FROM THE AUDIENCE: The Comforter.

BROTHER PIPPENGER: He is the Comforter.

So, here you see,

"Comfort ye, comfort ye my people, saith your God."—

And I am saying that because that is repeated twice, it is marking the Second and the Fourth Angels' Message at a time that the Comforter is especially active.

Verse 2:

—"[2]Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:"—

When is her iniquity pardoned? In the blotting out of sin in the Judgment of the Living during the Latter Rain.

—"for she hath received of the LORD'S hand double for all her sins.

"[3]The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. [4]Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: [5]And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it.*" Isaiah 40:1-5 (KJV).

When does all flesh see the glory of the Lord revealed? Revelation 18:1, an Angel comes down out of Heaven and the Earth is lightened with His glory.

And in this history, the history of the Latter Rain, the history of the sealing of the 144,000, there is going to be a preparation that takes place that is accomplished through the work of God's people that is typified by Elijah, and John the Baptist, and William Miller.

And in verse 2 here, "the voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God," this is identifying the work of Elijah, John the Baptist, and William Miller, but more specifically the work of those in Adventism beginning on 9/11/2001.

"Comfort ye, comfort ye," this double, this repetition is marking the Second and the Fourth Angels' Message. We have shown that to you once. Go to Zechariah 4:7.

> "[7]Who *art* thou, O great mountain? Before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying,* Grace, grace unto it." Zechariah 4:7 (KJV).

Of course, *GRACE* is an interchangeable term with the Holy Spirit. I know you might not be familiar with that, but it is a fact that grace is associated with the Holy Spirit.

And who is Zerubbabel? Zerubbabel was the governor when they were building Jerusalem, and he actually in reality did the foundation stone for the building; he laid the foundation stone for the building of the temple; and, he put the capstone on the temple.

But, what does ZERUBBABEL mean? We have dealt with this already. It means *offspring of Babylon, out of Babylon. ZERUBBABEL* is a symbol for the message, "Come out of Babylon," which is the message of the Second and Fourth Angels' Message. So, in the name *ZERUBBABEL* and the work that Zerubbabel accomplished, Zerubbabel laid the Foundations of Adventism, right up here on these two Charts [the 1843 and 1850 Charts].

So, Zerubbabel finishes the work of Adventism in this sealing of the 144,000; and, we know that this is the Second and the Fourth Angels' Message that is being referenced also, because what is said is, "Grace, grace."

Revelation 14:8 is the point of reference for identifying a repetition or a word of phrase twice as the Second and Fourth Angels' Message. The Second Angel's Message in verse 8 of Revelation 14 says,

> "[8]And there followed another angel, saying, Babylon is fallen, is fallen, . . ." Revelation 14:8 (KJV).

There is your repetition.

If you go to Revelation 18:2, which is the Fourth Angel's Message time period in verse 2, it says,

> "[2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, . . ." Revelation 18:2 (KJV).

When you see a word or a phrase is repeated twice, it is marking the Second and the Fourth Angels' Message.

If you go back to Zechariah 2:6—now, you are correct if you are thinking that this little tangent that we are off on does not necessarily have anything directly related to Aaron and

Jeroboam, this is true; but, we are putting this principle, this symbol in place here before we move forward.

Zechariah 2, verse 6, it says,

> "[6]Ho, ho, *come forth,* and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. [7]Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon." Zechariah 2:6-7 (KJV).

What is Zechariah saying here? He is saying, "Come out of Babylon!" But, he takes the word *ho,* and he repeats it twice. When you see a word or a phrase repeated twice, it is marking the Second and the Fourth Angels' Message.

Go to Isaiah 52:11. And we are no where even close going to study all the places where a word or a phrase is repeated twice. We are just letting you see enough that you can accept this as truth, if you wish.

Isaiah 52:11 says,

> "[11]Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD." Isaiah 52:11 (KJV).

"Depart ye, depart ye! Come out of Babylon! Be clean," the Second and the Fourth Angels' Message.

Isaiah 8:9:

> "[9]Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces." Isaiah 8:9 (KJV).

Of course, you have got to deal with the fact that in this verse, "ye shall be broken in pieces," is mentioned three times. But, "gird yourselves, gird yourselves" is mentioned twice. And this passage deals with the evil confederacy of Bible prophecy that we have dealt with repeatedly in this study, the evil confederacy being the Beast, the Dragon, and the False Prophet, the confederacy at the end of the world that is made up of the world bankers, the globalists, the Free Masons, primarily the United Nations.

And if you drop down just so you can see where this takes place in history, if you drop down to verse 16, it says,

> "[16]Bind up the testimony, seal the law among my disciples." Isaiah 8:16 (KJV).

This "gird yourselves, gird yourselves," this pronouncement against this evil confederacy, it takes place in the time when the 144,000 are being sealed. It takes place in the time of the Latter Rain.

This repetition of phrases and words two times represent the Second and the Fourth Angels' Message.

Isaiah 41:27. Isaiah 41, verse 27 says,

> "[27]The first shall *say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings." Isaiah 41:27 (KJV).

In the time period of the Second and the Fourth Angels' Message you are to "Behold, behold" those that are bringing the Message of the Hour: the Millerites, the 144,000. "Behold, behold."

Isaiah 65:1. Isaiah 65, verse 1, says,

> "[1]I am sought of them *that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name." Isaiah 65:1 (KJV).

In both the histories of the Millerites and of our history the revival is accomplished through the work of Christ. It is not human beings that lift themselves up out of a lost condition and flee from Babylon and come to the Lord on their own initiative. It is a work that is accomplished by the Lord, through beholding Him. This is why the message of Jones and Waggoner that was to present more clearly before the world an uplifted Savior that they might behold Him, and awaken and respond to the Latter Rain Message.

Okay. "Behold, behold," the Latter Rain Message.

Isaiah 52:7:

> "[7]How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isaiah 52:7 (KJV).

The people that behold Christ, that are brought into revival, they are going to bring good tidings, good tidings to the world in both the Millerite History of the Second Angel's Message and in our history.

In Isaiah 51:9, it says,

> "[9]Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?" Isaiah 51:9 (KJV).

When is it that there is a wake-up call? At the Midnight Cry.

And the Midnight Cry was what? It was where the Second Angel's Message was empowered. The Second Angel's Message is, "Babylon is fallen, is fallen," and it was empowered at the Midnight Cry when the virgins awoke, "Awake, awake!" The Millerite History is repeated to the very letter. The parable of the Ten Virgins is repeated to the very letter at the Midnight Cry at the end of the world. All the virgins are going to awake.

It is not in your notes, but go to the Book of Joel, chapter 1, verse 5. It says,

> "[5]Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth." Joel 1:5 (KJV).

At the Midnight Cry in the Millerite History, at the Exeter Camp Meeting on August 12 - 17 of 1844, was there any new wine? Yes. Samuel Snow brought the new wine, identifying

October 22, 1844; but, there was a class of people that would not receive that message. Who were they? They were the drunkards. The new wine had been cut off from their mouths.

When was the new wine that was cut off from their mouths? At the wake-up time.

So, at the wake-up time—and what is our wake-up time? Right now; from 9/11 onwards is our wake-up time.

What happens at the wake-up time? The message is cut off from the drunkards of Ephraim. It is cut off from their mouths, and the debate begins between those that are drinking the new wine and those that are drinking the wine of Babylon, and those that made a covenant with death and those that are making a covenant with life.

So, when we see back here in Isaiah 52, verse 7, "Awake, awake," it is a reference to the Second and Fourth Angels' Message.

Isaiah 51, verse 17:

> "[17]Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out." Isaiah 51:17 (KJV).

We know pretty certain in our minds when the wake-up call came for the Millerites. When was it? I just said it. When was it? At the Midnight Cry.

When was it? August 12 – 17, 1844. The Midnight Cry arrives; awake time takes place.

We are a little bit less sure that 9/11/2001 was the wake-up time here at the end of the world, as we are with August 12 – 17, 1844. But, what did this last verse say? "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out."

Here the wake-up time is marked for us pretty clearly.

What do you do when you wake up? You stand up.

And when does God's people stand up? At the second message of Ezekiel 37, when the breath comes into the bones. And the breath that comes into the bones in Ezekiel 37, verse 9, it comes from where?

FROM THE AUDIENCE: The Four Winds.

BROTHER PIPPENGER: The Four Winds.

And what does Ellen White say those Four Winds are? They are an angry horse seeking to break loose and bring death and destruction on the whole world. The angels are holding these Four Winds. "Oh, that God's people might have the spirit poured upon them that they might stand up on their feet and live." That is Ellen White; that is Ezekiel 37:9.

So, here in verse 17, it says, "Awake, awake, stand up, O Jerusalem." Wake-up time at the end of the world: 9/11/2001. This is where the two classes are beginning to be formed. They will be demonstrated at The Sunday Law.

Isaiah 57:14. Isaiah 57, verse 14, says,

> "[14]And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people." Isaiah 57:14 (KJV).

This is more of the work of John the Baptist, and Elijah, and William Miller, preparing the way of the Lord, making straight His paths; and, it is more of the Triumphal Entry.

"Cast ye up, cast ye up, prepare the way." Who is that prepared the way for Christ to suddenly come to His Temple? John the Baptist.

Who was a type of Elijah? William Miller.

So, this is just describing the work that takes place in the Second and the Fourth Angels' Message; because, at the climax of the Second Angel's Message, Christ moved into the Most Holy Place.

Isaiah 62:10:

> "[10]Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isaiah 62:10 (KJV).

This work of John the Baptist, Elijah, William Miller, preparing the way of the Lord, reaches its climax in the Second and the Fourth Angels' Message.

So, when the prophet comes to Jeroboam and he says, "Oh, altar, altar," he is marking that this history pointing forward to the Second Angel's Message, right here [1844 (third waymark of Millerite History), Figure No. 137], the Midnight Cry. They wake up. They are preparing for Christ to suddenly come to His Temple. "Altar, altar" is tying this story into 1844; and, therefore, you have the responsibility as a student of prophecy of determining who these two classes are. And Jeroboam (Israel), that is apostate Protestantism in this history; and Judah and Benjamin, that is Millerite Adventism. So, Millerite Adventism brings a message to apostate Protestantism after 1844.

And, what is the message after 1844 that Millerite Adventism brings to apostate Protestantism? That your altar is an abomination!

And, what is your altar? It is a symbol of worshipping the sun. It is Sunday worship. Suddenly the issue from 1844 onward, the message of this disobedient prophet, is the message of the mark of the beast and the Seal of God. Right?

And you can place that in this history.

The prophet did not have to say, "O Altar, altar." He could have just said, "O altar." You may argue, "Well, he was talking about the altar in Bethel and the altar in Dan," but God controls His Word. He put that in there for His purpose.

So, the prophecy is a prophecy of a king that would come and do a work of reformation, and his name was Josiah. What does JOSIAH mean?

> **JOSIAH: *Strong's Concordance* H2977—**From the same root as **H803** and **H3050**; *founded of Jah*. **H803—**Feminine passive participle from an unused root meaning to *found*; *foundation.* **H3050—***Jah*, the sacred name.

It is from H803 and H3050, and it is the feminine participle of an unused root, meaning to *found; the foundation.* And, of course, *Jah, is the sacred name.* So, JOSIAH means *the foundation of God.*

So, the prophecy that Millerite Adventism gives to apostate Protestantism here is a prophecy about the Foundations. The Foundations are being marked in this history.

This [the 1843 Chart] is the Foundations.

This [the 1850 Chart] is the Foundations and the Pillars.

So, we know as students of prophecy that the story of Josiah will have something to do with the Foundations.

BREAD AND WATER

Isaiah 55:1-11; Deuteronomy 8:3; Matthew 4:4; John 6:49-51

And the king said—I do not know why the king said, just out of fear, I guess—Jeroboam says, "I'll give you a reward. I'll give you a reward for just destroying my brand new altar and paralyzing my arm. I'll give you the reward because the Lord allowed my arm to be healed."

And he [the prophet] says, "I won't take your reward. I have been told not to eat your bread and water."

Isaiah 55, verses 1 through 11. We are almost done here.

> "[1]Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. [2]Wherefore do ye spend money *for that which is* not bread? and your labour *for that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. [3]Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David."—

He does not want to eat Jeroboam's bread and water, because he is going to eat God's bread and water.

And why is he going to do that? Because, right here in 1844 [See Figure No. 137] they entered into covenant with God. You eat His bread and water; you enter into an everlasting covenant.

Verse 4:

> —"[4]Behold, I have given him *for* a witness to the people, a leader and commander to the people. [5]Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee."—

In this history, Elijah was glorified right here [See Figure No. 137, the fire coming down from Heaven before the third waymark].

He [the Lord] has glorified Millerite Adventism [See Figure No. 137, before the third waymark].

And He called a nation that knoweth not. This is a bigger subject than sometimes we realize; but, that is what is happening now, is it not? Adventism is watching while the Lord is selecting a group of people that are using "stammering lips and another tongue" (Isaiah 28:11, KJV) to present the message to His people.

He is choosing a nation that had not been known—to do a number of things, but we are not dealing with that.

> —"[6]Seek ye the LORD while he may be found, call ye upon him while he is near: [7]Let the wicked forsake his way, and the unrighteous man his thoughts: and

let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

"[8]For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. [9]For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. [10]For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: [11]So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the *thing* whereto I sent it." Isaiah 55:1-11 (KJV).

So, in any case, the bread and water is the message of the Lord. That is what this disobedient prophet was told to eat, not to eat the bread and water (the doctrines) of apostate Protestantism.

Deuteronomy 8:3.

I did not read [into the record] all that passage of Isaiah 55:1-11 [in your notes] because of time, if you are wondering.

Deuteronomy 8, verse 3:

"[3]And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live." Deuteronomy 8:3 (KJV).

So, the bread that he was going to eat (the disobedient prophet) was every Word that proceeded from the mouth of God. And what symbolizes that Word? The manna that comes down from Heaven, the manna that Jesus referred to when He told the Jews that they needed to drink His blood and eat His flesh, and they turned away from Him.

It is not simply His Word. What is it? *What is it?*—I did not do that on purpose. *MANNA* means *what is it?*

It is not simply His Word: *What is it? [manna],* it is His prophetic Word. The bread and water that the disobedient prophet was going to feed upon was God's prophetic Word. Right?

Of course, I do not know any of His Words that are not prophetic. All of His Words contain the same creative power that He used to create the worlds; so, every Word that God speaks has that creative energy in it; and, Isaiah tells us that His Word will not return to Him void; it is going to accomplish the purpose that He set it forth for. So, every Word has a purpose; every purpose will be accomplished. When the creative power accomplishes the purpose for every Word in the Bible, it will be a fulfillment of prophecy. Every Word in the Bible is prophetic.

But, you can study the Bible incorrectly, where you isolate it out as the Greek isolates things out, and isolate the Psalms (the songs), the doctrines, the law; but, we are not of such mindset.

Matthew 4:4:

"[4]But he answered and said, It is written, MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD." Matthew 4:4 (KJV).

John 6:49-51.

And John 6 we have just referenced with the manna, and Jesus telling them they must—let us go to John 6—eat His flesh and drink His blood. John 6:49-51 says,

> "[49]Your fathers did eat manna in the wilderness, and are dead. [50]This is the bread which cometh down from heaven, that a man may eat thereof, and not die. [51]I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6:49-51 (KJV).

All right. We are at the end of this thought.

THE WAY THOU CAMEST

So, what are we saying? We are saying that at the beginning of the story of the golden calf is Aaron, and that that story prefigures the end of the story of the golden calves with Jeroboam.

And then in the history of Jeroboam and Rehoboam, when the kingdom is being divided, we are placed here in 1844 and at The Sunday Law, where God's people are going to be divided into two classes. And when this happened in the story of Jeroboam, Millerite Adventism brings a message, a rebuke of apostate Protestantism, a rebuke for their rejection of the First Angel's Message, their unwillingness to follow Christ by faith into the Most Holy Place and receive the advancing light of the Third Angel: the Sanctuary, the Sabbath.

And the golden calves of Jeroboam represents this rebellion, this counterfeit worship that Millerite Adventism stands opposed to, brings this message against.

And the prophet expresses that he has been specifically told by the Lord that he is not to drink the break and water (the doctrine, the teachings) of apostate Protestantism, nor is he to go back the way that he came.

How did Millerite Adventism get to here [See Figure No. 137, at the third waymark of 1844] to where it is entering into covenant with Christ, where it is Elijah, it is the True Prophet in contrast with the False Prophet, and in contrast with the prophets of Baal, in contrast with the Northern Kingdom of Israel? How did it get there?

It came through these three days, these three histories. You are not to go back through that history, not to go back that way. If you were to go back that way, here [1844] Millerite Adventism becomes God's covenant people. Before here [tracing the reform line back to 1798] what were they? They were Protestants. They had come out of Protestantism, and they are not to go back to Protestantism; because, Protestantism has been exposed now as apostate Protestantism. **They were not to go back that way.**

Their way [the way of Millerite Adventism] was different. What was their way? Which way were they to go?

FROM THE AUDIENCE: To the Most Holy Place.

BROTHER PIPPENGER: To the Most Holy Place, that is true; but, they were to go on a path where Jesus was in front of them, and the Midnight Cry was behind them, and this path was high and lifted up. It is leaving the world. They were not to go back to apostate Protestantism.

So, tomorrow we will begin the story of the disobedient prophet and how that illustrates Adventism; and, from there we will go into the fulfillment of the prophecy of Josiah.

Shall we pray?

Benediction: Heavenly Father, we ask that you would forgive us as a people for so quickly returning to apostate Protestantism. We seek to employ their techniques of church evangelism, of church worship style. We use their techniques for studying your Word, even though the Bible has been very clear that that bread, that water is corrupted. It is polluted. Please forgive us for this. Place a burden upon God's people to seek the Manna that comes from Heaven. We thank you for bringing us this far into this worship series. We ask for your continued blessing upon what we are studying and upon the work we are attempting with the LiveStreaming and the DVDs. And we set before you this day, each of us have our own individual tasks. We ask that you keep us safe and help us to do what we do for your glory and honor. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #69

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest. We ask now, as we take up our study of your Word this morning, that you would allow us the presence of your Holy Spirit to direct our thoughts and our understanding. We ask that you would continue to open our understanding to your Word by pouring your Latter Rain out upon us, and make us fit vessels to receive that Rain. We ask that you please overrule my humanity, that what is spoken here this morning would be edifying to your people and would glorify and honor you. We thank you for another day of life that we might serve you; and, we would ask that you speak to us here at the beginning of this day. In Jesus's name, amen.

FIRST TEN VERSES

BROTHER PIPPENGER: We are dealing with Aaron and the golden calf, prefiguring Jeroboam and the two golden calves.

And in 1 Kings 13, where Jeroboam is initiating the worship of these two golden calves, a prophet comes out of Judah; and, we are now going to consider this disobedient prophet. We are going to just start in verse 1. It is in your notes of 1 King 13. We will go down through it and then discuss some of the symbolism in this chapter.

And we went through this yesterday, but I am going to read through it again just to put it in our memory.

Beginning at verse 1, it says

> "[1]And, behold, there came **a man of God out of Judah** by the word of the LORD unto Bethel:"—

Judah now is representing the Two Southern Tribes that is coming to Bethel, the city which means *the House of God,* which is representing the Ten Northern Tribes of Israel. But, in the context of Millerite History, this is Millerite Adventism (Judah). And apostate Protestantism [Israel] at this point, after 1844, the religious aspect of the United States, has already rejected the message; so, they have already begun to fulfill their role as the False Prophet.

> —"[1]And, behold, there came **a man of God out of Judah** by the word of the LORD unto Bethel: and **Jeroboam stood by the altar to burn incense**."—

We have looked into the past as we were looking at 1863, at first leaders. We looked at Aaron, Jeroboam, Rehoboam, Saul, and Peter to see that first leaders are always tested in order to set up the understanding of how James White failed the test in 1863.

And what is Jeroboam doing here that one of the other first leaders does in this act? "Jeroboam stood by the altar to burn incense," what is this? That is what Saul did, was it not? Saul determined he could not wait for the prophet Samuel to do the offering; so, as the state (as the political leader) he [Saul] took it upon himself to enter into the role of the Priests, a combination of church and state, an unholy combination.

—"[2]and **Jeroboam stood by the altar to burn incense**. And he cried against the altar in the word of the LORD, and said, O **altar**, **altar**,"—

Thus, marking this history in the Second and the Fourth Angels' Message by the repetition of the word *altar.*

—"O **altar, altar,** thus saith the LORD; Behold, a child shall be born unto the house of David, **Josiah** by name; and **upon thee** shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

"[3]**And he gave a sign** the same day, saying, This *is* the sign which the LORD hath spoken; Behold, **the altar shall be rent**, and the ashes that *are* upon it shall be poured out."—

What does an altar represent?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ, or a false Christ. And this sign is going to demonstrate the true Christ in opposition to the false Christ; because, this altar is going to come under the authority of the Word of God and it is going to be destroyed. This is a false Christ. It is a sign that is making the distinction between the true Christ and the false Christ.

And where do we see this distinction made in a parallel history? The primary one that we emphasize is the story of Elijah, that there was a distinction made between the True Prophet and the False Prophets (the True Prophet, Elijah; and, the False Prophets, the prophets of Baal).

And how was that accomplished? Through a sign: fire coming down out of Heaven.

So, this sign here is also going to make the distinction between the True and False Prophets.

—"[3]**And he gave a sign** the same day, saying, This *is* the sign which the LORD hath spoken; Behold, **the altar shall be rent**, and the ashes that *are* upon it shall be poured out."

"[4]And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him."—

And I looked up yesterday this word *dried up;* because, in my mind I have been visualizing his hand being paralyzed, but that is not what it means. To be dried up, it means he just loses all ability to control it.

—"[5]The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD."—

Now we see which altar is the true altar.

—"[6]And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again."—

And king Jeroboam sees who the true God is, because he asked for the true God to restore his hand, just as Ahab, no doubt, understood who the true God was when he saw he fire come down out of Heaven.

> —"And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.
>
> "[7]And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. [8]And the man of God said unto the king, If thou wilt give me half thine house,"—

What would half his house be? It would be five kingdoms—right?—out of ten.

> —"I will not go in with thee, neither will I eat bread nor drink water in this place: [9]For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest."—

The bread and water is the message—right?—the Word of God, the doctrine.

> —"[10]So he went another way, and returned not by the way that he came to Bethel." 1 Kings 13:1-10 (KJV).

God's prophet here from Judah, he came to this experience historically in the testing process that tested the Protestant world. 1798 to 1844 was the Everlasting Gospel that was being accomplished upon the Protestants. At the end of that process, the Millerites are chosen to enter into covenant with the Lord.

But, what brings this confrontation between the prophet from Judah and Bethel is the history of 1798 to 1844. This is the way the Millerites came. They came out of Protestantism; and, this pronouncement not to go by the way that he came to Bethel is saying, "Don't go back to Protestantism."

Okay. That is where we stopped yesterday.

VERSES ELEVEN THROUGH THIRTY-FOUR

Now we are going to take it up in verse 11 [of 1 Kings 13].

The prophet from Judah has given his prophecy of Josiah. He set forth a sign to prove that it is a legitimate prophecy, and he is going to go back home now.

> "[11]Now there dwelt **an old prophet in Bethel**;"—

Which means he is a prophet from the Ten Tribes, from Israel (an on old prophet from Protestantism).

> —"and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. [12]And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. [13]And he

said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, [14]And went after the man of God, and found him **sitting under an oak**: and he said unto him, *Art* thou the man of God that camest from Judah?"—

So, for whatever reason, the prophet from Judah, he does not go immediately home. He stops under an oak. If you are under an oak, what is covering you?

FROM THE AUDIENCE: Leaves?

BROTHER PIPPENGER: The shade, **the shade**. Right? An oak tree is going to produce a shade.

Okay. He is sitting in the shade; maybe it was hot.

—"and he said unto him, Art thou the man of God that camest form Judah? And he said, I *am*. [15]Then he said unto him, Come home with me, and eat bread. [16]And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: [17]For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest."—

He is not supposed to eat any bread or water in Israel. The Millerites are not supposed to drink any bread or water in apostate Protestantism. They are not supposed to take their [apostate Protestantism's] doctrines unto themselves.

And, we have read in this worship series from *Early Writings,* pages 259 – 260, when the Protestants fully rejected the testing process of 1798 to 1844, they continued to direct their prayers to the Holy Place; and, Satan, pleased with this deception, began to answer those prayers.

So, after 1844 who is leading apostate Protestantism in the United States?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

What in the world would Adventism want to go back and take any kind of direction from a body of people that are being led by Satan?

Adventism was told this very thing, "Satan is answering their prayers. Don't go back and eat their bread or drink their waters. Don't walk in their ways." Of course, we did; through the years we went back and ate their bread and drank their water.

—"[18]He"—*[THE FALSE PROPHET]*—"said unto him, **I *am* a prophet also** as thou *art*; and **an angel spake unto me** by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* **he lied unto him**."—

So, he is a prophet, but he is a lying prophet.

So, what is he? He is the False Prophet. Apostate Protestantism has begun to fulfill its role as the False Prophet.

This is the amazing part:

—"[10]So he went back with him, and did eat bread in his house, and drank water.

"[20]And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:"—*[CAME TO THE FALSE*

PROPHET]—"[21]And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, [22]But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

"[23]And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back. [24]And when he was gone, **a lion met him by the way**, and slew him: and his carcase was **cast in the way**, and **the ass stood by it**, **the lion also** stood by the carcase. [25]And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

"[26]And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore **the** LORD **hath delivered him unto the lion**, which hath torn him, and slain him, **according to the word of the** LORD, which he spake unto him. [27]And he spake to his sons, saying, Saddle me the ass. And they saddled *him*. [28]And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: **the lion had not eaten the carcase, nor torn the ass**."—

But, he was still there; so, this is supernatural.

You know, there are some lions that go crazy, or something goes wrong with them, where they become maneaters. They just go out and kill people to kill them; but, that is the exception to the rule. A lion is going to kill something that it is going to eat.

But, an ass is going to run away from a lion, and a lion is probably going to deal with the ass at the same time he is dealing with the man. So, this is totally supernatural; this is a judgment from the Lord.

—"[29]And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. [30]And he laid his carcase in his own grave; and they mourned over him, *saying*, **Alas, my brother!**"—

When they were mourning over him, what were they saying about him?

FROM THE AUDIENCE: Woe.

BROTHER PIPPENGER: Woe. *Alas* is *woe,* "*[Woe]*, my brother!"

—"[31]And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones: [32]For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, **shall surely come to pass**."—

"[33]After this thing Jeroboam returned not from his evil way, but made again of **the lowest of the people priests of the high places**: whosoever would, he consecrated him, and he became *one* of the priests of the high places. [34]And

this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth." 1 Kings 13:11-34 (KJV).

Now, Jeroboam is the first king of the Northern Kingdom of Israel. How many of those following kings of Israel were good kings?

FROM THE AUDIENCE: None.

BROTHER PIPPENGER: None. They were all wicked. And when the Bible comments on their wickedness, it is always traced back to the sins of Jeroboam. It is the sins of Jeroboam that bring the curse upon the Northern Kingdom.

And in this passage, what is the sin of Jeroboam?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: He made them Priests.

BROTHER PIPPENGER: He made Priests of the lowest of people.

And why did he have to do that?

FROM THE AUDIENCE: (Various simultaneous responses.)

BROTHER PIPPENGER: Because the Levites refused to enter into it, just like the Levites refused to enter into worship of Aaron's golden calf. Okay? **So, there is something about unsanctified ministers that brings about a curse**.

THE FALSE PROPHET FROM BETHEL

Okay. The False Prophet; let us look at the False Prophet.

In verse 18 [of 1 Kings 13], it says,

"[18]He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him." 1 Kings 13:18 (KJV).

Is a prophet going to lie?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: This one was, because he was a false prophet.

Galatians 1:8:

"[8]But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Galatians 1:8 (KJV).

What angel, if it was an angel (if he was not making that up; that was not part of the lie), what kind of angel was it that told him this?

FROM THE AUDIENCE: (Indiscernible response).

BROTHER PIPPENGER: It was a fallen angel.

Proverbs 14:5 says,

"[5]A faithful witness will not lie: but a false witness will utter lies." Proverbs 14:5 (KJV).

So, this prophet is a false witness. He is the False Prophet of Bible prophecy (apostate Protestantism).

BE YE SEPARATE

And the True Prophet out of Judah was not to be connected with the False Prophet. He was not to go back the way that he came. He came out of Protestantism. He came through the history that brings the Protestant Reformation to its climax, and he was not to return to that experience.

2 Corinthians 6:17, and 18, says,

> "[17]Wherefore come out from among them,"—

This is the Millerite story.

> —"and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, [18]And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17-18 (KJV).

The prophet was to be separate from the worship of Jeroboam.

Revelation 14:8:

> "[8]And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8 (KJV).

When does the fall of Babylon begin? In June of 1842 the Protestant churches began to close their doors; and, by the Summer of 1844, the Millerites were proclaiming the message, "Come out of Babylon!" The Millerites knew that they were not to drink the wine of Babylon.

So, this story of Jeroboam and the disobedient prophet, it is a story of Millerite Adventism in contrast with the False Prophet of apostate Protestantism.

So, my contention here is that had the disobedient prophet determined he was going home and he was not going to stop till he got home, that he [the False Prophet] would not have caught up with him. He [the disobedient prophet] had a head start. The only reason the False Prophet caught up with him is because he stopped by the tree.

SHADOW

Psalm 36:7; 91:1; Isaiah 4; 30:13

Okay. Psalm 36, verse 7, says,

> "[7]How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings." Psalm 36:7 (KJV).

Psalm 91:1:

> "[1]He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psalm 91:1 (KJV).

So, God's people are going to be under the shadow of God's wings, and the shadow of God's wings, His wings are His secret place. Where is the secret place that God's people dwell under God's shadow at?

FROM THE AUDIENCE: The Most Holy Place.

BROTHER PIPPENGER: The Most Holy Place, the Heavenly Sanctuary.

Okay. So, Isaiah 4 deals with this. Isaiah 4, we can read verse 1, but it is kind of a different piece of information. So, let us start with verse 2 of Isaiah 4.

> "[2]In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel. [3]And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem: [4]When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."—

"In that day," verse 2, what day is that? It is the Judgment of the Living. Here is where He is purging the sins of God's people. If you are still found written in the Book of Life, then you are those that have escaped of Israel and you are part of the beautiful and glorious branch of the Lord, and He will have washed away your filth and purged your blood with the spirit of judgment, and the spirit of burning.

What is the spirit of judgment and burning? That is Investigative Judgment. It is the Judgment of the Living, but it also connects with Malachi, chapter 3. He is sitting as the refiner and purifier of silver and gold.

For what purpose? To purify the sons of Levi, those that stand faithful during Aaron's and Jeroboam's golden calves Sunday Law test.

Verse 5:

> —"[5]And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. [6]And there shall be a tabernacle"—

What is a *tabernacle?*

FROM THE AUDIENCE: A tent.

BROTHER PIPPENGER: A tent, and it is a sanctuary, a tent sanctuary.

> —"[6]And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain." Isaiah 4: 2-6 (KJV).

The Most Holy Place is where God's people dwell under the shadow of the Most High, meaning they are under His influence.

But, there are two classes in the world. Go to Isaiah 30, verses 1 through 3.

"[1]Woe to the rebellious children,"—

What rebellious children are we speaking about here?

Well, if you go back to chapter 28, verse 1, it says, "Woe to the crown of pride, to the drunkards of Ephraim, . . ." Isaiah 28:1 (KJV).

And then in verse 14 it says, "Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem." Isaiah 28:14 (KJV). So, there is a Woe pronounced upon the leadership of Jerusalem (in *Testimonies,* volume 5*,* page 211, Jerusalem is the Seventh-day Adventist Church). There is a Woe pronounced upon the leadership of the Seventh-day Adventist Church, because of why?

FROM THE AUDIENCE: Because they have been drinking.

BROTHER PIPPENGER: Because they have been overcome with wine.

What have they done? They have eaten the bread and drank the water of the False Prophet of Bethel.

So, "Woe to the crown of pride" in verse 1 of chapter 28.

The same vision in chapter 29: it says, "Woe to Ariel, to Ariel, the city *where* David dwelt!" This is a Woe upon Jerusalem, upon Jerusalem's leadership.

So, when we get to chapter 30, verse 1, it is still the same vision. It says, "Woe." So, this is about the Woe that is pronounced upon those people that go back to Bethel and eat that bread and water.

> —"[1]Woe to the rebellious children, saith the LORD, that take counsel, but not of me: and that cover with a covering, but not of my spirit, that they may add sin to sin: [2]That walk to go down into Egypt,"—

That is where Jeroboam and Aaron came from, is Egypt. These people are returning to Egypt.

> —"and have not asked at my mouth; to strength themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! [3]Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion." Isaiah 30:1-3 (KJV).

So, the shadow is what you trust in. You can trust in Christ, the High Priest in the Most Holy Place and be under His shadow; or, you can trust in the dragon, in Egypt, and be under his influence. It is about influence, the shadow; His influence.

Notice your notes, *Pamphlets,* page 140:

> "Shall the education given in our schools be after God's order, **or after the wisdom of this world**,"—

How do we symbolize the world more often than not in God's Word? Well, in verses 42 and 43 of Daniel 11, it is Egypt.

—"Shall the education given in our schools be after God's order, **or after the *[the shadow of Egypt]* the wisdom of this world**, which the Lord pronounces foolishness? Shall the hearts of students become estranged from God by eating of **the tree of knowledge**,"—

Ah, the tree of knowledge is where you get the wisdom of the world. The tree of knowledge is where you come under the influence of Egypt.

—"become estranged from God by eating of **the tree of knowledge**, which hardens the heart into disobedience, and ministers to vanity and pride? Shall not the education given in our schools be of that character which will give a more decided knowledge of God's Word, and which will bring the soul into a vital connection with God, keeping God before the mind's eye, and arousing every better feeling in the soul? This is the kind of education which is as enduring as eternity." *Pamphlets*, 140.

What I am suggesting is that when the disobedient prophet went home, he made a mistake and he sat down under this oak tree, under that shadow, under the influence of that oak tree, and that oak tree is a symbol of the Tree of the Knowledge of Good and Evil.

And what is one of the things that the Tree of the Knowledge of Good and Evil represents?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: The Mystery of Iniquity. It is the mingling of the sacred with the common.

But, in any case, a *tree* is understood to be *knowledge and education.*

Fundamentals of Christian Education, page 437, says,

"From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain. The fruit of the tree representing good and evil is not to be eagerly plucked, because it is recommended by one who was once a bright angel in glory. He has said that if men eat thereof, they shall know good and evil. **But let it alone**. The true knowledge comes not from infidels or wicked men. The word of God is light and truth. The true light shines from Jesus Christ, who 'lighteth every man that cometh into the world.' From the Holy Spirit proceeds divine knowledge. He knows what humanity needs to promote peace, happiness, and restfulness here in this world, and secure eternal rest in the kingdom of God." *Fundamentals of Christian Education*, 437.

What I am suggesting here is that the disobedient prophet stopped on his way back to Judah and came under the influence of this tree, and this tree is a symbol of education. And a tree can have good fruit or bad fruit, but in this story it was a bad idea for this disobedient prophet to stop there. If he had kept going, he would have never got caught. So, for the disobedient prophet, this tree brought forth bad fruit. It is a bad tree. And what I am saying is in connection with the Mystery of Iniquity, the mingling of the common and the sacred, which the disobedient prophet

did when he sat down to eat with the False Prophet of Bethel, that the influence of the education represented by that tree is what leads him to his death, ultimately.

Matthew 7:13-27. Go to Matthew 7, and we will begin with verse 13, say something about verse 13 and then read on.

> "[13]Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:"—

Now, when some people read this story of the disobedient prophet, the disobedient prophet is found in the way, his carcase is found in the way, they are thinking, "Well, this is the Old Path." But, he is in the wrong place. He was not on the Old Paths. That is where he was supposed to be walking.

So, what I am saying is "the way" where he is found is the broad way which leadeth to destruction. Okay?

"Enter ye in at the strait gate," what is a *strait gate?*

FROM THE AUDIENCE: The narrow path.

BROTHER PIPPENGER: The narrow path. It is being obedient to God's Word.

Was the disobedient prophet obedient to God's Word?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: [Shakes his head in agreement of "No."]

So, he was taking the broad way home, and it led him to destruction.

Verse 14:

> —"[14]Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
>
> "[15]Beware of"—who?

Beware of that old prophet from Bethel.

> —"[15]Beware of false prophets, which come to you in sheep's clothing,"—

"I'm a prophet, too. An angel spoke to me."

> —"[15]Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. [16]Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—

FROM THE AUDIENCE: Amen!

> BROTHER PIPPENGER: —"[17]Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit."—

What happened because this disobedient prophet came under the influence of the oak tree when he sat underneath it was bad. This tree brought forth bad fruit. Okay?

Verse 18:

—"[18]A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. [19]Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. [20]Wherefore by their fruits ye shall know them.

"[21]Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [22]Many will say to me in that day, Lord, Lord,"—

In what day? In the time of the Latter Rain; in the judgment time; the Fourth Angel's Message.

—"Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? [23]And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"[24]Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:"—

Did the disobedient prophet do the Lord's saying? No.

He was not a wise man. What was he?

FROM THE AUDIENCE: He was foolish.

BROTHER PIPPENGER: He was a foolish virgin.

—"[25]And the rain descended,"—

When are the foolish and the wise manifested?

FROM THE AUDIENCE: At The Sunday Law?

BROTHER PIPPENGER: No.

"And the rain descended." When the Rain begins to descend, the wise and the foolish are manifested.

When does the Rain begin to descend? Eleven years ago yesterday, on September 11, 2001. Of course, Islam did some nasty work again last night to escalate the Third Woe, if you have not been on the internet yet. They attacked embassies in Egypt and Libya, and killed ambassadors for the United States in Libya, and moved up the tension that right now Barrack Obama is trying to throw some water on the gas; because, the Prime Minister of Israel said he has tried to contact Barrack Obama to talk to him about Iran, and Barrack Obama is giving him the cold shoulder. So, now Barrack Obama is saying, "This isn't so. This isn't the true story," as of yesterday.

And, what is going on, for anyone that wishes to see, is Israel is frustrated that the United States is not willing to stand with them as they get ready to attack Iran.

So, for those of you that think that what we teach about the Third Woe beginning on 9/11/2001, Sister White says that prophecy—by the fulfillment of these prophecies, they will be confirmed. The Lord is now confirming, once again, with double measure, what we are teaching about the ass of Islam.

But, that is not what—where were we? Verse 25:

—"[25]And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. [26]And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a

> foolish man, which built his house upon the sand. [27]And the rain descended, and the floods came,"—

"The rain descended." When did the Rain begin to descend?

FROM THE AUDIENCE: 9/11.

BROTHER PIPPENGER: 9/11.

What is "the flood"? Based upon Daniel 11, verse 40, what is the flood; because, the King of the North comes as an overflowing flood? It is the Euphrates overflowing. It is the banks. It is this mighty sweeping away as it overflows and passes over in verse 40. What is that? What is "the floods"?

Pardon me?

FROM THE AUDIENCE: The King of the North.

BROTHER PIPPENGER: What is the flood?

The King of the North brings the flood, but when does the flood arrive?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law.

The Rains came at 9/11: the Sunday Law, the flood.

"And the rain descended, and the floods came, and the winds blew,"—

What are the winds? The Four Winds of Islam are restrained on 9/11, but they are slipping through the Angels' fingers.

All these things are in this verse: 9/11, The Sunday Law; and, of course, at The Sunday Law the United States has fully disconnected itself from righteousness, and the winds are only going to escalate and national apostasy is followed by national ruin.

> —"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew 7:13-27 (KJV).

So, what am I saying? I am saying you determine a tree by its fruit, and the fruit of this tree, this oak tree that the disobedient prophet sat under, was bad fruit. This was a bad tree.

And a tree symbolizes knowledge. And the tree of knowledge, when it represents worldly education, is a bad tree.

And the first tree that we know about connected with knowledge is the Tree of Knowledge of Good and Evil, this mingling of the sacred with the common, this Mystery of Iniquity.

It was at this tree where the Mystery of Iniquity was accomplished upon Adventism as Adventism was going home. And as they sat down under this tree in the 1930s and accepted the Catholic-Protestant technique of Biblical hermeneutics, they accepted apostate Protestantism's theology that is called the *grammatical historical method,* what they were doing is agreeing to go back to Bethel and sit down and eat the bread and the water of apostate Protestantism; and, for this, Adventism would die.

Now, where did Adventism come to its demise? It came to its demise with two animals in the scenario: a lion and an ass.

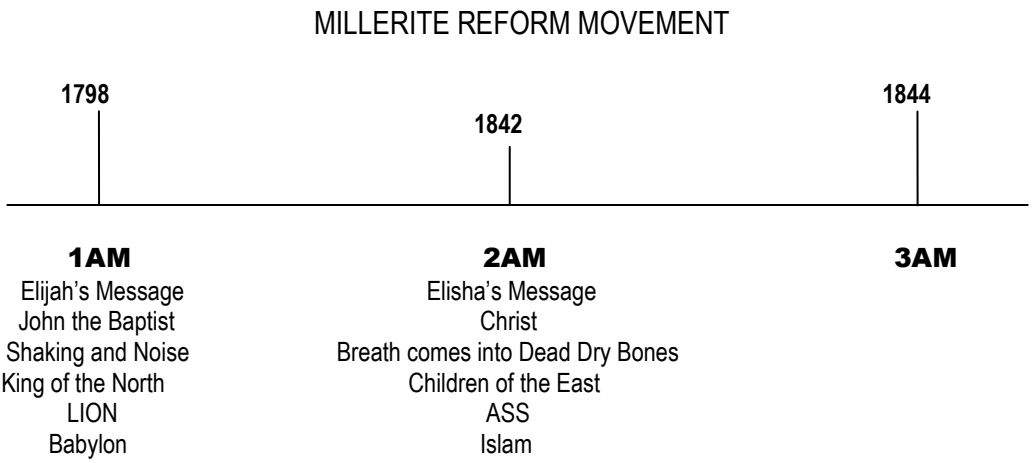


Figure No. 139.

And in this worship series, we have purposely taken a great deal of time to say that all the Reform Movements parallel one another; but, the classic Reform Movement that teaches us the waymarks and what Reform Movements are is the Reform Movement of the Millerites from 1798 to 1844; and, this history is the history of the First and Second Angels' Messages, the Second Angel's Message arriving in 1842, though it is not proclaimed until the Summer of 1844. It was in June of 1842 that the Protestants (the old prophet of Bethel) began to close the doors of its churches against the Millerite message. And the Third Angel's Message arrived on October 22, 1844. Therefore, this history is of the history of First and Second Angels' Messages. It is not the history of the Third. The Third [Angel's Message] arrives here [on October 22, 1844].

So, we have spent a great deal of time identifying that this First Message is the Elijah Message, that is followed by the Elisha Message: this is John the Baptist, followed by Christ. Right? We have studied this in this worship series.

This [Fist Angel's Message (1AM in Figure No. 139)] is Ezekiel 37 that causes a shaking and a noise; but, not until this Second Message arrives [Second Angel's Message (2AM)] does the breath come into the dead dry bones.

This [First Angel's Message, (1AM)] is the message of the King of the North for us at the end of the world; and, this is the message [2AM] of the children of the East for us at the end of the world (this is Daniel 11, verse 44).

Or, in the story of the disobedient prophet, this is the story of the lion [1AM], and the ass [2AM].

THE LION

And we see in your notes, Daniel 7:3-4. It says,

> "[3]And four great beasts came up from the sea, diverse one from another. **[4]The first *was* like a lion**, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Daniel 7:3-4 (KJV).

Who is the first kingdom there in Daniel 7 that is like a Lion?

FROM THE AUDIENCE: Babylon.
BROTHER PIPPENGER: Babylon, the King of the North.

THE ASS

And in Genesis 16:11-12, speaking of Ishmael and Hagar, it says,

> "[11]And the angel of the LORD said unto her,"—*[UNTO HAGAR]*— Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. [12]And he will be a **wild** man;"—

And this word *wild* is, more often than not, translated as its meaning dictates as *the wild Arabian ass*.

> **ASS: H6501—**(Jeremiah 2:24) from 6500; 1) wild ass. *Strong's Concordance*.
> "[24]A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her." Jeremiah 2:24 (KJV).
>
> —"his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:11-12 (KJV).

Islam, at the end of the world, the descendants of Ishmael, is going to be against every man in the world, and he is going to dwell in the presence of all his brethren.

And, there is a quote where Sister White says "the spirit of Ishmael is the spirit of discord." (That is a paraphrase.) But, if you removed everyone from Planet Earth except those followers of Mohammad (the Islamists, the Mahometans as the Pioneers called them), if everyone but them were on Planet Earth, they would continue to fight with one another until there was just one man standing because that is the spirit of Ishmael, and that spirit is said to be in the presence of all his brethren. So, this is just foolish political correctness that teaches that it is a minority of Islam that is radical and is going to push this agenda of the *Koran*. The Bible teaches that the spirit of Ishmael is in **all** its brethren.

But, if you were to read the *Koran* very carefully, the instruction from Mohammad is, is when you are in a society where you are in such a minority that you have no way to promote Mohammad and the *Koran*, is that you are just to pretend that you are a peace loving happy camper until you reach the [Islamic] population point to where you can become militant. And that is not political correctness; that is the Inspired Word of God commenting on the reality of the *Koran.*

So, what we are saying here is this "Ass" is Islam.

And, we are saying that when the disobedient prophet comes to his end, the disobedient prophet, who is he? Who is the disobedient prophet in this story?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: This is Adventism. They have a message of rebuke for apostate Protestantism, "Come out of Babylon. You are carrying the doctrines of Rome. You are keeping Sunday sacred when there is not a word in the Bible to support you in this position." This was the message that was given to Adventism, not just for apostate Protestantism but for the whole world. Is this not the Third Angel's Message?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: How can you tell people the Third Angel's Message, about the mark of the beast, if you do not know what the mark is or who the beast is? You have a message to carry to them.

So, he comes back with this message and is told to never drink their doctrines, never accept their doctrines, drink their water, eat their bread; and, he heads home and he sits down under the tree of worldly education and accepts the technique of Biblical interpretation that is promoted in Catholicism and apostate Protestantism. And from that influence of that tree, he goes back and he begins to imbibe of these fallen doctrines of Babylon. And, as he heads home, he ends up being killed by a LION as he is riding on an ASS, and the Lion and the Ass just stand there in order to give a symbolic picture of Adventism to anyone that is willing to see.

And what does this symbolic picture say? It says the two messages [referring to the First and Second Angels' Messages] that Seventh-day Adventists will be incapable of receiving because they sat down under the educational tree of apostate Protestantism is Daniel 11:40-45 [referring to the LION in Figure No. 139], and Islam of 9/11 [referring to the ASS in Figure No. 139]. That is why they die. They cannot understand these two messages.

And their death, those in Adventism that die, will die with the Lion and the Ass standing there with them, to give witness to the two messages that they rejected. And why did they reject them? Because, they sat down under the shadow of that tree of knowledge and returned back to Bethel to eat and drink with the False Prophet.

THE WAY

Matthew 7:13. Verse 13 of Matthew 7 says,

> "[13]Emter ye in at the strait gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: . . ." Matthew 7:13 (KJV).

So, the disobedient prophet, it is fairly easy to see if you are using the proof-text method of Biblical study, that this is an illustration of Adventism and it is giving a message of where Adventism fails with the message of the last six verses of Daniel 11 [the Lion], and the message of the Third Woe [the Ass]. And, it tells us that what prepares us to reject those messages is the *historical grammatical* emphasis that is placed upon the interpretation of the Bible that comes out of Babylon, out of Catholicism and apostate Protestantism.

So, with understanding that the disobedient prophet is a symbol of Adventism, we are now prepared to move to the prophecy of the disobedient profit that he left with Jeroboam; that being, that the Lord was going to raise up Josiah by name; and, that is where we will go tomorrow.

A thing popped into my mind, and I did not know how to weave it into this. There is probably a way to weave it into this study, but I am going to say it anyway, even if it seems how of place.

Someone was sharing with me here recently about the ASI (Adventist-laymen's Services and Industries) discussion over Spiritual Formations and that Ted Wilson was there and he was opposed to Spiritual Formations. And they talked about here recently on 3ABN, and Ted Wilson was—

Pardon me?

FROM THE AUDIENCE: They had a panel there.

BROTHER PIPPENGER: Yes, and they had a panel and Ted Wilson was there, and he spoke about Spiritual Formations and was opposed to it. In the world, what they call that is lip service. If you are going to deal with Spiritual Formations, deal with it, **deal with it.** Say to anyone that continues to practice this technique and is under the appointment of the Seventh-day Adventist Church, "Here is your walking papers." **Deal with it!**

As we have said here before, if you were truly going to do the work of a Josiah, you have many things to clean up in the camp.

And it is nice that the General Conference president is out there putting his word against the teachings of the Jesuits, Spiritual Formations. But, for me personally, and this is just a personal thing for me, if he wants to lead out in a revival and reformation, the first thing that he should do, in my opinion, is he needs to come out and reject publicly the stated position of his father when his father was the General Conference president. Under oath in a trial, his father said, "The teaching that the Pope of Rome is the antichrist of Bible prophecy has been assigned to the historical trash heap."

But, Sister White says, "All those that become confused on the meaning of antichrist will ultimately end up on the side of antichrist." Ted Wilson's father has a legal statement where he said the Pope of Rome is not the antichrist. If Ted Wilson wants to begin the work of Josiah, he needs to come out and say, "My father was wrong. The Pope of Rome is the antichrist." And we need to understand this because we cannot warn people about the mark of the beast unless we know for certain who the beast is, and the beast is the Pope of Rome, the antichrist of Bible prophecy.

And the first problem I think Ted Wilson should take down in Adventism is his father's legal position that the Pope of Rome is not the antichrist. When he does that, then I think maybe we can see the beginnings of a Josiah. It is time to clean up the camp. The Sunday Law is approaching. The Third Woe is escalating. We need a Josiah now. We do not need a policy man.

Shall we pray?

Benediction: Heavenly Father, we know that all the prophecies, all the stories in the Old Testament and the New Testament are illustrating the end of the world, and that in the curse of Leviticus 26, the 2520-year curse that was pronounced upon Israel for breaking the statutes of chapter 25, and in that curse you said that if we recognize that we were in captivity and we would confess our sins and the sins of our fathers, among other things, that you would gather us. Father, our fathers, our spiritual fathers, have sat down under the tree of education and returned to apostate Protestantism. We confess this sin and ask forgiveness. We ask that your Holy Spirit would convict us of the seriousness of this, that we might be awakened and not be among that large class of Seventh-day Adventists that are going to die on the broad way leading to destruction, and the symbol of their death will be the rejection of the last six verses of Daniel 11 and the Third Woe, their rejection of the warning of the Lion and the Ass. We pray that you would accomplish a revival among your people as represented by Josiah, though we understand that you have told us that this apostasy will wax greater and greater until the Second Coming. We still know that you are about to lift up an ensign, and we want to be part of that number. We ask you to accomplish that for us. In Jesus's name, amen.

Habakkuk's Two Tables #70

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we start our day with this morning manna, we ask that you grant us the presence of your Holy Spirit that we might understand it aright, that you would take control of my mental process that I can convey the message that you have for us and not a message corrupted with human thoughts and ideas. Please prepare our hearts and minds to hear your voice and understand it in this message. We want the Latter Rain poured out upon us. We ask that you would accomplish that for us now, in agreement with Zechariah 10, verse 1. And we thank you for another day of life, a good night's rest, and ask for a continued blessing now as we partake of your Word. In Jesus's name, amen.

BROTHER PIPPENGER: We are looking at many, many things; but, we are looking at the prophecy of Josiah as set forth to Jeroboam from the prophet from Judah that ultimately is killed by the Lion while riding upon the Ass.

And in this worship series, we have looked at several Biblical stories that illustrate the end of the world; and, we are going to throw another one into the story of Josiah to make one specific point concerning the end of the world being the Latter Rain. We want to understand that all of these prophecies are illustrating the end of the world, but more specifically they are illustrating the time period of the Latter Rain at the end of the world. And if we have that in place, then when we go into the story of Josiah and we understand that it is the Latter Rain, and we see the Book of Moses discovered, we will have more ability to identify which specific book of Moses, which curse of Moses is represented in the story of Josiah; because, it would have to be a curse of Moses that is also identified in other illustrations of the Latter Rain. As an example, Jeremiah 6:16, "Stand ye in the ways, and see, and ask for the old paths; . . . and walk therein, and ye shall find rest for your souls," the *rest* being the Latter Rain; the walking in the old paths being the way to receive the Latter Rain.

So, when we identify the Old Paths as the Foundational Truths as represented on this [1843] Chart, we are narrowing down the options to choose from in terms of the curse of Moses. I mean, what curse of Moses is part of the testimony of the Old Paths and the Latter Rain time period? It has to be part of the curse that can be expressed in these truths [of the 1843 Chart]. That, of course, is the 2520.

Although we have proven it over and over, I want to put some additional evidence in that this is the Latter Rain time period.

In *Selected Messages,* book 3, beginning at page 338, certainly we have read this before in this worship series. It says,

> "Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have

preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.' 1 Peter 1:12. . . .

"The Bible has accumulated and bound up together its treasures for this last generation."—

What is the *last generation?*

—"All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days."—

What are the great and solemn events that are the subject of prophecy? It is the events connected with the close of probation.

What is the *last generation?* Where is the last generation marked?

How do you know you are in the last generation? That is Luke 21, "Verily I say unto to, This generation shall not pass, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away." Luke 21:32-33 (KJV).

Luke 21 says the generation that sees the budding trees of Spring is the last generation.

—"The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been,"—

All the great and solemn events of Old Testament history that are illustrating the events connected with the close of probation.

—"and are, repeating themselves in the church in these last days." *Selected Messages,* book 3, 338-339.

The principle that we have dealt with before is upon the two or three a thing is established. Deuteronomy 17:6 says,

"[6]At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." Deuteronomy 17:6 (KJV).

"[1]One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deuteronomy 19:15 (KJV).

2 Corinthians 13:1 says,

"[1]This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established." 2 Corinthians 13:1 (KJV).

1 Timothy 5:19:

> "[19]Against an elder receive not an accusation, but before two or three witnesses." 1 Timothy 5:19 (KJV).

So, all the prophets are speaking about the end of the world, and the truths that they are setting forth will be established when you can see those truths in two or three places.

In Revelation 10, beginning at verse 8, it says,

> "[8]And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth."—

And when commenting on this, Sister White says that Little Book is the Book of Daniel, and she says the Angel is no less than the personage than Jesus Christ.

John is here told to go take the Little Book out of the Angel's hand, and we know that this Angel descended to the Earth on August 11, 1840, with the restraint that was placed upon the Ottoman Empire by the four great European powers. In that history the restraint of Islam brings the Angel down, thus empowering the First Angel's Message by confirming the year-day principle.

In verse 8 John is told to go take that Little Book, and then in verse 9, it says,

> —"[9]And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it,* and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. [10]And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." Revelation 10:8-10 (KJV).

We have spent a great deal of time studying what it means when a prophet eats the Word of God, whether it is from the testimony of Jeremiah or Ezekiel. It represents the prophet receiving a message that he is to carry to God's people. And the prophet is forewarned in each instance that God's people will not receive the message, and the promise is given that the Lord will give the prophet a forehead of flint, the forehead of a diamond, of an adamant; thus, the process of carrying a testing message to God's people, the shaking that it causes, the resistance that it runs into requires a strengthening of your forehead. And, of course, this is in no doubt part of the process of the sealing, for the Seal of God goes upon your forehead.

When John eats the little book here, he is eating the manna that was sent down from Heaven. The manna that was sent down from Heaven in the Old Testament, or when Jesus is referring to it in John, chapter 6, is the Word of God. And, of course, Jesus has just come down out of Heaven on August 11, 1840. He is the True Manna, and John is told to go and take the Little Book out of His hand and eat the Book of Daniel, eat the Word of God, eat the Manna.

When you eat the manna, you are receiving the Message of the Hour, you are receiving the Latter Rain.

And in this passage, one of the principles about the prophets, when the prophets become part of the prophecy, they are illustrating God's people at the end of the world; and, in this passage you can see this principle as well, for the Millerites did not understand the experience that they were going to go through from 1840 to 1844. Sister White specifically says that. They did not know what was going to happen to them.

So, although John does represent the Millerites here in Revelation 10, verses 8 through 10, for the Millerites they ate the Little Book and it was sweet in their mouth.

And when was the Little Book sweet in their mouth?

FROM THE AUDIENCE: In 1840.

BROTHER PIPPENGER: In August 11, 1840, when the year-day principle was confirmed, the year-day principle that was the primary point of reference for all these time prophecies [as illustrated on the 1843 Chart] was confirmed, then suddenly their message became very sweet; but, then at the Great Disappointment on October 22, 1844, it became bitter in their stomach.

And we understand that John here is representing the Millerites. Sister White represents this and their experience from 1840 to 1844.

But, John here primarily represents the 144,000; because, the 144,000 are required to understand this history, and John represents someone that is told in advance what is going to happen when he eats the Little Book.

So, John here is representing both Millerite Adventism and the 144,000. He is representing the beginning of Adventism and the end of Adventism; and, he is identifying the reception of the Latter Rain Message that you have to take the message, you have to take the Little Book out of the Angel's hand and eat it.

And Sister White says "the eating of the Little Book represents the glad reception and the comprehension of the message."

So, when we look at John illustrating God's people at the end of the world, he is illustrating God's people in the time of the Latter Rain, when the Angel of Revelation 18 descends and they are required then to eat the manna of the hour.

Go to Zechariah, chapter 4, for a second witness to the fact that when the prophets are illustrating God's people at the end of the world, they are primarily illustrating the Latter Rain.

In chapter 4, verse 1, it says,

> "[1]And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep."—

This is the angel Gabriel waking up Zechariah and, in so doing, he is illustrating the wake-up time for the Millerites at the Midnight Cry in the Summer of 1844, and he is representing the wake-up time for Seventh-day Adventists at the end of the world at 9/11.

> "[1]And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. [2]And said unto me, What seest thou? And I said, I have looked and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: [3]And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. [4]So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?"—

Of course, this is the seven-branch candlestick right here [indicating the lower left-hand corner of the 1850 Chart], but you cannot see it, of course from the pulpit. It is illustrated on the 1850 Chart.

There is no reason why Zechariah, the prophet of the Lord, would not understand what the seven-branch candlestick is. He is a prophet of the Lord during the time of the rebuilding of the temple in Jerusalem. Certainly a prophet that is in that history would understand what the furnishing of the sanctuary is. But, yet, when he is awakened, he does not understand what this seven-branch candlestick is; thus, illustrating that when the Millerites were awakened in the Summer of 1844, and in just two months they were going to suffer the Great Disappointment, they understood the Earth as the sanctuary. They did not understand the sanctuary. When they woke up they did not understand what the seven-branch candlestick was. Zechariah here is representing the Millerites that are awakened in the Summer of 1844, only to find that they have a misconception about the sanctuary.

And this is emphasized. Verse 4:

> —"[4]So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?"—

Zechariah is putting in the record that he does not know what it is, and then in verse 5 it says,

> —"[5]Then the angel that talked with me answered and said unto me, Knowest thou not what these be?"—

He does not give him the answer. He repeats the question so that the student of prophecy can recognize that this is something that you need to come to grips with.

> —"Knowest thou not what these be? And I said, No, my lord."—

"I don't know what this is. I, as a prophet, working in rebuilding the sanctuary, I do not know what the seven-branch candlestick is."

Zechariah is not Zechariah here. He is the Millerites, and he is us at the end of the world.

There is something about the seven-branch candlestick that we do not know what it is at the end of the world.

And who is the angel speaking to him? Well, upon the testimony of two or three, a thing is established, and we are told that Gabriel is the angel that spoke to Daniel, and Gabriel is the angel that talked to John, and Gabriel talked to John the Baptist's father.

Who is the angel that talks with the prophets?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: It is Gabriel. Okay? So, Gabriel is talking to him here, and in verse 6, he says,

> —"[6]Then he answered and spake unto me, saying,"—

What is Gabriel describing here now? He is describing the seven-branch candlestick. Zechariah does not know what they are, and the angel emphasizes it, and now the angel is going to tell him what it is.

> —"This is the word of the LORD"—

He could stop right there, "This is the word of the LORD."

> —"This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts."—(to be continued)

Now, the outpouring of the Spirit is accomplished through the unfolding of God's Word. The Latter Rain is accomplished through a message from the Bible. The Latter Rain is a message.

In Isaiah 28, beginning in verse 9, says,

> "[9]Whom shall he teach knowledge?"—

What knowledge needs to be taught at the end of the world? The increase of knowledge that comes when the Book of Daniel was unsealed, and it was unsealed in 1989 with the collapse of the Soviet Union, in fulfillment of verse 40 of Daniel 11.

> —"[9]Whom shall he teach knowledge? And whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts."—

People that are not just handling truth, people that are seeking after present truth.

There are many wonderful truths in the Word of God, Sister White says. There is milk in the Word of God. There are many wonderful truths in the Word of God, but what the flock of God needs now is present truth. Those people that are studying with the intensity to find present truth are the ones that will understand the increase of knowledge.

> —"[10]For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:"—

There is the proof-texting method of Biblical study that was discovered and put in place by William Miller.

Verse 11:

> —"[11]For with stammering lips and another tongue will he speak to this people."—

There is a time period when He is going to speak to His people through men and women that were not the ordained speakers to His people. They speak with stammering lips and another tongue.

Verse 12:

> —"[12]To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest;"—

There is only one group of people that are promised the Latter Rain, and that is Seventh-day Adventists. I mean the Seventh-day Adventists and the eleven-hour workers are going to experience the Latter Rain; but, the church that has been promised to be the recipient of the Latter Rain is the Church of Laodicea (the Seventh-day Adventist Church at the end of time).

And in verse 11, he is talking about "this people." "For with stammering lips and another tongue will he speak to this people." Who is this people? He is going to describe it in verse 12, "To whom he said," this people to whom He said, "This *is* the rest *wherewith* ye may cause the weary to rest." This is Adventism. This is the people that has been promised the Latter Rain.

—"and this *is* the refreshing:"—

The Great Controversy, page 611, says the rest, the refreshing, is the Latter Rain.

—"[12]To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear." Isaiah 28:9-12 (KJV).

The Latter Rain is a message. It is something that you hear.

Go back to Zechariah, chapter 4.

What is the candlestick? Gabriel says in verse 6,

—"Zechariah 4 continued, verse [6]Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by my might, nor by power, but by my spirit, saith the LORD of hosts."—

This seven-branch candlestick is His Spirit.

When the Millerites wake up at the Midnight Cry in the Summer of 1844, they have a misunderstanding about the furnishings of the sanctuary. But, when Adventism woke up at 9/11/2001, their misunderstanding is that the candlestick also represents the Latter Rain, the power of the Holy Spirit, "Not by my might, nor by power, but by my spirit, saith the LORD of hosts."

And, of course, if you drop down to verse 11,

"[11]Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left side thereof?"—

For the Millerites, it was the Old and New Testaments; for Zechariah, it was the Law and the Prophets; for you and me here at the end of the world it is the Bible and the Spirit of Prophecy.

Verse 12,

"[12]And I answered again, and said unto him, What *be these* two olive branches, which through the two golden pipes empty the golden *oil* out of themselves? [13]And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord. [14]Then said he, **These *are* the two anointed ones**, that stand by the Lord of the whole earth." Zechariah 4:1-6, 11-14 (KJV).

The Law and the Prophets for Zechariah; the Old and New Testaments for the Millerites; and the Bible and the Spirit of Prophecy for you and me.

And this golden oil Sister White comments on is the oil that the wise virgins have and the oil that the foolish virgins do not have, and Sister White plainly says that this oil is the messages

of God's Spirit; and, she says, you dishonor God when you do not receive those messages. And the messages of God's Spirit that is the golden oil is the Latter Rain.

So, in John's story in Revelation 10, verses 8 through 10, it is about the Latter Rain at the end of the world.

In Zechariah, in chapter 4, with the candlestick and the golden oil that comes through the two pipes, it is about the Latter Rain, **it is about the Latter Rain.**

Okay. So, I want to give a third witness to this.

GIDEON

JUDGES 6:1-10

Judges, chapter 6. And if you were expecting to study Josiah today, we probably will not study Josiah today, but we are putting a component into the story of Josiah that we want to deal with.

Judges, chapter 6, verses 1 through 10. And we are saying that all the prophets speak about the end of the world, more than the days in which they lived. So, this story is a story about the end of the world.

In fact, for me, Judges, [chapters] 6 through 8 is perhaps the most specific illustration of Adventism in God's Word.

> "[1]And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years."—

So, this story takes place at the end of 2520 days.

The Millerite story takes place at the end of 2520 years that ended in 1798; and, our story here at the end of the world begins in 1989 at the end of the scattering, the *seven* scatterings of William Miller; and, Gideon's story takes place at the end of *seven times* of captivity.

Verse 1,

> —"[1]And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years."—

You are going to have some references here as we go down through our notes. If you remember, in Daniel 11:41, the King of the North, there are those that escape the hand of the Papacy.

Of course, as Seventh-day Adventists, it is easy for us to understand what the "hand" represents in Bible prophecy, because we are experts on the fact that the mark of the beast goes on the forehead if you believe in Sunday sacredness, and in the hand if you are just forced into observance of it. So, we understand the "hand" represents subjection.

And some people escape the Papacy's "hand" at The Sunday Law in the United States, modern Babylon (the eleventh-hour workers: Edom, Moab, and the chief children of Ammon); and, then he goes forth (the Papacy in verse 42) and he stretches his "hand" upon the countries, "and the land of Egypt shall not escape."

So, the point is, is here in this story of Gideon, you will have a reference in your notes: *HAND* is referenced—I forget now. It is in your notes later on—16 times. So, this is one of the places where you can come and demonstrate very conclusively that the "hand" has to do with being brought into subjection.

Verse 2:

—"[2]And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds."—

Why were they making dens in the mountains? To hide in, for fear of their enemy.

—"[3]And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;"—

What is that?

FROM THE AUDIENCE: That is the threefold union.

BROTHER PIPPENGER: That is the threefold enemy that represents the Beast, the Dragon, and the False Prophet at the end of the world. When you see that threefold enemy, you will see two expressed in a singular fashion, and one in a plural fashion; and, sure enough, Midian (singular0, Amalekites (singular), and the children of the East is a plurality in God's Word.

It is by recognizing this "singular, singular, plurality" that allows you as a student of prophecy to see three tribes and understand that these three tribes represent modern Babylon at the end of the world; because, all the prophets are speaking more about the end of the world than the days in which they lived. And the part of the end of the world that they are speaking about is the part that we call the Latter Rain time period.

Okay. Verse 4:

—"[4]And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. [5]For they came up with their cattle and their tents, and they came as grasshoppers for multitude;"—

And *grasshoppers,* of course, sometimes it is translated as the Hebrew word as *locusts;* and, I am not counting when it is translated as *locusts.* But, *grasshoppers* and *the sands of the sea,* when you see those, it represents the multitude of people at the end of the world. We will show you that in a moment.

—"*for* both they and their camels were without number: and they entered into the land to destroy it. [6]And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

"[7]And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,"—

There is a principle there that is not understood that Sister White and the Bible emphasizes repeatedly. You find yourself in trouble, cry out unto the Lord. Do not just keep going in the same direction; the trouble is only going to get worse.

So, when they did cry out unto the Lord, verse 8,

—"[8]That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; [9]And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; [10]And I said unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice." Judges 6:1-10 (KJV).

And we will stop there and talk about these things.

The prophet here that is sent, the emphasis of the prophetic ministry of this prophecy is to emphasize the principle of taking God's people back to the histories of the past to find their point of reference for faith: "Go back to the Lord's leading in your past history."

If you find yourself as a Christian where you understand that you have lost the presence of the Lord, Sister White tells you there is a work that you are supposed to do if you find yourself lacking the presence of the Lord. What does Sister White say to do first? Go back to the last place where you can remember that you had a genuine experience with the Lord and start there. Okay?

So, this principle is noted in here, too.

But, let us go back and go through verses 1 through 10.

THE CHILDREN OF ISRAEL DID EVIL

In the *Signs of the Times,* June 3, 1881,

> "Alas, that in the history of God's chosen people the sorrowful story of apostasy and its punishment must be so oft repeated! Forty years of peace elapsed after the destruction of Sisera and his host, and again 'the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years.' Heretofore the hand of the oppressor had fallen but lightly on the tribes dwelling east of the Jordan, but in the present calamities they were the chief sufferers. . . .
>
> "Because of their sins, the protecting hand of God was withdrawn from Israel, and they were left to the mercies of their enemies." *Signs of the Times*, June 23, 1881.

This is the context of Judges, chapter 6.

THE MULTITUDE

GRASSHOPPER: (sands of the sea) used 19 times in the Bible—meaning: multitude.

Judges 7:12; Rev. 17:15; Isaiah 40:22; 1 Samuel 13:5; Joshua 11:4–5

And in Judges 7:12, it says,

> "[12]And the Midianites and the Amalekites and **all the children of the east lay along in the valley like grasshoppers for multitude**; and their camels *were* without number, as the sand by the sea side for multitude." Judges 7:12 (KJV).

Revelation 17:15, we should probably know that; but, Revelation 17:15, what is "the multitudes"? But, this story of Gideon is the end of the world, during the Latter Rain time period, and verse 15 says,

> "[15]And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Revelation 17:15 (KJV).

The grasshoppers are the people of the world.

Isaiah 40:22

> "[22]*It is* he that sitteth upon the circle of the earth, and the inhabitants there *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isaiah 40:22 (KJV).

And then you have a couple of other references there of grasshoppers and multitudes, 1 Samuel 13:5; Joshua 11:4-5; but, I want to read from Joel, about the multitude; because, we are saying this is the multitudes, the peoples, the seas at the end of the world during the time period of the Latter Rain. You can look up these other references on your own.

> "[5]And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven." 1 Samuel 13:5 (KJV).

> "[4]And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many. [5]And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel." Joshua 11:4-5 (KJV).

And as we read through Joel, we have dealt with this particular little issue in this worship series, that when you see the expression (the two words), "bring again," in the Old Testament—i.e., "I will bring again the captivity of Israel," "I will bring again the captivity of Judah"—in our English, "bring again" makes us think it means, "I am going to bring them again **into** captivity," but actually the Hebrew means ***reverse***. When it says, "I am going to bring again the captivity," it means, "I am going to **reverse** the captivity." It means they are in captivity, and I am going to end it. Where in the English it sounds like, "I am going to take them into captivity."

So, I am pointing this Hebrew word out here in your notes; because, in this passage of Joel, it is going to talk about "bring again," and we want to understand this correctly.

You see the *Concordance* definition of *bring again.*

BRING AGAIN: ***Strong's Concordance*** **H7725** shûb A primitive root; to ***turn*** **back** (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of *return* to the starting point); generally to *retreat*.

Joel 2:28 – 3:17

And in Joel 2:28, we are looking at the multitudes, the grasshoppers, the enemies of Gideon at the end of the world, which is most likely an illustration of the Latter Rain.

Beginning at verse 28 of Joel, chapter 2,

> "Chapter 2:28 And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh;"—

So, what time period does this take place in? The Latter Rain, clearly.

> —"and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. 30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."—

Who quotes this? Who quotes this? Joel writes it, but who quotes it?

FROM THE AUDIENCE: Peter.

BROTHER PIPPENGER: Peter, in Acts, chapter 2, chapter 3, identifying the outpouring at Pentecost; but, Sister White tells us that the outpouring at Pentecost is prefiguring the outpouring of the Latter Rain (verse 1 of chapter 3).

> —"Chapter 3:1 For, behold, in those days,"—*IN THE TIME OF THE LATTER RAIN*—"and in that time, when I shall **bring again** the captivity of Judah and Jerusalem,"—

So, what does this mean? These words *bring again* means *reverse:* "When I will **reverse** the captivity of Judah and Jerusalem."

So, in the Latter Rain time period—just before the Latter Rain time period, what condition is Judah and Jerusalem in? They are in captivity.

What captivity is that? It is Miller's scattering, because a scattering is captivity, and it gets reversed.

Verse 2:

> —"2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. 3 And

they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. [4]Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? Will ye render me a recompence? And if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;"—

Who is He talking to there?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Who is he talking to there, in verse 4?

—"[4]Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine?—

Who is He talking to there? That is the Beast, the Dragon, and the False Prophet. That is the threefold enemy: Palestine, Tyre, and Zidon.

—"Will ye render me a recompence?"—

He is talking about dealing with the Beast, the Dragon, and the False Prophet.

Verse 5:

—"[5]Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:"—

Who do that?

FROM THE AUDIENCE: Nebuchadnezzar.

BROTHER PIPPENGER: Nebuchadnezzar. This is about persecution against God's people.

Verse 6:

—"[6]The children also of Judah and the children of Jerusalem have ye sold into the Grecians, that ye might remove them far from their border. [7]Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:"—

When does he reverse the captivity of Jerusalem and Judah? At the outpouring of the Latter Rain He is going to reverse the captivity. Right? Prior to that time, they have been captive.

And who have they been sold to, in verse 6? "The children also of Judah and the children of Jerusalem have ye sold into the Grecians, . . ."

Who sold them to the Grecians? The threefold enemy of Tyre, Zidon, and Palestine. Modern Babylon has sold God's people to the Grecians.

What does that mean?

Why did the majority of the Hebrews reject Christ as the Messiah?

FROM THE AUDIENCE: False education.

BROTHER PIPPENGER: False education.

What was their false educational system? It was the Greek educational system.

What sells out God's people? It is a false educational system. It is the technique for studying the Bible that comes from Babylon, from modern Babylon, from apostate Protestantism and Catholicism. It is the *grammatical historical method* of studying the Bible, which was introduced in the 1930s. And that is another story.

Verse 7:

> —"[7]Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:"—

Okay. They have been sold. They are in captivity. The captivity is reversed at the Latter Rain. At 9/11 the captivity is being reversed. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And He is going to—what?—them?

What happens at 9/11? There are two messages, right?

Remember yesterday [referring to Figure No. 139]: First Message, Second Message; Elijah, Elisha; John, Christ; Shaking and Noise—what message is this?

FROM THE AUDIENCE: The First.

BROTHER PIPPENGER: It is the First Message. Where do we find this message?

FROM THE AUDIENCE: Ezekiel.

BROTHER PIPPENGER: Ezekiel 37.

And what is the Second Message in Ezekiel 37? It is the breath, but what does it do? It causes them to stand on their feet. They stand up.

And when they stand on their feet, what happens to them?

FROM THE AUDIENCE: They are lifted up as an ensign.

BROTHER PIPPENGER: They are lifted up as an ensign. The lifting up begins at 9/11, but the world sees it at The Sunday Law.

Where was I? I was not going to go into this detail. It is not my point.

> —"[8]And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.
>
> "[9]Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. [10]Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong."—

And Sister White says in the Last Days—and when Sister White says "in the Last Days," because she is a prophet that agrees with all the other prophets, the "Last Days" that she is referring to is the time period of the Latter Rain. And Sister White says in the Last Days wars will rage.

Do you see any wars and rumors or wars going on in the world today?

Okay. We are still in verse 10:

> —"let the weak say, I *am* strong."

In connection with these wards in the Last Days, the weak are going to say they are strong. What does that mean? Well, that means that is the United States wanted to right now, it could take its nuclear arsenal and eliminate the Middle East. Okay? Islam could be gone; they could be vaporized.

Compared to the fire power of Russia, the multitudes in the army of China, or the fire power of the Europeans, or the fire power of the United States, Islam is weak. Okay? They are struggling in Iran to get together one nuclear bomb that they can send to Jerusalem, maybe two or three but that is it. They know when they fire those nuclear bombs, it is over. They are weak, and in this history the weak will say, "I am strong!" They are going to fight in any case. Okay?

> —"[11]Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. [12]Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. [13]Put ye in the sickle, for the harvest is ripe: come,"—

When does the harvest time begin?

What is the harvest? The Summer time; it is at the end of the world. It begins at The Sunday Law in the United States, the Summer time does.

> —"[13]Put ye in the sickle, for the harvest is ripe: come, get your down; for the press is full, the fats overflow; for their wickedness *is* great."—

And here is where we are at now.

> —"[14]Multitudes, multitudes"—

What does that tell you?

FROM THE AUDIENCE: The Second and Fourth Angels' Message. This is a marker. This is the multitudes that are gathered. The grasshoppers in Gideon's story are gathered in the Latter Rain time period when the Judgment of the Living is coming to a conclusion.

> —"[14]Multiudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision. [15]The sun and the moon shall be darkened, and the stars shall withdraw their shining. [16]The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. [17]So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Joel 2:28 – 3:17 (KJV).

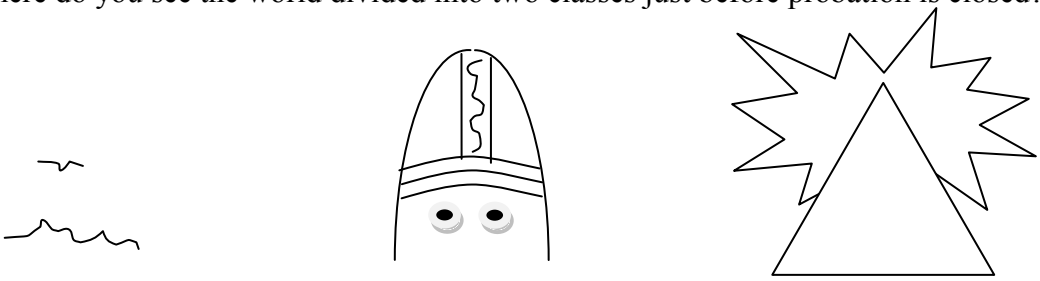
What is a *stranger?* A Gentile. Okay? A stranger is a Gentile.

And, at the end of the world, the glorious holy mountain in verse 45 of Daniel 11, it is pure. This is the Church Triumphant. There are no people in there that are wearing the wrong apparel. They all have the right apparel on, if you know what I mean.

So, back to your notes.

The multitudes in Gideon's story are the multitudes here at the end of the world in the valley of decision, the time of the Judgment of the Living, the time of the Latter Rain when the world is being divided into two classes.

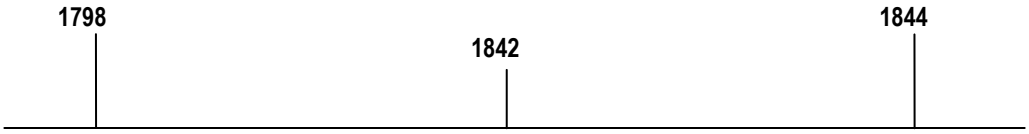
Where do you see the world divided into two classes just before probation is closed?



Seas
(People of the World)
The Multitudes

Pope of Rome
(Tabernacles of his Palace)
Dan. 11:45

Glorious Holy Mountain
(Zion)
Church Triumphant



1AM
Elijah's Message
John the Baptist
Shaking and Noise
King of the North
LION
Babylon

2AM
Elisha's Message
Christ
Breath comes into Dead Dry Bones
Children of the East
ASS
Islam

3AM

Figure No. 140.

If I was to put a mountain over here, and the seas over here, what would the seas be?

FROM THE AUDIENCE: The multitudes.

BROTHER PIPPENGER: And if I was to put the Pope of Rome right in the middle, what verse would you have? Daniel 11, verse 45. He places the tabernacles of his palaces between the seas and the glorious holy mountain. The world has been divided into two classes, and Jerusalem (Zion) will not have any strangers any longer.

THE HAND (16 TIMES IN JUDGES 6 – 8)

Judges 6:1; 9, 13, 14, 36, 37; 7:2,7,9,11,14,15: 8:6, 7, 15, 22*

To your notes, "The Hand," in the first verse of chapter 6 of Judges, Gideon and his people were given into the hand of Midian for seven years. And these are all the verses* in this story, chapters 6 through 8 of Judges, where the hand is used to demonstrate subjection.

In *Testimonies,* volume 5, page 712,

> "When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act **join hands with popery**." *Testimonies*, volume 5, 712.

They are going to be brought into subject into the Papacy,
And the next quote we have read before, and it says,

> "The Protestants of the United States will be foremost in **stretching their hands** across the gulf to grasp the hand of **Spiritualism**;"—

That is the Dragon power.

> —"they will reach over the abyss to clasp hands with the **Roman power**;"—

That is the Papacy.

> —"and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience." *The Great Controversy*, 588.

This threefold union is the Beast, the Dragon, and the False Prophet. It is in the story of Gideon, Midian, the Amalekites, and the children of the East; and, their joining hands is representing their agreement.

THREE ENEMIES

JUDGES 6:3; 7:12

> "[3]And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them: . . ." Judges 6:3 (KJV).

> "[12]And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude." Judges 7:12 (KJV).

> **Midian**: strife. Abraham and Keturah—**Amal**: trouble. Esau—**The children of the east**: (plural.)

Midian, Amal, and the children of the East, you have several references of these three enemies in your notes.

NUMBERS 22:4-5

> "[4]And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. [5]And the people spake against God, and against Moses, Wherefore have ye brought us up

out of Egypt to die in the wilderness? For *there is* no bread, neither is *there any* water; and our soul loatheth this light bread." Numbers 22:4-5 (KJV).

Moab, **Midian**, **Balaam** of Pethro which is in the land of the children of his people: (plural.)

In Numbers 22:4-5, the three enemies are Moab, Midian, and Balaam.
And Sister White comments on Numbers 22. In *Adventist Home,* page *27,* she says,

"Near the close of this earth's history **Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise**. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan." *Adventist Home*, 327.

So, she is saying Numbers 22 is here at the end of the world.

So, who is Moab, Midian, and Balaam at the end of the world? It is this threefold union. Balaam is associated with the children of the East, a plurality.

NEHEMIAH 2:19

"[19]But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it,* they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? Will ye rebel against the king? Nehemiah 2:19 (KJV).

Sanballat the Horonite: the moon god; sin has given life. Moab—**Tobiah** the Ammonite: Yaweh is good—**Geshem** the Arabian: born in the rainy season. (plural.) Ishmael.

In Nehemiah when they rebuilding the temple after they came out of Jerusalem, there were three enemies: Sanballat, Tobiah, and Geshem the Arabian; the Arabian, once again, a plurality.

And Sister White says in *Christian Service,* page 173,

"**The experience of Nehemiah is repeated in the history of God's people in this time**. Those who labor in the cause of truth will find that they cannot do this without exciting the anger of its enemies. Though they have been called of God to the work in which they are engaged, and their course is approved of Him, they cannot escape reproach and derision." *Christian Service*, 173–174.

Who is Sanballat, Tobiah, and Geshem the Arabian? The Beast, the Dragon, and the False Prophet.

JOHN 19:19-20

"[19]And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. [20]This title then read many of the Jews:

for the place where Jesus was crucified as nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin." John 19:19-20 (KJV).

Hebrew: from the other side. Shem—**Latin**: Roman: I have exalted. Spiritually Ham—**Greek**: sons of the Ionians. Japheth (plural.)

At the cross, the sign that was placed on the top of the cross was written in Hebrew, Latin, and Greek. There is your threefold division; and, HEBREW is from Shem; LATIN is from Ham; and, GREEK is from Japheth (GREEK is the plurality; Japheth is the plurality).

Selected Messages, book 1, page 406,

"The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again **to illustrate the position of the people of God in their experience before the second coming of Christ**—how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth." *Selected Messages*, book 1, 406.

Threefold enemy in the time of Christ; threefold enemy at the end of the world.

REVELATION 16:12-13

"[12]And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [13]And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Revelation 16:12-13 (KJV).

Beast: Catholicism—**False prophet**: Apostate Protestantism—**Dragon**: Spiritualism

And that threefold enemy is found in Revelation 16, to be the Beast, the False Prophet, and the Dragon.

Revelation 16:19; 16:13-16

"[19]And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Revelation 16:19 (KJV).

"[13]And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. [14]For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. [15]Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. [16]And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:13-16 (KJV).

ISAIAH 11:14

> "[14]But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Isaiah 11:14 (KJV).

Edom, **Moab**, children of **Ammon**. (plural.)

And then in Isaiah 11:14, you see Edom, Moab, and the children of Ammon, paralleling Daniel 11, verse 41:

DANIEL 11:41

> "[41]He shall enter also into the glorious land, and many *countries* [people (SDAs)] shall be overthrown. But these shall escape out of his hand, *even* Edom and Moab, and the chief of the children of Ammon." Daniel 11:41 (KJV).

Edom: red. Esau—**Moab**: from father. Lot—The chief of the children of **Ammon**: paternal uncle. Lot. (plural.)

Edom, Moab, and the children of Ammon.

PROPHET OF HISTORY

So, under this bondage in the story of Gideon in chapter 6, the people finally cry out to the Lord; and, the Lord sends them a prophet. The prophet points them back to the deliverance of Egypt, the emphasis of the ministry.

You know, you have ministries in Adventism today that they go out and do literature evangelism, and then you have a ministry that does the Health Message, and you have ministries that emphasize what Jones and Waggoner taught in 1888; but, the ministry of this prophet in Judges, chapter 6, was to teach the people that their safety was understanding and remembering their past history. The prophet comes into this story and says, "Remember. Hey, the Lord delivered you out of Egypt." Okay? He takes them back to their past history.

And, of course, the prophet at the end of the world that has this identical ministry is Ellen White. In *Life Sketches,* page 196, she says,

> "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." *Life Sketches*, 196.

Now, in verse 8 of Judges 6, it says,

> "[7]And it came to pass, when the children of Israel cried into the LORD because of the Midianites, [8]**that the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; . . .** [9]And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; . . ." Judges 6:7-9 (KJV).

The same ministry: 'You have nothing to worry about, except as you forget the Lord's teaching and our experience in our past history.'

The Upward Look, page 232m says

> "The history of the children of Israel is written for our admonition and instruction upon whom the ends of the world are come. Those who would stand firm in the faith in these last days, and finally gain an entrance into the heavenly Canaan, must listen to the words of warning spoken by Jesus Christ to the Israelites. These lessons were given to the church in the wilderness to be studied and heeded by God's people throughout their generations forever. The experience of the people of God in the wilderness will be the experience of His people in this age. Truth is a safeguard in all time to those who will hold fast the faith once delivered to the saints." *The Upward Look*, 232.

What is the faith that was once delivered to Ancient Israel? It was the faith of the Red Sea deliverance. Their faith was premised upon their foundational experience.

What is the faith that was delivered to Adventism? It is the faith that is based upon this history here of these two Charts [the 1843 and the 1850 Charts] of Habakkuk; and, 'We have nothing to fear for the future, except we shall forget that past history.'

So, what am I saying? I am saying the prophet is Ellen White is this passage, the writings of the Spirit of Prophecy.

Let us move quickly. We have seven minutes.

JUDGES 6:11-16

THE ANGEL

Verses 11 through 16 [of Judges]

> "[11]And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. [12]And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour. [13]And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us?"—

And this is the reason here that I added the story of Gideon to the story of Josiah. This verse here is what I want to put in the record.

Verse 13 again,

> —"[13]And Gideon said unto him, Oh, my Lord,"—

Why is he calling an angel "Lord"?

FROM THE AUDIENCE: He's Christ.

BROTHER PIPPENGER: Because this angel is Christ.

—"[13]And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. [14]And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? [15]And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I *am* the least in my father's house. [16]And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man." Judges 6:11-16 (KJV).

In your notes, *Signs of the Times,* June 23, 1881,

> "The angel had vailed the divine glory of his presence, but it was no other than Christ, the Son of God." *Signs of the Times*, June 23, 1881.

And she is speaking Gideon in here.

So, this is Christ speaking with Gideon.

And I have another thought I will not throw in here.

THE HARVEST

What is Gideon doing? He is bringing in the harvest. Matthew 13:39:

> "[39]The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matthew 13:39 (KJV).

So, here when Gideon is bringing in the harvest and working it at the wine press, he is representing the end of the world.

WHEAT

And what is Gideon doing; what is Gideon doing with this wheat? He is threshing it, is he not?

Judges 6:11, he "threshed wheat by the winepress." What does it mean, "to thresh wheat"? Beat it up where you can separate the parts of the wheat that you do not want to eat. Okay? He is going the work of separating. Right?

Fundamentals of Christian Education page 307:

> "Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures?
>
> "It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be

gained without mental effort, without prayer for wisdom in order that you may **separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth**. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently seek for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, 'If any man willeth to do His will, he shall know of the teaching.' John 7:17." *Fundamentals of Christian Education*, 307.

What was Gideon doing? He was studying the Word of God with an intensity that allowed him to separate the wheat from the chaff.

Is Gideon an illustration of the end of the world?

Is Gideon God's people at the end of the world?

Is Gideon doing this work of separation right at a time when the Angel, who is no less than the personage of Jesus Christ, comes down out of Heaven?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. So, Gideon represents those people that are receiving the Latter Rain, eating the Little Book that is in the Angel's hand.

LEAST

Okay. He says he is the least. This connects with verse 11 of Isaiah 28, "For with stammering lips and another tongue will he speak to this people." Gideon is not the greatest in Israel; he is the least of the least.

> "The experience of Gideon and his army, was designed to teach a lesson of simplicity and faith. The leader whom God had chosen occupied no prominent position in Israel."

What does Sister White say? Men from the common occupations and the plows will be called to finish the work.

Who are those men? They are Gideon. Gideon represents the least, the people that get called from the plow to finish the work.

> —"The leader whom God had chosen occupied no prominent position in Israel. He was not a ruler, a Levite, or a priest. He thought himself the least in his father's house. Human wisdom would not have selected him; but God saw in Gideon a man of integrity and moral courage. He was distrustful of self, and willing to listen to the teachings of God, and carry out his purposes. The Lord is not dependent upon men of high position, of great intellect, or extensive knowledge. Such men are frequently proud and self-sufficient. They feel themselves competent to devise and execute plans without counsel from God.

> They separate themselves from the true Vine, and hence become dry and fruitless, as withered branches." *Signs of the Times*, June 30, 1881.

And in Isaiah 27:11, the women come and take those branches away and burn them.

> "[11]When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour." Isaiah 27:11 (KJV).

HIDDEN

Gideon was hiding as he was doing this work, because he did not want the Midianites to see him; because, they would have come and killed him and took his food, perhaps.

So, who are the hidden ones?

What hides the hidden ones?

FROM THE AUDIENCE: The shadow of the Most High.

BROTHER PIPPENGER: The shadow of the Most High. Okay. But, who are they?

Testimonies, volume 5, pages 80 – 81:

> "The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so called'"—

"Science falsely so called" is the reception of the *historical grammatical method* of Biblical interpretation that came in, in the 1930s.

> —"Those who have rendered supreme homage to 'science falsely so called' will not be the leaders then."—

And when they accepted this *historical grammatical method* of Biblical study, they were rejecting William Miller's method called *proof-texting*, line upon line.

> —"Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light."—

They could not! They had the wrong Biblical—I do not even want to call them *principles* —the wrong Biblical approach, and it prevents them from recognizing the light.

> —"Those who have proved themselves unfaithful will not then be entrusted with the flock."—

Gideon is going to be entrusted with the flock. Men from the common occupations, according to Sister White; men, according to Isaiah, that have not been trained in speaking. They speak with stammering lips and another tongue.

> —"In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view."—

When is the shaking, testing time? It begins with this Message [the First Angel's Message (see Figure No. 139)] in 1989; because, the First Message in Ezekiel 37, it makes a noise and it causes a shaking.

In this time, from 1989 onward, these men and women will be brought to view.

> —"The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now"—what?

FROM THE AUDIENCE: Hidden.

> BROTHER PIPPENGER: —"hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster." *Testimonies*, volume 5, 80–81.

Midnight, the Midnight Cry!

Okay. So, Gideon's question to Christ (the Angel), "Oh, my Lord," verse 13 [of Judges 6], "if the LORD be with us, why then is all this befallen us?"

Prior to 9/11, why is this befallen us?

Why are we using apostate Protestant church growth techniques?

Why are we allowing men to teach in our universities that are either directly saying or insinuating that the seven days of Creation are seven periods of time?

Why are we ordaining women?

Why are we having celebration service?

Why are we letting Catholic priests come in and give week of prayers at our universities?

Why are we exchanging pulpits with these fallen denominations on the Sabbath and going to their churches on Sunday?

Why is all of this taking place?

"Why is this befalling us?" is what Gideon is asking. "Why then is this all befalling us, and where *be* all his miracles which our fathers told us of, saying,"—now, he is going to define the miracles here, and I want you to see this, if you will. He in the same sentence is saying, "Did not the LORD bring us up from Egypt?"

What were the miracles of Egypt?

FROM THE AUDIENCE: The plagues.

BROTHER PIPPENGER: Okay. But, where does this story of the deliverance of Egypt reach its climax? Is it not at Pentecost, when the Lord delivers the Law and enters into covenant with them?

And at the mount, Sister White says there has never been a greater manifestation of the power of God than at Sinai, and that includes the Flood. So, what went on at Sinai, there

was the manifestation of the power of God that was the capstone to that history. And what was it? It was Pentecost.

So, when Gideon is saying, "Where are the miracles that you promised that are prefigured by Pentecost?" what is Gideon asking about? "Where is the Latter Rain?"

Does not Pentecost prefigure the Latter Rain?

Is there going to be miracles during the Latter Rain?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, who does Gideon represent here, Brothers and Sisters?

This is a key point, because we have spent time already here demonstrating that only those that recognize the Latter Rain receive it. And in order to recognize the Latter Rain, you have got to be looking for it.

Was Gideon looking for it [the Latter Rain]? He represents a class in Adventism that knows that the purpose of Adventism was to be the group of people that receive the Latter Rain and proclaim the Last and Final Warning Message. Gideon knew this, and he is saying, "Why hasn't it happened?" He is of the class of Adventism that is looking for and can recognize the Latter Rain when it comes, because he knows the Latter Rain was prefigured in Egypt at Pentecost. He knows those old histories represent the Latter Rain.

But, that is only going to be a small minority of Adventism that has that mindset. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: How do you know that? Because, who is Gideon? He is the least, he is the smallest, he is the weakest.

MIRACLES

Okay. What are the miracles?

Testimonies, volume 5, page 211—we are almost done. We are not going to read the next quote after that.

Page 211 says,

> "Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position"—

This is talking about the sealing in Ezekiel 9. These men are not going to receive the Seal of God because,

> —"They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days."—

And Gideon represents a group of people that are looking and longing for those miracles, longing for the Latter Rain.

> —"Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus 'Peace and safety' is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob

their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together." *Testimonies*, volume 5, 211.

What is my point? My point is that when John in Revelation 10 is illustrating the end of the world, the story tells us that it is illustration the Latter Rain.

When Zechariah in chapter 4 is illustrating the end of the world, his story is emphasizing the fact that God's people at the end of the world, they do not know what the candlestick is; they do not know what the Latter Rain is.

And Gideon is placing God's people at the end of the world and, once again, he is representing a group of people that are seeking for, expecting, believing in the Latter Rain. It is about the Latter Rain.

If you do not understand that one of the background contexts to these illustrations in the Bible at the end of the world is the Latter Rain, and the issues connected with the Latter Rain, then you will miss some of the important points of the story of Josiah in connection with the Latter Rain.

Okay. The next quote is *The Great Controversy,* beginning at page 611, where Sister White talks about the *refreshing* being the Latter Rain. We are familiar with that, have read it several times.

"The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.' (Hosea 6:3.) 'Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain.' (Joel 2:23.) 'In the last days, saith God, I will pour out of my Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' (Acts 2:17, 21.) The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative Judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.' (Acts 3:19–20.)

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from Heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. (Revelation 13:13.) Thus the inhabitants of the earth will be brought to take their stand." *The Great Controversy*, 611–612.

THE WINEPRESS

Revelation 19:11-21; 14:14-20

And I just want to put in the record, in closing here, that Gideon was by the winepress; and, the winepress, you have Revelation 19, and Revelation 14. This is the end of the world.

> "[11] And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. [12] His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. [13] And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. [14] And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. [16] And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. [19] And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the *sword* of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Revelation 19:11-21 (KJV).

> "[14]And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. [15]And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. [16]And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. [17]And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18]And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19]And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. [20]And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Revelation 14:14-20 (KJV).

This battle that Gideon is entering into is the battle that concludes between the seas and the glorious holy mountain, the battle that we call Armageddon. He is by the winepress. He is on the verge of Armageddon.

So, we want to put that point in place. We gave you three witnesses, John, Zechariah, and now Gideon, that the prophets illustrate the end of the world and, in so doing, they are illustrating the history of the Latter Rain; therefore, when we see the end of the world illustrated, we must place it in the history that is represented by the Latter Rain.

Shall we pray?

Benediction: Heavenly Father, we want the humility of Gideon. We want to understand who we are, and who we are is someone that is not qualified, not capable, not worthy of serving you; but, we know that you have the power that when combined with humanity can lift us up as you did Gideon and his 300 to finish this work. We want to maintain that humility, that understanding that we are the least of the least in our Father's House; but, we also want to see from this testimony that you are willing to take these type of people and finish the work, because we want the work to be finished not only in our lives but here on Planet Earth. We ask that you accomplish that for us. We ask that you continue to bless this study that we might understand the significance of Habakkuk's Two Sacred Tables. And we set before you this day of work and ask that you would keep us safe and let us do what we do for your glory and honor, and ask for a continued blessing upon the work that we are going here with the LiveStreaming and the DVDs. In Jesus's name, amen.

Habakkuk's Two Tables #71

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest and giving us another day of life. As we consider the story of Gideon in the context at the end of the world, we ask that you would granted us your Holy Spirit that we might understand what Gideon is teaching us about ourselves and about your people, about end-time events. We want the Latter Rain poured out upon us. We ask that you would accomplish that and that you would prepare our vessels to receive that Rain. We ask that you take control of the words and thoughts that I convey, that I be hidden behind your cross, and that you prepare the hearts and minds of those hearing this message, to receive it as you see fit. We see the troublous times in the world and know that probation is about to close, and we would ask that you would use this presentation to help finish your work in us as individuals and your church, and on Earth that you might come soon. In Jesus's name, amen.

BROTHER PIPPENGER: We took up the consideration of Gideon in order to emphasize that these Biblical illustrations of the end of the world take place in the time of the Latter Rain. We see Gideon in our last presentation asking where the miracles are, that they had been told about; thus, emphasizing that God's people understand, whether they consciously think about it or whether they have buried it in their Laodicean mindset. But, Adventism knows that it is the Church that is raised up to proclaim the Loud Cry of the Third Angel, and the Loud Cry of the Third Angel is the message that is carried during the Latter Rain time period, and they know that they are the people of the Latter Rain.

THE WINEPRESS—JUDGES 6:11

Revelation 19:11-21; Revelation 14:14-20; Isaiah 63:1-6

We ended yesterday—we did not look at it closely—but, we ended in Judges 6:11, identifying that Gideon, the story of Gideon, takes place by the winepress; thus, it is saying that the story of Gideon is set on the verge of the winepress of the Bible.

And in verse 11 of Judges 6 it says,

> "[11]And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites." Judges 6:11 (KJV).

Of course, we have looked at the fact that the Angel was Christ. He is going to give an offering here. This offering will impact him at the end of his story; because, he thinks because Christ received his offering, ultimately that that qualifies him to be a priest, and he uses this misconception in chapter 8 to take the golden earrings from the battle and make an ephod, which becomes a snare for Israel, the same way that Aaron took the golden earrings and made a golden calf.

But, he is threshing wheat. Gideon's name means *Feller* or *Thresher.*

The *thresher* of Bible prophecy is an important symbol to understand, and he is behind the winepress.

And we have reference for the winepress in your notes: Revelation 19:11-21; Revelation 14:14-20; but, let us just look at Isaiah 63 to put that in context.

What we are saying is that this story is taking place on the verge of the time period when the Lamb of God tread's the winepress alone, the end of the world, the Seven Last Plagues, the Second Coming of Christ.

In verse 1 of Isaiah 63, it says,

> "[1]Who *is* this that cometh from Edom, with dyed garments from Bozrah? This *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. [2]Wherefore *art thou* red in thine apparel, and they garments like him that treadeth in the winefat? [3]I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. [4]For the day of vengeance *is* in mine heart, and the year of my redeemed is come. [5]And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. [6]And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Isaiah 63:1-6 (KJV).

That is where Gideon was. He was by this history; that is where we are. We are on the verge of the winepress, when the Lord is going to return in His fury.

Notice verse 4, the day of vengeance is in His heart.

If you go backwards to chapter 61 of Isaiah, just so we understand the context of the Day of Vengeance. In Isaiah 61, this is the passage of the Scripture that Christ proclaimed when He stood and opened the Bible and read it.

Verse 1,

> "[61]The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; [2]To proclaim the acceptable year of the LORD,"—

And then Christ closed the Scroll and sat down.

But, it continues on.

> "[2]To proclaim the acceptable year of the LORD, and the day of vengeance of our God, to comfort all that mourn; [3]To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.
>
> "[4]And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. [5]And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers. [6]But ye shall be named the Priests of the LORD: *men*

shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isaiah 63: 1-6 (KJV).

The Day of Vengeance is the day of the winepress.

GIDEON: FELLER, THRESHER

Now, let us consider what it means that Gideon is the thresher.

Go to Micah, chapter 4. Beginning in verse 1, it says.

"[1]But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established"—

Does that sound familiar?

Have you ever looked how similar Micah, chapter 4, is to Isaiah, chapter 2?

"[1]But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains,"—[to be continued]

Just keep your finger there just so you can see this, if you have not seen it before, and go to Isaiah 2.

Do you remember what we just read, or has it already fled out of your mind?"

Okay. It is early in the morning.

Now, if you have got your Bible like this [holding the segments between his fingers], holding Isaiah 2 and Micah 4, it is very easy to see.

Verse 2 of Isaiah 2 says,

"[2]And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." Isaiah 2:2 (KJV).

If you go back to Micah 4, it says,

"[1]But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. [2]And many nations shall come, and say, Come, and let us to up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem."

This is Isaiah 2.

Michael 4, verse 3:

"[3]And he shall judge among many people, and rebuke STRONG nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. [4]But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath

spoken *it.* [5]For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

"[6]In that day, saith the LORD, will I assemble her that halteth,"—

What does it mean to *halteth?* Limps?

FROM THE AUDIENCE: To halt?

BROTHER PIPPENGER: No. To *halteth.* It is not a symbol of them that halt. *Halteth;* when you limp, you are *halteth*-ing.

—"will I assemble her that halteth,"—

Who halteth it? **Who halteth it?**

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: Israel? Be more specific: Jacob.

Okay. When Jacob struggled with the Angel, the Angel touched him and, from that point on, he halteth.

And He changed his name from JACOB there, *the supplanter*, to ISRAEL, *the overcomer.*

So, He is going to assemble those that are represented by Israel, the overcomer.

Verse 6,

—"[6]In that day,—

And what day is that? The last days, when the Lord is establishing His Church, His glorious holy mountain.

—"[6]In that day, saith the LORD, will I assemble her that halteth,"—

He will assemble those that have struggled with the Angel and have overcome their sins.

—"and I will gather her that is driven out, and her that I have afflicted;"—

Who is "her" that was driven out? It is the church people that have been outcast from the Church.

—"[7]And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. [8]And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come,"—

Who is the "tower of the flock"?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: What does that tell you? That a tower represents a church. It is Christ's Church.

"[8]And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."—

What is the "first dominion"? Eden. There is a promise of Eden restored here.

Verse 9:

"[9]Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? For pangs have taken thee as a woman in travail. [10]Be in pain, and labour to bring forth, O daughter of Zion,"—

What is the daughter?

FROM THE AUDIENCE: The remnant.

BROTHER PIPPENGER: It is the remnant, the last Church.

—"O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon: there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies."—

The King of the North is now conquering in the time period when the call is, "Come out of Babylon!"

Verse 11:

"[11]Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion."—[to be continued]

Keep your finger there.

Now, what does it say? ". . . many nations are gathered against thee . . ."

What would "many nations" be prophetically?

FROM THE AUDIENCE: United Nations.

BROTHER PIPPENGER: United Nations: it would be Egypt; it would be the Ten Kings.

And they said, "Let her be defiled," that is Zion, the remnant of Zion, and they are going to look upon Zion.

Keep your finger there and go to Psalm 48, just so you can see that this is not a casual reference. This is a subject of prophecy.

In Psalm 48, verse 4, it says,

"[4]For, lo, the kings were assembled, they passed by together. [5]They saw *it,*"—

What did they see?

If you back up to verse 2,

"[2]Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King." Psalm 48:2 (KJV).

So, this is the same reference as in Micah. It is about Zion.

Verse 4 (continued):

> "[4]For, lo, the kings were assembled, they passed by together. [5]they saw *it, and* so they marvelled; they were troubled, *and* hasted away." Psalm 48:4 (KJV).

Okay. When the kings are looking at Zion—go to Psalm 83, because all the prophecies are the end of the world—and in verse 2 of 83, it says,

> "[2]For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. [3]They have taken crafty counsel against thy people, and consulted against thy hidden ones. [4]They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. [5]For they have consulted together with one consent: they are confederate against thee: . . ." Psalm 83:2-5 (KJV).

These are the Ten Kings that are of one mind. They look upon Zion, and they determine they are going to cut Zion off from being a people.

If you go back to Micah 6:11, it says,

> —"[11 continued] Now also many nations"—*THE TEN KINGS*—"are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. [12]But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. [13]Arise and thresh, O daughter of Zion:"—

And do what? What is the daughter of Zion going to do?

FROM THE AUDIENCE: Thresh.

BROTHER PIPPENGER: It is going to thresh.

> —"[13]Arise and thresh,"—

When does the daughter of Zion arise?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: When it is lifted up as an ensign. At The Sunday Law, she arises and threshes.

> —"O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces"—

In pieces? Who beats in pieces?

FROM THE AUDIENCE: The Stone.

BROTHER PIPPENGER: The Stone in Daniel 2.

Who else beats in pieces?

What about Josiah? What did Josiah do to all the idols? He beat them into pieces, into fine powder.

And we are heading towards Josiah.

—"[13]Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth." Micah 4:1-13 (KJV).

In your notes, from *Thoughts from the Mount of Blessing,* pages 62 – 63, it says,

> "Not until he fell crippled and helpless upon the breast of the covenant angel did Jacob know the victory of conquering faith and receive the title of a prince with God. It was when he 'halted upon his thigh' (Genesis 32:31) that the armed bands of Esau were stilled before him, and the Pharaoh, proud heir of a kingly line, stooped to crave his blessing. So the Captain of our salvation was made 'perfect through sufferings' (Hebrews 2:10), and the children of faith 'out of weakness were made strong,' and 'turned to flight the armies of the aliens' (Hebrews 11:34). So do 'the lame take the prey' (Isaiah 33:23), and the weak become 'as David,' and 'the house of David . . . as the angel of the Lord' (Zechariah 12:8)." *Thoughts from the Mount of Blessing*, 62–63.

Okay. Habakkuk 3:12, you see in your notes. You do not have to look there. It says,

"[12]Thou didst march through the land in indignation,"—

This is the indignation against the wicked.

—"[12]Thou didst march through the land in indignation, thou didst"—*WHAT?*—"**thresh** the heathen in anger." Habakkuk 3:12 (KJV).

What does GIDEON mean?

FROM THE AUDIENCE: *Thresher*.

BROTHER PIPPENGER: *Thresher*. Gideon is a symbol of those that the Lord uses to thresh the heathen in anger.

But, in so doing, who is threshing the heathen? The Lord. It is the same type of parallel connection as the ensign that is lifted up. The ensign represents Christ at one level, but it represents those that perfectly reflect His character. Christ threshes the heathen, but He does so with His people.

A Word to the Little Flock, page 12:

> "This, will not take place, until Jesus has finished his priestly office in the Heavenly Sanctuary, and lays off his priestly attire, and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to '**thresh the heathen in anger**,' and deliver his people." *A Word to the Little Flock*, 12.

The winepress, the threshing, the Seven Last Plagues.

Isaiah 41:10-16

Go to Isaiah 41, verses 10 through 16. This is the history that Gideon is on the verge of entering into in his story. He is by the winepress; he is next to it.

Isaiah 41:10-16 says—

The first time I ever went up to present—a long time ago in California, the first time I ever went up front to present in front of God's people, I was scared, scared, scared. And this dear old sister, Martha Mason, came up and she gave me Isaiah 41:10. And I do not know why. She did not know I was scared.

She said, "Here you go."

So, this verse has been a favorite verse of mine, as it is probably for everyone for many years.

Her husband later on, who was a different sort of person, he came up one time and he gave me the Bible verse that says, "Study to be quiet."

He gives me this Bible verse on this piece of paper, and he said, "Any time you ever think about speaking in church again, remember this verse."

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: (Laughter). So, there was a blessing and a curse in that family, as far as my experience.

Verse 10:

> "[10]Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—

A nice promise, huh?

FROM THE AUDIENCE: (Affirmations.)

Verse 11:

> —"[11]Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. [12]Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. [13]For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. [14]Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. [15] Behold, I will make thee a new sharp"—Gideon instrument.

GIDEON means *thresher.*

> —"I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff."—

What gets beaten small and made into chaff? Daniel 2.

Verse 16:

—"[16]Thou shalt fan them,"—

What happens to the chaff in Daniel 2? It gets blown away in the wind.

> —"[16]Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel." Isaiah 41:10-16 (KJV).

Now, so, what I am saying is: Gideon represents those people that thresh the heathen in anger.

And this next passage I have it printed out in your notes because it is from Jeremiah 51, and I jump. We are going to read for the record, for those that are watching this on DVD or on LiveStreaming. We are going to read verses 1 and 2, then 5 through 10, and then 13 and 14, and then 9 through 26, and then verse 33, and then verses 35 through 37, and then verses 44 to 49. It is all in your notes. It is at the end of this passage.

So, here we go. Jeremiah 51, we are trying to understand what Gideon represents in his name, *the thresher,* and we are seeing that it represents God dealing with the heathen at the end of the world, the Seven Last Plagues time period. It is a parallel understanding to Daniel 2, when the Rock strikes the feet of the image.

> "[1]Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; [2]And **will send unto Babylon fanners**, that **shall fan her**, and shall empty her land: for in the day of trouble they shall be against her round about. . . .
>
> "[5]For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel."—

What does that mean? That means at the end of the world the Seventh-day Adventist Church is filled with sin.

Is that what it means to you?

> "[3]For Israel"—

Are we not modern Israel?

> —"[3]For Israel *hath* not *been* forsaken,"—

Because the Lord is going to take a remnant out of Israel.

> —"nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel. [6]Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* **the time of the LORD's vengeance**;"—

What is the time of the Lord's vengeance? That is Isaiah 61.

—"he will render unto her a recompense. [7]Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. [8]Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. [9]We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven,"—

When does her judgment reach unto heaven? At The Sunday Law (in Revelation 18, verse 5-6, her sins have reached unto heaven; therefore, double unto her double: "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double.").

—"for her judgment reacheth unto heaven, and is lifted up *even* to the skies. [10]The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. . . .

"[13]**O thou that dwellest upon many waters**,"—

Who "dwellest upon many waters"? This is modern Babylon, Revelation 17.

—"abundant in treasures, thine end is come, and the measure of thy covetousness. [14]The LORD of hosts hath sworn by himself, *saying,* Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee. . . ."—

What is the shout that they lift up?

FROM THE AUDIENCE: The Loud Cry.

BROTHER PIPPENGER: The Loud Cry, the Third Angel.

—"[19]The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel* is the rod of his inheritance: the LORD of hosts *is* his name. [20]**Thou *art* my**"—what?

FROM THE AUDIENCE: Battle ax.

BROTHER PIPPENGER: —"**battle ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;**"—

What is this making you think of? Daniel 2, the threshing.

—"[21]**And with thee will I break in pieces the horse and his rider; [22]and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; [23]I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.** [24]And I will render unto Babylon and

to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. [25]Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. [26]And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the LORD. . . .

[33]For thus saith the LORD of hosts, the God of Israel; **The daughter of Babylon**"—

What is the daughter?

FROM THE AUDIENCE: Remnant.

BROTHER PIPPENGER: Remnant.

—"**The daughter of Babylon is like a threshingfloor**, *it is* time to thresh her: yet a little while, and the time of her harvest shall come. . . ."—

Gideon represents those that beat in pieces Babylon: Daniel, chapter 2.

—"[35]The violence done to me and to my flesh *be* upon Babylon,"—

What is the violence done to Christ and His flesh? Well, it is the cross; but, what is it in a secondary sense? It is the persecution of His people. Revelation 17:14, the Ten Kings are going to make war with the Lamb; and, Sister White informs us they do this by persecuting His people.

—"[35]The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. [36]Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry."—

What is that? That is the drying up of the Euphrates.

Who did that?

FROM THE AUDIENCE: Cyrus.

BROTHER PIPPENGER: Cyrus.

—"[37]And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. . . .

"[34]And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. [45]My people, go ye out of the midst of her,"—

What is that? That is the Loud Cry of the Fourth Angel, "Come out of Babylon!"

—"[45]My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD. [46]And lest your heart faint, and ye fear for the

rumour that shall be heard in the land; a rumour shall both come *one* year, and after that *in another* year *shall come* a rumour, and violence in the land, ruler against ruler."—

How many rumors are there at the end of the world? Two.

—"[47]Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her. [48]Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD. [49]As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth." Jeremiah 51:1–2, 5–10, 13–14, 19–26, 33, 35–37, 44–49 (KJV).

So, when we see Gideon by the winepress, and his name is *Thresher,* we are seeing Gideon being prepared to accomplish this work, to break in pieces at the threshing floor of Babylon, nations and kings.

JUDGES 6:17-21

Let us go back to Judges 6, verses 17 through 21.

"[17]And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. [18]Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again. [19]And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it.*"—

Who is he presenting it to? To Christ, the Angel.

—"[20]And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so. [21]Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight." Judges 6:7-21 (KJV).

Signs of the Times, June 23, 1881:

"Gideon desired some token that the one now addressing him was the same that spoke to Moses in the burning bush." *Signs of the Times*, June 23, 1881.

This is Christ.

JUDGES 6:22-24

Verse 22:

> "And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord God! For because I have seen an angel of the LORD face to face. [23]And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die. [24]Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abiezrites." Judges 6:22-24 (KJV).

Okay. We are probably beyond the scope of this study; but, Sister White says that Gideon is seeking for a sign that this is the angel of the Lord, and once he realizes that it is, what does he say?

FROM THE AUDIENCE: Alas.

BROTHER PIPPENGER: Alas (Woe), which is also Woe.

So, this sign at the end of the world is accomplished on September 11, 2001, when the Third Woe comes into history, and the Mighty Angel that is dealing with Gideon comes down out of Heaven. This is the sign here.

JUDGES 6:25-27

Verse 25:

> "[25]And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: [26]And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. [27]Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night." Judges 6:25-27 (KJV).

JUDGES 6:27-32

Manuscript Releases, volume 21, 129, says,

> "Every heart emptied of self will have the quickening energy of the Holy Spirit. It is now that some are being worked by satanic agencies. Mark the fruit. The whole life is one of ambitious determination to carry out their own plans and purposes, to do a special work to exalt themselves. God puts to them the challenge, 'Choose ye this day whom ye will serve. If it be God, serve Him; if Baal, serve him.' But some have been fixing themselves for a long time by a species of deception and misrepresentation and prevarication, because they have not turned from their idols to serve the living and true God." *Manuscript Releases*, volume 21, 129.

The work that Gideon is going to do requires that first, before he can be used to go thresh Babylon, to destroy the system of Baal in the world, he first has to take Babylon out of his own home.

Manuscript Releases, volume 18, page 246, says,

> "He has so fully established the idol self in the heart and worshiped at its shrine, there has been no room for Jesus, no room for light, for love, for meekness, and lowliness of heart. Self is magnified into wonderful proportions. His only hope is to die to self, crucify self. If not, he loses that life which measures with the life of God. It is life or death that is set before Dr. Burke. 'Choose you this day whom ye will serve'; 'If the Lord be God, follow Him: but if Baal, then follow him.' I would give my own life if such a gift would save his soul, but it would not. Though Noah, Daniel, and Job were in the land, as I live, saith the Lord God, 'they shall deliver neither sons nor daughters; . . . they shall but deliver their own souls by their righteousness,' which is the imputed righteousness of Christ." *Manuscript Releases*, volume 18, 246.

Before Gideon takes up this sacred work, first the idolatry in his family must be destroyed.

The Faith I Live By, page 111:

> "What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ." *The Faith I Live By*, 111.

This is what Gideon is illustrating here. Those people that are going to partake of the Latter Rain have to receive the Early Rain; and, Sister White tells us that the Early Rain is perfecting holiness in the fear of the Lord.

I jumped some verses, did I not?

FROM THE AUDIENCE: Yes, you did. You did Judges 6:27.

BROTHER PIPPENGER: Yes, I did; but, I did not do 28 through 32.

Okay. Let us read 28 through 32.

FROM THE AUDIENCE: You did not do the *Signs of the Times* quote of June 23, 1881.

BROTHER PIPPENGER: Okay. I blew it. Somebody should have stopped me. Let us go back.

JUDGES 6:25-27 (CONTINUED)

He [Gideon} tears down the altar, verses 25 through 27, and then in the *Signs of the Times* [June 32, 1881,] Sister White says,

> "The family to which Gideon belonged was grievously infected with idolatry."—

The Seventh-day Adventist Church is grievously infected with idolatry.

—"His father"—

The leadership.

—"His father erected at Ophrah, where he dwelt, a large altar to Baal, at which the people of the towns worshiped. Gideon was commanded to destroy this altar, to cut down the groves that surrounded it, and in its stead to erect an altar to Jehovah, over the rock on which the offering had been consumed, and then to offer a sacrifice unto the Lord. Gideon faithfully carried out these directions, performing the work by night, lest he should be compelled to desist if he attempted it by day.

"The deliverer of Israel must declare war upon idolatry before he went to battle with the enemies of his people. He must esteem the honor of God above the credit of his father, and regard the divine commands as more obligatory than parental authority. . . .

"It was of great importance that the deliverance of Israel should be preceded by a solemn protest against the worship of Baal, and an acknowledgment of Jehovah as the only true and living God." *Signs of the Times*, June 23, 1881.

The people that are lifted up as an ensign, that call the eleventh-hour workers out of Babylon during The Sunday Law crisis, **must deal with the idolatry that is in the Seventh-day Adventist Church first.** They must address it. They must be faithful in that regard if they are going to secure the privilege of being part of the ensign that beats Babylon to pieces, and this is what is being illustrated here.

JUDGES 6:27-32 (RESUMED)

"[27]Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

"[28]And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built. [29]And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing. [30]Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it."—

When God's people, prior to The Sunday Law, begin to stand against the idolatry in Adventism, those that are the idolaters are going to want to kill them.

—"[31]And Joash said unto all that stood against him, Will he plead for Baal? Will ye same him?"—

His father starts using some logic. It is the same logic as Elijah. This is a parallel story. Elijah starts taunting the prophets of Baal, "Hey, well, maybe your god is on vacation. Maybe he can't hear."

So, now the same logic is going to be exercised by Joash, Gideon's father. He says,

—"Will he plead for Baal? Will ye same him? He that will plead for him, let him be put to death whilst *it is* yet morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar. [32]Therefore on that day he called him Jerubbaal, saying,"—

Gideon gets another name here.

—"Let Baal plead against him,"—

What does JERUBBAAL mean?

FROM THE AUDIENCE: *Let Baal plead.*

BROTHER PIPPENGER: *Let Baal plead.*

—"he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar." Judges 6:27-32 (KJV).

Okay. Then we have the three quotes that I previously read, that we first have to remove idolatry out of our own life, out of our own homes, our own experience, before we will be privileged to be lifted up as an ensign.

We first have to have the Early Rain experience, the sprinkling experience that begins at 9/11, if we are to be qualified to receive the full outpouring at The Sunday Law.

JUDGES 6:33-35

Verses 33 through 35:

"[33]Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel."—

Who is this?

FROM THE AUDIENCE: The threefold enemy.

BROTHER PIPPENGER: It is the threefold enemy, modern Babylon: the Beast, the Dragon, and the False Prophet.

And the valley of Jezreel, where is the valley of Jezreel? It is the valley that we looked at when we were considering where the King of the North comes to his end with none to help. It is the valley that has Carmel, the place where Elijah's story was set.

All these famous Bible battles are in the same place, in the valley of Jezreel, is that geographical area as well. This is Armageddon.

What does JEZREEL mean? *God sows.*

Verse 34:

"[34]But the Spirit of the LORD came upon Gideon, and he"—what?

FROM THE AUDIENCE: He blew a trumpet.

BROTHER PIPPENGER: He blew a trumpet? So, when the Spirit of the Lord comes upon Gideon, he blew a trumpet; and, Gideon represents the end of the world.

What trumpet is blown at the end of the world?

FROM THE AUDIENCE: The Seventh.

BROTHER PIPPENGER: The Seventh Trumpet; and, it marks the point in time when the Spirit of the Lord comes upon Gideon.

When the Seventh Trumpet, the Third Woe, arrives in history, the Latter Rain begins to sprinkle.

> —"[34]But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. [35]And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them." Judges 6:33-35 (KJV).

There is a what? There is a gathering now—two gatherings in Adventism, actually: A gathering together of the wise, and the gathering together of the foolish; the gathering together of those that are drinking the new wine, and the gathering together of the drunkards of Ephraim begins when the Spirit begins to sprinkle, when the Seventh Trumpet arrives in the Third Woe.

Signs of the Times, June 23, 1881:

> "The whole transaction, with the stirring appeals of Gideon, produced a powerful effect upon the people of Ophrah *[ISRAEL]*"—

The Third Woe produces a powerful effect upon the people of Israel.

> —"All thoughts of violence were dismissed; and when, moved by the Spirit of the Lord, Gideon sounded the trumpet of war, they were among the first to gather to him. He then sent messengers throughout his own tribe of Manasseh, and also to Asher, Zebulun, and Naphtali, and all cheerfully obeyed the call." *Signs of the Times*, June 23, 1881.

What was that? That is the 3:1 combination. You have four tribes there, but the first tribe was set off distinctly by itself, saying that this is an illustration of the Loud Cry of the Third Angel.

JUDGES 6:36-40

Verse 36:

> —"[36]And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, [37]Behold, I will put a fleece of wool in the floor;"—

What does wool come from? Does it come from a cow, a horse, a sheep?

FROM THE AUDIENCE: Sheep.

BROTHER PIPPENGER: Okay. Wool comes from sheep.

> —"[37]Behold, I will put a fleece of wool in the floor; *and*"—

What are sheep?

FROM THE AUDIENCE: God's people.

BROTHER PIPPENGER: God's people.

"*and* if the dew be on the fleece only,"—

What is the dew?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

Verse 36:

> —"[36]And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, [37]Behold I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside,* then shall I know that thou wilt save Israel by mine hand, as thou hast said. [38]And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. [39]And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. [40]And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground." Judges 6:36-40

So, what is the story about? It is two classes of fleece, two types of sheep. One received the Latter Rain and one does not receive the Later Rain.

Sister White says in *Testimonies to Ministers,* beginning at page 506:

> "'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down for you the rain, the former rain, and the latter rain.' In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.
>
> "The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. . . .
>
> "Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every

individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 506–507.

We will be the fleece, the dry fleece.

Chr st's Object Lessons, beginning at page 406, says,

"In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. . . .

"Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan.

"The class represented by the foolish virgins are not hypocrites."—

They are just dry fleece.

—"They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live." *Chr st's Object Lessons*, 406–411.

Now, for these last two long quotes, I have been trying to remember a place in the Bible. It is hard to read (it is hard to read with meaning) and figure out the verse you are looking for at the same time. I think it is in Hosea, but I could be wrong. Hosea was coming into my mind.

Okay. Hosea, chapter 6, verse 1.

> "[1]Come, and let us return unto the LORD:"—

What does that mean?

FROM THE AUDIENCE: We are not with Him.

BROTHER PIPPENGER: We are not with the Lord.

> "[1]Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."—

When we are away from the Lord, we are having problems. He is willing to heal our problems.

Verse 2.

> "[2]And after two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Hosea 6:1-2 (KJV).

So, when are we raised up?

FROM THE AUDIENCE: In the third day.

BROTHER PIPPENGER: In the third day.

When are we raised up?

FROM THE AUDIENCE: The Third Angel's Message.

BROTHER PIPPENGER: The Third Angel's Message.

When are we raised up?

When is the ensign lifted up?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: The Sunday Law.

So, how many days precede The Sunday Law?

FROM THE AUDIENCE: Three?

BROTHER PIPPENGER: Two; the third day you are raised up.

So, go back to Judges, and we just read 36 through 40 of Judges 6. Gideon wants to know if he is the one that is actually going to be lifted up as an ensign. He is the thresher that is going to finish the work; but, in order to know that, he is going to do the test of the fleece.

How many days does the testing of the fleece take?

FROM THE AUDIENCE: Two days.

BROTHER PIPPENGER: Two days.

And once he sees that he is the chosen one in this story comes the third day when he going to be lifted up.

THE CLEANSINGS

Okay. "The Cleansings."

Signs of the Times, June 2, 1898:

"The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin. 'We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.' 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'" *Signs of the Times*, June 2, 1898.

The ground of our faith is the Word of God, and the Word of God is the prophetic Word.

So, in Judges 7, verse 1, it says,

"[1]Then Jerubbaal *[LET BAAL PLEAD]*,"—*THAT IS GIDEON'S NAME*—"who is Gideon, *[WHICH MEANS 'THRESHER']* and all the people that were with him, rose up early,"—

They are rising up now.

—"and pitched beside the well of Harod *[WHICH IS THE SPRING OF TERROR OR TREMBLING]:* so that the host of the Midianites were on the north side of them,"—

So, who is the host of the Midianites? It is Midian, the Amalekites, and the children of the East; but, the entire host is the Midianites; but, where are they?

FROM THE AUDIENCE: The North.

BROTHER PIPPENGER: This is the King of the North. The King of the North is the symbol of modern Babylon, the threefold enemy.

—"so that the host of the Midianites were on the north side of them, by the hill of Moreh"—

They were on the North side of them,

—"by the hill of Moreh"—which means *[TEACHER OR EARLY RAIN]*.

Before the battle starts, they are by the hill of Moreh. They are in the time period of the Early Rain when The Sunday Law comes, when the full outpouring begins.

—"in the valley." Judges 7:1 (KJV).

Habakkuk's Two Tables #71 (Continued)
[Continuing with #72A Notes]

PART SEVEN: JOSIAH

(The beginning of these notes were presented within the time and DVD allotted for Presentation #71)

THE GEOGRAPHY

> Jerubbaal, [Let Baal Plead]—Mount Carmel; Megiddo; the valley is about 13 miles long with two mountains on the southern end—Ebal (the mount of cursings) and Gerezim (the mount of blessings).

So, let us set the geography: This valley of Jezreel is where Ahab's House made its fate. Okay?

How did Ahab's House meet its fate? Jehu, **Jehu**.

Mount Carmel is there.

This is where we find Megiddo (Armageddon). The valley is about 13 miles long.

There are two mountains on the southern end.

On the North side is Ebal (which is called the Mount of Cursings); and, on the South side is Gerezim (the Mount of Blessings).

And God's enemy is prophetically on the North.

So, this story of Gideon is a clear story of the end of the world.

So, let us have a word of prayer.

Benediction: Heavenly Father, we want to be among those that are represented by Gideon, that have the privilege of being the threshers in your hands that call people out of Babylon here at the end of the world. But, we understand from the story of Gideon that first we must remove the idolatry, we must remove Bel from our own hearts and our own homes and, if we will do this, you promise to pour your rain out upon us. We ask that you give us the courage to accomplish that work in ourselves through the power of the Holy Spirit. We ask that you give the courage to our brothers and sisters to do likewise. We thank you for bringing us this far in this LiveStreaming and blessing it up to this point, and we thank you for the work we are doing in recording the DVDs. And now we set before you this day and ask you to watch over us in whatever task we are doing, that we would be safe and that we would do it for your glory and honor. In Jesus's name, amen.

Habakkuk's Two Tables #71 (Continued)
[Balance of #72A Notes Only, no DVD]

PART SEVEN: JOSIAH

THE GEOGRAPHY

> Jerubbaal, [Let Baal Plead]—Mount Carmel; Megiddo; the valley is about 13 miles long with two mountains on the southern end—Ebal (the mount of cursings) and Gerezim (the mount of blessings).

DANIEL 11:45

> "[45]And he shall plant the tabernacles of his palace between the seas in *[AND]* the glorious holy mountain; yet he shall come to his end, and none shall help him." Daniel 11:45 (KJV).

Review and Herald, February 26, 1914:

"**In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed**. 'In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And **I will betroth thee unto me forever**; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.'

"'And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and **they shall hear Jezreel**. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.' Hosea 2:14-23.

"'In that day, . . . **the remnant** of Israel, and **such as are escaped of the house of Jacob**, . . . shall stay upon the Lord, the Holy One of Israel, in truth.' Isaiah 10:20. From 'every nation, and kindred, and tongue, and people' there will be those who will gladly respond to the message, 'Fear God, and give glory to him; for the hour of his judgment is come.' They will turn from every idol that binds them to this earth, and will 'worship him at that made heaven, and earth, and the sea, and the fountains of waters.' They will free themselves from every entanglement, and will stand before the world as monuments of God's mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that 'keep the commandments of God, and the faith of Jesus.' Revelation 14:6–7, 12.

"'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And **I will bring again the captivity of my people of Israel, and they shall build the waste cities**, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Amos 9:13–15.'" *Review and Herald*, February 26, 1914.

JEZREEL: ***Strong's Concordance,*** **H3157—***God will sow*.

Hosea 10:12

"[12]Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: *for it is* time to seek the LORD, till he come and rain righteousness upon you." Hosea 10:12 (KJV).

ACHOR: ***Strong's Concordance,*** **H5911—**From **H5916;** *troubled*; *Akor*, the name of a place in Palestine:—Achor. **5916—**A primitive root; properly to *roil* water; figuratively to *disturb* or *afflict:* - trouble, stir.

Isaiah 61:11-62:12; Zechariah 9:12-10:1

Isaiah 61:11-62:12

“Chapter 61:1 The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed
me to preach good tidings unto the meek; he hath sent me to bind up the
brokenhearted, to proclaim liberty to the captives, and the opening of the prison to
them that are bound; 2 To proclaim the acceptable year of the LORD, and the day
of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that
mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the
garment of praise for the spirit of heaviness; that they might be called trees of
righteousness, the planting of the LORD, that he might be glorified.

“4 And they shall build the old wastes, they shall raise up the former
desolations, and they shall repair the waste cities, the desolations of many
generations. 5 And strangers shall stand and feed your flocks, and the sons of the
alien *shall be* your plowmen and your vinedressers. 6 But ye shall be named the
Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the
riches of the Gentiles, and in their glory shall ye boast yourselves. 7 For your
shame *ye shall have* double; and for confusion they shall rejoice in their portion:
therefore in their land they shall possess the double: everlasting joy shall be unto
them. 8 For I the LORD love judgment, I hate robbery for burnt offering; and I will
direct their work in truth, and I will make an everlasting covenant with them.
9 And their seed shall be known among the Gentiles, and their offspring among
the people: all that see them shall acknowledge them, that they *are* the seed which
the LORD hath blessed. 10 I will greatly rejoice in the LORD, my soul shall be
joyful in my God; for he hath clothed me with the garments of salvation, he hath
covered me with the robe of righteousness, as a bridegroom decketh *himself* with
ornaments, and as a bride adorneth *herself* with her jewels. 11 For as the earth
bringeth forth her bud, and as the garden causeth the things that are sown in it to
spring forth; so the Lord GOD will cause righteousness and praise to spring forth
before all the nations.

“Chapter 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's
sake I will not rest, until the righteousness thereof go forth as brightness, and the
salvation thereof as a lamp *that* burneth. 2 And the Gentiles shall see thy
righteousness, and all kings thy glory: and thou shalt be called by a new name,
which the mouth of the LORD shall name. 3 Thou shalt also be a crown of glory in
the hand of the LORD, and a royal diadem in the hand of thy God. 4 Thou shalt no
more be termed Forsaken; neither shall thy land any more be termed Desolate: but
thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in
thee, and thy land shall be married. 5 For *as* a young man marrieth a virgin, *so*

shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

"[6] I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, [7] And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. [8] The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: [9] But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

"[10] Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. [11] Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him. [12] And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken." Isaiah 61:1-62:12 (KJV).

Zechariah 9:12-10:1

"Chapter 9:12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee; [13] When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. [14] And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south. [15] The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar. [16] And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land. [17] For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

"Chapter 10:1 Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field." Zechariah 9:12-10:1 (KJV).

A MOVEMENT—JUDGES 6:34–35

"[34]But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. [35]And he sent his messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them." Judges 6:34-35 (KJV).

The Great Controversy, page 611:

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. **The advent movement** of 1840–44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by **the mighty movement under the last warning of the third angel**." *The Great Controversy*, 611.

THE DOUBLE CLEANSING—JUDGES 7:2–7

"[2] And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. [3] Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. [4] And the LORD said unto Gideon, The people *are* yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. [5] So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. [6] And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. [7] And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place." Judges 7:2-7 (KJV).

Review and Herald, December 6, 1892:

"When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plaques. For her sins have reached unto heaven, and God hath remembered her iniquities.'" *Review and Herald*, December 6, 1892.

JUDGES 7:8–15

"[8]So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

"[9]And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. [10]But if thou fear to go down, go thou with Phurah thy servant down to the host: [11]And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host. [12]And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude. [13]And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. [14]And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

"[15]And it was *so,* when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian." Judges 7:8-15 (KJV).

Selected Messages, book 2, pages 105-106:

"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' (Daniel 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By **the increase of knowledge a people is to be prepared to stand in the latter days. . . .**

"In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but **there is to be an increase of knowledge on this subject.**" *Selected Messages*, book 2, 105–106.

Leviticus 23:16-17:

"[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD." Leviticus 23:16–17.

Signs of the Times, July 14, 1881:

"The apparently powerless condition of that little company of Israelites, compared with the vast host of the enemy, **was fitly represented by the cake of barley bread**. But as that loaf overthrew the tent upon which it fell, so would the handful of Israelites destroy their numerous and powerful enemies. The Lord himself directed Gideon's mind in the adoption of a plan which the latter immediately set out to execute. He divided his three hundred men into three companies. To every man was given a trumpet, and a pitcher containing a lighted lamp. He then stationed his men in such a manner that they surrounded the entire camp of Midian. They had been previously instructed how to proceed, and at midnight, at a signal from Gideon, all the three companies blew their trumpets, uncovered their lamps, and broke the pitchers, at the same time shouting, 'The sword of the Lord and of Gideon!' The light of three hundred lamps, piercing the midnight darkness, and that mighty shout from three hundred voices, suddenly aroused the sleeping army. Believing themselves at the mercy of an overwhelming force, the Midianites were panic-stricken. A terrible scene of confusion ensued. In their fright they fled in all directions, and mistaking their own companions for enemies they slew one another.

"As the news of Israel's victory spread, many who had been sent to their homes returned, and joined in the pursuit of their fleeing enemies. Gideon also sent messengers to the Ephraimites, requesting them to seize the fords of the Jordan that the fugitives might not escape eastward.

"In this terrible overthrow, not less than one hundred and twenty thousand of the invaders were slain, and so completely were the Midianites subdued that they were never again able to make war upon Israel. A remnant of fifteen thousand who managed to escape across the river, were pursued by Gideon and his faithful three hundred, and utterly defeated, and Zebah and Zalmunna, two Midianite princes, were slain." *Signs of the Times*, July 14, 1881.

THE LOUD CRY

Review and Herald, February 21, 1893:

"Those who have been, and who still are, diligent students of prophecy, are to 'prepare the way of the Lord, and to make his paths straight.'" *Review and Herald*, February 21, 1893.

JUDGES 7:16-22

"[16] And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. [17] And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that,* as I do, so shall ye do. [18] When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon. "[19] So

Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands. [20] And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon. [21] And they stood every man in his place round about the camp; and all the host ran, and cried, and fled. [22] And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, *and* to the border of Abelmeholah, unto Tabbath." Judges 7:16-22 (KJV).

Patriarchs and Prophets, pages 548 – 554:

"By divine direction a plan of attack was suggested to him, which he immediately set out to execute. The three hundred men were divided into three companies. To every man were given a trumpet, and a torch concealed in an earthen pitcher. The men were stationed in such a manner as to approach the Midianite camp from different directions. In the dead of night, at a signal from Gideon's war horn, the three companies sounded their trumpets; then, breaking their pitchers and displaying the blazing torches, they rushed upon the enemy with the terrible war cry, 'The sword of the Lord, and of Gideon!'" *Patriarchs and Prophets*, 548–554.

CLAY POTS

The Great Controversy, Introduction, vi-vii:

"God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to **earthen vessels**, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth." *The Great Controversy*, Introduction, vi-vii.

Acts of the Apostles, page 330:

"'We have this treasure,' the apostle continued, 'in earthen vessels, that the excellency of the power may be of God, and not of us.' God could have proclaimed His truth through sinless angels, but this is not His plan. He chooses human beings, men compassed with infirmity, as instruments in the working out of His designs. The priceless treasure is placed in earthen vessels. Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth into the darkness of sin." *Acts of the Apostles*, 330.

LIGHT

The Desire of Ages, page 107.

"To sin, wherever found, 'our God is a consuming fire' (Hebrews 12:29). In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them." *The Desire of Ages*, 107.

Chr st's Object Lessons, pages 415 - -416:

"Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God.' The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them." *Chr st's Object Lessons*, 415–416.

Testimonies, volume 7, pages 26 – 27:

"God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as **a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness.** Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they will join the army of the Lord." *Testimonies*, volume 7, 26–27.

SWORD

"[12]For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart." Hebrews 4:12 (KJV).

TRUMPET

Patriarchs and Prophets, pages 548 – 554:

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Isaiah 58:1.

"The simple act of blowing a blast upon the trumpet by the army of Joshua around Jericho, and by Gideon's little band about the hosts of Midian, was made effectual, through the power of God, to overthrow the might of His enemies. The most complete system that men have ever devised, apart from the power and wisdom of God, will prove a failure, while the most unpromising methods will succeed when divinely appointed and entered upon with humility and faith. Trust

in God and obedience to His will are as essential to the Christian in the spiritual warfare as to Gideon and Joshua in their battles with the Canaanites. By the repeated manifestations of His power in behalf of Israel, God would lead them to have faith in Him—with confidence to seek His help in every emergency. He is just as willing to work with the efforts of His people now and to accomplish great things through weak instrumentalities. All heaven awaits our demand upon its wisdom and strength. God is 'able to do exceeding abundantly above all that we ask or think.' Ephesians 3:20." *Patriarchs and Prophets*, 548–554.

JOSHUA AND GIDEON

Signs of the Times, June 21, 1881:

"It is not safe for God's people to adopt the maxims and customs of the ungodly. The divine principles and modes of working are widely different from those of the world. The history of nations presents no such victories as the conquest of Jericho or the overthrow of the Midianites. No general of heathen armies had ever conducted warfare as Joshua and Gideon had done. These victories teach the great lesson that the only sure ground of success is the help of God, working with human effort. Those who trust to their own wisdom and their own skill will surely be disappointed. The only safe course in all the plans and purposes of life is to preserve the simplicity of faith. Humble trust in God and faithful obedience to his will are as essential to the Christian in waging spiritual warfare as they were to Gideon and his brave associates in fighting the battles of the Lord." *Signs of the Times*, June 21, 1881.

The Seventh-day Adventist Bible Commentary, volume 2, 1004.

"It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their ideas, and have not come in the line of their methodical plans. The Lord works in His own way, and according to His own devising. Let men pray that they may be divested of self, and may be in harmony with heaven. Let them pray, 'Not my will, but thine, O God, be done.' Let men bear in mind that God's ways are not their ways, nor His thoughts their thoughts; for He says, 'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' In the instruction that the Lord gave Gideon when he was about to fight with the Midianites,—that he should go out against his foes with an army of three hundred blowing trumpets, and carrying empty pitchers in their hands, and shouting, 'The sword of the Lord, and of Gideon,'—these precise, methodical, formal men would see nothing but inconsistency and confusion. They would start back with determined protest and resistance. They would have held long controversies to show the inconsistency and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgment they would pronounce all such movements as utterly ridiculous and unreasonable. How unscientific, how inconsistent, would they have thought the movements of Joshua and his army at the taking of Jericho!" *The Seventh-day Adventist Bible Commentary*, volume 2, 1004.

UNITY—JUDGES 7:23–8:3; ISAIAH 11:10–16

Judges 7:23-8:3

"Chapter 7:23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. 24 And Gideon sent messengers throughout all mount Ephraim, saying, come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan. 25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

"Chapter 8:1 And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply. 2 And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? 3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that." Judges 7:23-8:3 (KJV).

Isaiah 11:10-16

"10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. 14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. 15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. 16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah 11:10-16 (KJV).

ENSIGN: 5251—from **5264**; a flag; also a sail; by impl. a flagstaff; gen. a **signal**; fig. a **token**:—**banner**, pole, sail, (en-)sign, **standard**. **5264:** to gleam from afar,

i.e. **to be conspicuous as a signal; to raise a beacon:–lift up as an ensign, standard bearer**. *Strong's*.

Evangelism, page 281:

"It is at this time that the true Sabbath must be brought before the people both by pen and by voice. As the fourth commandment of the Decalogue and those that observe it are ignored and despised, the faithful few know that it is the time not to hide their face but exalt the law of Jehovah by unfurling **the banner on which is inscribed the message of the third angel,** 'Here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12." *Evangelism*, 281.

Testimonies, volume 8, page 41:

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by **the bloodstained banner of Prince Immanuel.** Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. . . . The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant." *Testimonies*, vol. 8, 41.

Review and Herald, March 19, 1895:

"Trials are to come upon God's people and the tares are to be separated from the wheat. But **let not Ephraim envy Judah any more, and Judah will no more vex Ephraim**. Kind, tender, compassionate words will flow out from sanctified hearts and lips. **It is essential that we be united**, and if we all seek the meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit." *Review and Herald*, March 19, 1895.

Review and Herald, January 3, 1899:

"Paul asks, 'Is Christ divided?' Have we not one spiritual Head? Christ has been the uniting stone, the chief corner-stone, in all ages. The patriarchs, the Levitical priesthood, and Christians of today, all have their center in him. He is all and in all. 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'

"The cross of Christ is the pledge of our fellowship and union. The time must come when the watchmen shall see eye to eye; when the trumpet shall give a

certain sound; when 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim' any more." *Review and Herald*, January 3, 1899.

A WOLF AND A RAVEN, (THE PAPACY AND THE TEN KINGS)—OREB & ZEEB

Judges 7:25

"[25]And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan." Judges 7:25 (KJV).

ZEEB: "JACKEL OR WOLF" (DIED AT WINEPRESS)

Psalm 83; Revelation 17:12–14

Psalm 83

"[1]Keep not thou silence, O God: hold not thy peace, and be not still, O God.
[2] For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.
[3] They have taken crafty counsel against thy people, and consulted against thy hidden ones. [4] They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. [5] For they have consulted together with one consent: they are confederate against thee: [6] The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; [7] Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; [8] Assur also is joined with them: they have holpen the children of Lot. Selah. [9] Do unto them as *unto* the Midianites; as to Sisera, as *to* Jabin, at the brook of Kison: [10] *Which* perished at Endor: they became *as* dung for the earth. [11] Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: [12] Who said, Let us take to ourselves the houses of God in possession. [13] O my God, make them like a wheel; as the stubble before the wind. [14] As the fire burneth a wood, and as the flame setteth the mountains on fire; [15] So persecute them with thy tempest, and make them afraid with thy storm. [16] Fill their faces with shame; that they may seek thy name, O LORD. [17] Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: [18] That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth." Psalm 83 (KJV).

Revelation 17:12-14

"[12]And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. [13]These have one mind, and shall give their power and strength unto the beast. [14]These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of

lords, and King of kings: and they that are with him *are* called, and chosen, and faithful." Revelation 17:12-14 (KJV).

Selected Messages, book 3, page 392:

"'These have one mind.' There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. 'And shall give their power and strength unto the beast.' Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists." *Selected Messages*, book 3, 392.

Testimonies to Ministers, page 38.

"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ." *Testimonies to Ministers*, 38.

Revelation 19:17-21

"17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh." Revelation 19:17-21 (KJV).

OREB: "RAVEN" (DIED AT ROCK)

Revelation 18:2

"2And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of **every unclean and hateful bird**." Revelation 18:2 (KJV).

Isaiah 10 – 11

“Chapter 10:1 Woe unto them that decree unrighteous decrees, and that write
grievousness *which* they have prescribed; 2 To turn aside the needy from
judgment, and to take away the right from the poor of my people, that widows
may be their prey, and *that* they may rob the fatherless! 3 And what will ye do in
the day of visitation, and in the desolation which shall come from far? to whom
will ye flee for help? and where will ye leave your glory? 4 Without me they shall
bow down under the prisoners, and they shall fall under the slain. For all this his
anger is not turned away, but his hand is stretched out still.

“5 O Assyrian, the rod of mine anger, and the staff in their hand is mine
indignation. 6 I will send him against an hypocritical nation, and against the
people of my wrath will I give him a charge, to take the spoil, and to take the
prey, and to tread them down like the mire of the streets. 7 Howbeit he meaneth
not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off
nations not a few. 8 For he saith, *Are* not my princes altogether kings? 9 *Is* not
Calno as Carchemish? is not Hamath as Arpad? *is* not Samaria as Damascus?
10 As my hand hath found the kingdoms of the idols, and whose graven images did
excel them of Jerusalem and of Samaria; 11 Shall I not, as I have done unto
Samaria and her idols, so do to Jerusalem and her idols? 12 Wherefore it shall
come to pass, *that* when the Lord hath performed his whole work upon mount
Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of
Assyria, and the glory of his high looks. 13 For he saith, By the strength of my
hand I have done it, and by my wisdom; for I am prudent: and I have removed the
bounds of the people, and have robbed their treasures, and I have put down the
inhabitants like a valiant *man:* 14 And my hand hath found as a nest the riches of
the people: and as one gathereth eggs *that are* left, have I gathered all the earth;
and there was none that moved the wing, or opened the mouth, or peeped. 15 Shall
the axe boast itself against him that heweth therewith? or shall the saw magnify
itself against him that shaketh it? as if the rod should shake *itself* against them that
lift it up, or as if the staff should lift up *itself, as if it were* no wood. 16 Therefore
shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his
glory he shall kindle a burning like the burning of a fire. 17 And the light of Israel
shall be for a fire, and his Holy One for a flame: and it shall burn and devour his
thorns and his briers in one day; 18 And shall consume the glory of his forest, and
of his fruitful field, both soul and body: and they shall be as when a standard-
bearer fainteth. 19 And the rest of the trees of his forest shall be few, that a child
may write them.

“20 And it shall come to pass in that day, *that* the remnant of Israel, and
such as are escaped of the house of Jacob, shall no more again stay upon him that
smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. 21 The
remnant shall return, *even* the remnant of Jacob, unto the mighty God. 22 For
though thy people Israel be as the sand of the sea, *yet* a remnant of them shall
return: the consumption decreed shall overflow with righteousness. 23 For the
Lord GOD of hosts shall make a consumption, even determined, in the midst of all
the land.

“24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest
in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift
up his staff against thee, after the manner of Egypt. 25 For yet a very little while,
and the indignation shall cease, and mine anger in their destruction. 26 And the
LORD of hosts shall stir up a scourge for him according to the slaughter of Midian
at the rock of Oreb: and as his rod *was* upon the sea, so shall he lift it up after the
manner of Egypt. 27 And it shall come to pass in that day, *that* his burden shall be
taken away from off thy shoulder, and his yoke from off thy neck, and the yoke
shall be destroyed because of the anointing. 28 He is come to Aiath, he is passed
to Migron; at Michmash he hath laid up his carriages: 29 They are gone over the
passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of
Saul is fled. 30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto
Laish, O poor Anathoth. 31 Madmenah is removed; the inhabitants of Gebim
gather themselves to flee. 32 As yet shall he remain at Nob that day: he shall
shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.
33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the
high ones of stature *shall be* hewn down, and the haughty shall be humbled.
34 And he shall cut down the thickets of the forest with iron, and Lebanon shall
fall by a mighty one.

“Chapter 11:1 And there shall come forth a rod out of the stem of Jesse, and a
Branch shall grow out of his roots: 2 And the spirit of the LORD shall rest upon
him, the spirit of wisdom and understanding, the spirit of counsel and might, the
spirit of knowledge and of the fear of the LORD; 3 And shall make him of quick
understanding in the fear of the LORD: and he shall not judge after the sight of his
eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall
he judge the poor, and reprove with equity for the meek of the earth: and he shall
smite the earth: with the rod of his mouth, and with the breath of his lips shall he
slay the wicked. 5 And righteousness shall be the girdle of his loins, and
faithfulness the girdle of his reins. 6 The wolf also shall dwell with the lamb, and
the leopard shall lie down with the kid; and the calf and the young lion and the
fatling together; and a little child shall lead them. 7 And the cow and the bear
shall feed; their young ones shall lie down together: and the lion shall eat straw
like the ox. 8 And the sucking child shall play on the hole of the asp, and the
weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor
destroy in all my holy mountain: for the earth shall be full of the knowledge of the
LORD, as the waters cover the sea. 10 And in that day there shall be a root of Jesse,
which shall stand for an ensign of the people; to it shall the Gentiles seek: and his
rest shall be glorious. 11 And it shall come to pass in that day, *that* the Lord shall
set his hand again the second time to recover the remnant of his people, which
shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and
from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
12 And he shall set up an ensign for the nations, and shall assemble the outcasts of
Israel, and gather together the dispersed of Judah from the four corners of the
earth. 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall
be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. 14 But
they shall fly upon the shoulders of the Philistines toward the west; they shall

spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. [15] And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. [16] And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah 10, 11 (KJV).

OREB AND ZEEB

Testimonies, volume 7, page 182:

"The world is filled with storm and war and variance. Yet under one head—**the papal power**—the people will unite to oppose God in the person of His witnesses." *Testimonies*, volume 7, 182.

The Seventh-day Adventist Bible Commentary, volume 4, page 1169:

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become **unholy** by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and **will mingle their religious faith with the observance of this child of the papacy**, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations.

"**The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventist Bible Commentary*, volume 4, 1169.

Testimonies, volume 1, pages 360 – 361:

"Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up His everlasting kingdom. Earthly powers are shaken. We need not, and cannot, expect union among the nations of the earth. Our position in the image of Nebuchadnezzar is represented by the toes, in **a divided state, and of a crumbling material, that will not hold together**. Prophecy shows us that the

great day of God is right upon us. It hasteth greatly." *Testimonies*, volume 1, 360–361.

Luke 8:11

"Now the parable is this: The seed is the word of God." Luke 8:11 (KJV).

Genesis 11:1-9

"[1] And the whole earth was of one language, and of one speech. [2] And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. [3] And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for morter. [4] And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. [5] And the LORD came down to see the city and the tower, which the children of men builded. [6] And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. [7] Go to, let us go down, and there confound their language, that they may not understand one another's speech. [8] So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. [9] Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth." Genesis 11:1-9 (KJV).

Youth Instructor, September 22, 1903:

"The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally.

"Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement.

"The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.

"The kingdoms that followed were even more base and corrupt. They deteriorated because they cast off their allegiance to God. As they forgot Him, they sank lower and still lower in the scale of moral value (YI Sept. 22, 1903)." *Youth Instructor*, September 22, 1903."

Habakkuk's Two Tables #71 (Continued)
[#73A Notes Only, no DVD]

PART SEVEN: JOSIAH

BREAK DOWN THIS TOWER

JUDGES 8:4-9

"[4]And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them,* [5]And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. [6]And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army? [7]And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers. [8]And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*" Judges 8:4-9 (KJV).

Isaiah 2:12-22

"[12] For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low: [3] And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, [14] And upon all the high mountains, and upon all the hills *that are* lifted up, [15] And upon every high tower, and upon every fenced wall, [16] And upon all the ships of Tarshish, and upon all pleasant pictures. [17] And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. [18] And the idols he shall utterly abolish. [19] And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. [20] In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; [21] To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. [22] Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of? Isaiah 2:12-22 (KJV).

The Desire of Ages, page 597:

"In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. **The tower was a symbol of the temple**." *The Desire of Ages*, 597.

JACOB'S TIME OF TROUBLE: PENUEL

Judges 8:10-12

"[10]Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men,* all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

"[11]And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. [12]And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host." Judges 8:10-12 (KJV).

ZEBAH: "BORN ON THE DAY OF SACRIFICE"

Zephaniah 1 – 2:3

"Chapter 1:1The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. [2] I will utterly consume all *things* from off the land, saith the LORD. [3] I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked: and I will cut off man from off the land, saith the LORD. [4] I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests; [5] And them that worship the host of heaven upon the housetops; and them that worship *and* that swear by the LORD, and that swear by Malcham; [6] And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him. [7] Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. [8] And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. [9] In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. [10] And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. [11] Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

"[12] And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil. [13] Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof. [14] The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. [15] That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, [16] A day of the trumpet and alarm against the fenced cities, and against the high towers. [17] And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. [18] Neither their silver nor their gold shall be able to

deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

"Chapter 2:1 Gather yourselves together, yea, gather together, O nation not desired; 2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you. 3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger." Zephaniah 1 – 2:3 (KJV).

ZALMUNNA: "SHADOW OF PROTECTION IS WITHHELD"

Isaiah 30:1–3; Psalm 91

Isaiah 30:1-3

"1 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:
2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!
3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion." Isaiah 30:1-3 (KJV).

JUDGES 8:13-21 – MEN WHOM YE SLEW:

Maranatha, page 199:

"The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth." *Maranatha*, 199.

SUCCOTH: [BOOTHS]

The Desire of Ages, pages 447 – 448.

"The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.

"The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem.

From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest.

"This feast was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

"With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. 'O give thanks unto the Lord; for He is good: for His mercy endureth forever' (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise." *The Desire of Ages*, 447–448.

JUDGES 8:22-23

"[22] Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. [23] And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you." Judges 8:22-23 (KJV).

Signs of the Times, July 28, 1881:

"The people of Israel, filled with joy and gratitude at their deliverance from the Midianites, proposed to Gideon that he should become their king, and that the throne should be confirmed to his descendants. His answer shows how true and noble were the motives by which he was actuated. 'I will not rule over you, neither shall my son rule over you. The Lord shall rule over you.' At the divine command, Gideon had willingly gone forth to battle for Israel; he had not shrunk from duty, nor hesitated in the face of danger; but he nobly refused to accept from the people those honors which the Lord had reserved to himself the right to bestow.

"God had manifested special favor to Gideon, in selecting him as the instrument through whom to deliver Israel. While great responsibilities rested

upon him in this important crisis, Gideon's course was marked with humility and faithful obedience. God accepted his work, and crowned his efforts with success. **But now Gideon was assailed by temptation in a new form.** When the reprover of wrong has done his work, in obedience to God's commands, the period of inactivity which succeeds the struggle, is often the most dangerous. **This danger Gideon now experienced**. **A spirit of unrest** was upon him. Hitherto he had been content to execute the commands given him of God; but now, instead of calmly waiting for divine instruction, he began to devise and execute plans for himself. He had not learned to wait as well as to labor—to suffer God's will as well as to do it." *Signs of the Times*, July 28, 1881.

Review and Herald, February 21, 1888:

"No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment." *Review and Herald*, February 21, 1888.

JUDGES 8:24-29

"[24] And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were *Ishmaelites*.) [5] And they answered, We will willingly give *them.* And they spread a garment, and did cast therein every man the earrings of his prey. [26] And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks. [27] And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. "[28] Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon. [29] And Jerubbaal the son of Joash went and dwelt in his own house." Judges 8:24-29 (KJV).

Patriarchs and Prophets, page 574:

"It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age, but Samuel had been an exception to this rule. Every year saw more important trusts committed to him; and while he was yet a child**, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary**." *Patriarchs and Prophets*, 574.

Patriarchs and Prophets, page 351:

"Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue

from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, 'Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.' Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, 'I am poor and needy; yet the Lord thinketh upon me.' Psalm 40:17." *Patriarchs and Prophets*, 351.

Signs of the Times, July 28, 1881:

"Gideon led the people to look upon this ephod and the breastplate as possessing special sacredness in themselves. In this he erred. All that could make them sacred was the fact that they were employed in the solemn service of God as he had directed. **The high priest** alone was authorized to wear them when he went in before the Lord." *Signs of the Times*, July 28, 1881.

Signs of the Times, July 28, 1881:

"The ephod and the breastplate were regarded with pride, because of their costly material and exquisite workmanship; and after a time were looked upon with **superstitious** reverence." *Signs of the Times*, July 28, 1881.

Spirit of Prophecy, volume 4, pages 383 – 384:

"A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power by which many are deceived; and they come to look upon the Roman Church as the very gate of Heaven. None are proof against her influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception.

"A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ.

"There is a striking similarity between the church of Rome and the Jewish church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do

Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny him whom it represents." *Spirit of Prophecy*, volume 4, 383–384.

Patriarchs and Prophets, page 317:

"How often, in our own day, is the love of pleasure disguised by a 'form of godliness'! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel. And there are still pliant Aarons, who, while holding positions of authority in the church, will yield to the desires of the unconsecrated, and thus encourage them in sin." *Patriarchs and Prophets*, 317.

Signs of the Times, July 28, 1881:

"Satan is never idle. He is filled with hatred against God, and is constantly enticing men into a wrong course of action. After the armies of the Lord have gained a signal victory, the great adversary is especially busy. He comes disguised as an angel of light, and as such he endeavors to overthrow the work of God. Thus thoughts and plans were suggested to the mind of Gideon, by which Israel were led astray.

"The tribes on the east side of the Jordan were quite a distance from the tabernacle at Shiloh, to which all the men of Israel were required to repair three times a year, to attend the great annual feasts. This of course, required a considerable outlay of time and means. The thought was suggested to Gideon that it would be a great advantage to these tribes to have a place at home, for sacrifice and worship.

"Without waiting for the divine sanction, he determined to provide a suitable place and to institute a system of worship similar to that carried on at the tabernacle at Shiloh. . . .

"As is natural, even at the present day, the people of Israel were more ready to ascribe the honor of the victory to Gideon than to the Lord. They readily complied with the request. . .

"Gideon led the people to look upon this ephod and the breastplate as possessing special sacredness in themselves. In this he erred. All that could make them sacred was the fact that they were employed in the solemn service of God as he had directed. The high priest alone was authorized to wear them when he went in before the Lord.

"Because he had been commanded to offer a sacrifice upon the rock where the angel appeared to him, Gideon concluded that he had been divinely appointed to officiate as a priest, and that by instituting a service there, he might save the people the trouble and expense of their journeys to Shiloh.

"The Lord was not pleased with this arrangement, for it was contrary to the order which he had established. It was an assumption of authority on the part of Gideon which proved disastrous to himself and to all Israel. God designs that his people shall place a high estimate upon every provision for their salvation. He

desires them to appreciate his great mercy and condescension, and to manifest gratitude and zeal proportionate to the value of the great gift of the Son of God. But we are disposed to shun sacrifice and self-denial for our eternal interest, while we readily devote time and strength to seeking temporal advantage. Thus our conduct too often shows that we place a higher estimate upon earthly things that upon the heavenly treasure.

"It is the work of God's true people to advance his glory in the earth. Through connection with him, they will be imbued with divine wisdom, which will lead them to place a right estimate upon eternal things. The Lord desired his people to go up to the tabernacle at Shiloh, at the stated seasons, even though it might require considerable sacrifice. That very effort would lead them to place a higher value upon their religious privileges.

"In seeking to bring the worship of God nearer home, Gideon was but providing to indulge the people in their indolence. This would have no beneficial influence upon them. All plans based upon human reasoning should be looked upon with a jealous eye, lest Satan insinuate himself into the position which belongs to God alone. The course pursued by Gideon proved a snare, not only to himself and family, but to all Israel. The irregular and unauthorized worship led the people finally to forsake the Lord altogether, to serve idols. The ephod and the breastplate were regarded with pride, because of their costly material and exquisite workmanship; and after a time were looked upon with superstitious reverence. The services at the place of worship were celebrated with feasting and merriment, and at last became a scene of dissipation and licentiousness. Thus Israel were led away from God by the very man who had once overthrown their idolatry.

"If men could foresee the result of their course, if they could realize the influence which they exert upon their own families and upon society, they would move with greater caution, and would maintain a firmer reliance upon God. The misconduct of parents frequently produces the most ruinous effects upon their children and associates, after the actors themselves have been laid in the grave. There is no evil which man should so much dread, as being given up to his own lusts. This was the fate of Israel. After Gideon's death, the people, especially his own house, plunged into the grossest idolatry.

"Thus the snare which Gideon had so unwittingly set, entrapped the unwary feet of thousands. A snare,—how many snares are to be found in our path today! There is need that light from above be constantly shed upon our way, that we may see the snares laid for our feet. Oh, that fathers and mothers could realize the dangers that beset their path and the path of their children!

"Those who are placed in the highest positions may lead astray, especially if they feel that there is no danger. The wisest err; the strongest grow weary. Excess of caution is often attended with as great danger as excess of confidence. To go forward without stumbling, we must have the assurance that a hand all-powerful will hold us up, and an infinite pity be exercised toward us if we fall. God alone can at all times hear our cry for help.

"It is a solemn thought that the removal of one safeguard from the conscience, the failure to fulfill one good resolution, the formation of one wrong

habit, may result not only in our own ruin, but in the ruin of those who have put confidence in us. Our only safety is to follow where the steps of the Master lead the way, to trust for protection implicitly to Him who says, 'Follow me.' Our constant prayer should be, 'Hold up my goings in thy path, O Lord, that my footsteps slip not.'

"The Israelites needed the benefits of assembling for worship and entering into covenant together to serve the Lord. In separating themselves from the place of worship divinely appointed, they lost much. God had servants whose lips he unsealed to speak words of warning, encouragement, and reproof, so that the light received from Heaven by one shone not for himself alone, but to lighten the path of others. God knows best what his people need. His words come down to us, in warning and instruction,—'Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching.'

"At the present day, as in ancient times, the people of God plead their own ease or convenience as an excuse for neglecting divine service. They will devise means to preserve the Christian name without making any sacrifice of time or means. God requires his people to maintain his worship. And those who are burdened with care and responsibility, should be the last to excuse themselves from religious privileges. They need wisdom from above. They need to be constantly reaching upward to lay hold on the divine arm, lest they stumble and fall. They can walk safely, only as they fear God, and obey his voice. Those whom God has burdened with a place in his work, need not be left to their own judgment, as was Gideon, to lead men away from the right path. The feet that God is guiding will press on in a way which leads straight forward, ever ascending, and ever brightening, until it reaches the brightness of eternal day.

"All wrong-doing is forsaking the path where Jesus leads, turning aside to the crooked ways of darkness. Those who are determined in the strength of Jesus to make the most of their opportunities, seizing every ray of light that Heaven sheds on their pathway, will go straight forward, fulfilling their duty to God and to their fellow-men. They will not fall, nor stumble. A divine Guide goes before the faithful, encouraging them with his voice, aiding them with his hand, and they need never mistake the way." *Signs of the Times*, July 28, 1881.

Habakkuk's Two Tables #71 (Continued)
[#74A of Notes Only, no DVD]

PART SEVEN: JOSIAH

THE FOUNDATION

2 CHRONICLES 35:19-25

"[19] In the eighteenth year of the reign of Josiah was this passover kept.

"[20] After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. [21] But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not. [22] Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. [23] And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. [24] His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. [25] And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations." 2 Chronicles 35:19-25 (KJV).

Bible Commentary, volume 2, page 1039:

"Those who will not take God's Word as assurance, need not hope that human wisdom can help them; for human wisdom, aside from God, is like the waves of the sea, driven with the wind, and tossed. The word of Christ is, 'He shall guide you into all truth.' Reject not the light given.

"Read the history of Josiah. He had done a good work. During his reign idolatry was put down, and apparently successfully uprooted. The temple was reopened and the sacrificial offerings re-established. His work was done well.

"But at the last he died in battle. Why?—Because he did not heed the warnings given. . . . [2 Chronicles 34:26–33; 35:20–24 quoted.]

"Because Josiah died in battle, who will charge God with denying His word that Josiah should go to his grave in peace? The Lord did not give orders for Josiah to make war on the king of Egypt. **When the Lord gave the king of Egypt orders** that the time had come to serve Him by warfare, and the ambassadors told Josiah not to make war on Necho, no doubt Josiah congratulated himself that no word from the Lord had come directly to him. To turn back with his army would have been humiliating, so he went on. And because of this, he was killed in battle, **a battle that he should not have had anything to do with.** The man who had been so greatly honored by the Lord, did not honor the word of God. The Lord had spoken in his favor, predicted good things for him; and Josiah became self-confident, and failed to heed the warning. He went against the word of God, choosing to follow his own way, and God could not shield him from the consequences of his act.

"In this our day men choose to follow their own desires and their own will. Can we be surprised that there is so much spiritual blindness?" *The Seventh-day Adventist Bible Commentary*, volume 2, 1039.

Chr st's Object Lessons, page 152:

"For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was 'not as other men are.' When Christ on the eve of His betrayal forewarned His disciples, 'All ye shall be offended because of Me this night,' Peter confidently declared, 'Although all shall be offended, yet will not I.' Mark 14:27, 29. Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord." *Chr st's Object Lessons*, 152.

1 KINGS 13

JOSIAH: ***Strong's Concordance,*** **H2977—**From the same root as H803 and H3050; *founded of Jah*; *Joshijah*, the name of two Israelites: - Josiah. **H803—** Foundation.

Testimonies, volume 8, pages 296 – 297:

"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. 'Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.' [Jeremiah 6:16.]

"Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. 'Other **foundation** can no man lay than that is laid.' [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." *Testimonies*, volume 8, 296–297.

A MOVEMENT: 2 KINGS 22:1-7

"[1] Josiah *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath. [2] And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

"[3] And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, [4] Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: [5] And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house, [6] Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. [7] Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully." 2 Kings 22:1-7 (KJV).

The Great Controversy, page 611:

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. **A work of world-wide extent and unwonted power is here foretold**. The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

"**The work** will be similar to that of the Day of Pentecost. . . .

"**The great work** of the gospel is not to close with less manifestation of the power of God than marked its opening." *The Great Controversy*, 611.

ISAIAH 58:12—BUILD; RAISE UP; REPAIR AND RESTORE

"[12] And *they that shall be* of thee shall **build the old waste places**: thou shalt **raise up the foundations of many generations**; and thou shalt be called, The **repairer of the breach**, The **restorer of paths** to dwell in." Isaiah 58:12 (KJV).

THE OLD WASTE PLACES

Isaiah 61:1-4

"[1] The spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; [2] To proclaim the acceptable year of the LORD, and **the day of vengeance of our God**; to comfort all that mourn; [3] To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called **trees of righteousness**, the planting of the LORD, that he might be glorified.

"[4] And **they shall build the old wastes, they shall raise up the former desolations**, and they shall repair the waste cities, **the desolations of many generations**." Isaiah 61:1–4 (KJV).

Luke 4:18-20

"[18] THE SPIRIT OF THE LORD *IS* UPON ME, BECAUSE HE HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR; HE HATH SENT ME TO HEAL THE BROKENHEARTED, TO PREACH DELIVERANCE TO THE CAPTIVES, AND RECOVERING OF SIGHT TO THE BLIND, TO SET AT LIBERTY THEM THAT ARE BRUISED, [19] TO PREACH THE ACCEPTABLE YEAR OF THE LORD. [20] And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him." Luke 4:18–20 (KJV).

OLD: ***Strong's Concordance,*** **H5769—**From H5956; properly ***concealed***, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*. **H5956—**A primitive root; to *veil* from sight, that is, *conceal* (literally or figuratively):—X any ways, blind, dissembler, **hide** (self), secret (thing).

WASTE: ***Strong's Concordance,*** **H2723—**properly *drought*, that is, (by implication) **a *desolation:*** - decayed place, desolate (place, -tion), destruction, (laid) waste (place).

FORMER: ***Strong's Concordance,*** **H7223—**From H7221; ***first*****, in place, time or rank** (as adjective or noun):—**ancestor**, (that were) before (-time), **beginning**, eldest, first, fore [-father] (-most), **former (thing)**, **of old time, past. H7221—**a *beginning:* - **beginning**.

P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission,* page 22:

"William Miller, when applying his hermeneutic, noticed in the various apocalyptic passages a recurring theme of controversy between the people of God and their enemies. In his analysis of the persecuting powers of God's people throughout the ages **he developed the concept of the two abominations, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church**. It was the motif of the two abominations that characterized most of his following prophetic interpretations." P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 22.

REPAIRER: ***Strong's Concordance,*** **H1443—**A primitive root; to *wall* in or around:—close up, fence up, hedge, enclose, make up [a wall], mason, repairer.

RESTORER: ***Strong's Concordance,*** **H7725—**A primitive root; **to *turn* back** (hence, away) transitively or intransitively, literally or figuratively (not

necessarily with the idea of *return* to the starting point); generally to ***retreat***; often adverbially *again.*

JEREMIAH 6:16

"[16] Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein.*" Jeremiah 6:16 (KJV).

THE FOUNDATIONS OF MANY GENERATIONS

Isaiah 28:9-13

[9] Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10] For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: [11] For with stammering lips and another tongue will he speak to this people. [12] To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. [13] But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken." Isaiah 28:9-13 (KJV).

2 KINGS 22:8-10

"[8] And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD, And Hilkiah gave the book to Shaphan, and he read it. [9] And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work that have the oversight of the house of the LORD. [10] And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king." 2 Kings 22:8-10 (KJV).

THE 2520

"I [William Miller] had *Cru en 's Concor anc e*, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could could [sic] not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was

satisfied that the **seven times** terminated in 1843. **Then I came to the 2300 days**; they brought me to the same conclusion." Apollos Hale, *The Second Advent Manuel*, 65.

THE YEAR/DAY TEST

Isaiah 6, 7

"Chapter 6:1 In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe *is* me! for I *am* undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: 7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. 13 But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.

"Chapter 7:1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. 2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. 3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; 4 And say unto him, Take heed, and be quiet; fear not, neither be faintheartedfor the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. 5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, 6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: 7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

[8] For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.
[9] And the head of Ephraim *is* Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. [10] Moreover the LORD spake again unto Ahaz, saying, [11] Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. [12] But Ahaz said, I will not ask, neither will I tempt the LORD. [13] And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?
[14] Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. [15] Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. [16] For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

"[17] The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. [18] And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria. [19] And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. [20] In the same day shall the Lord shave with a razor that is hired, *namely,* by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. [21] And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep; [22] And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land. [23] And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns. [24] With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns. [25] And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle." Isaiah 6, 7 (KJV).

2 KINGS 22:11–20

"[11] And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. [12] And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, [13] Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. [14] So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. [15] And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, [16] Thus saith the LORD, Behold, I will bring evil upon this place, and upon the

inhabitants thereof, *even* all the words of the book which the king of Judah hath read: [17] Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. [18] But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard; [19] Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee,* saith the LORD. [20] Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again." 2 Kings 22:11-20 (KJV).

A COVENANT—2 KINGS 23:1–8; EZEKIEL 37:15–28

2 Kings 23:1-8

"[1] And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. [2] And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. [3] And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. [4] And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. [5] And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all he host of heaven. [6] And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people. [7] And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove hangings for the grove. [8] And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city." 2 Kings 23:1-8 (KJV).

Ezekiel 37:15-28

"[15] The word of the LORD came again unto me, saying, [16] Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and *for* all the house of Israel his companions: [17] And join them one to another into one stick; and they shall become one in thine hand. [18] And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? [19] Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. [20] And the sticks whereon thou writest shall be in thine hand before their eyes.

"[21] And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: [22] And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. [23] Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. [24] And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. [25] And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. [26] Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. [27] My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. [28] And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezekiel 37:15-28 (KJV).

2 KINGS 23:1–3; ISAIAH 27:8–11; DANIEL 2:34–35; ISAIAH 41:15–16; JEREMIAH 51:33; MICAH 4:11–13

2 Kings 23:1-3

"[1] And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. [2] And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. [3] And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant." 2 Kings 23:1-3 (KJV).

Isaiah 27:8-11

"[8] In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. [9] By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. [10] Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. [11]When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favor." Isaiah 27:8-11 (KJV).

Daniel 2:34-35

"[34] Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. [35]Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2:34-35 (KJV).

Isaiah 41:15-16

"[15] Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff. [16] Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel." Isaiah 41:15-16 (KJV).

Jeremiah 51:33

"[33] For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon *is* like a threshingfloor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come." Jeremiah 51:33 (KJV).

Micah 4:11-13

"[11] Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. [12] But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. [13]Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces

many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth." Micah 4:11-13 (KJV)

Habakkuk's Two Tables #72

[#72B of Notes, with DVD]

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that as we begin this LiveStreaming project over the next couple of months that you would bless our efforts, that you would make the production go smoothly and without glitches, and that the material also that we are recording the DVDs you would watch over and make that a successful work as well. And as we begin to bring the study of Habakkuk's Tables to a conclusion, we invite you to be with us. We want your Holy Spirit to guide and direct our considerations. We want you to take control of the words and the concepts that I would share, overrule my humanity that what is taught would be from the Throne Room on High. We ask that you would pour the Latter Rain out upon at this time by opening our understanding to your Word, and we ask that you bless not only those of us that are here at this worship this morning but those that are watching this on LiveStream, wherever they might be, and bless those that later on watch it on DVDs. Please help us to understand that we are now in the fulfillment of the Omega apostasy and that you have given us light about what transpires in this time, and help us access that light that we can be better prepared to navigate through this deceptive turbulous time. We ask this in Jesus's name, amen.

BROTHER PIPPENGER: This is #72[20] of Habakkuk's Tables, and we are now going to take up the part of the presentation where we take the truths that are on these [1843 and 1850] Charts and show them from the Bible. We are going to deal primarily with four truths on here [referring to the 1843 Chart]. We are going to deal with Daniel 2; we are going to deal with the 2520; we are going to deal with the Daily; and, we are going to deal with Islam, but we are going to deal with it from the Bible but also in the context of Present Truth.

We began this study by showing that Ellen White endorses the truths on these Charts, and she endorses the Charts in general; but, the specific truths on these Charts she endorses.

And then we spent the majority of our time looking at how these Charts and the truths on these Charts are typified in the Word of God; and, now we are going to show these truths from the Bible, defend them from the Bible. But, we are going to put it in the context of the Omega apostasy, or the strong delusion of 2 Thessalonians; because, that is where the Bible places these truths at the end of the world. This is the stumbling block or the Rock of Ages, whichever way you relate to it, that tests Adventism at the end of time. So, in order to rightly identify these truths from the Word of God, we have to place them in the context of the Omega apostasy. So, we are going to make some points along that line here in this presentation.

And certainly most of this week's presentations are going to be derived from truths that we have already put in place in the first 71 presentations [inclusive of notes for #72A through #74B, attached to Presentation #71 in the conclusion of the study on Josiah]; but, we are going to focus them in before we begin our study of these doctrines.

[20] Corrected to #72 (with notes identified as #72B) based upon a statement of a later presentation by Brother Pippenger that the two segments (#72A through #74A on Josiah) were skipped over to enter into the Conclusion of the Habakkuk's Two Tables series.

THE VERY LAST DECEPTION

We will begin with *Selected Messages,* book 1, page 48.

> "Satan is . . . constantly pressing in the spurious—to lead away from the truth. **The very last deception of Satan will be to make of none effect the testimony of the Spirit of God**. 'Where there is no vision, the people perish' (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.
>
> "**There will be** a hatred kindled against the *Testimonies* which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his **delusions** if the warnings and reproofs and counsels of the Spirit of God are heeded." *Selected Messages*, book 1, 48.

So, a few things in here: The last deception that confronts Adventism has to do with the Spirit of Prophecy; so, we are going to show the last deception is also represented as the Omega Apostasy and we argue, therefore, that the Omega Apostasy includes the testing in relation to how we relate to the Spirit of Prophecy.

And, if the Spirit of Prophecy is rejected, she says that Satan will have the ability to bring in his delusions (in the plural). We are going to consider delusions here a great deal this week. We are going to show that Isaiah 66 delusions, the Lord is going to choose the delusions of Adventists in the Omega prophecy, that those delusions in Isaiah 66 are also the strong delusion of 2 Thessalonians. And in both those cases, in Isaiah and 2 Thessalonians, it is portrayed as if God sends them strong delusions; but, here we see that it is Satan that brings these delusions, and this is similar to Pharaoh. The Bible teaches that Pharaoh hardened his own heart, but that God hardened Pharaoh's heart. So, these delusions in this passage that we looked at that come from Satan, these delusions are allowed to take place by the Lord. So, from one aspect, they are satanic delusions; but, the Lord takes credit for them from another angle.

DELUSIONS

In the next quote we can see this: *Testimonies,* volume 8, pages 249-250. It says,

> "One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light**:"—

And we have already established in this study that the expression, "those who have had great light and opportunities" are Seventh-day Adventists.

> —"One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light**: 'They are not afflicted and astonished because of their moral and spiritual condition.' Yea, they have chosen their own ways, and their soul delighteth in their abominations. **I also will choose their delusions**, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and

chose that in which I delighted not.' '**God shall send them strong delusion, that they should believe a lie,' because they received not the love of the truth, that they might be saved,' 'but had pleasure in unrighteousness.' Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.**

"The heavenly Teacher inquired: 'What stronger delusion can beguile the mind than the pretense that **you are building on the right foundation** and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth**, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.'" *Testimonies*, volume 8, 249–250.

So, the very last deception of Satan has to do with making of none effect the Spirit of Prophecy; and, those people that set aside the Spirit of Prophecy, in one way or another, will be opened to satanic delusions. But, the satanic delusions that will come in the last deception—and this would be the Omega Apostasy—are the delusions that the Lord selects for those people, according to Isaiah, in chapter 66; and, those delusions are summarized as the strong delusion of 2 Thessalonians. And, this is definitely the end of the world, because this last phrase speaks about the men who have once known the truth (that is Adventists who knew the truth in the beginning), but they are Laodiceans: they are rich and increased with goods and in need of nothing. It is the end of the world. Laodicea is about ready to be spewed out of the mouth of the Lord, and they are going to receive strong delusions.

But, the strong delusion that I receive, if I receive it, may very well be different than the strong delusion that you receive. The Lord is going to choose our delusions. And, those that are being deluded, one of their fundamental misunderstandings is, they think they are building on the right foundation, but they are building on the wrong foundation. And this theme of the two foundations we are going to note as we proceed. It says, "What strong delusion can beguile the mind than the pretense that you are building on the right foundation . . . ? So, one of the big errors has to do with which foundation you are building upon.

THIS WILL SAVE US FROM ACCEPTING STRONG DELUSION

From *Spalding and Magan,* we are going to look at this next quote in a very different sort of way. But, what we are saying here is that the last apostasy in Adventism, based upon the light Sister White has given us in the Alpha history of John Harvey Kellogg, the last apostasy is the Omega Apostasy; but, the last apostasy is to make none effect the Spirit of Prophecy. So, I am saying that the Omega has to do with the Spirit of Prophecy; but, what it also has to do is with the right or wrong foundation. These are the points that we are trying to build as we proceed.

Spalding and Magan, page 324:

"Perilous times are before us. Everyone who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. Wake up, brethren, wake up. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. **We must follow the directions given in the spirit of prophecy**. We must love and

> obey the truth for this time. **This will save us from accepting strong delusions**. God has spoken to us through his Word. **He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy**. The warnings that have been given, **line upon line, precept upon precept**, should be heeded. If we disregard them, what excuse shall we offer?
>
> "The new theories in regard to God and Christ, as brought out in *The Living Temple*, are not in harmony with the teaching of Christ. The Lord Jesus came to this world to represent the Father. He did not represent God as an essence pervading nature, but as a personal being. Christians should bear in mind that God has a personality as verily as has Christ." *Spalding and Magan*, 324.

Now, in this quote, *Spalding and Magan* is a collection of letters that Sister White sent to Spalding and Magan. So, this is not any compilation here. Okay? *Spalding and Magan* is not a compilation.

And, when she is talking about the delusions that we can be saved from, she is specifically saying there that our protection is not only the Bible but the Spirit of Prophecy.

Did you see that in there?

FROM THE AUDIENCE: Yes, in the *Testimonies*.

BROTHER PIPPENGER: In the *Testimonies,* in the books that she has written.

But, she says the warning has been given line upon line. Okay? So, this is familiar ground for us that are studying these truths, according to Isaiah 28. This is William Miller's Rules of Prophetic Interpretation. This is proof-texting. This is "true education," as opposed to the "false education" that is in Adventism today.

And then as she is talking about "these perilous times" and the inference by the strong delusions—she is talking about the Omega time period, the time when the Spirit of Prophecy has been set aside—she references John Harvey Kellogg and *The Living Temple,* which is noted as the Alpha Apostasy. Okay?

But, I want you to take note here that in *Spalding and Magan,* in what we just read, these are letters that she wrote. This is not something that was put together as a compilation, taking this paragraph from here and this paragraph from there. Do you follow what I am saying? Amen?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Now, notice this next quote; because, this next quote is from *Testimonies,* and it is the identical quote. But in *Testimonies,* once again the *Testimonies* are not a compilation. These are things that even if they were compilations, Sister White was overseeing the compiling of them, even if they were. This is to be related to as if this is one thought. And you will notice from *Testimonies,* volume 8, page 298, that the first paragraph is identical; it is the same paragraph.

> "Perilous times are before us. Everyone who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through **the spirit of prophecy**. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. **He has spoken to us through the testimonies to the church, and through the books that have helped to**

> **make plain our present duty and the position we should now occupy**. The warnings that have been given, **line upon line, precept upon precept**, should be heeded. If we disregard them, what excuse can we offer?—

But, the second paragraph in *Spalding and Magan,* she referenced *The Living Temple,* the Alpha Apostasy, and John Harvey Kellogg.

But, the second paragraph here in *Testimonies,* volume 8, she does not reference John Harvey Kellogg. She says,

> —"I beseech those who are laboring for God not to accept the spurious for the genuine."—

Was *The Living Temple* the spurious for the genuine?

Now, she says in that first paragraph, the second to the last sentence, "The warnings that have been given," how?

How has the warnings been given?

FROM THE AUDIENCE: Line upon line.

BROTHER PIPPENGER: Line upon line.

So, we have the right here to take these two references and bring them together line upon line. Do you follow what I mean?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: These two statements in *Spalding and Magan* and *Testimonies,* volume 8.

And, therefore, *Testimonies,* volume 8, is giving us further information on what *The Living Temple* (the Alpha Apostasy) and John Harvey Kellogg represent.

So, this second paragraph says,

> —"I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reasoning be placed where sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. **Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority**." *Testimonies*, volume 8, 298.

So, what I want you to see here is, if you will, generally when Adventists go into the Alpha Apostasy and John Harvey Kellogg in the book, *The Living Temple,* they focus on the spiritualistic doctrine of Pantheism. Okay? That is the primary thing that they see, is this doctrine of God pervading everything. It is in all nature.

But here, using line upon line, Sister White, the warning that she is sending to us is that what is represented by *The Living Temple* and John Harvey Kellogg, and therefore the warning that we should derive from the Alpha Apostasy, is the work of taking human reasoning and placing it above God's Word, which is spiritualism, which was *The Living Temple.* But, she adds the light that this work that will happen is going to take us off the platform of eternal truth and remove us from the fundamental principles of Adventism. It is a warning that this human reasoning being placed above God's Word is actually an attack upon the Foundations of Adventism; and, this is also a theme that is repeated in the history of John Harvey Kellogg and

that crisis. But, this broadens our understanding of the Omega, because it is telling us, "Oh, we don't simply need to look for the manifestation of Pantheism. What we need to be watching for is the effort to place human reason above God's Word, and this effort will be used to lead people off the foundation or platform of Adventism."

Do you follow my logic?

FROM THE AUDIENCE: Amen.

OMEGA

BROTHER PIPPENGER: So, we are going to continue to develop this thought. We are saying that the Omega Apostasy (the last Apostasy) has to do with this making none effect the Spirit of Prophecy, and that the illustration of the Omega is found in the history of John Harvey Kellogg, which is the Alpha. And those people that get on the wrong side of this issue in the Omega, they are going to think they are building on the right foundation, when really they are building upon the wrong foundation. So, the foundation becomes one of the points of this Omega Apostasy.

In *Selected Messages,* book 1, page 198, it says,

> "Be not deceived; **many will depart from the faith**, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. **The omega will be of a most startling nature**." *Selected Messages*, book 1, 198.

So, here Sister White is clearly—and she does it other places—using the Alpha to prefigure the Omega. And she says in the Omega many will depart from the faith.

DEPARTING FROM THE FAITH

So, what is the faith that they are going to depart from?

Review and Herald, April 14, 1903:

> "Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,"—

And, by the way, if you go test this as you should—you should test everything that I say—you will find that this is cut from a passage where she is dealing with the medical leaders that should have been recognizing what was going on with John Harvey Kellogg. So, this is in the context of the Alpha Apostasy; but, I cut it off to make a point.

And what point am I trying to make? At this point, I am trying to make that in the Omega Apostasy we are told in the Bible and in the Spirit of Prophecy (because, Sister White was just quoting the Bible) that many will depart from the faith in the Omega. So, we want to know what the *faith* is. Okay?

> "Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness.

> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the **platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages**. It has been guiding me ever since it was given." *Review and Herald*, April 14, 1903.

So, in the Omega Apostasy, when many will depart from the faith, the Foundation of the Faith, according to the Spirit of Prophecy—and you best accept the authority of the Spirit of Prophecy or you are fulfilling the last deception of Satan—according to the Spirit of Prophecy, the Foundation of the Faith is the messages that came in 1842, and 1843, and 1844; and, those messages are represented on this [1843] Chart. This is the Foundation of the Faith that many will depart from in the Omega time period.

Do you see the logic?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER:

A FALSE FOUNDATION

In *Acts of the Apostles,* page 596, it says,

> "The apostles built upon a sure **foundation**, even **the Rock of Ages**."—

And who is the Rock of Ages?

That is an easy one.

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

Sister White, in this last quote, has said that the messages that came in 1842, 1843, and 1844 are the Rock of Ages.

Now she is going to talk about the Rock of Ages in the time of the Apostles.

> —"The apostles built upon a sure **foundation**, even **the Rock of Ages**. To this **foundation** they brought the stones that they quarried from the world. Not without hindrance did the builders labor. Their work was made exceedingly difficult by the opposition of the enemies of Christ. They had to contend against the bigotry, prejudice, and hatred of **those who were building upon a false foundation**."—

Now you see, once again, in the time of the Disciples, they were building upon a foundation; but, the enemies against them were doing what? Building a false foundation.

So, in each of these histories, you will see a true and a false foundation. But, she is going to add another line of Bible truth to this.

Speaking of the Disciples, she says,

—"Many who wrought as builders of the church could be likened to the builders of the wall in Nehemiah's day, of whom it is written: 'They which builded on the wall, and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon.' Nehemiah 4:17." *Acts of the Apostles*, 596.

Now, I mean this being the 72nd presentation with some breaks in between these presentations, probably only someone that is actually in possession of the DVDs after this presentation, and is going through them in an organized, systematic fashion and not taking time, will remember everything in the first 71 presentations [inclusive of notes for #72A - #74A only, without DVDs, on the topic of "Josiah"]. I do not expect everyone to remember that; but, I do want to show something here just to remind us.

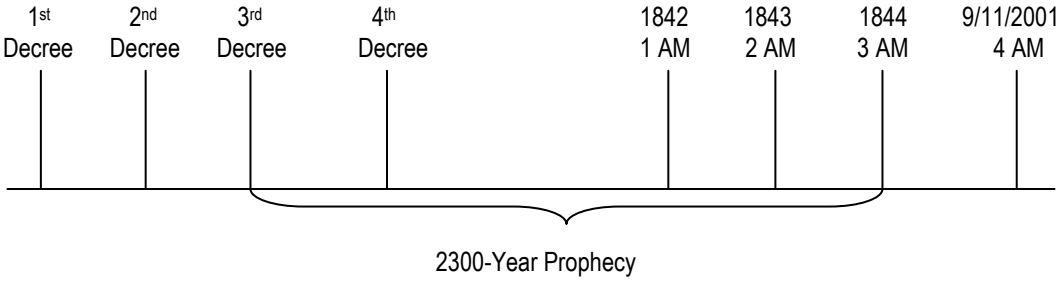


Figure No. 141.

In the history of Nehemiah, there were three decrees. The Third Decree here starts the 2300-year prophecy. But, Nehemiah, he secures the Fourth Decree.

Okay. The 2300-year prophecy ends at the Third Message, the First Message arriving in 1798, the Second in 1842, and the Third in 1844.

But, down here in our time period, we are in the Fourth Angel's Message.

So, I want you to see that when Sister White is talking about the work of the Disciples in building upon the foundation that had been laid in their time period that they were struggling against enemies that were building on a false foundation; and, then she takes that history—and, of course, all the prophets are speaking more about our day than the days in which they lived—and she is applying this history of the Disciples to us. But then she incorporates into it the history of Nehemiah, and Nehemiah is prefiguring our history. So, she is using both the history of Nehemiah and the history of the Disciples to talk about the work that will go on during the time period of the Latter Rain and the Fourth Angel's Message when there will be a foundational work, and in that foundational work the enemies of that work will be under great deception; because, we have already read what greater deception can come upon the human mind other than to believe that they are building upon the right foundation, when they are not.

I hope you see that connection there, between those two Biblical histories.

THE FOUNDATION OF SAND

Okay. Now, dealing with the history of the Alpha [Apostasy], in order to illustrate the Omega [Apostasy], the omega is the last letter in the Greek alphabet; the alpha is the first; thus, part of the prophetic relevance, the significance of the Omega Apostasy is this is the last

apostasy, and the last deception of Satan is to make of none effect the Spirit of Prophecy. So, the Omega, the Spirit of Prophecy, and the struggle over the true and the false foundations are what we are dealing with so far.

But, speaking of the Omega Apostasy from the time period of the Alpha, Sister White says, in *Selected Messages,* book 1, pages 204 – 205,

> "In a vision of the night I was shown distinctly that these sentiments"—

And she is referring to, if you read this whole quote, the sentiments of *The Living Temple.*

> —"I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a **platform**,"—

In Sister White's terminology, *platform* and *foundation* are interchangeable terms; and, we have already shown that the Foundation of the Faith, therefore the Platform, are the messages that came in 1842, 1843, and 1844. So, when she was shown a platform, in once sense she was shown this [1843] Chart, right here.

> —"I was shown a **platform**, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this **platform**."—

So, when we come to the nuts and bolts of the history of the Alpha, it was an attack upon the Foundational Truths, and thus it was prefiguring that in the Omega it would be an attack against the Foundational Truths.

> —"Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion?"—

And who is standing on the walls of Zion?

Of course, you cannot know the answer to that because this is a question that originates in my head; but, based upon this presentation, who have we seen in this presentation standing on the walls of Zion?

FROM THE AUDIENCE: Nehemiah.

BROTHER PIPPENGER: Nehemiah; with a work implement in this hand [indicates his right hand], and a weapon in this hand [indicates his left hand]. Okay? And they were watching. They were working, but they were watching to see if the enemies were going to come at them.

> —"'Where are the watchmen that ought to be standing on the walls of Zion?"—

And if you run *NEHEMIAH—NEHEMIAH**S**,* let us put it in the plural—in the Ellen White CD-ROM, you will find 18 references to NEHEMIAH. A few of them are repetitious, but the point is that you can find abundant quotes where Sister White says that what God's people need to be in this day and age are NEHEMIAHS. So, she specifically ties us in with that history.

—"'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This **foundation** was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present **doctrines that deny the past experience of the people of God**? The time has come to take decided action.'"—

Now, there are all kinds of light in there.

This foundation is going to be tested by storm and tempest; but, we have already seen that in the controversy over this foundation [the 1843 Chart], what else is there going to be? There is going to be a false foundation.

So, if this foundation [the 1843 Chart] is going to be tested by storm and tempest, is the false foundation going to be tested by storm and tempest, too?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes! That takes you right into the parable in Matthew 7 [Matthew 7:24-27], that those that built their house (and every house has a foundation) upon the rock, as opposed to those that built their house upon the sand.

Continuing on:

—"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded."—

That is past history, Brothers and Sisters. Both the reorganization and the principles of truth have been discarded.

—"Our religion would be changed."—

Our religion has been changed. Okay? When we boil our religion down to one of the lowest common denominators is that we are supposed to be those that proclaim the Third Angel's Message, and the Third Angel's Message is a warning about receiving the mark of the Papacy. And in Daniel 11:14, we are told that Rome establishes the vision.

And, we have already read a quote where Sister White quoted from the Bible where it says, "Where there is no vision, the people perish."

And Sister White says, concerning Rome, "All those that become confused on the meaning of antichrist will ultimately end up on the side of antichrist."

Well, our religion is the religion that is to proclaim and identify who the antichrist is and what his mark is. That is the Third Angel's Message. And we legally in a court of law, our General Conference President years ago said that we have taken the teaching of the Papacy being the antichrist and we have assigned that to the historical trash heap. That is a legal document. Our religion has been changed.

Back to the quote:

> —"The fundamental principles that have sustained the work for the last fifty years would be accounted as error."—

The Biblical Research Institute will tell you that the 2520 is erroneous; the Pioneer understanding of the Daily is erroneous; the Pioneer understanding of Islam is erroneous; and, as they do that, they do not realize that they are destroying the Biblical basis for proving the 2300 years. And these are the fundamental principles that were the Foundation that sustained the message for the first 50 years.

> —"The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established."—

And it has; and, Sister White has a very nice—I do not know that it is very nice—but, she has a very clear dream about this new organization. She was in her house. She saw a procession of men coming to her house. She looked the other way, and when she turned back, the procession had turned into a Catholic procession; and, she said she knew those men well.

And where she was living when she had this dream was in Battle Creek. The men she was working with well at that time were the leadership of the Adventist Church, and she had seen them change from a procession of men to a procession of Catholics.

> —"A new organization would be established. Books of a new order would be written."—

And they have been written and are still being written.

> —"A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work**.** The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in **the way of the new movement**."—

Now, Brothers and Sisters, this is part of the story. The Millerite Movement ended in 1863 when the Seventh-day Adventist Church was founded; but, when Sister White talks about the Mighty Angel of Revelation 18, she says it is a "Movement." From 1863 until the Mighty Angel of Revelation 18 comes down, you have a church; but, when that Angel comes down, now you have a Movement of the Fourth Angel. But, that Movement is in controversy with a new movement that is being discussed here. There are two movements. One is a false movement and one is a true Movement. Both of those movements are based upon a foundation: one is the true foundation, and one is the false foundation.

> —"Nothing would be allowed to stand in **the way of the new movement**."—

And the rest of this week we are going to deal with this reality. This new movement, it is going to cast out those people that are in the Movement of Revelation 18; because, those people that are in the Movement of Revelation 18, according to God's Word, are going to be lifted up as an ensign at The Sunday Law. But, those that are lifted up as an ensign, according to God's Word, are the outcasts of Israel.

—"The leaders *[OF THIS NEW MOVEMENT]* would teach that virtue is better than vice, but God being removed,"—

God is removed. They are going to remove God!

—"The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. **Their foundation would be built on the sand, and storm and tempest would sweep away the structure**."— (*Selected Messages,* book 1, pages 204 – 205, [to be continued following the Scriptural cite of Matthew 7:24-27])—

Here is the foundation built on sand, as opposed to this Foundation [the 1843 Chart] that is built upon what?

FROM THE AUDIENCE: The Rock of Ages.

BROTHER PIPPENGER: The Rock of Ages.

MATTHEW 7:24-27

Okay. These two movements, these two foundations—go to Matthew 7—these two foundations, these two movements, they are a subject, a specific subject of Bible prophecy. We are not going to spend time in Matthew 7. We are just going to put this into the record.

Beginning in verse 24—of course, it is even better to go before verse 24 and discuss how you know people by their fruits, and identify that some people that were involved with teaching the message are going to find that God never knew them. But, in verse 24, it says,

"[24]Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:"—

What do you build a house upon?

FROM THE AUDIENCE: A foundation.

BROTHER PIPPENGER: A foundation. They built their house upon the foundation. And all the prophecies are speaking about the end of the world; so, this house here that is built upon the rock is built upon the foundation that Ellen White has identified that is the foundation at the end of the work. It is the truths that we received in 1842, 1843, and 1844.

Verse 25:

—"[25]And the rain descended,"—

There is the Latter Rain marking the testing time for this foundation.

—"and the floods came,"—

And the floods are a symbol of the Papacy and The Sunday Law.

—"and the winds blew,"—

And these are the Winds of Strife that are held, but slip through the angels' hands increasingly. They are held until human probation closes.

And you will see the rain, and the floods, and the winds, marking a threefold testing process.

> —"and beat upon that house; and it fell not: for it was founded upon a rock. [26]And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: [27]And the *[LATTER]* rain descended, and *[THE PAPACY]* the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew 7:24-27 (KJV).

So, when Sister White says, "Their foundation would be built on the sand, and storm and tempest would sweep away the structure," she is saying The Sunday Law storm is going to sweep away the corporate structure of the Seventh-day Adventist Church.

She continues on and says in *Selected Messages,* book 1, pages 204 – 205,

> —"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" *Selected Messages*, book 1, 204–205.

So, we are broadening the characteristics of the Omega Apostasy. We are saying the Omega Apostasy has to include a rejection of the Spirit of Prophecy, because we are told that is the last deception of Satan.

And, we have thrown in that the delusions that come upon Seventh-day Adventists because they failed the Omega testing process is the strong delusions of 2 Thessalonians, chapter 2; but, it is also the many delusions of Isaiah 66. And I am putting that in place because Jesus illustrates the end from the beginning, and I want to put it in our memory banks before we get to studying the Daily, that the place in the Scriptures where William Miller came to understand that the Daily represented Paganism is 2 Thessalonians, chapter 2, the very place where the strong delusion is referenced; and, we are going to make part of our study concerning the Daily the fact that the Daily is the symbol that is the truth that is rejected that brings the strong delusion. It is the symbol of these Truths [referring to the 1843 Chart].

All these truths that we are dealing with have a doctrinal understanding, but they also have an experiential understanding. And of these truths, the Daily, the experiential understanding is self-exaltation, and it is the self-exaltation that is represented as the Daily that brings upon the strong delusion to Seventh-day Adventists. So, I want to mark that in our memory banks about these delusions that take place in the Omega time period; and, the Omega time period is going to be an attack against the true Foundation and an emphasis upon the false foundation. And the true Foundation is the Rock of Ages, and the false foundation is sand.

And what we derive from the Alpha that is prefiguring this time period is that it is accomplished by placing human reasoning above God's Word.

So, let us make sure that we are clear about the Platform and Foundation.

Selected Messages, book 1, page 200:

> "But we must firmly refuse to be drawn away from **the platform of eternal truth, which since 1844 has stood the test**."—

So, when Sister White says the Foundation of our Faith is the messages that came in 1842, 1843, and 1844, the Foundation of our Faith has stood the test since that time.

And what time was that? 1844, right here [referring to the 1843 Chart], these truths here.

Now, after 1844 was the time—or at the end of 1844, they began to understand what the Pillars are that are represented in the [lower left-hand] corner of this [1850] Chart. But, the truths that have stood since 1844 that are the Platform of Eternal Truth are these truths [as reflected on the 1843 Chart], according to the Spirit of Prophecy. And if you do not accept the authority of the Spirit of Prophecy, then you are probably accomplishing the fulfillment of the prophecy of the last deception of Satan, is to make of none effect the Testimonies of God's Spirit, and you are on the verge of receiving strong delusion.

FROM THE AUDIENCE: Amen.

> BROTHER PIPPENGER: —"But we must firmly refuse to be drawn away from **the platform of eternal truth, which since 1844 has stood the test**. I am instructed to speak plainly. 'Meet it,' is the word spoken to me. 'Meet it firmly, and without delay.' But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book *Living Temple* there is presented the alpha of deadly heresies. **The omega will follow, and will be received by those who are not willing to heed the warning God has given**.
>
> "Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the truth as it is in Jesus, **holding fast the beginning of their confidence** *[STEADFAST]* **unto the end**." *Selected Messages*, book 1, 200.

THE BEGINNING OF OUR CONFIDENCE

So, what is "the beginning of their confidence"; because, that is what we are supposed to hold steadfast to the end.

Testimonies, volume 8, page 511, says,

> "'These things . . . are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. The warning comes sounding down along the line to our time:
>
> "'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ,—

How?

FROM THE AUDIENCE: "IF. . ."

—"**if we hold the beginning of our confidence steadfast unto the end**;"—

Do you know what that means? Whatever the beginning of our confidence is, if we do not hold it steadfast to the end, then we are not partaking of Christ.

Is that what it means to you? That is what it means.

—"we are made partakers of Christ, *[ONLY]* **if we hold the beginning of our confidence steadfast unto the end**,—

So, we need to know what the beginning of our confidence is, right? Because, if you do not know what it is, you cannot hold it; and, if you do not hold it, you do not have Christ; and, if you do not have Christ, you are lost.

Continuing on,

—For we are made partakers of Christ, **if we hold the beginning of our confidence steadfast unto the end**, "while it is said,

Today if ye will hear His voice,
Harden not your hearts, as in the provocation.

'For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.' Hebrews 3:12–16.

"Cannot we who are living in the time of the end realize the importance of the apostle's words: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God'? Verse 12.

"Upon us is shining the accumulated light of past ages. **The record of Israel's**"—

Israel's what?

FROM THE AUDIENCE: Forgetfulness.

BROTHER PIPPENGER: Forgetfulness.

—"**The record of Israel's forgetfulness has been preserved for our enlightenment.** In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. **Years ago** the inhabitants of the earth would have been warned, the closing work would have

been completed, and Christ would have come for the redemption of His people." *Testimonies*, volume 8, 115.

NUMBERS 14:11-23, 34

Now, I want to give a little bit of an explanation on this. Sister White has just—we are trying to find out what "the beginning of our confidence" is that we need to hold to, if we are going to partake of Christ. And, Sister White has just referenced the history of Ancient Israel as found in Numbers 14. And you have that in your notes. We do not have to go there; but, we have studied this already in Habakkuk's Tables.

> "[11]And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? [12]I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. [13]And Moses said unto the LORD, Then the Egyptians shall hear *it,* (for thou broughtest up the people in thy might from among them:) [14]And they will tell it to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. [15]Now *if* thou shall kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying, [16]Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. [17]And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying, [18]The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty,* visiting the iniquity of the fathers upon the children unto the third and fourth *generation.* [19]Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. [20]And the LORD said, I have pardoned according to thy word: [21]But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD. [22]Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; [23]Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: . . . [34]After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise." Numbers 14:11-23, 34 (KJV).

The beginning of Ancient Israel is marked by a rebellion, and that rebellion is part of Numbers 14:34, which is the year-day principle.

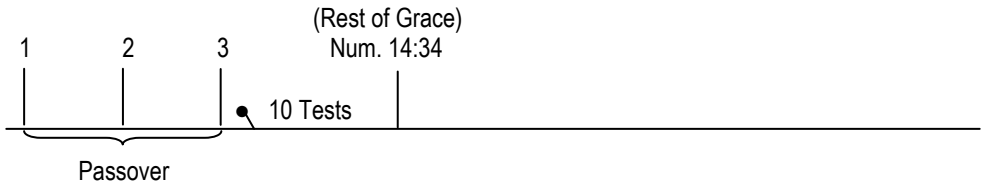


Figure No. 142.

And this rebellion is after how many tests?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten tests that began at the Red Sea crossing.

Okay. Let us make this Passover (the Plagues of Egypt), Moses's message.

The disappointment that began here by the Red Sea begins ten tests that culminate here in Numbers 14.

And Sister White uses that history, along with Paul in Hebrews, saying that to not enter into this rest that they were rejecting here, which Sister White identifies as the Rest of Grace, is unbelief and brings death. She uses this history of the Hebrews, and what did she say was the problem for the Hebrews in this history?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: What was their problem?

FROM THE AUDIENCE: Forgetfulness.

BROTHER PIPPENGER: Forgetfulness.

What did they forget?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: They forget this history right here, where the Lord delivered them out of Egypt; and, she compares that very history with the history when these truths [referring to the 1843 Chart] arrived in Adventism. So, what she is saying is these things are written for our admonition, is that this is another way to illustrate that the tests, the Omega Apostasy at the end, has to do with forgetting the Foundations, the beginning work that Christ accomplished for the Hebrews in that history and for us in the Millerite History.

And what is that? And I am trying to draw this down to the point: What is that?

FROM THE AUDIENCE: Forgetting our history.

BROTHER PIPPENGER: It is the beginning of our confidence. This history here [referring to Figure No. 142 in type to the 1843 Chart] is the beginning of our confidence; and, we have to hold this steadfast to the end if we are to—what?—partake of Christ. And, if we do not partake of Christ, we are lost.

THE OLD PATHS

So, still dealing with Platform, Foundations, this is *Testimonies,* volume 8 again, pages 296 – 297. It says,

> "The enemy is seeking to divert the minds of our brethren and sisters from **the work of preparing a people to stand in these last days**."—

The enemy is seeking to prevent God's people from developing country property. Is that what she said?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: From—I will not use examples, because people will misunderstand them.

What the enemy is seeking to prevent us from doing is—what?—preparing a people to stand in the last days.

Now, if you do not accept William Miller's Rules of Prophetic Interpretation, you can put a lot of meaning into that sentence; but, if you use Miller's Rules (proof-texting), then when a prophet talks about God's people standing here [gestures to his left], and another prophet talks about God's people standing here [gestures to his right], and another prophet talks about God's

people standing here [gestures to his front], you know all the prophets are speaking about the end of the world; so, all three of them are talking about God's people standing up at the end of the world. And the work that the enemy is seeking to prevent is the work that prepares God's people to stand up at the end of the world. Okay? Just put that in your memory banks as we go through this.

> —"The enemy is seeking to divert the minds of our brothers and sisters from **the work of preparing a people to stand in these last days**. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people."—

They estimate as nothing the Book of Revelation.

> —"They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin"—

And what do they do?

> —"and **rob the people of God of their past experience**,"—

Right here [indicating the Passover time of Figure No. 142], the beginning of our confidence.

> —"giving them instead a false science.
>
> "'Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.' Jeremiah 6:16.
>
> "Let none seek to tear away the **foundations** of our faith—**the foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation."—

So, the beginning of our work, the foundations at the beginning of the work, are the beginning of our confidence but they are also the Old Paths of Jeremiah; they are also the Rock of Ages; they are also the messages that came in 1842, 1843, 1844; and, they are also the truths that are represented on Habakkuk's Table there [referring to the 1843 Chart].

Do you follow all that logic, of course?

> —"Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that **they can lay a stronger foundation**"—

Here is the false foundation.

> —"than that which has been laid. But this is a great deception."—

To think that you can prepare a different foundation is a great deception.

—"Other **foundation** can no man lay than that which has been laid.

"In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for **it was not founded upon the Rock**."—

She is consistent in her testimony about these truths.

—"Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: 'Other **foundation** can no man lay than that is laid'? 1 Corinthians 3:11.

"So we are to hold **the beginning of our confidence steadfast unto the end**."—

So, what is the beginning of our confidence? It is the Platform. It is the Foundation. It is the 1843 Chart. It is the truths that we received in 1842, '43, and '44. And, the Omega Apostasy is going to seek to establish a false foundation that is upon the sand, not upon the Rock; and, there will be a false movement connected with this Omega Apostasy, in opposition to the Movement of Revelation 18.

—"Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed." *Testimonies*, volume 8, 296–297.

THE WORK OF PREPARING A PEOPLE TO STAND IN THESE LAST DAYS

Ezekiel 37:1-14

"[1] The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones, [2] And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. [3] And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. [4] Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. [5] Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: [6] And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD. [7] So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone."—

So, what is the work of preparing God's people to stand?

Go to Ezekiel 37. All the prophets agree with one another. In Ezekiel 37, in verses 1 through 14, we are going to cut into those verses; but, here we see Ezekiel looking at a valley of dead, dry bones, which Sister White Repeatedly teaches is the Seventh-day Adventist Church at the end of the world. And Ezekiel is told to present two prophecies, and the first prophecy brings

the bones and the flesh together; but, they are not living. They have to have the breath of God breathed upon them in order to what?

FROM THE AUDIENCE: To stand.

BROTHER PIPPENGER: To stand upon their feet.

The enemy is seeking to prevent the preparation of God's people standing. The enemy is seeking to prevent the second message of Ezekiel 37 from being recognized and received by God's people; because, that is the message that causes God's people to stand.

Let us take it up in verse 9 of Ezekiel 37.

> [8] And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. [9] Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds,"—

Do all the prophets agree with one another?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Well, these "four winds," they have to correspond to the Four Winds of Revelation 7, because God is not the author of confusion.

There is a breath that comes from these Four Winds.

> —"O breath, and breathe upon these slain, that they may live. [10] So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."—

What prepares God's people to stand is this breathing that comes from the Four Winds.

> —"[11] Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. [12] Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. [13] And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, [14] And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it,* and performed *it,* saith the LORD." Ezekiel 47:1-14 (KJV).

THE BREATH OF PENTECOST

Okay. If you will go to your notes, from *Spirit of Prophecy,* volume 4, page 243, it says,

> "The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops **before** the plentiful shower to be given on the day of Pentecost." *Spirit of Prophecy*, volume 3, 243.

Now, we have dealt with this, also.

When did Christ breathe upon His Disciples?

Well, he had just resurrected and Mary was about to hold Him. And what did He tell Mary?

FROM THE AUDIENCE: Do not touch me.

BROTHER PIPPENGER: "Do not touch me. I have not yet ascended."

And then the next thing that happens is He appears before His Disciples and He breathes upon them. So, if He had ascended to His Father, when He comes to breathe upon them, what did He just do?

FROM THE AUDIENCE: He came down.

BROTHER PIPPENGER: He just came down from out of Heaven. Okay?

And, "The act of Christ breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops **before** the plentiful shower . . . ."

Right here is the sprinkling, represented by the breath, that comes before the plentiful showers on Pentecost.

THE MESSAGE OF THE FOUR WINDS: EZEKIEL 37 / REVELATION 7

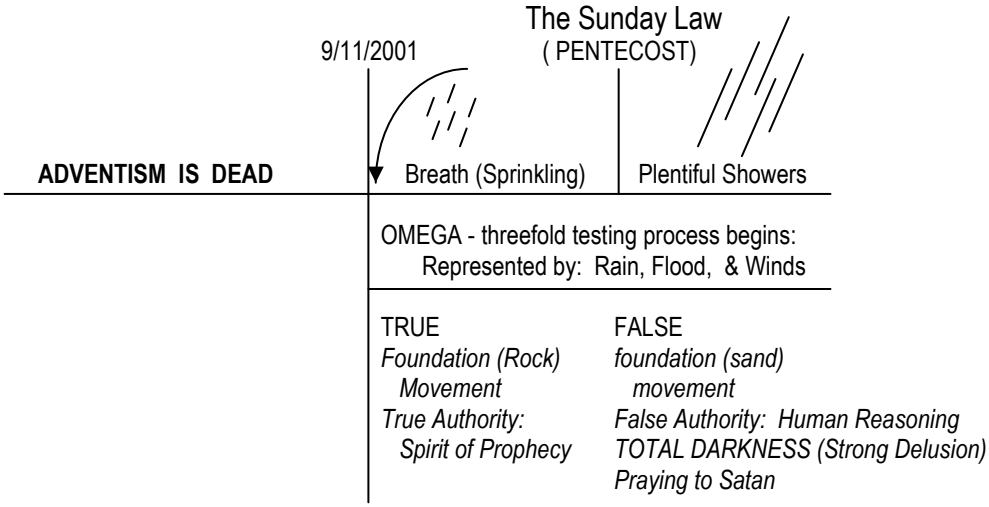


Figure No. 143.

Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And then in *Testimonies to Ministers,* page 507, it says,

> "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 507.

So, there is a time period in Adventism when it is sprinkling.

And in the time of Christ, what begins the sprinkling?

FROM THE AUDIENCE: The breathing.

BROTHER PIPPENGER: The breathing.

In Ezekiel 37, when the message of the Four Winds is breathed upon the dead, dry bones, what do they do?

FROM THE AUDIENCE: They stand up.

BROTHER PIPPENGER: They stand up.

And what is the enemy seeking to do?

FROM THE AUDIENCE: (Multiple responses.)

BROTHER PIPPENGER: Prevent the preparation of God's people standing up.

So, he is trying this prophetic message about the breathing and the Four Winds. Whatever that prophetic message is, Satan is seeking to prevent God's people from understanding that prophetic message.

REVIVAL

Sister White says in *Bible Training School,* December 1, 1903:

> "The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead**." *Bible Training School*, December 1, 1903.

The breath brings them to life.

Selected Messages, book 1, page 121, says,

> "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work." *Selected Messages*, book 1, 121.

Adventism is dead here! **Adventism is dead here**. They need this message breathed upon them that they might be resurrected to life.

And in *Testimonies to Ministers,* pages 112 – 114, it says,

> "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience." *Testimonies to Ministers*, 112–114.

There is something in the Books of Daniel and Revelation that brings God's people to life, and we are saying it is Revelation 7, the message of the Four Winds; because, that is what Ezekiel 37 says.

And Sister White says in *The Great Controversy,* page 341,

> "To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth**,"—

What ripens the harvest?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: So, what is the Latter Rain?

FROM THE AUDIENCE: It is a message.

BROTHER PIPPENGER: It is a message.

—"**He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction**. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth." *The Great Controversy*, 341.

A MESSAGE

So, the Latter Rain Message, it comes from the Book of Revelation, and it finishes the work for the two classes in Adventism and for the two classes in the world. And Revelation 7 is the Message of the Four Winds; but, in Ezekiel 37, Ezekiel was to breathe upon the dead, dry bones the Message of the Four Winds.

Manuscript Releases, volume 12, page 205[21], says,

> "What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! **A life-giving message was needed to give life to the dry bones**." *Manuscript Releases*, volume 12, 205.

So, this breath that Ezekiel is referencing with the Four Winds is a life-giving message, and it is the message of Christ's Righteousness.

MANUSCRIPT RELEASES, VOLUME 20, PAGES 216 - 217

In *Manuscript Releases,* volume 20, beginning at page 216, it says,

> "Angels are holding the four winds,"—

There you go. That is Revelation 7 and Ezekiel 37.

> —"Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path."—

And the angry horse of Bible prophecy is right here on this [1843] Chart, and right here on this [1850] Chart [referring to the lower right-hand corners of both Charts]. It is Islam, and we are living in the time period when Islam is seeking to break loose and bring death and destruction over the whole world.

And for those of you who are thinking, "Oh, well, Islam is not really doing as much as it did in the past few years," WAKE UP! If Islam puts all its bombs and its guns away and just waits for ten years, by population they are going to take control of Europe. And once they have Europe, it is all over! They are seeking to break loose, even though at this time they may be restrained. ISLAM IS THE ANGRY HORSE OF BIBLE PROPHECY, and it is this message that prepares God's people to stand that Satan is trying to prevent God's people from recognizing. That is what his work is.

[21] Corrects misspeak of page 204 to 205 as reflected in the presentation notes.

But, this message can only be recognized by Seventh-day Adventists if they stand upon this Foundation [referring to the 1843 Chart].

If they take the understanding that proves that this First Woe is Islam, and this Second Woe is Islam, then they have the Biblical reference to prove that the Third Woe is Islam, and it arrived on 9/11/2001, when the Angel came down and the sprinkling, the breathing began, and God's people stood upon their feet, a mighty army.

And, the only way that you can prove this about Islam is to stand on this [1843] Chart. So, the obvious thing is that 9/11, you are forced by the logic of it to return to the Foundation.

And here is where the controversy is over the true and the false foundations begin. Here is where the Omega sets in; and, here is where you start to deciding whether you accept what Sister White says about these foundations and platforms. Here is where you are tested on how you understand the authority of the Spirit of Prophecy.

> —"Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path. Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, **that they might stand upon their feet and live**. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit." *Manuscript Releases,* volume 20, 216-217.

Sister White is here telling us that the Four Winds of Revelation 7 are the same four winds of Ezekiel 37, and she is saying that these Four Winds are represented by the angry horse of Bible prophecy.

A FIRM PLATFORM

One long quote in closing, in *Early Writings,* beginning at page 259, it says this—now, this is a prophecy, and I am going to try to use this prophecy to bring this to a conclusion.

I am saying that after 9/11, we enter into the Omega testing process. There is going to be a true [Foundation] and a false foundation in this time

There is going to be a True [Movement] and a false movement.

The deceptions that come in this time period are in large part going to be brought about because of an unwillingness to accept the authority of the Spirit of Prophecy.

So, you are going to have a True Authority and a false authority. The True Authority is the Spirit of Prophecy; and, the false is just like John Harvey Kellogg: it is human reasoning.

And in this period there is going to be a threefold testing process to demonstrate whether your foundation is upon the Rock or upon the sand; and, that threefold testing process is represented by Rain, Flood, and Wind.

So, let us try to tie this off and bring it to a conclusion.

Early Writings, beginning at page 259:

> "I saw a company who stood well-guarded and firm, giving no countenance to **those who would unsettle the established faith of the body**."—

What is "the established faith of the body"?

What is it? It is the truths we have received in 1842, and 1843, and 1844.

There is a company right here in this history [Figure No. 143] that is going to attempt to—how does she say it?—"unsettle the established faith of the body."

—"God looked upon them with approbation. I was shown three steps—"

Are there three steps in this history [Figure No. 143] that we have already identified?

—"the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages."—

Who is her accompanying Angel?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: Gabriel.

Now, how can you claim that? Well, upon proof-texting. We are told that the Angel that went to John the Revelator was Gabriel. We are told that the Angel that went to Daniel was Gabriel. Upon the testimony of two, the Angel that goes to the prophets is the Light Bearer: it is Gabriel.

Said Gabriel,

> —"'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. **The destiny of souls hangs upon the manner in which they are received**.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable **platform**. I saw individuals approach the **platform** and examine the **foundation**. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the **foundation**. They wished improvements made, and then the **platform** would be more perfect, and the people much happier. Some stepped off the **platform** to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the **platform** and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm **platform**, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the **platform**, and they with humble look again stepped upon it."—

She is describing this history right here, from 9/11 until The Sunday Law, the controversy in Adventism over the true or the false foundation.

But, Sister White is going to explain this to us now by going back into history. She is going to give us two witnesses to what goes on.

The next paragraph says,

—"I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus."—

What was John's message? Life or death; **life or death.**

—"Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. **But the Jews were left in total darkness**. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet **they had no knowledge of the change**. Therefore they could not be benefited by the mediation of Christ in the holy place."—

They end up in total darkness. That is strong delusion, **strong delusion.** They cannot see the change; they cannot see the change from the earthly to the heavenly.

But, she gives them another witness, another historical witness to our history in the next paragraph. She says,

—"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message"—

Those that rejected the message of John the Baptist.

—"Those who rejected the first message"—

Could not be benefited by the teachings of Jesus.

> —"could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages,"—

So, what do these messages represent? Jesus.

> —"and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." *Early Writings*, 258–261.

The Jews were in total darkness, but in the Millerite History they are praying to Satan. These two histories are used to identify this history [Figure No. 143], and this history is the history of the Omega Apostasy, and this history is the history of Paul's strong delusion,

And Paul's strong delusion in 2 Thessalonians, chapter 2, is because of a rejection of the truth. And the truth that Paul is setting forth in 2 Thessalonians, chapter 2, is the very truth, the very passage, where William Miller came to understand that the Daily was Paganism.

And we will deal with that more in detail as we proceed; but, Lord help us that we can see that Christ has come down and breathed upon the dead, dry bones, and the testing process is well underway now, 12 years later [following 9/11/2001].

Shall we pray?

Benediction: Heavenly Father, we want to be weaned from the satanic technique of trusting in human wisdom above your Word. I ask that you would convict those that are hearing this presentation, whether LiveStreaming or DVD or in this room, of their responsibility of testing these things, making sure that they are so. We want to be among those that are building upon the Rock of Ages and not among those that are building upon the sand. So, we want to be weaned from our confidence in human beings, and more fully drawn into a trust, of faith, in your Word. We ask that you would continue to bless these presentations. We have other speakers coming in the following weeks. We ask that you bring them here safely and that you continue to accomplish the LiveStreaming in a successful fashion and the recording. We want these messages to be part of the awakening process for Adventism, and we ask that you would use them in this fashion according to your will. In Jesus's name, amen.

Habakkuk's Two Tables #73

[#73B of Notes, with DVD]

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another good night's rest and another day that we have opportunity to serve you. As we begin this day we ask you to grant us the presence of your Holy Spirit. And as we open your Word, consider these truths this morning, we ask that you would take control of the study and that you would give us light that would better prepare us to reflect your character to those we come in contact with, to better prepare us to give us a winning and a decisive message to those that want to understand these things as we are understanding them. We want to consider the role of William Miller in the message that we hold and present. We ask that you enlighten us into this fact, into these truths about William Miller this morning. We thank you for all these things. We pray that you would pour your Latter Rain out upon us and overrule any human thoughts or ideas that I have that they might simply be truths that you are trying to convey to your people and that you would also prepare their hearts and minds to receive these things. In Jesus's name, amen.

WILLIAM MILLER

BROTHER PIPPENGER: I do not know why, but yesterday at the end of the presentation, after we turned the mic off, Sister Tara Marie asked me if I thought William Miller was a prophet. And the easy answer is, no, not in the sense that we define a prophet; but, there is something about William Miller that is—perhaps does not qualify in the fullest sense of a prophet, but there are things about William Miller that sets him out as something different than simply one of the students of prophecy in that history.

WILLIAM MILLER

WILLIAM: "will" and "helmet."
MILLER: a person who owns or operates a mill, esp. a mill that grinds grain into flour.

In the notes there you see his name, *WILLIAM,* meaning "will" and "helmet." And, of course, we have addressed this before. Prophets names correspond to their ministry, and William Miller is definitely someone that did the will of the Lord in his history, and he presented the message of salvation; and, of course, the helmet is a symbol of salvation in God's Word.

And *MILLER* is a person who owns or operates a mill and grinds grain into flour. But, anyone that operates a mill does not simply grind grain into flour. They are going to have to separate the wheat from the chaff, and this was the work of William Miller. As he began to study God's Word, he was separating the truths of God's Word from the chaff of men's ideas.

So, we see that William Miller's name did correspond to his ministry.

And, of course, we know from our study of prophets that at the end of every time prophecy that deals with God's people, the Lord raises up a prophet at the end of that time period; and, the message of that prophecy that is fulfilled in that history becomes present truth unto the remnant that are raised up in that history. And a prophet that is raised up at that time, the message of that prophecy becomes the focus of the ministry of that prophet.

I am not saying that William Miller is a prophet. I do not want to fight that battle. We expect the predictions of prophets to be 100 percent true, and we know that this is one of the things that William Miller did not accomplish in terms of what he was presenting prophetically.

But, when we first came to understand that at the end of every time prophecy that dealt with God's people that the Lord raises up a gathering prophet, and that message of the prophecy is present truth unto them, and it is present truth unto the remnant that is raised up at that time period, when we first recognized that principle and that truth, we had not recognized the 2520. So, we simply saw 1798 as a prophecy dealing with Papal Rome. But, once you understand that 1798 is also the fulfillment of the 2520 that was accomplished against the Northern Kingdom, then 1798 does not simply become a prophecy about Papal Rome; it becomes a prophecy that marks the beginning of the gathering of God's people.

So, based upon the fact that upon the testimony of two or three a thing is established, you expect to see someone raised up in 1798, at the end of that prophecy, that scattering and gathering prophecy of the 2520 against the Northern Kingdom; and, sure enough, William Miller is there on the scene, but we are not calling him a prophet. We are just telling you that there is some evidence that sets him up at a level beyond simply a Bible student in that time period.

TYPIFIED

CALLED AS ELISHA

So, we are going to look at some of the ways that Ellen White has identified that William Miller was typified.

In *The Great Controversy,* page 331, it says that,

> "As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was **William Miller called to leave his plow and open to the people the mysteries of the kingdom of God.** With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words." *The Great Controversy*, 331.

Now, if you think about that, Elisha when he was called, he wanted to follow Elijah—right?—but he did not want to do it—he had some things he wanted to get done first. He wanted to go home and say goodbye to his mom and his dad, and settle some business at hand. But, Elijah did not let him go that route, did he?

And if you go back into the history of William Miller, there was no doubt a calling over a period of time but the story that comes to my mind is he had had for several years the voice in his mind saying, "Go warn the world about what you are learning here," and he kept putting it off and putting it off. And there finally came a point in time where he struck a deal with the Lord saying, "Okay. You know, if I get invited to preach, then I will go."

And he thought, "Ah, this is not going to happen, so I am safe." And at that very moment there was a knock on the door and a young boy had been sent by his father saying, "Go and invite Brother Miller to come and present what he is understanding from the Bible tomorrow at church," and Miller, frustrated with the covenant that he had just made with the Lord, you know, just walks out of his house and into the forest where he would pray. And the voice said, "You know, are you going to so quickly turn against the covenant you made with me?"

So, his calling is compared to Elisha's calling. William Miller had some things that were kind of holding him back, but he followed through. Elisha had some things that were kind of holding him back and following through.

And, yesterday, if you listened and you got the point that I was trying to make is that the Omega Apostasy is an attack against the foundational truths of Adventism; but, it is, simultaneously, a rejection of the Spirit of Prophecy. So, when those today argue against the emphasis that is placed upon William Miller, the emphasis that is placed upon the role of William Miller is established by the Spirit of Prophecy's comments about William Miller. So, when you are arguing against William Miller being anything special in the history of the Millerites, you are arguing against the Spirit of Prophecy.

So, the reason that we are starting off with the typifications of Elisha, I would suggest to those in Adventism that want to downplay the pieces of light that come from the study of the role of William Miller that they need to be careful that the bears do not come down and tear them apart; because, that is the story of Elisha. Questioning Elisha's role brings the bears upon you.

And Sister White is here comparing Elisha and William Miller.

MOSES IN DEATH

Sister White also compares William Miller's death with the death of Moses.

In her *Early Writings,* beginning at page 257, she says,

> "God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump." *Early Writings*, 257–258.

So, his calling to his ministry is as Elisha's calling was. His death is as Moses's death.

Those typifications put an emphasis upon the work of William Miller that should not be missed.

Why should we not miss it? Because, if it was not important, you see, it would not be in the Inspired Record.

IN THE SPIRIT OF JOHN THE BAPTIST AND ELIJAH

In the spirit in which he prosecuted his work is mentioned many times. In *Early Writings,* page 233, it says,

> "Thousands were led to embrace **the truth preached by William Miller**, and servants of God were raised up in **the spirit and power of Elijah** to proclaim the message. **Like John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance." *Early Writings*, 233.

So, here, in terms of the presentation of the message, Miller is compared to Elijah and John the Baptist. So, Elisha, Elijah, Moses, John the Baptist: you would think Seventh-day Adventists

would have a little bit of sacred respect for the role of William Miller. But, when you see these men that fight this message, on a regular basis they denigrate the role of Miller in that history.

THE MARK OF THE BEAST

Let us go to Isaiah. It is not in your notes, but let us go to Isaiah 8:18.

Now, I know some people that will already be typing me an email about me inferring that William Miller is a prophet; but, I am plainly saying that I am not making that claim. I am not trying to defend that every prediction that William Miller gave came true. All right? But, there is something about William Miller that is more than simply a Bible student, and he had a specific role in this sacred Reform Movement. I am leaving it there. This is not the purpose here, to fight this battle about whether Miller was a prophet. Okay? But, he is typified by Elisha, Elijah, John the Baptist, Moses, and others; so, I am going to make a claim here that may cause some of you some heartburn.

Now, Isaiah 8:18, Isaiah says,

> "[18]Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion." Isaiah 8:18 (KJV).

So, what I am going to say here is that—and there are other places in the Bible to prove the principle that I am going to point to—is that the prophets, and even the prophets' children—okay?—and the prophets' children is not necessarily a prophet, so this is broader than a prophet. They are signs. They are symbols. So, I am going to suggest here that William Miller is a symbol, and one of the things that he symbolizes is those Seventh-day Adventists at the end of the world that receive the mark of the beast.

Now, we have already read that William Miller is a saved man. Angels are waiting for the resurrection. So, I am not suggesting that William Miller is lost; but, I am suggesting that William Miller represents Seventh-day Adventists that receive the mark of the beast at the end of the world, and it is a very important recognition. Okay? It is not a minor one; it has got several characteristics with it that align with the message of the hour here at the end of the world; so, they are worth noting.

In *Christian Experience and Teachings of Ellen G. White,* on page 57, she says this—and this is her first vision. Okay? And I looked, but I did not look hard and long, but I looked. I could not find exactly when she received her first vision. It was in December of 1844, but I could not find the day that she received her first vision. But, the day that she wrote it out was December 20, 1844. So, that is when this vision takes place.

She says,

> "It was not long after the passing of the time, in 1844, that my first vision was given me."—

So, October 22nd, the month of November, and then in December, probably less than two months later, Ellen White receives her first vision. Okay?

> —"I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar.

While we were praying, the power of God came upon me as I had never felt it before.

"I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble.**

"If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted 'Alleluia!' **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below**." *Christian Experience and Teachings of Ellen G. White*, 57. (First written on December 20, 1844.)

Now, the reason why I am emphasizing that this is in December of 1844 is the historical context tells us that the primary person that this vision was given for was William Miller. It was given for everyone; it was given for us here today. But, if you go back into Millerite History, you will find that the Millerites fully believed that they were fulfilling the parable of the Ten Virgins. And from the very beginning of Miller's work, he understood that the message that he was proclaiming, that he began to proclaim right at the beginning, was the Midnight Cry. And when he addressed the message that he was sharing with the world, it was to him the Midnight Cry from the parable of the Ten Virgins.

But, in the Summer of 1844, when The True Midnight Cry arrived, when Samuel Snow came to the camp meeting at Exeter and presented the evidence from the Scriptures that not only would the Lord return in 1844, but it would be on October 22, 1844, because Snow was employing the feasts of the Bible to reach that conclusion. When that Midnight Cry Message arrived, those that had been leading out in the Millerite Movement were the very last ones to accept that message. The people at the Exeter camp meeting, they accepted it. They left that camp meeting on fire with the Midnight Cry Message. But, the very last person in the Millerite Movement to accept that that was the Midnight Cry was William Miller.

William Miller for 20 years had been saying his message in general was the Midnight Cry; and, now, just a couple of months before October 22, 1844, there is new light and the new light is identified as THE Midnight Cry Message, and Miller was the last to receive it.

And, of course, there is a lesson from there that we are not looking at. When this history is repeated, you can show that those people that have been doing the Lord's work prior to the Final Warning Message coming, the leaders that were leading out in genuine service for the Lord before this message arrives in history will be the last to accept it, as prefigured by Miller. But,

we are not dealing with that part. We are just dealing with the fact that Miller was the last to accept that Samuel Snow's presentation identifying October 22, 1844, was The True Midnight Cry. He had to set aside his former teaching. Okay?

So, when you go back into Ellen White's first vision, she sees the Midnight Cry set up behind God's people on this path to Heaven, and she sees people denying that the Midnight Cry was of the Lord. And, what she is referencing is right after October 22, 1844, when all the disappointment and confusion set in, is there comes a point in time where William Miller rejects that Samuel Snow's True Midnight Cry Message was the Midnight Cry and he returns to his previous understanding of what the Midnight Cry was. In other words, he was rejecting the bright light that was set up behind them, and he was falling off the path to the wicked world below. And, at the very time that Miller is doing this is when Ellen White receives this vision that gives the warning about this very thing.

So, the historical context of this vision in connection with William Miller is good to put in your head.

THOSE WHO ACCEPTED THE MIDNIGHT CRY

Another quote about what happens when you reject the Midnight Cry is *Selected Messages,* book 1, page 63. It says,

> "I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness."—

Now, that is not Miller. That is the people that rejected the First and Second Angels' Messages. But, now Sister White is going to talk about the Midnight Cry.

> —"**And those who accepted it** *[THE FIRST AND SECOND ANGELS' MESSAGES]* **and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them**." *Selected Messages*, book 1, 63.

That is just another way to say that if they rejected the Midnight Cry, they fell off the path to the dark and wicked world below.

LOW HAMPTON CONFERENCE OF ADVENTISTS, DECEMBER 28-29, 1844

So, notice, in December 28 and 29, there is a conference in 1844 in Low Hampton. We are going to read from Gerhard Damsteegt's book, *Foundations of the Seventh-day Adventist Message and Mission,* pages 133 – 114.

And it is here, just a couple of months, this is the end of December; so, it is two months after the Disappointment, Miller and Himes are calling a conference, and we will read what they do at the conference.

> "At the Low Hampton Conference of Adventists (**December 28, 29, 1844**) Himes urged three aspects of future of future missionary activity: (1) Comforting the saints who are still looking for the kingdom at hand;"—

They are trying to figure out how to keep going with this Movement that just collapsed before their very eyes on October 22, 1844.

> —"(2) arousing the professed Christian world once more to prepare for the Advent; (3) fully and freely proclaiming salvation to lost and perishing sinners. A few weeks later the Advent press was again in operation, and Himes declared, 'I am more and more convinced that the door of salvation is open wide, and that we are to "preach the Gospel of the Kingdom to all the world," in the faith that sinners may and will be converted, until the end comes.' In response to reports about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme shut door concept"—

We are not dealing with that. That is part of that history that we should understand. And, the reason that we should understand it is we find in the beginning of Adventism, right here in this history, there was a controversy over the shut door; and, here at the end of the world, there is, once again when Millerite History is repeating, there is a controversy over the shut door. The controversy here at the end of the world is, "Does probation really close for Seventh-day Adventists at The Sunday Law that is represented in Daniel 11:41?" And the answer is, yes, probation closes. There is a shut door for Adventists at The Sunday Law; but, most of Adventism refuses to wrap their minds around this truth. It is the controversy once again over the shut door that was prefigured over the controversy over the shut door at the beginning of Adventism in the Millerite History. But, we are not dealing with that here.

> —"Miller became gradually less dogmatic on the extreme shut door concept and **after the Jewish Karaite year 1844 had passed he gave it up and returned to his original view of the midnight cry**."—

Now, we know that the Karaite year of 1843 ended on March 21, 1844. So, there may be some variation in the Biblical year. I have not looked at when the Karaite year ended in 1844; but, let us say it is going to roughly end in March of 1844.

So, by March of 1844[22], William Miller has fully rejected that The Midnight Cry Message brought by Samuel Snow to the Exeter camp meeting is The True Midnight Cry Message, and he goes back to his original understanding that his message in general was the Midnight Cry.

So, what is he doing? He is rejecting the bright light that was set up behind the Advent people to lead them to Heaven. He has been forewarned by a vision a few months before in December. The Lord places this vision in the record for us, for all of Adventism; but, the primary point of reference was for William Miller, because the Lord knew that William Miller was about to reject the Midnight Cry.

Continuing on:

> —"However, new interpretations of the Disappointment, relating it to Christ's heavenly ministry, seemed to some to confirm the validity of the Seventh Month movement"—

[22] Corrected by Brother Jeff Pippenger to 1845 [see intro dialogue in presentation #77 of Notes, and #77 of DVD.

That is Samuel Snow's Message.

> —"and some kind of shut door concept, and created a strong controversy—even fanaticism—among Adventists.
>
> "At the end of **April 1845** at Albany, New York, a conference of Adventists was called together by Himes with the object of ending confusion and division. Miller commented, 'It need not be replied that it was convened to deliberate respecting, and if possible extricate ourselves from the anarchy and confusion of BABYLON in which we had so unexpectedly found ourselves.'"—

By 1845, there is so much confusion over what went on, on October 22, 1844, that Miller says that the Movement has turned into Babylon.

> —"At the Albany Conference, chaired by Miller, it was decided to **reject all new theological interpretations which had been developed since the Disappointment**."—

There he is rejecting the theological interpretations that people like Joseph Bates, and James and Ellen White were understanding that had taken place on October 22, 1844, when Christ moved into the Most Holy Place.

So, in April of 1844[23], Miller has rejected the Midnight Cry, and now he is rejecting the light that would allow him to understand what happened.

> —"Thus the conference refused to accept the newly developed views which recognized the special significance of the Seventh Month movement in salvation history." P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 113, 114.

Okay. Now, what am I doing here? What I am doing here is I am saying that William Miller not only was typified by Elisha, Elijah, John the Baptist, and Moses, but William Miller himself typifies Seventh-day Adventists at the end of the world that receive the mark of the beast.

THE THIRD ANGEL'S MESSAGE

In *Early Writings,* beginning at page 257—we will pull this together in a moment, after this quote here—*Early Writings,* page 257, it says,

> "My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. The company who had been united and loving in 1844 were losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. I **saw leading men watching him, and fearing lest he should receive the third angel's message and the commandments of God**."—

[23] Ibid.

What was the Third Angel's Message and the commandments of God that they were afraid that William Miller was going to accept? The Sabbath. Okay? He had already rejected the Midnight Cry, but now they were understanding the Law of God, because they had moved into the Most Holy Place; and, now, Miller has the opportunity to accept the Sabbath truth. But, leading men, men that were surrounding him, they were watching him, and they were going to prevent him from accepting this.

She continues on:

> —"And as he would lean toward the light from heaven, **these men would lay some plan to draw his mind away**. **A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth.** At length William Miller raised his voice against the light from heaven."—*AGAINST THE SABBATH*—"He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. He leaned to human wisdom"—

And I want you to see this. Mark this. Understand this.

The first thing that William Miller does is he rejects the Midnight Cry, and then he begins to trust in human beings. He is leaning upon human wisdom: First, the Midnight Cry; and, then human wisdom. And because of the human wisdom, what does he do? He rejects the Sabbath.

Okay. There is a three-step process there that William Miller went through.

> —"He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them.
>
> "If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. **But his brethren professed so deep love and interest for him, that he thought he could not tear away from them.** His heart would incline toward the truth, and then he looked at his brethren; they opposed it. **Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray.**
>
> "God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land."—

We have read this already.

> —"So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump." *Early Writings*, 257–258.

So, what I want you to see is, what I am suggesting is that William Miller went through a threefold testing processing that concludes the third test, his rejection of the Sabbath. His first

test was the Midnight Cry. His second test was trusting human wisdom. And at the end of the world, those Seventh-day Adventists that look back at the Millerite History and have the ability to see that the Midnight Cry represents the Latter Rain at the end of the world, when they reject that Midnight Cry history, they are doing the same thing that William Miller did. And as they reject that Midnight Cry history as the point of reference for the Latter Rain at the end of the world, they are then going to turn away from the influence of God's Word and start trusting in the leadership at the end of the world that is telling them, "This isn't the Latter Rain." They are going to trust in human wisdom, and the next step is they are going to receive the mark of the beast at The Sunday Law. And this has all been typified in the life of William Miller.

ZECHARIAH 10:1

In Zechariah 10:1, it says we are to pray for the Latter Rain in the time of the Latter Rain.

> "[1]Ask ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field." Zechariah 10:1 (KJV).

And Sister White agrees with this, *The Seventh-day Adventist Bible Commentary,* volume 7, page 984. It says,

> "We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

And the whole Earth is to be filled with the glory of God when the Mighty Angel of Revelation 18 comes down; but, we have to recognize when that Angel comes down. And how could you possibly fulfill the passage in Zechariah 10:1 and pray for the Latter Rain in the time of the Latter Rain if you did not know that you were in the time of the Latter Rain? You need to recognize it.

And RECOGNIZE, the definition is in your notes:

> ***RECOGNIZE:*** 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster's 1828 D ct onary*.

So, the essence of the word *RECOGNIZE* has to do with being able to recognize that object, thing, or whatever, based upon the fact that you have seen it before.

So, if we are to recognize the Latter Rain, the way that we are going to recognize the Latter Rain is that we have seen it before. And what we have seen before, where we have seen the Latter Rain before, is in the Midnight Cry. We have to see that the Midnight Cry is typifying the Latter Rain in order to recognize it.

We have to do what? We have to go back to the Millerite History of 1840 to 1844. We have to stand on that Platform of Truth in order to have the ability to recognize the Latter Rain at the end of the world. Okay?

And if we do not recognize it, we are going to receive the mark of the beast.

RETURNED TO HIS ORIGINAL VIEW OF THE MIDNIGHT CRY

And this next thought might be a little bit tricky for me to convey.

When William Miller was rejecting the Midnight Cry, what did he do?

I just told you this morning. What did he do? He reverted to his old view of the Latter Rain.

And, you will find that as you go out in Adventism and you meet these opponents to this message, and you say, "Look, the Latter Rain began when Islam was restrained on September 11, 2001, that was typified by the restraint of Islam on August 11, 1840, when Islam was restrained and the Mighty Angel came down, thus prefiguring the Mighty Angel of Revelation 18 coming down," when you go out in Adventism and tell them this, they say, "Well, I admit we are supposed to understand that we are in the time of the Latter Rain, but the time of the Latter Rain began in 1888." They revert to the old view of the arrival of the Latter Rain, with Jones and Waggoner, to prevent the conviction that 9/11 marks the arrival of the Latter Rain in our day and age.

Miller reverted to a former view of the Midnight Cry. Here at the end of the world, those people that are walking in the footsteps of Miller, they revert to a former identification of the Latter Rain. They revert to 1888, and then they start saying, "Oh, you know what, we are supposed to be preaching the message of Jones and Waggoner and none other; and, the Latter Rain has been falling since 1888. So, yeah, I can see why you are saying that the Latter Rain is falling now, but you are misrepresenting it."

Not so! Sister White is clear that the Latter Rain of 1888 ended.

But, let us read some information on this, *Selected Messages,* book 1, page 235.

> "An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them."—

So, what is she saying?

God longed to impart the Latter Rain in 1888; but, Satan used the leadership of the Adventist Church to prevent it from happening. So, to say that the Latter Rain arrived in 1888 and in one sense it has been sprinkling ever since is a misrepresentation of the truth.

> —"The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world." *Selected Messages*, book 1, 235.

Go to Jeremiah 3:3. It is in your notes. Jeremiah 3:3; all the prophets are speaking about the end of the world.

"[3]Therefore the showers have been withholden,"—

What showers at the end of the world?

What are the showers at the end of the world?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

What does it mean, they have been withholden? They have been held back.

The Lord wanted to pour them out in 1888, but they have been held back.

—"[3]Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed." Jeremiah 3:3 (KJV).

Why is the Latter Rain held back? Because the people that prevented it—I do not know how to articulate it—but they have "a whore's forehead."

There is a contrast of two classes of worshippers throughout the prophetic message, whether you have the false foundation we mentioned yesterday and the True Foundation, or the false movement or the True Movement. And at the very time that the Lord is making God's people's head as a diamond by putting His name upon their forehead, sealing them in their forehead, the other class is developing a whore's forehead. Okay?

JEREMIAH 5:20-31

Go to Jeremiah 5, verses 20 through 31.

"[20] Declare this in the house of Jacob, and publish it in Judah, saying, [21] Hear now this, O foolish people,"—

Who is to hear this?

It is at the end of the world. Who are the foolish people at the end of the world?

FROM THE AUDIENCE: The foolish virgins.

BROTHER PIPPENGER: The foolish virgins in Adventism. Okay?

—"[21]Hear now this, O foolish people, and without understanding;"—

What understanding do they not have? They do not understand the increase of knowledge. Okay?

—"[21]Hear now this, O foolish people, and without understanding, which have eyes, and see not; which have ears, and hear not:"—

Who is that people? Well, that is the same people here in Isaiah 6 that the Lord told Isaiah, "You are going to deal with." And in Isaiah 6, verse 3, Isaiah puts in place when you begin to deal with these foolish people that have eyes that do not see, and ears that do not hear. It is when the

whole Earth is lightened with the glory of the Lord. Isaiah 6:3 says this experience begins on September 11, 2001.

Verse 22:

> —"[22] Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? [23] But this people hath a revolting and a rebellious heart; they are revolted and gone. [24] Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest."—

If nothing else, this is telling you that the Latter Rain has a specific time that God governs, controls, watches over it, it to take place at a specific time.

Verse 25:

> —"[25] Your iniquities have turned away these *things,*"—

The iniquities of the brethren in 1888, in that time period, they turned away the Latter Rain. So, to suggest that when we get to the genuine fulfillment of the Latter Rain at the end of the world that the illustration that the Latter Rain is something that came in 1888 and it has been sprinkling upon Adventism ever since is to revert to a former view of what the Latter Rain was, just like Miller reverted to a former view of what the Midnight Cry was.

If you are seeing this logic, say, "Amen."

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Verse 25 again,

> —"[25]Your iniquities have turned away these *things,* and your sins have withholden good *things* from you. [26] For among my people are found wicked *men:* they lay wait, as he that setteth snares; they set a trap, they catch men. [27] As a cage is full of birds,"—

What is "a cage full of birds"*?*

These wicked men are now being described as a cage full of birds. What is the cage full of birds in the Scriptures?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: It is Babylon.

> —"a cage full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich."—

Who are *waxen rich?* Laodiceans.

> —"[28] They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the

right of the needy do they not judge. [29] Shall I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

"[30] A wonderful and horrible thing is committed in the land; [31] The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof? Jeremiah 5:20-31 (KJV).

So, what I am saying here, if you will see it, is that the argument that 1888 is the arrival of the Latter Rain and that the Latter Rain has been sprinkling in a general sense since that time period, that is absolutely not true. The Bible and the Spirit of Prophecy identifies that the Lord wanted to pour the Latter Rain out in 1888; but, due to the wickedness of God's people, it was stopped.

So, now, when the Latter Rain truly arrives, these people that want to say, "Oh, I don't want to accept the implications of 9/11. I want to fight against this message, and I want to defend it by going back to the messages of Jones and Waggoner and the history of 1888," they are paralleling William Miller as he reverted to his original view of the Midnight Cry.

ISAIAH 28:14-18

"[14] Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. [15] Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: [16] Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste. [17] Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. [18] And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28:14-18 (KJV).

When the Latter Rain arrives, there is a group of men that begin to hide behind lies.

And Jeremiah just said something about the foolish people in Adventism. What did he say? That the congregation of the foolish people in Adventism, they love to have it so. They love for their leaders to give them lies about this history, and they are going to stand with their leaders. And what is that?

FROM THE AUDIENCE: It is human reasoning.

BROTHER PIPPENGER: It is human reasoning. That is where William Miller went next, after he rejected and reverted to the former Midnight Cry. Then he began to rely upon human understanding. The next step is to start following the leadership that is building a covenant with death by hiding underneath lies, "And my people love to have it so."

Well, what follows that is that William Miller, he rejects the Sabbath.

In *Testimonies,* volume 5, page 211, it says,

"Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given

great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust."—

Now, Sister White here is talking about Ezekiel 9—chapters 8 and 9—but Ezekiel 9, when the Sealing Angel is going through and placing a mark on the foreheads of those that sigh and cry for the abominations that are done in Adventism. And the first of those that are going to be judged and dealt with are the leadership of the Adventist Church. That is Isaiah 28:14, the scornful men which rule this people that are in Jerusalem. They get dealt with first.

But, why? What is it that this leadership does? What is the lie they hide behind? The next sentence in this passage says, these ancient men,

—"**They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed**."—

They have taken the position that we do not believe that the history of the Midnight Cry is prefiguring the Latter Rain and that it is going to be repeated at the end of the world. They reject the Midnight Cry.

And what happens to them? They fall off the path.

—"These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus 'Peace and safety' is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together." *Testimonies*, volume 5, 211.

So, what I am saying is, Miller also typified Seventh-day Adventists at the end of the world that receive the mark of the beast; but, fortunately for Miller, he is going to be saved. But, the people that he is typifying in Adventism here at the end, they are going to be lost for eternity, and they are going to be lost for eternity because they are going to accept the lie that we need not look for miracles and the marked manifestation of God's power as in former days.

Was the Midnight Cry a marked manifestation of the power of God in the history of the Millerites?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Absolutely! "We don't believe that is going to be repeated. We do not believe that the Millerite History is repeated at the end of the world to the very letter; therefore, we don't believe that Jesus is the First and the Last, that He illustrates the End from the Beginning; therefore, we are going to build up a foundation of lies to hide under, and it is going to lead us to The Sunday Law."

So, what I am saying is, when it comes to William Miller, those people that take such a shallow view of his work and his role at the beginning of Adventism, the bears are about to be let loose upon them.

HIS MESSENGER

William Miller may not have been a prophet, but he was God's messenger, whatever that may mean.

Notice Malachi 3:1.

> "[1]Behold, **I will send my messenger**, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." Malachi 3:1 (KJV).

And this is identifying John the Baptist as the messenger that prepared the way for Christ to suddenly come to His temple, to suddenly come to His temple twice in the Beginning and End of His ministry when He cleansed the temple, and to suddenly come to the Temple in Heaven at Pentecost.

So, John the Baptist is here typified; but, we have already read a quote where Sister White—and it is not the only one—where Sister White compares William Miller with John the Baptist. William Miller was the messenger that prepared the way for Christ to suddenly come to the Most Holy Place aspect of His temple on October 22, 1844. He was that messenger. He is marked in God's Word.

Sister White says this of William Miller in *Spirit of Prophecy,* volume 4, page 219:

> "William Miller was disturbing Satan's kingdom, and the arch-enemy sought not only to counteract the effect of the message, but to destroy **the messenger himself**."—

He is the messenger that prepares the way for Christ to come to the Most Holy Place.

> —"As Father Miller made a practical application of Scripture truth to the hearts of his hearers, the rage of professed Christians was kindled against him, even as the anger of the Jews was excited against Christ and his apostles. Church-members stirred up the baser classes, and upon several occasions enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord, and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose." *Spirit of Prophecy*, volume 4, 219.

ACCOMPANIED BY ANGELS

> "Angels of God accompanied William Miller in His mission." *Early Writings,* 232.

HIS ANGEL

And this is the next part. This is where people really have a—they really stumble. The *Desire of Ages,* page 99, says,

"The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your Prince.' Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that 'He sent and signified it **by His angel** unto His servant John.' Revelation 1:1." *The Desire of Ages*, 99.

Sister White just identified that Gabriel is "His angel." That is a term for Gabriel.

So, in *Early Writings,* page 230, Sister White says this,

"God sent **His angel**"—

Who is His angel?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: —"God sent His angel *[GABRIEL]* to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that"—what?

FROM THE AUDIENCE: Chosen one.

BROTHER PIPPENGER: —"that **chosen one**,"—

He was not just a messenger of Malachi 3; he was the chosen one, typified by Elisha, Elijah, John the Baptist, Moses.

—"to guide his mind and open to his understanding prophecies which had ever been dark to God's people."—

If you ever accept this truth—and people fight this truth. Sometimes you wonder why they fight this truth—but, if you ever accept this truth that it was Gabriel that was laboring with William Miller, and then you go back into some of the biographies of William Miller and he talks about, "And the thought came into my mind . . . ," who gave him that thought? You know? It is Gabriel, right? But, if you do not accept it, you will not see that.

And I do not know that you necessarily need to see it, but it really brings the testimony of William Miller to life if you have that understanding, that it was not just his Guardian Angel; it was the same angel that directed every prophet that recorded words in the Bible and the Spirit of Prophecy, the same angel.

—"Angels of God repeatedly visited that **chosen one**, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. **The commencement of the chain of truth was given to him**,"—

And we are making the claim—started to make the claim yesterday, but I am going to point it out to you here—that when it comes to these Foundational Truths [indicating the 1843 Chart], and

the argument over these Foundational Truths, to reject these Foundational Truths is to reject the Spirit of Prophecy.

So, you have got to wrap your mind around this right here. Sister White just said that Gabriel gave William Miller the commencement to the chain of truth. Do you believe that or do you not believe that?

Is this inspired? Is this authoritative in your life? Because, perhaps this means something.

> —"**The commencement of the chain of truth was given to him**, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there **a perfect chain of truth**. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He **saw that one portion of Scripture explains another**, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe." *Early Writings*, 230.

THE COMMENCEMENT OF THE CHAIN OF TRUTH

So, now, here is what William Miller says about "the commencement." Ellen White says that Gabriel was leading William Miller, and she says he was given the commencement to the chain of truth, and he was led to all the links in the chain of truth. And here is what William Miller says about the commencements that he was given.

William Miller, *Advent Review and Sabbath Herald,* April 18, 1854:

> "From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence**"—

Notice the word.

> —"must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. **I was thus brought**, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time **all the affairs of our present state would be wound up**." William Miller, *Advent Review and Sabbath Herald*, April 18, 1854.

Sister White says Miller was given the commencement of the chain of truth, and Miller says the three commencements that he was given was the starting point for the 2520, the 2300, and the 1335.

So, who gave him those commencement points?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: Gabriel.

And who is Gabriel?

FROM THE AUDIENCE: Christ's angel.

BROTHER PIPPENGER: Christ's angel.

So, who gave him those commencement points?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

So, when we are going to argue about 677BC really commencing any prophecy, are we arguing against William Miller or are we arguing against Gabriel? We are fighting against God.

MILLER'S RULES

Okay. William Miller's Rules, Sister White says, from *The 1888 Materials,* page 403,

> "We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received,

We dealt with that yesterday. What is the faith that we have received? The messages that came in 1842, 1843, and 1844. This is the beginning of our confidence. We should know this.

But, also, she says, "We should know for ourselves . . ."

> —"**what are the Bible rules—the rules given us from the highest authority**." *The 1888 Materials*, 403.

What are the Bible Rules?

FROM THE AUDIENCE: William Miller's Rules.

BROTHER PIPPENGER: Well, Sister White is clear, the rules that were given to us from the highest authority.

And if you track William Miller's comments on how he comes to understand these Rules, who was giving them to him? Gabriel. Is he a representative of the highest authority?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Absolutely.

Review and Herald, November 25, 1884, it says,

> 'Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon **the same plan that Father Miller adopted**."—

And you can reverse this around and say, "Those who are not using the same rules that Father Miller adopted are not giving the Third Angel's Message, even if they claim to be doing so."

—"Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon **the same plan that Father Miller adopted**. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:—

"[Rules one through five quoted.]

"The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth." *Review and Herald*, November 25, 1884.

We should know what are the Bible Rules given to us from the highest authority, and those Rules are the Rules that the Lord used William Miller to assemble at the beginning of Adventism.

MILLER'S CONCORDANCE

I like this comment here that I have in here about William Miller's method of study from a biography of him that was written by Sylvester Bliss. This is from page 244 – 246 of *Memoirs of William Miller*. It says—

And we, in our worships here recently, our morning worships, a group of us have been reading through F. D. Nichols's book, *The Midnight Cry*. Every Seventh-day Adventist should read through that book. If you can get on the internet, you can find that book in a PDF form that you can download and print out for free: *The Midnight Cry,* by F. D. Nichols.

And there is a point here. I never knew this until I started reading through this book about how sickly William Miller was. By the time you got to the heart of the Movement, the 1840 to 1844 time period, he was so wore out that many of the conferences that they were holding, the important conferences, he could not make it there. He was too sick.

And he had a couple types of sicknesses, but one of them was boils. And we were just reading here the other day where the author of *The Midnight Cry,* Nichols, quoted one of Miller's letters, telling his friend that he had, I think, 27 boils currently on his body; and, Nichols commented that it was like Job. Okay? So, I am adding this in here from Sylvester Bliss, just as an observation. I am not saying that Job typified William Miller, but just as an observation.

It says,

"He has brought up eight children, two others having died in early life. His whole family, like Job's, originally consisted of seven sons and three daughters. Four of them are now in the house with him, and two sons are at the West. As a specimen of the fertility of his farm, he showed us a potato weighing two pounds and seven ounces. . . ."—

That is a nice potato.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: But, I like the next part. It says,

—"We were interested"—

Some people were coming to his farm.

—"We were interested in seeing his old family Bible, which cost $18.50, and **his quarto copy of *Cruden's Concordance*, which was originally purchased, in 1798,** for $8."—

So, Miller bought his *Concordance* in 1798, the time of the end when the Book of Daniel was unsealed and many began to run to and fro and knowledge was increased.

Of course, he was not going to get into it until 1816. But, why do we have to know about that *Concordance* in 1798? I do not know exactly why, but it is kind of like icing on the cake.

Continuing on,

—"These two books were almost the only ones he looked at while preparing his lectures."—

You know, Vance Ferrell came out with an attack against the truth here recently, and then there has been two other ministries that took Vance Ferrell's work (*Shared Chronicles*). Bob Trebes, he echoed Vance Ferrell's charge; and, another guy, but it does not matter. And Vance Ferrell's charges are all a bunch of foolishness; but, one of them is that he claims that Miller took his understanding of the 2520 from someone else. Okay? I do not know where he pulls that out of his hat from, but it is a denial of the testimony of the biographies of Miller and of Miller himself. And I do not know why someone would be wanting to twist the words of someone that we have been told that was being directed by Gabriel; but, we do so when we fight this message.

It says,

—"A clergyman once called at his house in his absence, and, being disappointed in not seeing him, wished the privilege of looking at his library. His daughter conducted the visitor into the north-east room, where he has sat so many hours at his ancient desk. Those two books, and no others, lay upon the table. 'That is his library,' said she."—

"Well, I thought he got his information from other people." That is not the testimony. His library was a Bible and a *Concordance*.

—"'That is his library,' said she."—

Of course, some people like to note that where he sat in his room was in the northeast corner, and they like to note that because they understand that the message of the hour is illustrated in the last six verses of Daniel 11, and in verse 44 it says, "Tidings out of the east and the north shall trouble the King of the North," of the Papacy, "and he shall go forth to destroy and utterly make away many." And the tidings of the East and the North is Daniel's way of articulating the Third Angel's Message. And the tidings of the East and the North means so many things in the Scriptures that it takes a whole presentation just to define the East and the North. But, to keep it simple, **the twofold message of the East and the North, the North is the message of Daniel 11:40-45, the message of the King of the North, his final rise and fall. And the East is the message of the children of the East that come back into prophetic history at 9/11**.

Okay. So, the tidings of the East and the North in Daniel 11:44 is a summary of the Final Warning Message to Planet Earth at the end of Adventism; and, at the beginning of Adventism,

the message that was brought to Adventism was brought by William Miller, and where William Miller did his study was in the northeast part of this room.

Okay. That is a minor point, but it is a nice observation.

FROM THE AUDIENCE: It was not just of the room but the whole house.

BROTHER PIPPENGER: The whole house.

Some people are focused on this, and this is good! I like that. Okay?

> —"Those two books, and no others, lay upon the table. 'That is his library,' said she. The clergyman was amazed. Her remark was strictly true, as far as theological writings were concerned. He never had a commentary in his house, and did not remember reading any work upon the prophecies, except Newton and Faber, about thirty years ago." Sylvester Bliss, *Memoirs of William Miller*, 244–246.

Okay. So, where Vance Ferrell pulls that out of his hat, and others are quick to jump on, is a denial of the record, the historical record, of William Miller.

THE DAILY

Okay, "The Daily." Here—I think Apollos Hale, is it not?—Apollos Hale from that time period is going to describe how William Miller applied his Rules; and, in so doing, he is going to address the Daily.

And we are almost at the conclusion of this presentation, and this is going to be pulling Miler into the Daily. So, bear with me now. We are coming to a conclusion, even though you see a lot of notes still ahead.

Apollos Hale, *The Second Advent Manuel*, 65–66, quoting William Miller:

> "During, the twelve years I was a deist, I read all histories I could find; but now I loved the Bible It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend! To whom I made a visit, and who had known and hear[d] me talk while I was a deist, he inquired, in rather a significant manner, 'What do you think of this text, and that?' referring to the old texts I objected to while a deist. I understood what he was about, and replied—If you will give me time, I will tell you what they mean. 'How long time do you want?' I don't know, but I will tell you, I replied, for I could not believe that God had given a revelation that could not be understood I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution **the thought came to me**"**—**

Where did he get this thought?

As soon as he determined, "Okay. I am going to study the Bible," a thought comes to him, and this is in his head.

> —"**—'Suppose you find a passage that you cannot understand, what will you do?' This mode of studying the Bible then came to my mind**:—I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way."—

Who told him to do this proof-texting?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: Gabriel.

—"I had *Cru en 's Concor anc e*, which I think is the best in the world; so I took that and my Bible, and set down to my desk,"—

In the Northeast corner of his house, not just the room.

—"and read nothing else,"—

And "read nothing else," in spite of what men may say.

—"except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843."—

That is the 2520. He was satisfied that the 2520 ended in 1843.

And, this is an important point here coming in this next sentence.

—"**Then I came to the 2300 days**;"—

FROM THE AUDIENCE: Oh, yeah!

BROTHER PIPPENGER: So, what did Miller discover first?

FROM THE AUDIENCE: The 2520.

BROTHER PIPPENGER: And why would he do that?

FROM THE AUDIENCE: He started at the beginning.

BROTHER PIPPENGER: He began at the beginning of the Bible and the 2520 is in Leviticus, and the 2300 is in the Book of Daniel. Okay? So, he comes to the 2300 after the 2520.

—"**Then I came to the 2300 days**; they brought me to the same conclusion; but I had no thought of finding out when the Savior was coming, and I could not believe it; but **the light struck me so forcibly I did not know what to do.** Now, I thought, I must put on spurs and breeching;"—

What does that mean, [Sister] Autumn?

FROM SISTER AUTUMN IN THE AUDIENCE: (Inaudible).

BROTHER PIPPENGER: What?

SISTER AUTUMN: (Again, inaudible on the DVD).

BROTHER PIPPENGER: He is riding a horse. He is going to put on—what would we call these things that—

SISTER AUTUMN: Chaps.

BROTHER PIPPENGER: —chaps and spurs.

Why? Why do you have those? Because you are riding a horse.

What are the spurs for?

SISTER AUTUMN: To get him to go.

BROTHER PIPPENGER: To control the horse—right?—not just to get him to go, but to control him.

SISTER AUTUMN: That is right.

BROTHER PIPPENGER: Because, Miller, not, he is going to get on this horse in studying the Bible and he wants to control it. The Holy Spirit wants to make him run full speed ahead, and he wants to go full speed ahead; but, if the Holy Spirit wants him to slow down, he is going to slow that horse down. That is what I think he is saying here.

> —"Now, I thought, I must put on spurs and breeching, I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand.'"—

Now, this is Apollos Hale. He says, and this is the next paragraph,

> —"So much for his general mode of studying the Bible. On another occasion he stated his mode of settling the meaning of the text before us—the meaning of 'the daily.'"—

Okay. So, now he is going to give us an example of how he drew conclusions through this method of proof-texting; and, Apollos Hale is going to give us an example, and he reaches into Miller's own testimony to do so.

> —"'I read on,' said he, 'and could find no other case in which it was found, but in Daniel.'"—

Speaking of the Daily, and then he is going to quote from Daniel.

> —"'I then took those words which stood in connection with it, 'take away.' He shall take away the daily, 'from the time the daily shall be taken away,' etc. I read on, and thought I should find no light on the text; finally I came to 2 Thessalonians 2:7–8.'"—

And we dealt with this yesterday. This is the passage that brings on the strong delusion to Adventism.

> —"'For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed,' etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! that is 'the daily!' Well, now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and 'the wicked,' Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism;

well, then, 'the daily' must mean Paganism." Apollos Hale, *The Second Advent Manuel*, 65–66.

I do not know if that is according to William Miller or Gabriel.

HIME'S FIRST CHART

Now, LeRoy Froom, in *The Prophetic Faith of Our Fathers,* he talks about this chart here:

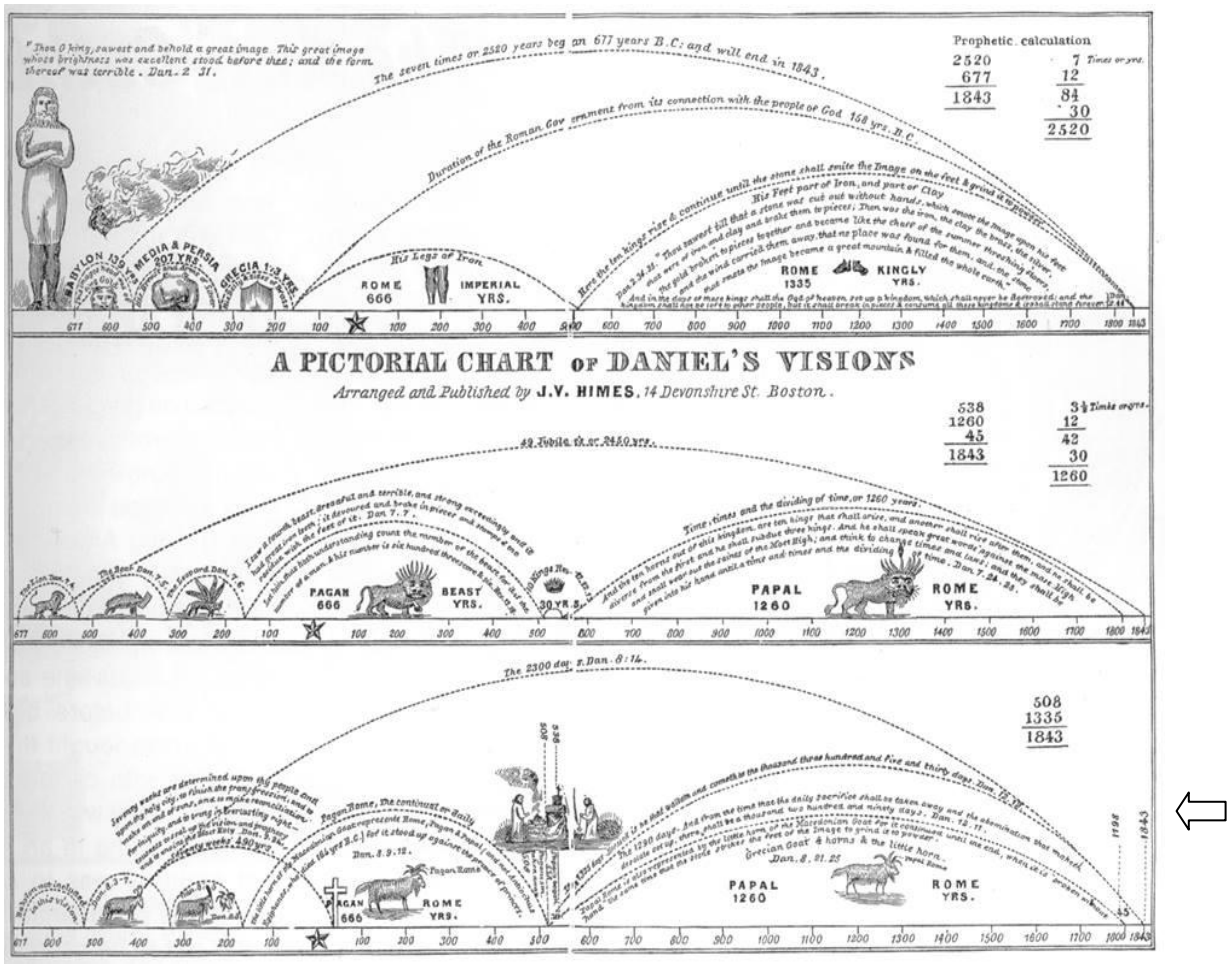


Figure No. 144.

Okay. We are going to start making some very brief arguments about the Daily here.

And this passage here kind of makes me "covetous"; because, we have this chart [Figure No. 144]. I like this chart. I like this chart well enough that we have it framed and we have it on the wall over in our office.

But, Froom is going to tell us that this original chart was "full color." Right? But, you will see what we are getting at. But, now with this black-and-white chart, I want the full color one if it is available, but I do not know that it is.

Okay. Let us read what Froom says about this chart.

> "IV. Himes's Composite Chart of Daniel's Visions
>
> "A well-devised composite chart, in color, called *A Pictorial Chart of Dan el's V s ons*, was issued prior to 1843 by J. V. Himes, and widely distributed. It was arranged in three paralleling horizontal sections, or lines, likewise marked off by centuries. . . .
>
> "So, in prophetic teaching **this chart is essentially—and quite naturally—a replica of Miller's early positions on the time periods as well as the symbols**."—

So, he is saying Himes is reflecting Miller's understanding on this chart.

> In connection with Miller's '666 years' of pagan Rome, in the lower section, Himes has 'Pagan Rome, the Continual or Daily,' from 158 B.C. to A.D. 508. Then, at A.D. 508 stands a smoking altar with its pagan priest in color, and the words, 'Paganism taken away';"—

I want you to see this: And you cannot see it, because it is small; but, he is talking about right here [indicating the center of the third segment of the chart]. Okay? Froom is quoting this chart.

This chart is made by Joshua Himes (J. V. Himes), just prior to 1843; but, this chart here [Figure No. 144] is going to get set aside for this [1843] Chart,

1843 Chart (published by J. V. Himes) 1850 Chart (Published by O. Nichols)

Figure No. 145.

and this [1843] Chart was published in May of 1842. So, I mean, this is the one, two, punch.

And who published this [1843] Chart [in Figure No. 145]? The same guy, Joshua Himes.

So, this [Figure No. 144] is Joshua Himes first chart.

And this [Figure No. 145] is the [1843] Chart that Sister White says was directed by the hand of the Lord and should not be altered.

And when you come to this [1843] Chart in AD508, all it says is *"The tak ng away of the Daily sacrifice. Dan. 12:11-12."*

And people will argue, "Well, This [1843] Chart really doesn't identify the Daily as *Paganism,* because it is not clearly represented there. It just talks about the Daily. You can put any definition on the Daily you want and not find it on this Chart." But, we are going to try to show you why that is absolutely foolish reasoning.

Over here [Figure No. 144], what Froom is talking about, here [referring to the altar scene in the center of segment 3 of Figure No.144] it says "508" and "538." And here is an altar [under "508"], which is a Pagan altar, which a Pagan priest is offering an offering on.

And here is a Catholic altar [under "538"], with a Papal priest offering.

And here, under this "508," it says, "Paganism taken away, 508."

And here, under "538," it says, "Papacy began, 538."

It [this chart in Figure No. 144] is talking about these two abomination powers, Paganism and Papalism.

We will go back to Froom.

> —"'Pagan Rome, the Continual or Daily,' from 158 B.C. to A.D. 508. Then, at A.D. 508 stands a smoking altar with its pagan priest in color, and the words, 'Paganism taken away'; and at A.D. 538 is a cross—surmounted Catholic altar, before which stands a Catholic priest with his smoking censer, and the expression, 'Papacy began.' **This feature however, soon disappears in the large '1843 Chart,' which becomes the standard, used subsequently by all the Millerite ministers both before and during the actual year '1843.**'" LeRoy Froom, *The Prophetic Faith of Our Fathers*, volume 4, 725–727.

So, this chart [Figure No. 144] and this 1843 Chart [Figure No. 145] are invented by the same guy, Himes.

Here [in Figure No. 144] it is just absolutely clear that in AD508 it is teaching that Paganism is taken away; but, that illustration, that expression does not take away from this 1843 Chart [Figure No. 145].

So, you can argue, "Well, Paganism wasn't necessarily understood to be the Daily."

But, Brothers and Sisters, this is like yesterday and the next day, by the same guy. Historically, you have to understand that Himes knew that AD508 [in Figure No. 145] meant the same thing that Himes meant over here [in Figure 144] the day before.

But, more than that, when you get to this Chart in 1850, where Sister White says, "I saw that God was in the publishment of this Chart," when it comes to AD508, it says, "Pagan Dominion or Daily taken away. Dan. 11:31. 508."

So, you have got three witnesses there that the Millerite understanding, based upon William Miller's conclusion, was that the Daily was Paganism.

Do you see the point of putting this in the record?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: I wish we had a colored one [referring to Hime's Pictorial Chart in Figure No. 144].

THE SIMPLE ENGLISH

So, let us go to "The Simple English." Now we are doing just review, just review of where we started.

Where we started was that Ellen White agreed with the Pioneer understanding represented on this [1843] Chart.

So, you see there from *Early Writings,* page 74, that Sister White says,

> "Then I saw in relation to the 'Daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that **the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"**; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test. {EW *(Early Writings)* 74.2}

What is the view of the Daily before 1844 that they were united on?

This view [Figure No. 144] is real easy: "Paganism taken away, 508."

Sister White just placed a black-and-white endorsement on Miller's understanding of the Daily.

MANUSCRIPT RELEASES, VOLUME 20, 17-22

And then you have *Manuscript Releases,* volume 20, pages 17-22, which is already in the record in Habakkuk's Tables—and we have already dealt with this—the teaching that the Daily represents Christ's Sanctuary ministry that was being pushed by W. W. Prescott and A. G. Daniells (and Willie White behind the scenes), those three men. But, in this letter she is dealing with Prescott and Daniells; just some snippets. It is already in the record.

The reason why I have this subtitled here, "The Simple English," Ellen White says in simple English that Miller's understanding of the Daily was correct. And in simple English she says that the understanding that the Daily is Christ's Sanctuary ministry came from angels that were expelled from Heaven.

So, do you accept the authority of the Spirit of Prophecy?

Here are some of the things she said about Brothers Daniells and Prescott:

- "And there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott's mind were **being worked by the angels that were expelled from heaven**."

- "And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. **Should Satan's wiles be brought in, should this 'Daily'"—**

Right there, she just defined Prescott's and Daniells's definition of the Daily as "Satan's wiles."

> —"**Should Satan's wiles be brought in, should this 'Daily' be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be.**"

These are just snippets. This is already in the record.
Speaking to Daniells, she says,

- "I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, **you had no moral right to blaze out as you did upon the subject of the 'Daily' and suppose your influence would decide the question**."

And then she says,

- "Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritual[istic] appearance and **drawing our people to beautiful sentiments that would deceive, if possible, the very elect.** I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, **when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the 'Daily,' the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth**."

So, on a simple level, Sister White says that the Daily is Paganism, and that teaching the Daily represents Christ's Sanctuary ministry came from Satan. Those are her words.

EARLY WRITINGS – AN EVOLUTION

Now, we went through—and we are not going to go through this again,—we went through the evolution of *Early Writings.* The book, *Early Writings,* is where people tried to make their argument to try to reject the view that the Daily represents Paganism. And the first record of the vision where she makes her statement about the Daily gets changed as it is published throughout history. It was published three times, and it ends up in *Early Writings,* teaching a completely different thing than the original statement.

You will notice in your notes under "Early Writings – An Evolution," from *Review and Herald,* November 1, 1850, the first paragraph begins with,

"**September 23d,**"—

That is always there in each three times that it is printed, "September 23d." We want to mark that and now move away from it.

> —"**the Lord showed me** that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached."—

The second paragraph said,

> —"**The Lord showed me** that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.
>
> "**Then I saw in relation to the 'Daily,'** that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that **the Lord gave the correct view of it to those who gave the judgment hour cry**. When union existed, before 1844, nearly all were united on **the correct view of the 'Daily;'** but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed." *Review and Herald*, November 1, 1850.

Now, if you go to the next page [of your notes]—and this is almost impossible, I think, to convey verbally. If you are watching this LiveStream or on a DVD, you need to get the notes [Note: included within this transcript as follows] and make this comparison; because, this vision is going to get printed within a couple of years (maybe just a year) in *Experience and Views,* and they begin to change some of the words to try to make them probably more modern or more clear for that time period. I do not know that I have a problem with that. But, they also combine a paragraph [from the original printing], and you have to see how they combined the paragraph; because, it begins to change things:

> "**September 23d**, the Lord shewed **[formerly—"showed"]** me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for

any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. **[Removed: "It is as necessary that the truth should be published in a paper, as preached."] [Paragraphs Combined]** I have seen **[formerly—"the Lord showed me]** that the 1843 chart was directed by the hand of the Lord, **[formerly—"by His hand"]** and that it should not be altered; **[formerly—"no part of it should be altered"]** that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed." *Experience and Views,* 61-62.

TIME NOT CONNECTED WITH THE THIRD ANGEL

And they also, on page 48, there is a paragraph that has nothing to do with this vision. It came from another vision. And you see that "Time Not Connected with the Third Angel," in the center of the page of your notes. In this paragraph from *Experience and Views,* page 48—

> "**The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time;** for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness." *Experience and Views*, 48.

—it is from a totally different vision. It is found on page 48 of *Experience and Views.*

And the passage that is ultimately going to be in *Early Writings* is found on page 61 of *Experience and Views.* They are two different *Experience and Views*, which is the second time that this passage is printed.

These two paragraphs are from two different visions.

But, when you get to *Early Writings,* which is the third manifestation of this evolution, they take this paragraph from page 48 and they put it right into this paragraph that they have molded a little bit from *Experience and Views,* and they make it sound like her emphasis of a message not being hung up on time has something to do with the Daily and the 1843 Chart, and it has nothing to do with it. It comes from a completely different vision:

> "**September 23**, . . . I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.
> "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. **Time has not been a test since 1844, and it will never again be a test.**
> "The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some

were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

"Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem . . ." *Early Writings*, 74—76.

But, if you think that this is making a mountain out of a mole hill, then you need to do your diligent study and go back and find that Willie White bases his rejection upon the Daily upon this paragraph that is stuck in there! He starts arguing that the only way to understand the Daily correctly is to see that Sister White was worried about time prophecy being reset; and, he is basing it upon this paragraph from page 48 of *Experience and Views* that is 20—13 pages away from another vision that gets combined in *Early Writings,* leading a reader to believe—if you have Willie White and then his son, Arthur White, telling you that Sister White was just worried about time setting. It gets combined in the book, *Early Writings,* and it makes it appear to the shallow surface reader that the emphasis about the Daily was with time setting, and there is no reference in there at all. It says, "Time has not been a test since 1844, and it will never again be a test." That is in the original; but, this other paragraph was not.

That is part of our original studies.

So, what I am saying is, when you look at *Early Writings,* and if you do not think that the quote in *Early Writings* where Sister White says, "I was shown that those that gave the judgment hour cry had the correct view of the 'Daily,'" if you do not think that that passage in *Early Writings,* page 74, is part of the subject of the Daily here at the end of the world, then you have your head in the sand. Okay?

Because, when the controversy of the Daily came into Adventism after the beginning of the 20th Century, in the 1910 to 1915 time period, Stephen Haskell, who was trying to defend the Pioneer position that the Daily is Paganism, what did he do? He reprinted this [1843] Chart, just like this [Figure No. 145], with one exception. He put this quote from *Early Writings,* page 74, at the bottom of this [reprinted] chart: "I was shown that those that gave the judgment hour cry had the correct view of the Daily."

If you do not understand that this passage in *Early Writings* is part of the controversy, then your head is in the sand. It is part of the controversy.

And, you need to understand that through going back to the original source, the emphasis that is being placed upon the passage in *Early Writings* that tries to uphold the teaching that the Daily represents Christ's Sanctuary ministry, which came from angels that were expelled from Heaven, that is made by an evolution of thought. The original vision has no justification for doing that.

TWO HISTORICAL WITNESSES

SEPTEMBER 23

CROSIER'S ARTICLE REPRINTS – SEPTEMBER 1850

***THE ADVENT REVIEW* – VOLUME I; AUBURN, NY, NUMBER 3**

***THE ADVENT REVIEW* – VOLUME 1; AUBURN, NEW YORK, NUMBER 4**

***THE ADVENT REVIEW* – VOLUME 1; AUBURN, NEW YORK, SPECIAL**

Now, every time that it was printed, whether it was in the *Present Truth* the first time, or in *Experience and Views* the second time, or in *Early Writings* the third time, the passage begins with "The Lord showed me on September 23d." We have dealt with this also.

September 23, 1850, the Lord showed Sister White that since 1844 there had been incorrect views of the Daily that were being introduced.

And we have already been over this at the beginning of this presentation. This is just a reminder.

And in the beginning of September 1850, James White printed the *Advent Review and Herald* article in which he included Crosier's article which had the wrong view of the Daily. And it was a long article, so he had to put it in two publications. There were two *Advent Reviews* in September that were printed, to get all of Crosier's article in it.

Then on September 23rd of the very same month, Ellen White gets a vision where she says, "I was shown that since 1844 other views of the Daily have been introduced, and it is bringing darkness and confusion."

So, what did James White then do? The same month, September 1850, he printed a third *Advent Review and Herald,* and he reprinted Crosier's article which he had just printed at the beginning of the month, only in his reprint, in this third time around, he removed from Crosier's article the teaching that the Daily represents Christ's Sanctuary ministry.

Why did James White do that? Well, because the prophetess was his wife; and, in September 23 of that month she was given light that these other views of the Daily are bringing darkness and confusion and, James White, as the husband of the prophetess immediately went out and rectified that error.

So, you have an historical witness by what took place in that history that the Whites understood that the Daily was Paganism.

Now, in *Manuscript Releases,* number 15, page 210, she says,

> "Monday we returned to Dorchester where our dear Brother Nichols and family live."—

That is this Nichols, "Brother Nichols." This [1850 Chart] is published by Otis Nichols. It is in the same history. This is September 1850 when this is going on with the Crosier article. And Ellen White comes to— I do not what happened. I am making this all up—and Ellen White comes to James and says, "Look at what the Lord just showed me. The other views of the Daily that have been coming in. I received this yesterday on September 23rd."

And James White goes, "I gotta fix this one!" and he immediately goes and reprints the article to fix it. This is September 1850.

Okay. So, in November of 1850, how much longer is that?

FROM THE AUDIENCE: Two months.

BROTHER PIPPENGER: It is the same history. Okay?

> —"Monday we returned to Dorchester were our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart** *[BROTHER PIPPINGER POINTS TO THE 1850 CHART]*. I saw it was needed and that **the truth made plain upon tables** would effect much and would cause souls

to come to the knowledge of the truth." *Manuscript Releases*, number 15, 210—November, 1850.

So, in this very same history, not only does James White remove Crosier's false teaching of the Daily after he is—"rebuked" might be too strong for promoting the false view in the *Advent Review*—but, he participates with Nichols in making this {1850] Chart within two months.

1850 CHART

Ten HORNS arose	490
Pagan Dominion or The DAILY taken away. Dan 11:31	508
Papacy set up.	538

And what does this Chart say right here [referring to the center midsection of the 1850 Chart]? *"Pagan Do n on or The DAILY taken away."* So you have two historical witnesses. You have the activity in the *Review and Herald* in September, in response to the vision that appears in *Early Writings,* page 74; and, you have the publication of this [1850] Chart showing that two months after James White removed Crosier's false teaching of the Daily out of the article, that they emphasize this very clearly. So, historically, the Whites understood that the Daily was Paganism, and that understanding came from William Miller, who received that understanding by following the impressions of the Angel Gabriel.

Shall we pray?

Benediction: Heavenly Father, we do not want to be of the type of people that have often been your people that resist and mock the prophets. I am not concerned whether William Miller was a prophet at this point, but it is clear that as the messenger that you sent, the chosen one, that the role that he fulfilled was sacred and holy. And for us to downplay, misrepresent, and reject that message, we are accomplishing the same work that your people have done throughout history, in persecuting the men that you selected to bring the message to them in that history. Forgive us for doing so; but, more than that, allow us to understand the light that we can receive from that history that would better prepare us to navigate this history in a successful fashion, one that would achieve for us personal salvation and help others to that goal and, more importantly, one that would glorify you. We thank you for the wonderful truths that you are opening to your people, and we ask that your Holy Spirit would be allowed to make these truths a reality in their experience, for we can see on the near horizon a tremendous crisis that we need to be prepared for. Prepare us for that we ask in Jesus's name. Amen.

Habakkuk's Two Tables #74

[#74B of Notes, with DVD]

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask your presence as we begin the next presentation in the series of Habakkuk's Tables. We want to see how the history connected to the 2520 connects with our history. We want to put it in its proper place as a waymark that we can understand the role that it plays here at the end. And in order to do this correctly, we need the direction of your Holy Spirit, so we ask that you grant us your Holy Spirit at this time and that you would open our understanding to your Word by pouring your Latter Rain out upon us. We know that as human beings we are corrupt and possess our own preconceived opinions. We ask that you would overrule my words and my thoughts and hide me behind your cross that I can simply convey the words that you have for us at this time. And we pray that your Holy Spirit will do the same for those that are hearing this message. We want to be blessed with light from your Throne Room, and we ask that you would accomplish this at this time. In Jesus's name, amen.

BROTHER PIPPENGER: We are in the conclusion phase of Habakkuk's Tables, and since Sunday we have put a few things in place. We are going to put one more thing in place.

And just for those of you who are watching LiveStream, tomorrow we are going to try to tie this presentation with the previous two together in a way that I am under conviction needs to be recognized. So, try to wrap your mind around what we are saying today in preparation of pulling several things together tomorrow.

THE 2520

On Sunday we looked at the fact that the enemy is trying to prevent God's people from standing up, and we briefly referenced that God's people stand up in Ezekiel 37, verses 9 through 11. And the message that begins the sprinkling that causes them to stand up is the message of Islam being restrained. And in order to understand the role of Islam in Bible prophecy, you have to return to the Pioneer logic as represented on these two charts behind me. If the First Woe was Islam and the Second Woe was Islam, the Third Woe would be Islam.

And, we looked yesterday at and reminded ourselves that Sister White placed her seal of approval on William Miller's understanding that the Daily in the Book of Daniel represents Paganism. We looked at the role of William Miller, as far as a prophetic type, and put that in place. We have much more to say about the Daily as we proceed.

And today we want to say a little bit about the 2520. These are the three primary truths on the [1843] Chart that we are going to be dealing with; so, we are going to touch briefly on some aspects of the 2520, without really dealing with it as a doctrine.

TEACHING AND LEARNING

In *Life Sketches,* page 196, it says,

> "We have nothing to fear for the future, **except as we shall forget** the way **the Lord has led us**, and **His teaching in our past history**." *Life Sketches*, 196.

All the prophets are speaking about the end of the world; so, [this is] what we have to fear at the end of the world.

If we remember how the Lord taught us and led us in the past, we have nothing to fear; but, if we are going to be among the fearful in Adventism at the end of the world, we see this represented in Isaiah 66.

Isaiah 66:4

> "[4]I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not." Isaiah 66:4 (KJV).

And we are spending some time in Isaiah 66 here this whole week and maybe the beginning of next week. But, if you go to Isaiah 66, verse 4—we dealt with Isaiah 66, verse 4, a couple of presentations ago, showing that the delusions that the Lord is going to choose for God's people are the strong delusion of 2 Thessalonians, chapter 2. Sister White ties this verse together with 2 Thessalonians's strong delusion—but, in verse 4, it says, "I also will choose their delusions, and will bring their fears upon them; . . ."; but, they have nothing to fear for the future, except as they forget the Lord's teaching and leading in their past experience. So, their fears are directly related to their forgetfulness concerning the Lord's leading and His teaching in their past experience. And, because they forget that, they will receive the strong delusion.

Now, why is it that we should remember the Lord's leading and teaching in the past history?

In *Publishing Ministry,* page 175, Sister White says,

> "**Again and again**"—

She is placing an emphasis upon this.

And if you take the various ways that Sister White says that history can be repeated, there are some places where she says, "history will be repeated," or in this quote she is going to say, "history will repeat itself." There are various expressions that she uses to emphasize the repeat of history. And if you run that through the CD-ROM, she repeatedly, **repeatedly**, identifies this principle.

And, in fact, this principle here that history repeats itself, when it is brought down to the end of the world (because all the prophets are speaking about the end of the world), the very essence of this principle is that the Millerite History is repeated in the history of the 144,000 to the very letter.

And this principle is the parallel principle to the year-day principle for the Millerites. The rule of Bible prophecy that established and empowered the Millerite message in their history is paralleling the principle for our day and age, which is that the Millerite History is repeated in the history of the 144,000. And Sister White repeatedly speaks about history repeating.

And here she says,

—"**Again and again** I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. **The record is to be kept in mind, for history will repeat itself**." *Publishing Ministry*, 175.

So, the reason that we should remember the Lord's leading and His teaching in our past history is because that past history is going to be repeated.

The Teaching

Okay. So, what were the teachings? We want to look at the teachings that she says that we should not forget.

In *Manuscript Releases,* volume 15, page 371, says,

"The truths that we received"—

"The truths . . . ," that would be the teachings, the doctrines.

—"**The truths that we received in 1841, '42, '43, and '44 are now to be studied**"—

You are studying something. It is a teaching, it is a lesson.

—"**are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the **future** be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit." *Manuscript Releases*, volume 15, 371.

So, the teachings that we are not to forget are the teachings of 1840 to '44 (here she is saying 1841, '42, '43, '44). So, what were the teachings that they were given in that history? And following I have them broken down:

May, 1842—Habakkuk 2:2
March 22, 1844—Habakkuk 2:3, Matthew 25:5
Summer 1844—Revelation 14:8
August 11–17, 1844—Daniel 9:25, Leviticus 16:29–30; Matthew 25:6
October 22, 1844—Daniel 8:14, Matthew 25:10, Revelation 3:7

The only one that I might have left out here but was not germane to what we are looking at is, in this history the state of the dead was also introduced into the Millerite Movement by George Storrs.

But, for purposes of what we are looking at, in 1842, the understanding of Habakkuk 2:2 came into that history; and, the understanding of Habakkuk 2:2 is, "Write the vision and make it plain upon tables. [Gestures to the 1843 and 1850 Charts.]" **That was in May of 1842**.

And **then in March 22, 1844**, Habakkuk 2:3 was recognized, because they recognized then that the vision tarried in Habakkuk 2:3; and, this tarrying time is also referenced in

Matthew 25:5, the tarrying of the Ten Virgins. That was a teaching from that history [of the Millerites].

And **then in the summer of 1844**, they recognized another teaching, "Babylon is fallen," the Second Angel's Message proclaimed in the summer of 1844.

And **then in August 11-17, 1844**, they recognized the light that is identified as the Midnight Cry. **It was based upon Daniel 9:25**, from the going forth of the commandment to restore and rebuild Jerusalem. They realized that the commandment to restore and rebuild Jerusalem began in the fall of the year, not at the beginning of the year as they first thought. They combined that with the types of the Old Testament, **Leviticus 16:29-30**, that it was on the 10th day of the 7th month that the Day of Atonement was to take place; and, **at that point, Matthew 25, verse 6, was fulfilled**, "Behold, the bridegroom cometh. Go ye out to meet him." So, that was a teaching of that history that was recognized.

And **then on October 22, 1844**, they recognized the closed door of Christ moving into the Most Holy Place. **Matthew 25:10**, the door was closed on the virgins. **Revelation 3:7**, the door into the Holy Place is closed and into the Most Holy Place is opened.

So, when Sister White says the truths we received in 1841, '42 '43, '44 are now to be studied and to be proclaimed, the truths that they received, the truths that they understood in this history were those truths.

Now, why do we want to understand that? Because, history will be repeated, and we have nothing to fear for the future, except we forget the Lord's teaching and His leading in our past history, not just His teaching but how He led us.

THE LEARNING

So, we will look at His leading now.

> "We understand the present feebleness and smallness of the work. We have had an experience. In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency."—

Assured that He will lead us, right? We can go forward, trusting that He is going to lead us; and, that is what we are talking about here, how the Lord led us in the past.

> —"In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency. He will be with us in 1906,"—*HE WILL BE WITH US IN 2013*—"**as He was with us in 1841, 1842, 1843, and 1844.**" *Loma Linda Messages*, 156.

So, the teachings and the leadings that we are not to forget, because history is going to be repeated, are the teachings and the leadings that are referenced from 1841 to 1844.

So, how did the Lord lead the Millerites in that history?

May, 1842—1843 Chart produced
March 22, 1844—The tarrying time arrives
Summer 1844—Separation from churches
August 11–17, 1844—Midnight Cry arrives
October 22, 1844—The door shuts

Well, once again **in May of 1842**, He led them to produce this [1843] Chart; and, they all gave testimony that this was a fulfillment of prophecy, the production of this Chart was a fulfillment of prophecy, and that they had been led to do this. This was part of the Lord leading them in that history.

And then they were led into the Tarrying Time, the First Disappointment; and, it is repeatedly identified by Ellen White that this First Disappointment was designed by God. God designed this Disappointment to begin the separation process of those in the Millerite Movement that were there for the right purposes and those that were there for the wrong purposes. This was part of His leading. He brought them to the Tarrying Time **on March 22, 1844**.

He brought them to **the Summer of 1844** where the Second Angel's Message was to be proclaimed and the separation from the churches took place. He led them to this experience. And, we will show you a nice little detail to show that the Lord was leading in this in a moment.

And then He led them to the Exeter Camp Meeting **of August 11-17, 1844**, where the Midnight Cry Message was proclaimed and recognized and received, and then carried to the United States. And it is nice to go back and look in that history. Joseph Bates was leading in that camp meeting, and the Lord had told him—I do not know if it was an audible Voice or just an impression—there would be new light at this camp meeting. So, he went there knowing to be open for a message that Samuel Snow was ultimately going to bring. So, you see that the Lord led in that whole experience.

And then the Lord led them into the Shut Door **on October 22, 1844**.

So, when Sister White says we have nothing to fear for the future, except we forget the Lord's leading and teaching in our past history, and then she isolates exactly what history that is, the history of 1841 to '44, and you look at what they learned in that history, what they were taught and what their experience was, you are putting together light that should provide you with some understanding about what is going to happen here at the end of the world.

HIS LEADING AND HIS TEACHING

Now, when it comes to His leading and teaching, when you look at these two different breakdowns that we have given, this here [the 1843 Chart], this represents the teachings of the Millerites, but it also represents the leading of the Millerites; because, we have a nice quote here where James White basically says it was required that this Chart was published. They had to publish this in order to get their mindset, in order to get it established in their minds that in 1843 was the year of the coming of the Lord. It had to be published in order to lock them into that in order for the First Disappointment to accomplish its work. Okay?

Sister White says in *Early Writings*, page 74,

> "I have seen that **the 1843 chart was directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that **His hand was over and hid a mistake in some of the figures**, so that none could see it, until His hand was removed." *Early Writings*, 74.

THE CHART

Joseph Bates says in *The Autobiography of Joseph Bates,* page 263, about this [1843] Chart—and what I am saying is that this Chart represents the teachings of that history and the leadings of that history, at least a certain portion of it:

> "In May, 1842, a General Conference was convened in Boston, Massachutes. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience."—

Now, yesterday we dealt with a little bit about William Miller, and I hope you got what I was trying to say and infer, is that Gabriel was leading William Miller. And if that is too much for you to accept, it is unfortunate because it is true, but at minimum you can understand that an angel was leading William Miller. And there are places, and we referenced one and maybe two yesterday, where William Miller suddenly has an idea, and you can see there is the Angel Gabriel giving him that idea. And this brother here that is being discussed, Brother Fitch, we know he had a good experience with the Lord because Sister White saw him in the Earth made new. He is a saved man. There are very few people that she actually says Brothers Fitch and Stockman were there in the Earth mad new. It tells you that their experience was correct, because Elder Fitch died before October 22, 1844. So, in the time period leading to his death, he must have had a genuine walk with the Lord, because he is in the Earth made new. So, all I am saying is, logic tells me that when he is saying, "A thought came to my mind that I should produce this Chart," that it was not a human thought. It was an angel leading him, just like William Miller had been led; because, they were being led to produce this Chart.

That might be problematic for some of you, but okay.

> —"Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, **he had thought** if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. **Here was more light in our pathway**."—

This is Joseph Bates writing. He is recognizing that this [1843] Chart was more light on their pathway.

> —"These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, '**Write the vision and make it plain** upon tables, that he may run that readeth it. For the vision is yet for an appointed time.' Habakkuk 2:2."—

They understood the production of this Chart was a fulfillment of prophecy.

> —"After some discussion on the subject, it was voted unanimously to have **three hundred** similar to this one lithographed, which was soon accomplished. They were called 'the '43 charts.' This was a very important Conference." *The Autobiography of Joseph Bates*, 263.

So, how many of them **thought** that this Chart was a fulfillment of prophecy?

FROM THE AUDIENCE: All.

BROTHER PIPPENGER: According to the record, it was unanimous. Okay? So, they knew that this [1843 Chart] represented their teachings, but they also recognized that the Lord had led them to do this. Okay?

LEADING THROUGH PROPHECY

James White says—James White actually here is making a very sober prediction about himself. Okay?

Second Advent Review and Sabbath Herald, volume 1, number 2, James White, says,

> "It was the united testimony of Second Advent lecturers and papers, **when standing on 'the original faith,'** that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and **those who deny it leave the original faith**), then it follows that B.C. 457 was the year from which to date the 2300 days. **It was necessary that 1843 should be the first published time in order that 'the vision' should 'tarry,'** or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry." *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

He is saying that it was necessary that this [the 1843 Chart] gets published in order for 1843 to be marked, in order to create the Disappointment and fulfill Habakkuk 2:3, which says, "Though the vision tarry, wait for it." Okay? He is seeing that the production of this Chart is a fulfillment of Habakkuk 2:2, but he is also seeing that the Year 1843 had to be put in place to fulfill Habakkuk 2, verse 3. And, of course, in 1863 he steps off this platform.

LEADING THROUGH HIS PROVIDENCE

I have another quote here from Joseph Bates, in a different publication of Joseph Bates's, and it is almost identical to the one that we just read from Joseph Bates; but, I want to show you one other thing in it. This one is from *Second Advent Way Marks and High Heaps,* page 53, by Joseph Bates. It says,

> "In May, 1842,"—

It tells the same story about the Chart being published; and, I am going to drop down to where he quotes from Habakkuk, and it says,

> —"a general conference was again convened in Boston, Mass. At the opening of this meeting Brother Charles Fitch and Apollos Hale of Haverhill, presented us the *Visions of Daniel and John* which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Brother Fitch, in explaining the subject said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Habakkuk 2468 years before, where it says, '**And the Lord**

> **answered me and said, write the vision and make it plain upon tables, that he may run that readeth it**.'"—

Now, this is where it is a little bit different than the previous quote. It says,

> —"This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it. **A camp meeting also was appointed for the first time,** and convened the last week in June, at East Kingston, New Hampshire, where an immense multitude assembled to hear the glad tidings of the reign of Christ." Joseph Bates, *Second Advent Way Marks and High Heaps*, 53.

At the same meeting where they unanimously voted to produce this [1843] Chart, they voted to set up the first Millerite camp meeting. The point about that is, is this [1843] Chart is what is going to close the doors of the churches against the Millerites, and the Lord was leading in this. This was the Lord leading, and He knew, the Lord knew, the churches were going to close their doors. So, at the same time He is producing the Chart that is going to make the doors close, He is having them get prepared to do camp meetings outside the church. So, this was the Lord's leading in this history.

REMOVING THE "IF"

William Miller gives us explanation, if we will see it, why this [1843] Chart is what forces the churches to close their doors against them. This is William Miller from his *Apology and Defense,* page 24:

> "I had never been positive as to any particular day for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, 'about the year 1843.' In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. **In 1842,**"—

That is when they published this [1843] Chart. That is when they unanimously voted to publish this Chart.

And this Chart says specifically, 1843 is the end of the world. So, Miller says,

> —"**In 1842, some of my brethren preached with great positiveness the exact year, and censured me for putting in an IF**."—

How did they preach "with great positiveness" with this Chart? This [1843] Chart was nailing it down, "The Lord is returning in 1843," and now they turned to William Miller and said, "Hey, get your "IF" out of your presentations. We want to stand united on this presentation."

He continues on,

—"The public press had also published that I had fixed upon a definite day, the 23rd of April, for the Lord's Advent."—

He had not done that, but the press was saying that he had done that.

—"Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles."—

Miller had written an article suggesting that maybe the clue to identifying when the 2300 Days would end would be in the types, well before Samuel Snow saw it. Samuel Snow uses this identical logic to arrive at October 22, 1844. So, Miller was seeing the glimpses of that, even before Snow.

But, now he continues on,

—"**During the year '43, the most violent denunciations were heaped upon me,**"—

Why? Because, now he was not saying, "1843, maybe a little bit before, or maybe a little bit after." Now he was saying, "The Lord is returning in 1843, period," and that is what gave the ammunition for the false-hearted in the Protestant world to start calling them fanatics and a diluted people.

—"**During the year '43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits.** Our motives were assailed, our principles misrepresented, and our characters traduced."—

What is *traduced? Traduced* is when you cut someone in half with a sword. Okay? Which would be a more familiar term back them, because the wars that we were fighting in those times were using swords; not exclusively, but they were still using swords.

—"**Time passed on**: and the 21st of March, 1844 went by, without our witnessing the appearing of the Lord. Our disappointment was great; and **many walked no more with us**." *W ll a M ller's Apology an D efense*, 24.

So, on March 22, 1844, there is a large group of the Millerites that turned away from that. Okay? That is where the separation process begins.

And the separation process was accomplished by whom?

FROM THE AUDIENCE: The Lord.

BROTHER PIPPENGER: By the Lord.

How did He do it?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: By introducing this [1843] Chart. And by introducing this Chart, he [William Miller] was being very dogmatic that the Lord was going to return in 1843. He was setting them up for a test to demonstrate who was really in the Movement for the right reason. It was the Chart that was leading them. He [the Lord] was using the Chart to lead them.

While at the same time, the Chart represents the teachings; and, what we are looking at is the fact that we have nothing to fear for the future, except as we forget the Lord's leading and His teaching in our past history. Okay? So, that is why we are emphasizing these things.

THE SEPARATION PROCESS BEGINS

So, with the First Disappointment on March 22, 1844, the separation process begins.

Now, Sister White comments about this history, and this is where we are dealing with the 2520. This is the passage in the Spirit of Prophecy where Sister White conclusively, directly, absolutely airtight places her seal of approval on the 2520. She says, and this is a comment in reference to *Early Writings,* page 74, which we have already read, that she says that the 1843 Chart was directed by the hand of the Lord, but the Lord held His hand over a mistake in some of the figures.

The Lord held His hand over this portion up here [referring to the upper right-hand portion of the 1843 Chart], with these figures [2520, 2300, and 1843].

She says from *Early Writings,* pages 235 – 237,

> "I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them."—

What does it mean "to prove them"?

FROM THE AUDIENCE: To test them.

BROTHER PIPPENGER: To test them.

> —"**His hand covered a mistake in the reckoning of the prophetic periods**."—

This is the same book where she says the Lord held His hand over a mistake in some of the figures. This is *Early Writings.* She is now giving the explanation of the Lord holding His hand over these figures [again referring to the upper right-hand portion of the 1843 Chart].

> —"Those who were looking for their Lord did not discover this **mistake**, and the most learned men who opposed the time also failed to see it. **God designed that His people should meet with a disappointment**."—

It was God's design. It was His leading that this Tarrying Time arrived.

> —"The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. **The passing of the time was well calculated to reveal such hearts**. They were the first to turn and ridicule the sorrowful, disappointed ones

who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial."—

He was leading them with this Chart.

—"Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods."—*PLURAL*— "**The hand of the Lord was removed from the figures,**"—

There was a singular mistake in some of the figures, she says in *Early Writings,* page 74; and, now she is saying they were led again to search out the prophetic periods and the Lord removed His hand from the figures, and the singular mistake,

—"**and the mistake was explained.** They saw that **the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844**."—

The prophetic periods that they had been identifying concluding in 1843 were the 2520 and the 2300; but, the Lord removed His hand from that so that they could see their mistake and their mistake was the fullness of the year mistake that impacted these predictions.

So, when Sister White says they then saw that the same evidence that had proved that these prophecies had ended in 1843 and then was recognized to prove they ended in 1844, Ellen White is saying the same evidence that marks 1843 as a conclusion for the 2520 was then recognized to demonstrate the 2520 ended in 1844. This is an absolute, airtight proof that Ellen White supported the Millerite understanding of the 2520.

—"Light from the Word of God shone upon their position, and they discovered a tarrying time"—

Now they are going to see Habakkuk 2, verse 3, "the vision tarry, wait for it."

—"—'Though it [the vision] tarry, wait for it.' In their love for Christ's immediate coming, **they had overlooked the tarrying of the vision**, which was **calculated to manifest the true waiting ones**. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.

"Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and

> wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God's people, who were living out the heaven-sent message.
>
> "The **believers in this message**"—

In what message? This is where you really need to be careful and specific.

"The believers in this message," and the message here in context is the message that the evidence that we had thought proved the 2520 and 2300 and 1843 actually shows the 2520 and the 2300 ends in 1844.

> —"The **believers in this message were oppressed in the churches**. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but **the passing of the time** revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, **that the prophetic periods extended to 1844**."—

So, after the Tarrying Time, what is the message that the true Millerites are then proclaiming? The historical logic will tell you this.

"We thought it was 1843, but now we see it is 1844," is that what they are going to be explaining to people, logically? Yes, and this message becomes THE message. It is not anymore about Islam being restrained. It is not the other messages here. Now they are explaining to people why it is no longer 1843; it is 1844. And as they do so, the persecution in the churches is amped up.

> —"With clearness the believers explained their **mistake** and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; **they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it.** Those who dared not withhold from others the light which God had given them, **were shut out of the churches**; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel." *Early Writings*, 235–237.

I got an email yesterday from a brother in Tennessee that had just received an email from some brethren in Wales, and the brethren in Wales were telling him in their email to the brother in Tennessee that this weekend, I think it is—I think it was this weekend—that they [the church] are going to deal with them, disfellowship them over their association with this message.

And then this morning I got an email from a brother in Canada. His conference is going to deal with him now because he has continued to discuss the 2520.

So, all around the world, this experience here is being repeated over the very same message, the message being that the 2300 and the 2520 both are fulfilled in 1844.

Okay. So, at the Tarrying Time the separation process begins.

THE SUMMER OF 1844

The Great Controversy, pages 375 – 376, it says this,

> "As his [Miller's] work tended to build up the churches,"—

I mean, Miller was producing a revival in Christianity, his message. The Millerite preachers were preachers from all denominations, and the people that were receiving this message were being revived and awakened. And that was no problem for these Protestant churches to see their churches come alive. The problem came when they began to say the Lord was coming in 1843; and, then thereafter when He did not return in 1843, the Tarrying Time, the problem increased even more.

> —As his [Miller's] work tended to build up the churches, it was for a time regarded with favor. But **as ministers and religious leaders decided against the advent doctrine and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the Second Advent, or even of speaking of their hope in the social meetings of the church**.**"—**

"You go to that meeting over there where they are talking about these things, you are going to be removed from the church."

What things were they talking about? The things they were talking about is that the same evidence that had led them to first predict 1843 then proved that the prophetic periods, the 2520 and 2300, ended in 1844.

"You better not be going to those meetings!"

> —"Thus the believers found themselves in a position of great trial and perplexity. **They loved their churches and were loath to separate from them; but as they saw the testimony of God's word suppressed and their right to investigate the prophecies denied they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's word they could not regard as constituting the church of Christ, 'the pillar and ground of the truth.' Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.**" *The Great Controversy*, 375–376.

Okay. Now we are in the Summer of 1844, and the separation process is meeting its climax. This is when the Second Angel's Message is proclaimed, because they realized that these churches that were fighting against this message were not in the pillar of the ground of Truth. Those churches had then become, in their understanding, part of Babylon and they separated.

Sister White says in *The Great Controversy,* page 389,

> "The second angel's message of Revelation 14 **was first preached in the summer of 1844**, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its

complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete." *The Great Controversy*, 389.

FANATICISM

In this time period, in the time period of the Second Angel—and this is worth noting—this is where fanaticism comes in.

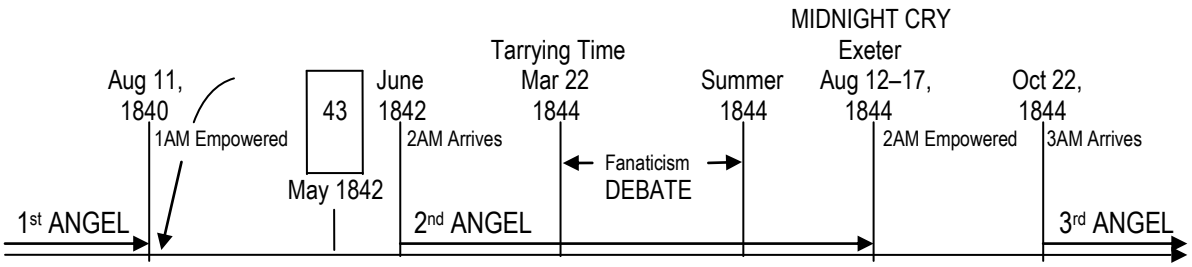


Figure No. 146.

Just so you can follow my logic [draws timeline upon the whiteboard], the First Angel's Message was empowered when the year-day principle was confirmed on August 11, 1840, with the collapse of the Ottoman Empire, in fulfillment of Revelation 9, verses 14 and 15.

So, the First Angel's Message, it has been proclaimed by Miller. He has understood it since 1818, and begins to publish it in 1831. But, here, this is the First Angel's Message and it is empowered, and it begins to test the churches from August 11, 1840, onward.

Then in June of 1842, the process of the churches closing their doors against this message begins; because, in May of 1842 the Chart predicting the end of the world in 1843 is introduced.

And then on March 22, 1844, the Tarrying Time arrives, and the separation process begins in the Millerite History. And as in this history, the faithful begin to show that the same evidence that identified that the 2520 and 2300 ended in 1843 was then recognized to demonstrate that it ended in 1844, then the churches really began to reject this message.

And in the Summer of 1844, the faithful have determined that the Protestant churches had become Babylon because of their rejection of the message.

This here is the First Message going through history. It is empowered here [August 11, 1840]; the First Message is empowered. All the messages arrived and are thereafter empowered.

Here, the Second Angel's Message arrived, but it gets empowered down here at the Exeter Camp Meeting. August 12-17, 1844, the Second Angel's Message is empowered and leads to the arrival of the Third Angel's Message.

And, of course, the Third Angel's Message, as was the First and the Second, is not empowered until the Fourth Angel joins it on September 11, 2001.

So, let us go back to this quote now and try to make sure we understand the sequence of the history that Ellen White is dealing with.

The Great Controversy, page 398:

> "It was not the proclamation of the second advent that caused fanaticism and division."—

This here, the First Angel's Message when it was empowered, that did not cause fanaticism and division. Okay? That was the Mighty Angel of Revelation 10 that had come down, and Sister White said that was "no less than the personage of Jesus Christ." This Message was empowered, and it was so powerful that it prevented fanaticism from coming in.

> —"It was not the proclamation of the second advent that caused fanaticism and division. **These appeared in the summer of 1844,**"—

What is the Summer of 1844? This is the time of the Second Angel's Message.

> —"**These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position**. The preaching of the first angel's message and of the 'midnight cry' tended directly to repress fanaticism and dissension."—

No fanaticism and dissension in here [between August 1, 1840 and June 1842]; none in here, not with the Midnight Cry [between August 11-17, 1844 and October 22, 1844].

But, in here [between March 22, 1844, and August 11, 1844], fanaticism arrives. And the reason you want to see this is because history repeats. So, when we take this history down to our time period, we will realize that this time period of fanaticism that is being referenced is marking the strong delusion that comes to Adventism at the end of the world.

> —"Those who participated in these solemn movements were in harmony;"—*THE THE MIDNIGHT CRY AND THE FIRST ANGEL'S MESSAGE*—"their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan.
>
> "'While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.' Matthew 25:5-7. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to **which it was afterward found that they extended**, the message was proclaimed in the very words of Scripture: 'Behold, the Bridegroom cometh!'" *The Great Controversy*, 398.

So, in this history of the Midnight Cry, fanaticism melts away like dew with the morning sun.

The proclamation of the First Angel's Message, no fanaticism; but, in here, the Tarrying Time, the separation process, the uncertainty about what just took place, this is where the fanaticism arrives.

And those people that are getting drawn into fanaticism—you see, when the Tarrying Time arrives, two classes are demonstrated, right? We have just read that. Some people are led back to their Bible, and they discover that the same evidence that showed the prophecies ended in 1843 were then recognized to show they ended in 1844. But, as Miller said, "Many no more walked with us at that time period." There is a large body of Millerites at this point that turn

against the Message, and Sister White says they become the worst critics of those that are carrying on with the Message. Right?

Are you with me on that?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: So, these people that have lost their ways, they are getting drawn into fanaticism here [indicating the period of the Tarring Time]. They are still professing to be Christians, of no doubt; but, their views of truth are now out in darkness. And the reason for it is what? Why is that?

FROM THE AUDIENCE: Because they rejected the message.

BROTHER PIPPENGER: Because they rejected the light. When you reject the light, you go into darkness; and, in that darkness is where the delusions and the fanaticisms arrive.

Notice what Sister White says, *The Great Controversy,* beginning at page 430. And, this is a principle. She is not talking necessarily here about the Summer of 1844 but the principle of rejecting light and what happens.

> "Men cannot with impunity reject **the warning** which God in mercy sends them. **A message** was sent from heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: 'Your house is left unto you desolate.' Matthew 23:38. Looking down to the last days,"—

Now, he went to Christ, and he jumps over Millerite History, and he brings it right down to our time period.

But, what we are looking at is the history of the Millerites when they rejected the light.

What light did they reject that brings on the fanaticism?

What was the teaching? What was the light that these people are going to go into delusion and fanaticism, what was the light that they rejected?

FROM THE AUDIENCE: The Tarrying Time?

BROTHER PIPPENGER: No. The Tarrying Time is the experience.

They rejected the light that the evidence that proved the 2520 ended in 1843 was then recognized to prove that it ended in 1844. That was the light that they were rejecting.

But, let us continue on here.

> —"Looking down to the last days, the same Infinite Power declares, concerning those who 'received not the love of the truth, that they might be saved': 'For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' 2 Thessalonians 2:10-12. As **they reject the teachings of His word**, God withdraws His Spirit and leaves them to the deceptions which they love." *The Great Controversy*, 430–431.

Of course, if you are going to be a very literal person, if you understand that the Millerite History is repeated to the very letter, what light would it be that Adventists reject that bring the strong delusion, if we are going to use the Millerite History as a point of reference? Well, it would be the light about the 2300 and the 2520 ending in 1844 and not 1843.

Maranatha, page 173, says this:

> "**When** those that 'believed not the truth, but had pleasure in unrighteousness' 2 Thessalonians 2:12, **shall be left to receive strong delusion** and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all **the children of the Lord that remain in Babylon** will heed the call: 'Come out of her, my people.' Revelation 18:4." *Maranatha*, 173.

The point being here is that Adventism goes into strong delusion before The Sunday Law. It is at The Sunday Law that God's people are going to call God's **other** children out of Babylon. But here, she says when those who did not receive the love of the truth receive the strong delusion of 2 Thessalonians, chapter 2, THEN (meaning *after*) God's other children in Babylon are to be called out.

So, what I am saying is this darkness and fanaticism here [between March 22, 1844, and August 11, 1844], in this history of the Millerites, based upon the rejection of this message here [the Tarrying Time of March 22, 1844], the separation process begins, this is the history that is prefiguring the history of the strong delusion in Adventism at the end of the world.

THE MIDNIGHT CRY

What led to the message of the Midnight Cry, which is here [August 11-17, 1844]? It is a familiar quote, no doubt, from *The Great Controversy,* page 398.

> "That which led to this movement"—*THE MIDNIGHT CRY MOVEMENT*—"was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844." *The Great Controversy*, 398.

And if you read on in this passage, she says from that point, once they realized that the decree was in the end of the year, in the Autumn of the year of 457BC, then the next step was that they went into the types and concluded that the Day of Atonement took place in the 7th month, the 10th day, which was also in the Autumn of the year, allowing them to determine that the 10th day of the 7th month in the Year 1844 would occur on October 22nd. So, this truth is what removes fanaticism here at the Midnight Cry. Now you have a group of people that are carrying the message to their world, and fanaticism is no longer in the Movement. The fanaticism is in here [from the Tarrying Time beginning March 22, 1844, to the Summer of 1844].

So, if this Midnight Cry experience is paralleling the Loud Cry experience when the message is carried to the world at our day and age, then the fanaticism, the delusion, is something that takes place before that time period: **Right now!**

THE THINGS SEEN IN 1843 AND 1844

Manuscript Releases, volume 21, page 437, says,

> "All **the messages given from 1840–1844 are to be made forcible now**,"—

All the messages are to be made forcible now? Well, the message here [from March 22, 1844 in Figure No. 146] in this history that separated the believers and closed the doors of the churches against the Millerites is a message that the 2520 and the 2300 ended in 1844.

> —"All **the messages given from 1840-1844 are to be made forcible now**, for there are many people who have lost their bearings. The messages are to go to all the churches.
>
> "Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' [Matthew 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**
>
> "The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. **A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony**." *Manuscript Releases*, volume 21, 437.

Now, Brothers and Sisters, she says, "Blessed are the eyes which saw the things that were seen in 1843 and 1844." What was seen in 1843 and 1844?

WHAT WAS SEEN IN 1843 AND 1844?

THE PROPHETIC PERIODS ENDED IN 1844

Your next quote, we have already read it, but we are going to read a portion of it. It says, from *Early Writings,* page 236:

> "The hand of the Lord"—

Right here [referring from March 22, 1844 (the Tarrying Time)].

> —"The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844." *Early Writings*, 236.

That is what they saw! Blessed are the eyes that saw these things.

What did they see? They saw the 2520 ending in 1844, and she says there should be no delay in repeating this message, and she says it in the context of all the messages of 1840 to 1844 are to be made forcible now.

REVELATION 14:8—BABYLON IS FALLEN

What else did they see? In here [the Summer of 1844] they saw Revelation 14:8, "Babylon is fallen!"

They saw churches that were no longer the pillar and the ground of the truth. And why were the churches identified as no longer being the ground and pillar of the truth? Because, they had rejected the message that the 2520 and the 2300 ended in 1844.

THE TYPES—THE SHUT DOOR

What else did they see? They see the shut door. The message of the Midnight Cry is the Shut Door Message.

The Great Controversy, page 398*:*

> "That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844." *The Great Controversy*, 398.

They believed the Lord was going to return to Earth and shut the door of probation for all mankind at that point in time, **point in time**; but, it was still a shut door message. And sure enough, on October 22, 1844, the door in the parable of the Ten Virgins was shut upon the virgins of the Millerites, and the door in the Holy Place was shut.

What they saw here at the Midnight Cry was the Shut Door Message. Okay?

THE MESSAGE THAT BROUGHT US OUT OF THE CHURCHES

Review and Herald, January 19, 1905:

> "**God is not giving us a new message**. We are to proclaim **the message** that in 1843 and 1844 brought us out of the other churches." *Review and Herald*, January 19, 1905.

What message in 1843 and 1844 brought us out of the churches?

> ". . . They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844." *Early Writings,* 236.

We have no new message. The message of the 2520 and the 2300 ended in 1844 **is** the message that through the Lord's leading brought them out of the churches. Had they not presented that message, they would have stayed in the churches and went into delusion and fanaticism that the churches went into. What brought them out was the message of the 2520 and the 2300.

THE CHART

Life Sketches, page 27:

> "In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland. I felt it a great privilege to attend these lectures; for I had fallen under discouragements, and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. **With few exceptions, the different denominations closed the doors of their churches against Mr. Miller.** Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, and many were unable to enter the house. The congregations were unusually quiet and attentive." *Life Sketches*, 27.

Right here [June 1842], the closing of the door begins. The reason it begins and the reason that we need to understand this is we have no new message. We are to present the message that 1843 and 1844 brought us out of the other churches. Right here the process begins.

The introduction of the 1843 Chart and the removal of the "IF" by William Miller saying the Lord is returning in 1843 begin this process. It is a Closed Door Message: "In 1843 the Lord is coming back to the Earth." This Chart begins this process.

So, what I am saying is that there will come a time here at the end of the world where not this [1943] Chart but THESE CHARTS [the 1843 and the 1850 Charts] will be **introduced and they will begin the process of the churches closing their doors.** Okay?

But, what comes after this, once the process begins here [the Tarrying Time] and you get to this history [the Summer of 1844], then you begin to get removed from out of the churches. All right?

So, in this history right here [June 1842], Sister White just said that she was at the meetings at the Casco Street Church in Portland when Miller is giving his second course of lectures and the doors began to closed. Ellen White is there in the audience hearing these things; and, during this time, she and her family and others begin to get disfellowshipped. All right?

Notice what she says from *Early Writings,* page 13.

> "Most of my father's family were full believers in the advent, and for bearing testimony to this glorious doctrine seven of us were at one time cast out of the Methodist Church. At this time the words of the prophet were exceedingly precious to us: '**Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed**.' Isaiah 66:5.
>
> "From this time, up to December, 1844, my joys, trials, and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning"—*AND SHE DESCRIBES HER FIRST VISION, IN DECEMBER—"*we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all women. While I was praying, the power of God came upon me as I had never felt it before. I was wrapped in a vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the Holy City, as narrated below." *Early Writings*, 13.

What I want you to see here, Brothers and Sisters, if you go to Isaiah 66 again, is there are a few places that Sister White quotes Isaiah 66, verse 5; and, of those few places, she always ties it in

to this history here [between March 22, 1844, and August 11, 1844], to when they were being cast out of the churches.

Isaiah 66, verse 4, says,

> "[4]I also will choose their delusions, and will bring their fears upon them;"—

And we have already shown that this is the delusions of 2 Thessalonians, chapter 2.

> —"because when I called, none did answer, when I spake, they did not hear:"—

They rejected the light. Just like in the time of Noah, Abraham, Christ, they rejected the light.

> —"but they did evil before mine eyes and chose *that* in which I delighted not.
>
> "[5]Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed." Isaiah 66:4-5 (KJV).

So, Sister White takes verse 5 and places it in this history [from March 22, 1844, to the Summer of 1844], this history right here, exclusively, when she uses that verse.

THE LORD'S HAND REMOVED

The Lord's hand is removed from the figures here at the Tarrying Time. We are familiar with that from *Early Writings,* page 236.

> "The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844." *Early Writings*, 236.

And then Sister White says, in *The Great Controversy,* page 372,

> "Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope;"—

I have seen men do that.

> —"but others felt that loyalty to God forbade them thus to hide the truths which He had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore this trial of their faith were the words of the prophet: '**Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed**.' Isaiah 66:5." *The Great Controversy*, 372.

Isaiah 66, verses 4 and 5, is fulfilled right in here [the period from the Tarrying Time to the Summer of 1844] because it is the fanaticism that comes in, and it is the separation process that takes place.

But, in *The Great Controversy,* page 393, it says,

> "The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**" *The Great Controversy*, 393.

And then in *Review and Herald,* August 18, 1890, it says,

> "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been**"—*IN THE MILLERITE HISTORY*—"**This parable has been and will be**"—*IN OUR HISTORY*—"**This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

This Millerite History here, it is going to get repeated to the very letter in our history.

Notice what she says about the Midnight Cry, from *Bible Echo,* May 4, 1896.

> "There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind is carried to the future when the signal will be given, 'Behold the Bridegroom cometh; go ye out to meet Him.'** But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin." *Bible Echo*, May 4, 1896.

Her mind is carried to the future when this history here [referring to August 11-17, 1844] is going to be repeated. But, this history here cannot be separated from this history [from 1840 to 1844 of the Millerite History], can it?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: So, if this is going to be repeated, the Midnight Cry in here, then this is going to be repeated [history of the Summer of 1844]; this is going to be repeated [the history of the Tarrying Time]; this is going to be repeated [the history of June 1842]; and this is going to be repeated [the history of August 11, 1840 through May of 1843].

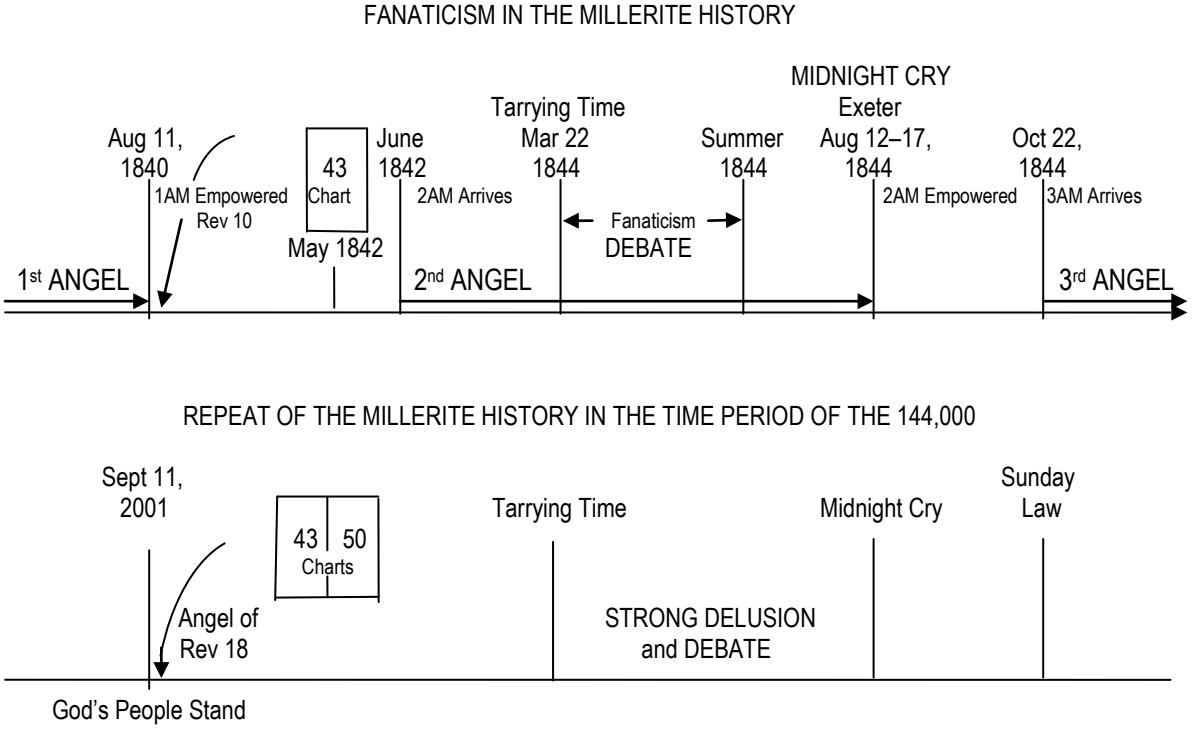


Figure No. 147.

There is going to come a time after the Angel comes down (this is the Angel of Revelation 10, Millerite History), there is going to come a time when the Angel of Revelation 18 comes down [September 11, 2001, Period of the 144,000]. He is going to come down for the same reason that this Angel [of Revelation 10 at August 11, 1840] came down: the restraint of Islam.

And what is the restraint of Islam? It is the message that prepares God's people to stand. They stand up here.

And then there is going to come a time where the [1843 and 1850] Charts are introduced in our history, and that is going to begin the closing of the doors in Adventism.

Then there is going to be a debate, Isaiah says in Isaiah 27, that begins in this history; and, the debate is going to be the same debate that went on here [in the Millerite History], that debate being that the 2520 and the 2300 were valid prophecies that came to a conclusion in 1844.

And here fanaticism arrives [between March 22, 1844, and August 11, 1844]; and here [in the History of the 144,000] strong delusion arrives.

Strong Delusion is Isaiah 66, verse 4; and, verse 5 says [paraphrasing], "They are going to cast you out of the churches. Your brethren, your church brethren that hate you, are going to cast you out of the churches; and, they are going to think that they are doing God's work and will, because when they cast you out of the churches, they are going to say, 'Let the Lord be glorified!' But, He will appear to your joy and to their shame."

CAST OUT

THE OUTCASTS OF ISRAEL

Isaiah 66:5; Isaiah 11:12; Isaiah 5:26; Numbers 2:1–2; Isaiah 18:3; Isaiah 11:10; Psalm 147:2; Zechariah 9:16; Isaiah 56:8; Isaiah 30:8–21; Isaiah 66:18–21

So, I am out of time; but, I am going to take just a little more time.

A few weeks ago I went to a Friday night and Sabbath meeting, to a brother who was a deacon and his wife was a deaconess in the church. And he had invited his pastor and his head elder to come to the Friday night meeting, which they did, and we went over this series of quotes here. And in this series of quotes, in the evening meeting in his home, the pastor and the head elder got a little bit uncomfortable with some of the conclusions that I was drawing, but they fulfilled the very thing that was going to happen (that is suggested here) within a week.

I will explain as we go along.

Isaiah 66, verse 5,

> "[5]. . . Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified." Isaiah 66:5, in part (KJV).

So, those that are cast out, what are they? They are cast out of the church.

What is the church? **What is the church?**

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: The church is modern Israel, right? So, they are the ones that are cast out of Israel. So, who are they?

Go to Isaiah 11, verse 12. We are going to move real quick.

Isaiah 11, verse 12, says,

> "[12]And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:12 (KJV).

Now, the ensign that is lifted up is what draws all the nations to the glorious Holy Mountain here at the end of the world; and, Sister White describes the ensign as Christ, as His Law, as His Sabbath, and as His people.

And Isaiah here is saying that the ensign is the Outcasts of Israel. And Isaiah is Isaiah. He is Isaiah in chapter 11 and he is Isaiah in chapter 66; so, he is not going to disagree with himself. He says, "Your brethren that hated you, cast you out of Israel," out of modern Israel.

So, what bothered this head elder is that I said that the people who are the ensign that are going to get lifted up, they are going to get disfellowshipped from the Seventh-day Adventist Church over this Message, for the same reason that the Millerites were disfellowshipped from their churches in those time periods, because they are preaching the 2300 and the 2520 ended in 1844. And that made him nervous.

But, the next Sabbath after that when this friend of ours, that held the meetings that was a deacon and his wife a deaconess, went to church, it was put in the bulletin that they were no longer a deacon and deaconess. They had been cast out in one week without any church board meeting.

So, as I understand it, God's Word never fails.

Go to Isaiah 5:26.

> "[26]And he will lift up an ensign to the nations from far and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: . . ." Isaiah 5:26 (KJV).

And the ensign is the Outcasts of Israel.

And he is going to lift up an ensign. What is an *ensign?*

Go to Numbers, chapter 2, verses 1 and 2.

> "[1]And the LORD spake unto Moses and unto Aaron, saying, [2]Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch." Numbers 2:1-2 (KJV).

The *ensign* is a symbol of their father's house. He is going to lift up an ensign, and the ensign that is a symbol of the Heavenly Father's House are those that are cast out, the Outcasts of Israel.

And, Sister White only uses Isaiah 66:5 when she is describing those people that are cast out of the churches in this history of the Millerite time period; and, "We have nothing to fear for the future, except we forget the Lord's leading and teaching in our past history." This was the Lord leading. He led them into an experience where they were cast out.

And verse 4 of Isaiah 66 is that this casting out goes on in the time of fanaticism, or the time of strong delusion; and, it is for the identical reason, the identical message, the identical leading.

Go to Isaiah 18:3.

> "[3]All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye." Isaiah 18:3 (KJV).

He lifts up an ensign to bring God's other sheep together with the Outcasts of Israel, and He does so when He is blowing a trumpet.

What trumpet gets blown in this history?

FROM THE AUDIENCE: The Third Woe.

BROTHER PIPPENGER: It is the Third Woe of the Seventh Trumpet. It is an identification that the world, that this period of time is being brought to its knees because the Third Woe of Radical Islam is bringing the world down. It is sinking the ships of Tarshish before their very eyes.

Go back to Isaiah 11, verse 10.

> "[10]And in that day"—

And if you want to know what day it is, go back to chapter 10, verse 1, same vision.

Verse 1, of chapter 10, it says,

> "[1]Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; . . ." Isaiah 10:1, in part (KJV).

And in *Manuscript Releases,* volume 14, page 91, Sister White tells us that this unrighteous decree here is The Sunday Law.

So, in the history of The Sunday Law, if you go back to Isaiah 11, verse 10, at The Sunday Law, it says,

> —"[10]And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Isaiah 11:10 (KJV).

The Outcasts of Israel, those that get disfellowshipped in this history before the door closes, when the door closes at The Sunday Law they are lifted up as an ensign to bring the whole world to the glorious Holy Mountain to stand with God's people.

Go to Psalm 147, verse 2. We will put this in the record. Hopefully we will deal with this within the next couple of worships. We are almost done here.

Psalm 147, verse 2:

> "[2]The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel." Psalm 147:2 (KJV).

Okay. The building up of Jerusalem is accomplished by the Outcasts of Israel.

And who are the Outcasts of Israel? They are those that were cast out by their brethren which did hate them, and thought they were doing God's will.

Okay. So, the story of the Outcasts is the story also of building Jerusalem. And when you build Jerusalem, what are you going to have to do? You are going to have to get some tools.

And what are the tools that are referenced in the Bible for building Jerusalem? Well, there is a line stretched, there is a rod, there is a measuring that goes on.

And here in this history [of the Millerites], right after the Disappointment, Revelation 10:8-10, John is told to take the Little Book, and it would be sweet in his mouth and bitter in his stomach.

And then in verse 11, it says, "You must prophesy again before many nations, kindreds, tongues, and peoples."

And then John is given a rod and told to do what?

FROM THE AUDIENCE: Measure.

BROTHER PIPPENGER: Measure the temple, but leave out the courtyard, for it is given to the Gentiles.

So, in this history [of the Millerites], Jerusalem is getting built once right here when the door closes [October 22, 1844].

And when the door closes at The Sunday Law for Seventh-day Adventists, prophetically Jerusalem is going to be built again. It is going to get built by the Outcasts of Israel.

A big story in a small amount of time.

Go to Zechariah, chapter 9, verse 16.

> "[16]And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land." Zechariah 9:16 (KJV).

And, we have already found out that the ensign is the Outcasts of Israel. They are going to be lifted up as stones on a crown, the Outcasts of Israel.

Isaiah 56, verse 8, says,

> "[8]The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him." Isaiah 56:8 (KJV).

The Outcasts of Israel are the flock, His flock; but, He has other sheep that He is going to gather. There are two gatherings. The second gathering begins when the ensign is lifted up and the world is called to the ensign.

Okay. Go to Isaiah 30. I probably should pass over Isaiah 30, verses 8 through 21[24], and deal with it another time; because, there is so much light in that passage that you need sunglasses even to look it; but, we are out of time, and it takes a certain amount of time to consider these things.

So, Isaiah 30, verses 8 through 21, we will deal with that and Isaiah 66:18-21, tomorrow. We are out of time and these verses are just too profound to race through.

Shall we pray?

Benediction: Heavenly Father, we want to proclaim the message that brought the Millerites out of the churches in 1843 and 1844; and, we see very specifically that very message is the message that is causing a shaking in Adventism at this time. It is the message of the Chart, and now the Charts, and it is the message that upholds that the 2520 is a valid prophecy that ended in 1844. We want to uphold these teachings and present these teachings, but we also understand that these teachings in the Millerite experience produced an experience that you led them through, and that therefore you are also leading your people through this experience at this very time. And we want to be benefited by the light of the past that we might go through this testing process in a way that glorifies your name and secures us salvation. So, we ask that you would give us discernment to understand the significance of this past history and how it applies to us this very day. We thank you for the work that you are doing with the LiveStreaming and the DVD recordings, and ask for your continued blessing upon them. As we begin our work for you this day, we ask that you would keep us safe, watch over and protect us. In Jesus's name, amen.

[24] Corrects audibly on the DVD the cite reference from Jeremiah 30:8-21 to Isaiah 30:8-21 that appeared in instant presentation Notes as a typographical error.

Habakkuk's Two Tables #75

[#75 of Notes, with DVD]

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest and another day that we can serve you. As we take up our morning worship, we ask that you grant us the presence of your Holy Spirit, that you would come into each of us and enlighten our minds that we can receive the light that you have for us from this particular approach to your Word. We would ask that you would overrule my humanity, take control of my words and my thoughts that they might be of such a nature that they would glorify and honor you and that they would edify your people. And we would ask that you would a similar work for those that are hearing these things. We want to understand these truths. We want to receive them gladly and comprehend them, that we might eat them and they become part of us, that they would change us more fully into your image and better prepare us to teach these things to those that we come in contact with. We ask now that your Angels would be in attendance, that you would watch over the LiveStreaming that we are doing and the DVD production that they also might be a blessing beyond simply this study this morning. In Jesus's name, amen.

BROTHER PIPPENGER: I had hoped to get to a punch line today; but, when I went to Jeremiah, instead of Isaiah yesterday, it kind of threw me but it also gave me reason to go back to look more closely at that passage in Isaiah; and, this time I am going to go a little farther with it.

On Sunday we began our conclusion on Habakkuk's Tables, and virtually everything that we are sharing here, we have already shared in the previous presentations of Habakkuk's Tables. And pretty much everything that we have shared in Habakkuk's Tables, we have shared publicly before and I received a small amount of criticism that this is just repeating the old stuff; but, I do not accept that criticism. Repetition is good, and I am going through it from different approaches which is good. So, we understand that this is both a repetition of what we have already done in Habakkuk's Tables and what we have done publicly in other places; but, there is a purpose for some of it.

And Sunday, as we began our conclusion, we spent some time identifying the Foundation, the Platform, the Old Paths, the beginning of our Confidence, and the Established Faith as the same thing. Okay? They are the Truths as represented upon this [1843] Chart, which were gathered together by the Millerites in their history.

And we read a quote where the enemy was working to prevent God's people from standing. And, upon the principle that all the prophets are teaching the same thing at the end of the world, in Ezekiel 37:9-11 we see that what brings the bones and flesh to their feet is a second message in Ezekiel 37; and, the second message is the message of the Four Winds.

Sister White defines the Four Winds in Ezekiel 37 as the Four Winds in Revelation 7 that are restrained while the 144,000 are sealed; but, she also calls them "an angry horse that is seeking to break loose," thus it is restrained, just as it is in Revelation 7.

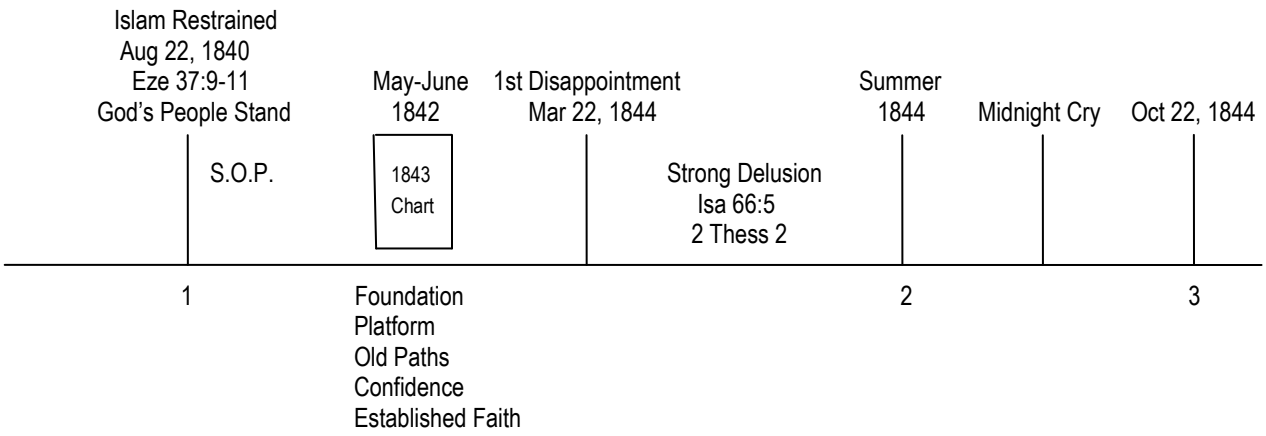


Figure No. 148.

And we know that the angry horse that is represented in the Foundation and on the Platform and in Old Paths at the beginning of our Confidence and the Established Faith of the Body is the angry horse of Islam, as represented in the First and Second Woes.

So, we see here in this waymark that we are putting up here that what causes God's people to stand is the restraint of Islam, which took place in the Millerite History on August 11, 1840, and took place in our history on September 11, 2001.

But, what we were doing in that first presentation and throughout all of these presentations is showing a direct connection with the Spirit of Prophecy to the Foundational Truths. If you throw out the Spirit of Prophecy, you are going to throw out the Foundational Truths; and, if you throw out the Foundational Truths, you are going to throw out the Spirit of Prophecy, even if you say otherwise.

There are many of those that are fighting against this message of the Foundations in Adventism that claim to be supportive of the Spirit of Prophecy, but they are not; because, they are denying the light of the Spirit of Prophecy on this subject.

And, we have been focusing in on Isaiah 66; particularly we begin with Isaiah 66:5 and show that Sister White talks about the delusions that the Lord will choose for God's people at the end of the world are the same as Paul's strong delusion in 2 Thessalonians, chapter 2.

One of the reason that we are putting an emphasis upon that is because in 2 Thessalonians, chapter 2, that William Miller discovers that the Daily, which is one of the Foundational Truths, that the Daily was Paganism. And if you take 2 Thessalonians, chapter 2, and grammatically analyze it, those people that receive strong delusion do so because they do so because they do not have a love of the Truth; but, the Biblical truth that is noted in 2 Thessalonians, chapter 2, is the truth that William Miller saw. It is the truth about the relationship of Paganism and Papalism, it is the truth about the Daily; therefore, there is one way to look at 2 Thessalonians, chapter 2, grammatically, and what it is saying is the reason that Adventists receive the strong delusion at the end of the world is because they reject William Miller's understanding is Paganism. And, that is in perfect agreement with the grammatical structure of 2 Thessalonians, chapter 2. And we are purposely, of course, putting that in there.

Yesterday we began to look at two aspects of this history, and we pointed out that Isaiah 66:5, in verse 4, that when the Lord is going to choose the delusions of these Adventists that receive the strong delusion, He is going to bring their fears upon them, and Sister White says, "We have nothing to fear for the future, except that we forget the Lord's teachings and leadings

in our past history." So, we went and showed that the teachings of 1841, 1842, 1843, and 1844 were the teachings that she is referencing; and, that in connection with those teachings, the Lord was leading them through the providential understanding and fulfillment of those very teachings in that history. So, we identified that the messages that came that are represented on this [1843] Chart in 1840 to '44, were the teachings; but, those teachings produced the experience, and the experience was accomplished by the Lord leading them through this history.

So, if we forget these teachings and that history, we have everything to fear, was one of the punch lines of that study.

And we noted that if we are looking at this [Figure No. 148] in terms of the Millerite History—and we can do either: we can put this in the Millerite History or in our history—that in 1842 we see the Chart (the 1843 Chart) comes into history; and, this begins the separation process we looked at yesterday, because once the Chart was in history the Millerites said to William Miller, "Take the 'IF' out of your presentation," and this begins the churches identifying that what Miller and his associates were preaching were "fanaticism." So, the door begins to close.

And then, this [the 1843 Chart on the timeline of Figure No. 148], let us put May-June, because the doors begin to close at this time. The Chart is produced in May [1842].

And then we have the First Disappointment, March 22, 1844; and, from this point on, fanaticism arrives, the separation process begins.

Sister White has a quote where she says in this history, which is the First Message, there was no fanaticism. When they had the year-day principle confirmed for them, the fanaticism did not stand up to that. There was too strong of an argument.

But, then after the First Disappointment when, as Miller said, many walked no more with them, a large portion of the Millerites left and began turning against the message; and, those that remained in the message, they were a little bit taken aback that the Lord did not come in March 21, 1844 (in the prophetic year 1843). When He did not come, they were going through some doldrums; and, at this time fanaticism arrives, until the Midnight Cry down here.

The Midnight Cry, once they had October 22, 1844, in place, once again the message is empowered. August 12-17, 1844, the Midnight Cry arrives, fanaticism is gone, and it concludes on October 22, 1844.

But, it is in this history here, where the fanaticism and strong delusion comes into the Millerite History; because, as we read in *Early Writings,* pages 259 – 260, those that would not receive the First Message (or in Christ's day, would not receive the message of John the Baptist), could not be benefited by the teachings of Jesus. They could not be benefited by the Second Angel's Message; and, therefore, they could see no light in Christ beginning His work in the Heavenly Sanctuary, or Christ moving into the Most Holy Place.

And, it is in this process of the rejection of the message that they go into fanaticism and delusion; and, of course, we are setting this up for an illustration of why we go into fanaticism and delusion at the end of the world as we reject the very same message.

And, of course, because we are focusing on Isaiah 66, we pointed out that in verse 5, when Isaiah says, "You brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but He shall appear to your joy, and they shall be ashamed." that Sister White uses that verse exclusively to identify this history here [from March 22, 1844 to August 12-17, 1844, when the Protestants began to close the doors against the Millerite message and cast the faithful Millerites out of the church, disfellowshipping them. She uses that verse to describe that, and that is the only time she applies that verse is when she is describing that history.

And the message (basically three messages) that was causing them to be cast out was the message of the [1843] Chart. The message of the Chart in this history was identifying specifically that the Lord would come in 1843. Okay? Once Miller removes the "IF" it is 1843, the doors began to close. So, the Chart is one of the messages that begins the separation process.

And then after the First Disappointment, the Lord led His people back to an understanding that the same evidence that showed that the 2520 and the 2300 would end in 1843 was then recognized to prove it ended in 1844, this [Isaiah 66] becomes one of the messages gets them thrown out of the churches. You can see that in *Early Writings,* page 238.

And, of course, it reaches a point where they understand, in the Summer of 1844, that the churches that are doing these things have become Babylon, because they have rejected the Truth. And the church is to be the ground and the pillar of the Truth, so they begin with another recognition they have is that the churches are Babylon.

And way back here [in May-June of 1840], they retain this message of the Chart; and, the message of the Chart is the Shut Door. Okay? "The Lord is coming in 1843 probation for mankind ends": it is a Shut Door Message that is represented by the Chart.

And thereafter, when they find the same evidence that led them to identify 1843 leads them to identify 1844, it is the same message, just a different year. It is a Shut Door, right here [October 22, 1844]. It is a Shut Door Message.

So, the messages of this history that are causing the division, causing the separation are the message of the 2520 and the 2300 ending in 1844: the message of probation is about to close, and the message that the church is rejecting the Truth and becoming a cage of unclean and hateful birds.

So, we are going to go and look a little bit more at Isaiah 66.

I want to get to a point where we started lining up the Alpha and the Omega Apostasy in this history. We will have to do that a little bit later on.

Isaiah 66:1

REST

Let us go to Isaiah 66, verse 1, now as we take up the notes for this day.
Isaiah 66, verse 1, says,

> "[1]Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?" Isaiah 66:1 (KJV).

> **REST: *Strong's Concordance,* H4496—**Feminine of **H4495**; *repose* or (adverbially) *peacefully*; figuratively *consolation* (specifically *matrimony*); hence (concretely) an *abode:* - comfortable, ease, quiet, rest (-ing place), still. **H4495—** The same as **H4494**; *rest*. **H4494—***quiet*, that is, (concretely) a *settled spot*, or (figuratively) **a *home**:* - (place of) rest.

Okay. If you go to the *Strong's*, you will see in your notes that the word translated *REST,* here, is the Feminine of H4495. It means to repose (to rest); but, it comes from H4495, and H4495 is the same as H4494; and, H4494 is a settled spot, or a home.

So, in Isaiah 66, verse 1, when He asked the question there at the end of the verse, "Where is the place of my rest?" He is asking, "Where is my home?" Where is the Lord going to dwell?

Where you dwell is your home, right?

FROM THE AUDIENCE: (Affirmations.)

CHOOSING JERUSALEM

1 Kings 14:21; Isaiah 14:1; Zechariah 1:12–17; Revelation 10:8–11:2; Zechariah 4:8–10; 2 Kings 21:10–15; Isaiah 28:14–18

BROTHER PIPPENGER: So, this is the subject that we are going to take up a little bit.

But, the Lord, throughout the Scriptures has chosen where His home is.

1 Kings 14:21

If you go to 1 Kings 14:21—

You know, I think my wife says we have lived on this property now for 14 years. And when we came here, we had a cat that was a house cat. The cats we have now, they live outside; but, at that time, this cat was a house cat, still lived inside and we had her for a long time and her name was Ruby.

And there is a bird that comes in the Springtime here, and I do not know what kind of bird it is; but, we call it the "Ruby Bird," because we have this cat named Ruby, and every Springtime, if you go out, you can hear this bird going, "Ruby! Ruby!" And when we go out—if you think I am crazy, we can point it out, and you can say, "Well, it doesn't really sound like, 'Ruby,'" but, it does.

But, through the years, every Springtime you can hear this bird arrive and you know that Springtime is here. And two days ago it got kind of warm here and it felt like Spring—It got cold yesterday, and it is still cold today—but, two days ago you could taste the Springtime, and the Ruby Bird is back!

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: And the trees are budding out, and things are coming back to life.

So, I am kind of this morning waking up, realizing it is Springtime, and I got kind of that, "Ah! This is a nice feeling!"

And I am looking into the group this morning, and you all seem kind of subdued and down. What is going on?! This is the Springtime! Let us liven up in here a tad, okay?!

The Lord is causing things to bud out, both literally and spiritually. We should be praising the Lord for this.

So, in Isaiah 66, verse 1, the question is raised about where is the Lord going to rest, and where is His home going to be.

And all of the prophets are speaking about the end of the world, so where is His home going to be at the end of the world?

And in 1 Kings 14:21, it says,

> "[21]And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess." 1 Kings 14:21 (KJV).

So, the Lord chose to dwell in Jerusalem; but, He chose Jerusalem out of what? Out of all the tribes.

And, this is the story of whom here?

FROM THE AUDIENCE: Rehoboam.

BROTHER PIPPENGER: Rehoboam. And, what is that story?

That story is the division of Israel, between Rehoboam (the Southern Kingdom) and Jeroboam (the Northern Kingdom). So, we see that the Lord is choosing Jerusalem in this history as He is separating His people into two groups.

Of course, the 10 tribes that are going to Jeroboam, what does Jeroboam do to prevent those 10 tribes from coming back to Rehoboam's place in Jerusalem?

FROM THE AUDIENCE: He makes two golden calves.

BROTHER PIPPENGER: He sets up two golden calves, one in Bethel and one in Dan; and, he puts the same pronouncement upon them that Aaron placed upon his golden calf in his day and age: "These be thy gods, O Israel, who brought you out of Egypt!"

And, of course, the punishment for Aaron that was executed by Moses and Aaron and his followers was they ground up that image of the beast (that golden calf), and they made the people drink it. And all the prophecies are pointed to the end of the world: The punishment for worshipping the image of the beast in the Third Angel's Message is that you are going to drink the wine of God's wrath that is poured out without measure into the cup of His indignation. You are going to drink that ground up golden calf, as Moses made them drink it with Aaron. So, we see that the golden calf in Aaron's day and age is a symbol of The Sunday Law. And Jeroboam is a second witness to that. He set up a golden calf in Bethel (which means *House of God*) and in Dan (which means *Judge*), so it is emphasizing that those two golden calves represent church and state, once again a story about The Sunday Law at the end of the world.

So, when we ask who Rehoboam is, Rehoboam is the group of God's people that gets chosen in The Sunday Law crisis, while the other group is going to receive the mark of the beast. And in that time period of The Sunday Law crisis, the Lord is choosing Jerusalem to dwell at. That is where He is going to take His rest.

Do you see that?

Isaiah 14:1

Isaiah 14:1:

> "[1]For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob." Isaiah 14:1 (KJV).

So, the Lord is going to choose Israel one more time—He will yet choose Jerusalem, we will show you in a minute—but, not only is He going to choose Israel, he is also going to gather another people to Him. So, when He is choosing Jerusalem and He is choosing Israel—

Did He choose Israel back in 1 Kings? Yes. He made a choice of Judah at Jerusalem, as opposed to the 10 Northern Tribes. He is going to dwell in Jerusalem, but He is choosing a people that He is going to dwell with in Jerusalem.

And here in Isaiah 14:1, He will yet choose Israel, but He is also going to have strangers joined to them; and, of course, this is talking about Him choosing those that are going to be lifted up as an ensign at The Sunday Law, and then gathering others unto Himself after that.

Zechariah 1:12-17

Go to Zechariah 1. Zechariah 1, beginning at verse 12, says,

> "[12]Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"—

This is referencing the 70 years of captivity of Israel in Ancient Babylon. But, in this series of Habakkuk's Tables, we have read you the quote from *Prophets and Kings* where Sister White compares those 70 years with the 1260 years of Papal rule. So, this is also an illustration of 1798, when spiritual Israel was coming out of spiritual Babylon.

Verse 13,

> "[13]And the Lord answered the angel that talked with me with good words *and* comfortable words. [14]So the angel that communed with me said unto me,—

Who is the angel communing with Zachariah? It is Gabriel.

> —"Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. [15]And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. [16]Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched upon Jerusalem. [17]Crying yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem." Zechariah 1:12-17 (KJV).

So, this is a promise of choosing Jerusalem, not in the time of Rehoboam, but He is going to once again choose Jerusalem in the time of their coming out of Babylon; but, this is also the Lord choosing Jerusalem in the time of the Millerites when they came out of spiritual Babylon, out of the 1260 years. And these three choosings of Jerusalem, and the story of Rehoboam, and the story of Ezra, and the story of the Millerites are all prefiguring the Lord choosing Jerusalem at the end of the world.

And one of the symbols of the Lord choosing Jerusalem is that He is going to build it; and, therefore, you are going to see a line stretched upon it. You are going to see building tools illustrated.

Revelation 10:8–11:2.

So, go to Revelation, chapter 10, beginning in verse 8.

> "chapter 10:8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."—

What are those two histories?

When was the message sweet to the Millerites? Right here, August 11, 1840; because, the year-day principle was confirmed. And, this is when Islam was restrained in the history of the Millerites.

And it becomes bitter down here. This is the bitterness, October 22, 1844.

And, then verse 11 says, "And he said unto me *[THE SEVENTH-DAY ADVENTISTS AT THE END OF THE WORLD]* are going to have to repeat this history."

It says,

> —"11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."—

They had sent their message to the world from 1840 to '44. That is what Sister White says in *The Great Controversy,* page 611; but, that is going to happen again. This history is going to happen again. This message is going to get carried to the world again.

And then in verse 1 of chapter 11 [of Revelation], it says,

> —"chapter 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months." Revelation 10:8-11:2 (KJV).

So, now, when John comes to this history, he is told to measure the temple, thus identifying Jerusalem is to be built once again.

Now, if we were to go back to the coming out of Babylon, there are 70 years of captivity here. And then, what are the next things we see, primary things? Three Decrees, right?

The Third Decree starts the 2300-day prophecy. That would be right here [October 22, 1844]. And that aligns with the Third Message in the Millerite History.

The empowerment of the First Message on August 11, 1840, would be right here. That would be the First Decree.

And then in here in the Second Angel's Message, you would have the Second Decree.

So, when they come out of Babylon, where is it that they build the foundation of the temple?

We have already gone over this in this study. The foundation of the temple is built in the history of the First Decree. The foundation is laid right here, right in the spot that we are lining up with the Millerite History, when this Foundation is established [referring to the 1843 Chart].

When was the temple complete in the history of the Three Decrees? It was completed before the Third Decree. It is an historical fact. The temple is completed before the Third Decree.

But the Third Decree is still bringing people out of Babylon, why? Because, Jerusalem is not finished until the streets and wall are finished. Okay? The Lord is going to build Jerusalem. He is going to stretch lines upon it. He is going to measure it; but, the total job is not done until you get out here with the Fourth Decree with Nehemiah [extending beyond October 22, 1844]—right?—because, it is in the time period of Nehemiah that the streets and wall are finished even in troublous times.

So, if you can do this with me, jump back into Revelation 10 and 11. When John has the bitterness in his stomach here [October 22, 1844], and he is told, "You are going to have to do this again, and rise and measure the temple of God," they have laid the foundations, the temple has been built; but, it is not until our day and age back out here in the Fourth Angel's Message when the streets and wall are going to be finished in troublous times. When Nehemiah comes, he is going to have to do some stretchings of lines as well. So, it is a complete package that we have to look at here.

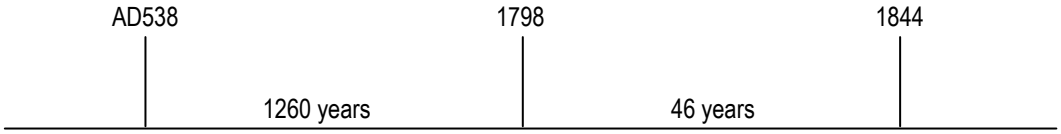


Figure No. 149.

And when John is told to measure the temple, we get an idea of what the temple he is to measure is, because from 1798 to 1844, we have 46 years, and John is told to rise and measure the temple, but leave off the courtyard, for it is given to the Gentiles: "Don't measure the courtyard, because the courtyard represents the Gentiles." And how long are the Gentiles going to trample down Jerusalem?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: They are going to trample it down from AD538 to 1798. So, when John is told to measure the temple, based upon this reference to the courtyard being the Gentiles', he is being told to measure something in time; and, the time is the time that starts when the courtyard ends in 1798.

And he is right here [October 22, 1844]. John just went through the bitter disappointment. He is in 1844; so, he is to measure the 46 years. Okay?

And, of course, the 46 years represents the days (46 days that Moses was on the Mount receiving instructions to build the earthly sanctuary). It represents the 46 years of Herod's

remodeling of the temple; and, the very year that Herod's remodeling ended is the year that Jesus was baptized. It represents the 46 years that the Millerite temple was erected. In order for the Lord to suddenly come to His temple on October 22, 1844, He had to erect it. He had to have a host to enter into covenant with. It represents the 46 chromosomes that go to make up the human temple. And, it also represents it in these histories, whether it is with Moses's history, or the history of Christ, or the history of the Millerites that the Lord is entering into covenant with His people. And His covenant is His Ten Commandments, and those Ten Commandments have two tables, and on the one table you have four commandments, and on the other table you have six (4-6). So, this "46" also represents the covenant, the Two Tables, and these Two Tables [indicating the 1843 and 1850 Charts] by implication that come into this history to mark that they entered into covenant.

So, this history [see Figure No. 148] is the temple building; but, in our history, it is the history of the temple finishing.

Zechariah 4:8-10

So, go to Zechariah 4, verses 8 through 10.

And why are we even talking about this?

I mean, what are we trying to demonstrate here? Well, what we are trying to demonstrate here is that the Lord is going to choose where He is going to rest. Okay? And He is going to choose Jerusalem. That is where He is going to be. That is going to be His home. That is where He is going to abide.

But, when He chooses Jerusalem and chooses to abide there, He is going to build Jerusalem, and then He is going to abide there.

He is going to choose Jerusalem in this history here at the end of the world; and, those people that are the hosts that He chooses to abide with are the Outcasts of Israel that have been outcast by the brethren that hated them.

So, in Zechariah 4, we are still looking at some of the terminology in the Bible concerning the work of building Jerusalem. And the reason the Lord builds Jerusalem is so He can take His rest there. All right?

In Zechariah 4, beginning at verse 8, it says this:

> "[8]Moreover the word of the LORD came unto me saying, [9]The hands of Zerubbabel have laid the foundation of this house;"—

And what does *ZERUBBABEL* mean?

FROM THE AUDIENCE: Out of Babylon.

BROTHER PIPPENGER: It means *Out of Babylon. Out of Babylon* means *offspring of Babylon,* technically; but, that means *Out of Babylon.* That means—somebody spell it for me, *Zerubbabel.*

FROM THE AUDIENCE: Z-E-R-U-B-B-A-B-E-L.

BROTHER PIPPENGER: Okay. So, "*Out of Babylon,"* Zerubbabel, he builds the foundation of the Millerite History. He built the foundation, but Zerubbabel also is going to put the capstone on it. Okay? There is going to be an experience of "Out of Babylon" in the Millerite History; there is going to be an experience of "Out of Babylon" in our history.

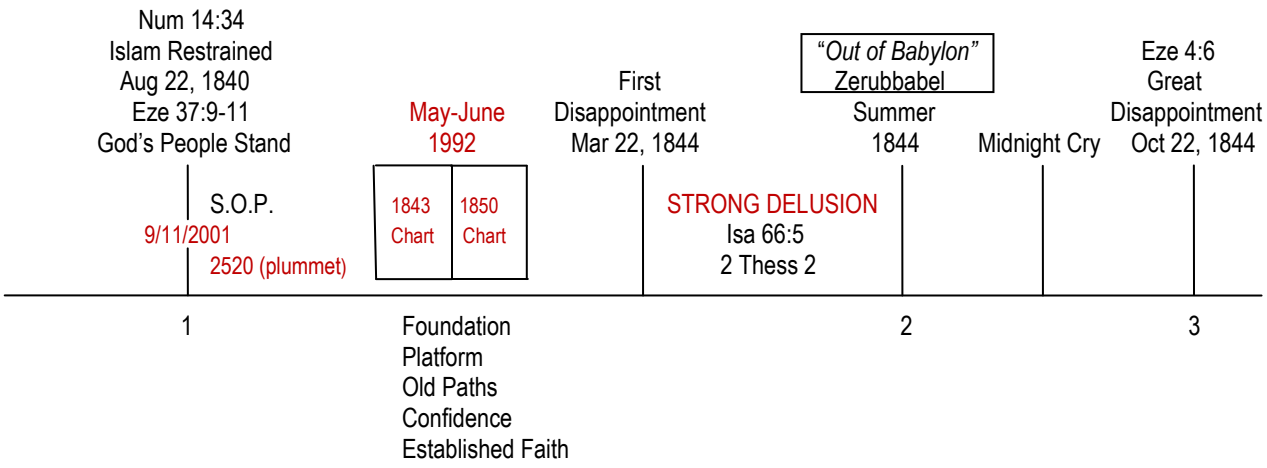


Figure No. 150.

And the experience of *Out of Babylon* in the Millerite History, this is when the fanaticism came in. This is the strong delusion. This is where the Lord chooses the delusions in Isaiah 66:5, in this history of the Millerites, in this message.

Remember, the Final Message (the Midnight Cry), and the First Message were too powerful for fanaticism to exist. But, it is in the Second Message where fanaticism came, after the [First] Disappointment.

Are you all with me?

Okay. Back to Zechariah.

> —"[9]The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of Hosts hath sent me unto you. [10]For who hath despised the day of small things?"—

The Millerite History's "day of small things," it is despised. God's people today say, "We will not walk in these Old Paths. We despise the history that is represented by this [1843] Chart." Okay?

When you get to the time when Zerubbabel is going to put the capstone on it, the larger portion of Adventism is going to despise the "day of small things," the beginnings.

> —"[10]For who hath despised the day of small things?"—

But, there will be a group—there are two classes; it is all about two classes.

> —"for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven, they *are* the eyes of the LORD, which run to and fro through the whole earth." Zechariah 4:8-10 (KJV).

So, in the history of putting the capstone on this building process—and this building process is represented by stretching the line, and using the plummet and the rod to measure these things—

Are you with me?

FROM THE AUDIENCE: Is the capstone to finish it?

BROTHER PIPPENGER: *Capstone* means the final piece. Zerubbabel is going to put the capstone on it, and he laid the foundation. He does the beginning and the end; because, what he represents, this message *"Out of Babylon"* is repeated in both these histories.

But, in reality, the governor in the history of the building of Jerusalem when they came out of Babylon was Zerubbabel, and he truly did lay the first stone in the foundation and put the last stone on the temple.

So, in this history of building the temple, there is a group that despises the "day of small things."

"We will not walk in the Old Paths. We will not hearken to the sound of the Trumpet."

But, there is going to be another group (hopefully, you and I), and what will we do?

FROM THE AUDIENCE: Rejoice.

BROTHER PIPPENGER: We will rejoice when we see the plummet in the hand of Zerubbabel. Why? Because, it means that He is choosing Jerusalem once again. He is choosing to rest in Jerusalem.

And if we get through this study today, we will show you that the *rest* that He takes in Jerusalem is not with temples made with hands, but in our human body temple. That is where He is choosing to rest, in Zion at the end.

So, we rejoice. But, what is the symbol of our rejoicing? What is the symbol of our rejoicing in the verse?

It says, ". . . they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; . . ." They are going to see Zerubbabel in this history, and they are going to see that he has a plummet in his hand.

And what is with the plummet?

FROM THE AUDIENCE: ". . . those seven; . . ."

BROTHER PIPPENGER: Those seven.

Okay. Now, this *seven* here, it is the same Hebrew word that is translated as *seven times* in Leviticus 26.

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: They are going to see the plummet in the hand of Zerubbabel, and they are going to rejoice with the plummet with those seven.

Of course, there are probably a lot of places where *seven* occurs that is the same Hebrew word as the *seven times* in Leviticus 26. So, maybe this is kind of pulling one out of the hat.

2 Kings 21:10-15

But, let us go to 2 Kings; because, this word *plummet,* this word *plummet* is only found three times in God's Word. Go to 2 Kings 21, verses 10 through 15.

> "[10]And the LORD spake by his servants the prophets, saying, [11]Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols: [12]Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. [13]And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab:"—

Who is the "house of Ahab"? That is the house of the Northern Kingdom.

> —"[13]And I will stretch over Jerusalem the line of Samaria *[OF THE NORTHERN KINGDOM]*, and the plummet *[OF THE NORTHERN KINGDOM]* of the house of Ahab: and I will wipe Jerusalem as a *man* wipeth a dish, wiping *it,* and turning *it* upside down. [15]And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; [15]Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day." 2 Kings 21:10-15 (KJV).

So, here we have a judgment against Manasseh; and, the judgment against Manasseh is going to be the same line and the same plummet that was carried out against Samaria, of the house of Ahab.

And, what was carried out against Samaria, of the house of Ahab? The 2520. It is saying that Judah is going to suffer the same punishment as did the Northern Kingdom.

And, what is the symbol of this punishment? The plummet, **the plummet**.

There is one other place where the plummet is mentioned.

So, what I am saying is, the plummet is the 2520. And there will be a group in Adventism in the time period, where Zerubbabel is finishing the work, that they are going to see the 2520, and they are going to rejoice; and, at that same time there is going to be a group that despise the "day of small things," the foundational time period when this [the 2520] was one of the Foundational Truths, this history here, the 2520.

But, the plummet is the symbol of the punishment against the Northern Kingdom, and that same punishment was carried out against the Southern Kingdom. It was carried out beginning with Manasseh when he was carried into captivity.

Isaiah 28:14-18

But, there is also a punishment that is associated with the plummet that comes down to our day and age as well: Isaiah 28, beginning at verse 14.

> "[14]Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem."—

In *Testimonies,* volume 5, Sister White tells us that *Jerusalem* here is the Seventh-day Adventist Church.

> —"[15]Because ye have said, We have made a covenant with death,"—

And, they are making a covenant with death. These men that despise the "day of small things" are making a covenant with death at the very time there is a group in Adventism that are making a covenant of life, those that rejoice when they see the plummet in the hand of Zerubbabel.

> —"[15]Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not

come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:"—

The overflowing scourge, if you do not know what the overflowing scourge is, then you are represented by Josiah. I mean, Josiah represents two classes of worshippers at the end of Adventism. Josiah represents the class of worshippers that discover the curse of Moses that had been hidden away in the temple, and the curse of Moses is the 2520 and, from that, they cause a revival.

But, Josiah also represents the leadership of Adventism that will not be warned about the battle between the King of the South and the King of the North, that initially the King of the South attacks the King of the North but, over a period of time, the King of the North returns and sweeps away the King of the South. Josiah would not take the warning. The warning for Josiah about the message of the King of the South and the King of the North is, "Don't get involved with that battle!" But, Josiah went ahead and got involved with the battle, and he died at Megiddo. And Megiddo in Josiah's death is Armageddon in Revelation 16.

So, if you do not know what the overflowing scourge is, you are not being warned by Daniel 11, verse 40, because that is the war between the King of the South and the King of the North that the Seventh-day Adventist Church refuses to understand, that rejects; because, Daniel 11, verse 40, tells you the next thing that happens is The Sunday Law in the United States where probation closes for Seventh-day Adventists. So, if you refuse to understand correctly Daniel 11, verse 40, then you will not understand that the King of the North, when he comes and sweeps away the Soviet Union in 1989, he comes as a flood because the Papacy is the flood in Bible prophecy.

And these men that despise the "day of small things" here, these leaders that rule Jerusalem, they have made a covenant with death saying, "When the overflowing scourge comes, when The Sunday Law arrives, it ain't gonna hurt us!" But, they are hiding their lives in falsehoods.

Verse 16:

—"[16]Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste."—

This history here [Figure No. 150: Foundation, Platform, Old Paths, Confidence, Establishes Faith], he lays in Zion. He laid it with the Millerites, and now He uses it to test us.

Verse 17:

—"Judgment also will I lay to the line, and righteousness to"—what?

FROM THE AUDIENCE: The plummet.

JEFF PIPPENGER: —"the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. [18]And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28:14-18 (KJV).

So, when the Lord is building Jerusalem, He uses these building tools to illustrate it, but he also lets us know that during the time that He is building Jerusalem, He is separating two classes of worshippers; and, the symbol of this separation is the plummet. It is the punishment against those that reject the Foundations. That is what tests them, the 2520.

REST

Psalm 95:11

What is the rest?
Psalm 95:11:

"[11]Unto whom I sware in my wrath, that they should not enter into my rest."
Psalm 95:11 (KJV).

Brothers and Sisters, the board could get kind of full here; but, we did a study. We referred to it more than once. It is the study of the year-day principle; and, in one sense the year-day principle is the very foundation of Adventism. If William Miller had not come to understand the year-day principle correctly, he would not have been able to put together the understanding of these time prophecies [as illustrated on the 1843 Chart].

And the two places in the Bible that we use the year-day principle to uphold time prophecy is Numbers 14:34 and Ezekiel 4:6. And both of these histories where the year-day principle is expressed are histories of Ancient Israel's rebellion.

Here [Numbers 14:34] they are rebelling against the Rest of Grace; here [Ezekiel 4:6] they were rebelling against the Rest of the Sabbath: two different rests.

And this [the Rest of Grace] is at the beginning, right at the borders of the Promised Land when the spies returned. They could have gone into the Promised Lane, but they did not do so.

And this [the Rest of the Sabbath] is at the end, just before Nebuchadnezzar destroys Jerusalem.

So, at the beginning and at the end of Ancient Israel, you have two lines in the sand that identify the rebellion of God's people as they rebel against the rests of that time period.

And the rests at our time period here, Brothers and Sisters, is that the Lord is choosing Jerusalem. He is going to take His rest. He is going to send His Holy Spirit.

So, in *Pacific Union Recorder,* November 7, 1901, speaking of this,

> "Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. **'There remaineth therefore a rest to the people of God *[PSALM 95;11, AND IN HEBREWS]*. . . .** Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief.' **The rest here spoken of is the rest of grace**, obtained by following the prescription. 'Labor diligently.'" *Pacific Union Recorder*, November 7, 1901.

It is the rest of grace; it is not the Sabbath Day rest.

The Hebrews rejected the Rest of Grace, **the Rest of Grace**.

And what would that Rest of Grace given them? If they had accepted Joshua and Caleb's testimonies, what would that rest had given them?

FROM THE AUDIENCE: (Indiscernible response).
BROTHER PIPPENGER: Pardon me?

The Power to go into the Promised Land. They rejected the power to go in and knock those giants down.

And what was that power? It was the Rest of Grace. It was the Holy Spirit.

Psalm 132:8-18

Go to Psalm 132, verses 8 through 18.

"[8] Arise, O LORD, into thy rest; thou, and the ark of thy strength."—

Now, before I read further, **before I read further**, this is about the Lord entering into His rest and us entering into His rest, and Him entering into Zion; but, I want you to see something.

Where does it begin?

FROM THE AUDIENCE: When He arises.
BROTHER PIPPENGER: When He arises.

Notice the quote in your notes from *Review and Herald,* July 5, 1906. It says,

> "Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place **when the Lord shall arise**"—

And we are saying that the Lord arose on 9/11.

> —"to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled**.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, **only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power**. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." *Review and Herald*, July 5, 1906."

On 9/11/2001 the great buildings in New York City were thrown down, and the Lord arose!

Now, let us go back to Psalm 132, verse 8.

> —"Psalm 132 (continued): [8] Arise, O LORD, into thy rest; thou, and the ark of thy strength. [9] Let thy priests be clothed with righteousness; and let thy saints shout for joy. [10] For thy servant David's sake turn not away the face of thine anointed. [11] The LORD hath sworn in truth unto David;"—

Now, let me just ask something here in verse 10.

He is arising, and He is entering into His rest. The ark of His strength is mentioned (there is the Law of God). The priests are clothed with righteousness, and the saints are shouting for joy, and the face of His anointed is referenced.

What does *anointed* mean?

When was Christ anointed? At His baptism.

And what happened at His baptism?

FROM THE AUDIENCE: The Holy Spirit came down.

BROTHER PIPPENGER: The Holy Spirit descended, just like the Angel descended on August 11, 1840; just like the Angel of Revelation 18 descended on 9/11. The Psalmist is in agreement with this model that we are portraying.

Verse 11,

> —"[11]The LORD hath sworn in truth unto David, he will not turn from it; Of the fruit of thy body will I set upon thy throne. [12] If thy children will keep my covenant and my testimony"—

He is entering into covenant with His people at this point, when He is taking His rest.

> —"that I shall teach them, their children shall also sit upon thy throne for evermore."—

Yesterday—when I went to Jeremiah instead of Isaiah and I started reading through Jeremiah and I realized it was the wrong passage, but there was a very nice promise in there for our children, and I mentioned it before I ended everything—and a sister from out on the West Coast emailed in and said something like this, "I'm glad that you went to Jeremiah [See Footnote 21, referring to Jeremiah 30:8-21.]. I like the promises for our children." And here is another one.

> —"[12]If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."—

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —"[13] For the LORD hath chosen Zion;"—

He is choosing Zion again.

When did He choose Zion in 1 Kings 14? When He separated the Northern Kingdom from the Southern Kingdom. He chooses Zion when there is a separation going on between two classes of worshippers.

> —"he hath desired *it* for his habitation. [14] This is my rest for ever: here will I dwell; for I have desired it. [15] I will abundantly bless her provision:"—

What is "her provision"?

What is your provision?

FROM THE AUDIENCE: Food.

BROTHER PIPPENGER: Yes. He will give them manna (Bread from Heaven).

—"I will satisfy her poor with bread. [16] I will also clothe her priests with salvation: and her saints shall shout aloud for joy. [17] There will I make the horn of David to bud:"—

How does the horn of David bud?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

—"I have ordained a lamp for mine anointed."—

So, these are the people that are anointed by the Latter Rain, and He has ordained a lamp for them. What does that mean?

What does that mean that He has "ordained a lamp" for them?

When Christ is moving through the seven candlesticks in the Holy Place, in the beginning of the Book of Revelation, what do those lamps represent?

FROM THE AUDIENCE: Churches.

BROTHER PIPPENGER: Churches. He has "ordained a lamp for mine anointed."

What is the lamp that is being lit right here [Figure No. 150].

FROM THE AUDIENCE: Laodicea.

BROTHER PIPPENGER: The last church, Laodicea is the last church.

But, in here, Brothers and Sisters, in this history, do you know what this is? This is the Church Militant; but, at The Sunday Law, it becomes the lamp that is the Church Triumphant that has been ordained by the Lord.

—"[18] His enemies will I clothe with shame: but upon himself shall his crown flourish." Psalm 132:8-18 (KJV).

And what is his crown? Well, it is full of stones; and, we have those stones that are lifted up as an ensign, Zechariah tells us.

Isaiah 18 (Isaiah 27:11; Matthew 13:29–30); Acts 7:47–51; Hebrews 4:1–11; Ephesians 2:19–22; 1 Corinthians 3:9–17; 1 Corinthians 6:19; 2 Corinthians 6:14–18; 1 Peter 2:5

Isaiah 18 (Isaiah 27:11; Matthew 13:29-30).

Isaiah 18—time is rapidly slipping away—Isaiah 18, and let us start in verse 3. I will not deal with the nations "scattered and peeled" because of the shortness [of time]. Let us start in verse 3.

"[3]All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. [4]For so the Lord said unto me, I will take my rest,"—

When He is lifting up the ensign is when He is taking His rest, and His rest is His home. This is where He is going to abide.

And where is He going to abide? Well, He chose Zion; He chose Jerusalem. He chooses Zion; He chooses Jerusalem.

> —"and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest. [5]For afore the harvest,"—

When is the harvest?

FROM THE AUDIENCE: At the end of the world.

BROTHER PIPPENGER: The end of the world. Okay? Summertime is the harvest.

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: Summertime starts at The Sunday Law.

> —"[5]For afore the harvest,"—*BEFORE THIS SUNDAY LAW*—"when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruninghooks, and take away *and* cut down the branches. [6]They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." Isaiah 18:3-7 (KJV).

He is going to cut off the Northern Kingdom. He is going to separate the wise and foolish virgins; and, the foolish virgins, they are going to become the prey of the birds (that is Babylon) and the beasts (that is the United Nations) in The Sunday Law testing time. He is going cut down those branches.

If you will, go to Isaiah 27:11, if you read from verse 1 through 11, it is the same history; but, in verse 11, it says,

> "[11]When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire:"—

Who are the women?

FROM THE AUDIENCE: The churches.

BROTHER PIPPENGER: Apostate Protestantism; Catholicism.

> —"for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour." Isaiah 27:11 (KJV).

They have "no understanding," what does that mean? No understanding of what? Of the increase of knowledge.

"The wise will understand, but the wicked will not understand"; and, how important is it to understand that knowledge? According to Hosea, "My people are destroyed from a lack of knowledge."

How are they destroyed? They are cut off as branches, and the women come and bind them in bundles and burn them.

Matthew 13:29-30

Matthew 13, verses 29 and 30.
The history of building Jerusalem is a history of a separation of two classes.
[Beginning at] verse 28:

> "[28]He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? [20]But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. [30]Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matthew 13:28-30 (KJV).

What is his "barn"? It is Jerusalem. He is gathering us into Jerusalem, if we are faithful.

And, we have already read in this presentation that it is the Third Angel that does the separation.

And commenting on the wheat and tares, Sister White says that the parable shows that there is no probation after the judgment.

This is The Sunday Law right here [indicating the last waymark in Figure No. 150.] It is The Sunday Law.

When all three of these passages, the broken branches, the cut-down branches, and the tares are gathered into bundles to be burned by the women, to be persecuted by the Papacy (the unclean bird), and the United Nations (the beasts of the earth), why would you die?

Acts 7:47-51

Acts 7, beginning at verse 47,

> "[47]But Solomon built him an house."—

We are talking about the Lord choosing Jerusalem.

> —"[47]But Solomon built him an house. [48]Howbeit the most High dwelleth not in temples made with hands, as saith the prophet, [49]HEAVEN *IS* MY THRONE, AND EARTH *IS* MY FOOTSTOOL:"—

Where is he [Luke] quoting from?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Acts 7:47.

Sorry. I figured you would have it in notes.

But, when you get to verse 49, and it says,

—"[49]HEAVEN *IS* MY THRONE, AND EARTH *IS* MY FOOTSTOOL: WHAT HOUSE WILL YE BUILD ME?"—

what is He talking about? What is He referencing, what is He quoting?

—"SAITH THE LORD: OR WHAT *IS* THE PLACE OF MY REST?"—

That is Isaiah 66, verse 1.

—"[50]HATH NOT MY HAND MADE ALL THESE THINGS?"—

What is He talking about? He is talking about the temple (Jerusalem), where He is going to abide.

What does verse 51 say?

> —"[51]You stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did,* so do ye." Acts 7:47-51 (KJV).

So, these people that are unwilling to be part of the Jerusalem, the temple where the Lord is going to rest, what are they resisting?

FROM THE AUDIENCE: The Holy Spirit.

BROTHER PIPPENGER: The Latter Rain, **the Latter Rain**.

Hebrews 4:1-11

Go to Hebrews 4:1-11. And we will not read this, we will just point at it; because, we have referenced this more than once.

> "[1] Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. [2] For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it.* [3] For we which have believed do enter into rest, as he said, AS I HAVE SWORN IN MY WRATH, IF THEY SHALL ENTER INTO MY REST: although the works were finished from the foundation of the world. [4] For he spake in a certain place of the seventh *day* on this wise, AND GOD DID REST THE SEVENTH DAY FROM ALL HIS WORKS. [5] And in this *place* again, IF THEY SHALL ENTER INTO MY REST.
> [6] Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: [7] Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, TO DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS. [8] For if Jesus had given them rest, then would he not afterward have spoken of another day. [9] There remaineth therefore a rest to the people of God. [10] For he that is entered into his rest, he also hath ceased from his own works, as God did from his. [11] Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Hebrews 4:1-11 (KJV).

This is the rest.

Psalm 95:11, we have already read. This is the Rest of Grace, Sister White calls it, that the Hebrews rejected when they had the opportunity to go into the Promised Land.

This is not the Seventh-day Sabbath. This is the Rest of Grace.

But, Paul—the Book of Hebrews is the book in the Bible that is written for Seventh-day Adventists. It is not written for Millerites. The Millerites did not understand Hebrews. If they understood Hebrews, they would have understood that the Sanctuary in Heaven was the Sanctuary in Heaven and not the Earth. Hebrews was not for the Millerites.

And the Christian world does not understand the Book of Hebrews. The only people on Earth that truly understand the Book of Hebrews are Seventh-day Adventists. This is for us.

So, when Paul is saying, "There remaineth therefore a rest to the people of God," well, it is not the Sabbath day rest that he is talking about; and, that is the way Sister White says it, too, and not just me. It is the Rest of Grace that we reject, as illustrated back here in Numbers 14:34, when they rejected the Rest of Grace, and it is the history that Paul is referring to. They reject the Rest of Grace here [the first waymark in Figure No. 150], and they reject the rest of the Seventh-day Sabbath here [the last waymark in Figure No. 150 (The Sunday Law)].

We are going to reject the rest of the Seventh-day Sabbath at The Sunday Law, and the symbol of the Rest of Grace that we are going to reject is the Rest of the Land every seventh year (the Rest of the Jubilee that is represented by the 2520, which is the plummet).

Okay?

Ephesians 2:19-22

Go to Ephesians 2, verses 19 through 22. We are still trying to figure out, when the Lord is talking about taking His rest, where is He going to rest— Ephesians 2—here at the end of the world?

What do all these illustrations—of building Jerusalem, the Lord choosing Jerusalem, the Lord taking His rest—what are they pointing forward to? They are pointing forward to the end of the world.

But, at the end of the world, there is going to be a group of us that think the temple is the Seventh-day Adventist structure, the corporation: that is the temple of the Lord, that is the temple of the Lord, that is the temple of the Lord. But, that is not what the Lord is talking about taking His rest in.

Ephesians, chapter 2, beginning at verse 19, says,

> "[19]Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; [20]And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;* [21]In whom all the building fitly framed together groweth unto an holy temple in the Lord: [22]In whom ye also are builded together for an habitation of God through the Spirit." Ephesians 2:19-22 (KJV).

". . . ye also are builded together for an habitation of God through the Spirit," you are part of the temple. And the Lord is going to take His rest in Jerusalem. He is going to take His rest in the temple; but, He is not going to take His rest in a manmade structure.

Where is He going to take His rest? In our hearts, unless we choose to reject the rest as the Hebrews did.

1 Corinthians 3:9-17

1 Corinthians 3.
I am going to end this before your notes end; so, do not get nervous.
1 Corinthians 3, verses 9 through 17:

—"[9]For we are labourers together with God: ye are God's husbandry, *ye are* God's building."—

You are God's building? . . . and laborers.

—"[10]According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. [11]For other foundation can no man lay than that is laid, which is Jesus Christ. [12]Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; [13]Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—

So, when the Lord is building the temple, there are two classes of worshippers. There is one class that is putting on gold, silver, and precious stones to the temple; and, there is another class that is putting wood, hay, and stubble. But, they are going to get thrown into a purification process, which here is represented by fire. And what happens to wood, hay, and stubble?

FROM THE AUDIENCE: They burn it.

BROTHER PIPPENGER: It burns up.

Who gets burned up? Those branches that are cut off and put into bundles. They get burned up in the Summertime.

—"[14]If any man's work abide which he hath built thereupon, he shall receive a reward. [15]If any man's work shall be burned, he shall suffer loss: but he himself shall be saves; yet so as by fire. [16]Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? [17]If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* you are."
1 Corinthians 3:9-17 (KJV).

So, in Isaiah 66:1, when the Lord is deciding where He is going to take His rest at the end of the world (because all the prophets are speaking about the end of the world), where is He desiring to take His rest?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: In our hearts, in our minds.

But, what do we have to do? We have to be on the right side of the testing process. We have to participate in this work. We have something to contribute to the building of the temple, and it better be gold, and silver, and precious stones; because, if it is wood, hay, and stubble . . . .

1 Corinthians 6:19

Go to 1 Corinthians 6:19.

> "[19]What? Know ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own?" 1 Corinthians 6:19 (KJV).

This [pointing to himself (ourselves)] is the temple that He abides in, where He chooses to take His rest.

2 Corinthians 6:14-18

2 Corinthians 6, verses 14 through 18:

> "[14]Be ye not unequally yoked together with unbelievers:"—

"Be ye not unequally yoked together with unbelievers."

> —"[14]Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? [15]And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? [16]And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I WILL DWELL IN THEM, AND WALK IN *THEM;* AND I WILL BE THEIR God, AND THEY SHALL BE MY PEOPLE. [17]WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, saith the Lord, AND TOUCH NOT THE UNCLEAN *THING;* AND I WILL RECEIVE YOU, [18]AND WILL BE A FATHER UNTO YOU, AND YE SHALL BE MY SONS AND DAUGHTERS, saith the Lord Almighty." 2 Corinthians 6:14-18 (KJV).

Was there a separation process that went on in this history [Figure No. 150], when they were building this temple?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: There was a separation process.

Who causes the separation process?

FROM THE AUDIENCE: The Lord.

BROTHER PIPPENGER: The Lord.

This [1843] Chart here started the process, and what are we told about this Chart here?

FROM THE AUDIENCE: It was directed by the hand of the Lord.

BROTHER PIPPENGER: Directed by the hand of the Lord.

This Chart here gets forgotten; and, this one [the 1850 Chart] even gets forgotten more, until shortly after 9/11; and, then both of these charts are recognized. They become such a subject of separation that men have suggested that a manmade chart made in 1863 should replace those two. That 1863 chart has no endorsement by God, whatsoever; and both of these Charts do. And here begins the separation process that parallels the separation process in this history.

And, what does Paul say? "Be ye not unequally yoked together with unbelievers."

Does this mean that you are supposed to take your membership out of the Seventh-day Adventist Church? Well, you know that is not true; because, Sister White says otherwise. But, she does say that we should not attend the assemblies of those that are teaching error.

In this history here [Figure No. 150], there came a separation process that was accomplished by the Lord. We are not talking about membership in the Adventist Church. We are talking about the principle that by beholding, you become changed. And if you willingly put yourself in the place where you are going to receive darkness, there will be consequences; because, God's Word never fails.

1 Peter 2:5

Go to 1 Peter 2:5. We will close with this.

> "[5]Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5 (KJV).

Keep your finger there and go to Isaiah 66, as we bind this presentation off; Isaiah 66, where we began, with verse 1, which says,

> "[1]Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?" Isaiah 66:1 (KJV).

In 1863 the Millerite Movement ended and a church was built. And after the church rejected the attempt by the Lord to pour out the Holy Spirit in 1888, they went into the Alpha Apostasy, and a new movement was begun.

A new organization was begun. There is the house that we have built for Him, that He is referencing, "Where *is* the house that ye build unto me?" Well, that house is here today; but, He is going to choose the place of His rest, and the place of His rest is Jerusalem. Okay? There is a separation process that is under way in this history.

Now, go back to 1 Peter, chapter 2, verse 5. It says,

> "[5]Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5 (KJV).

Go to verse 9.

> "[9]But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: [10]Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Peter 2:9 (KJV).

This is referencing when the Lord entered into covenant with Ancient Israel at Sinai; and, before He did that, they were Jacob's descendants; and, when He did that, they became Ancient Israel, God's denominated people. He entered into covenant with them. In time past, they were not the people of God, but now they were His denominated people.

But, Peter here is using that history to show that the Christian church, which in time past were not the people of God, but now become the people of God because he had entered into covenant with them.

But, Peter is primarily speaking about the end of the world, where there is a group of people that in time past were not the people of God. Who were they? They were the Outcasts of Israel that the Lord is going to enter into covenant with.

So, go back to verse 5. We are definitely closing. It says,

> "[5]Ye also, as lively stones, are built up a spiritual house, an holy priesthood,"—

How was the Millerite spiritual house built up? It was built up from the history of 1798 to 1844, the arrival of the First Message to the arrival of the Third. And, that history is where the temple is built up, and that history is repeated.

In this history here [Figure No. 150], He is building up a people. And on 9/11 when Islam is restrained, the separation process begins. The message is empowered; it begins. And He is starting to separate two classes.

Verse 6, and where is it that Peter is quoting from here in verse 6? That is Isaiah 28.

> "[6]Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE,"—

What is Sion? That is His people.

What is the Cornerstone?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Yes, it is Jesus; but, what is Jesus in this context? He is the Rock of Ages. He is the Cornerstone. He is represented by the Truths on these [1843 and 1850] Charts.

"Behold, I lay in the Adventist Church these Two Tables that represent my covenant that has been prefigured by the two tables of the Ten Commandments. I place that in Adventism."

> —"BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. [7]Unto you therefore which believe *he is* precious: but unto them which be disobedient, THE STONE, WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER, [8]AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed." 1 Peter 2:6-8 (KJV).

This here, in the Millerite History, these here [the 1843 and 1850 Charts] in our history marks the time when this separation process of these two classes begin.

Shall we pray?

Benediction: Heavenly Father, we wish to be among the obedient, and not among the disobedient that have been appointed to hide themselves under lies and falsehoods, that have made a covenant with death that is going to be swept away by the overflowing scourge, that are going to be judged by the plummet with the eyes of those *seven* that was stretched out over the Northern Kingdom and the Southern Kingdom. We want to be among those that become your resting place in this time period; prepared to be lifted up as an ensign at The Sunday Law, lifted up as you were on the cross, that the nations might be called unto you, as you called all men unto you when you were lifted up. We thank you for this morning to take time to study these things. We ask that your Holy Spirit would keep running these precious truths through our hearts and minds as we accomplish our work this day; and, we ask that you would give us a safe workday as we do so. In Jesus's name, amen.

Habakkuk's Two Tables #76

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's sleep, another day of life. We ask that as we open your Word this morning that you would grant us the presence of your Holy Spirit, that you continue to pour out your Latter Rain upon us and your people around the world, that our understanding of your Word would become so complete that we can give the Loud Cry Message in the near future when The Sunday Law crisis hits. We pray for the work that we are doing in recording the DVDs, and the work that is going on in LiveStreaming this information. And as we have a busy month ahead of us with other speakers coming to participate in this work, we ask especially that you give Marco traveling mercies, so that he will arrive tomorrow safely. As we open your Word, we would ask that you would take control of my thinking process, that you would overrule any preconceived ideas that I may have, and that the message given would be one that has been touched with a coal from the altar that it is purified and empowered to have an impact upon your people. We ask, also, that your people would be fully surrendered to you. And we ask forgiveness of sins, if there are any transgressions that we have that are preventing us from being ready to hear, that you would forgive us. And we thank you that we can come together and study these things in such a time as this. In Jesus's name, amen.

THE DAILY

BROTHER PIPPENGER: Okay. As we go into the Book of Daniel, this first quotation seems very important to me; because, there are some issues in the Book of Daniel that seem minor or small, but those issues actually become a turning point between truth and error. And because we are going to emphasize some of those issues that may seem small to those people that are not seeing things correctly, we want to make sure that we identify that it is okay in God's Word to make an issue out of apparently small things. One word in God's Word can mean life or death.

When Jesus told Mary, "Go and sin no more," if you take the word *no* out of that statement, it says, "Go and sin more." One word; her salvation can be boiled down to that one word; and. there are many, many illustrations in God's Word of that.

And in the Book of Daniel, in this sacred study, we will put emphasis on things that may seem small, but they have eternal value in them.

So, in *Education,* page 123, in order to uphold the premise of placing emphasis upon that, we turn to this passage (there are others).

> "The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface,

> and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, 'here a little, and there a little.' Isaiah 28:10.
>
> "When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. **Every principle in the word of God has its place, every fact its bearing**. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion." *Education*, 123.

Every fact in God's Word has its bearing.

So, as we begin to look at the Daily in terms of upholding the Pioneer position that the Daily in the Book of Daniel represents Paganism, we are going to put a few principles in place before we go into the Book of Daniel; because, that is where we are going to take it up.

CHURCH AND STATE

Isaiah 14:12-14

And we want to turn to Isaiah 14 to start this consideration. Isaiah 14, beginning at verse 12, says,

> "[12]How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! [13]For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also"—

Now, there is one word that we want to put an emphasis on: that word *also.*

> —"I will sit also upon the mount of the congregation, in the sides of the north. [14]I will ascend above the heights of the clouds; I will be like the most High." Isaiah 14:12-14 (KJV).

There are two places here that Satan is going to seat himself—desires to seat himself. And just on that you can do a large study in God's Word. We are going to take one aspect out of it.

He wants to sit upon God's Throne, and he also wants sit up on the Mount of the Congregation. And the Throne represents God's Political Kingdom; the Sides of the North is Jerusalem, it is God's Church. Satan wants to rule over both God's political realm and His religious realm. So, in the rebellion of Lucifer in Heaven, one of the themes that is found consistently through God's Word is this issue of church and state.

And if you do not understand that the issue of church and state is one of the themes of Bible prophecy, then you will find it difficult to understand what the Daily in the Book of Daniel is.

Okay. We want to show you this upon the testimony of more than one; but, here we see that Lucifer's rebellion included his desire to sit upon God's political authority, upon his throne,

(upon the state); and, upon his religion authority, the sides of the north (His church): church and state.

BABEL

Genesis 11:4

In Genesis 11:4, we see Nimrod building a kingdom; and, his kingdom is also, once again, a kingdom that consists of church and state.

Verse 4 says,

> "[4]And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Genesis 11:4 (KJV).

TOWER IS A CHURCH

A tower represents the church; a city represents the political kingdom. When Nimrod was going to build his kingdom, it was a kingdom that consisted of church and state, just as Satan's desire is to take over God's political and religious domain.

In *The Desire of Ages,* page 597, it says,

> "In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. **The tower** was a symbol of the **temple**." *The Desire of Ages*, 597.

So, when Nimrod wanted to build a tower, he wanted to build a church.

CITY IS A KINGDOM

Revelation 11:8; 14:8; 16:19; 17:18; 18:10, 16, 18, 19, 21; 21:10

And in terms of building a kingdom, you can look at—you have it in your notes. Revelation 11:8, the great city; in Revelation 11, verse 8, is the kingdom of France.

> "[8]And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Revelation 11:8 (KJV).

And then in Revelation 14:8; and Revelation 16:19; Revelation 17:18; Revelation 18:10, 16, 18, 19, 21, you will see references to the Kingdom of Babylon that is represented by a city. A city represents a kingdom.

> "[8]And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8 (KJV).

> "[19]And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the win of the fierceness of his wrath." Revelation 16:19 (KJV).

> "[18]And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Revelation 17:18 (KJV).

> "[10]Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . [16]And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! . . . [18]And cried when they saw the smoke of her burning, saying, What city *is* like unto this great City! [19]And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. . . . [21]And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Revelation 18:10, 16, 18-19, 21 (KJV).

And then in Revelation 21:10 you will see the City of Jerusalem representing God's Kingdom.

> "[10]And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21:10 (KJV).

So, just in the Book of Revelation you have 10 proofs that a city in the Scriptures represents a kingdom. So, when Nimrod was going to build a city, that is a political kingdom; that is the state. And when he was going to build a tower, that is the church. That is the second witness that the satanic kingdom at the end of the world (because all the prophets are speaking about the end of the world) is going to be consist of church and state.

DANIEL TWO

IRON AND CLAY

In Daniel 2 we see the iron and clay down here in this part of the image [refers to the feet and toes of the image portrayed on the 1843 Chart].

Sister White, from *The Seventh-day Adventist Bible Commentary,* volume 4, page 1168, says,

> "**We have come to a time when** God's sacred work is represented by **the feet of the image** in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. . . . **The mingling of churchcraft and statecraft is represented by the iron and the clay**. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

So, here in Daniel 2, we see this kingdom down here at the end of the world (because she says, "We have come to a time") is represented as iron and clay; and, Sister White says that is

churchcraft and statecraft. And you can go into the Scriptures and find that iron represents the Roman kingdom, and the Roman kingdom represents statecraft; and, you can go into the Scriptures and find that clay, that God is the potter, we are the clay. Clary represents religion. Church and state, so . . . .

THE IMAGE TO THE BEAST
Revelation 13:11, 14

So, a third reference in the Scriptures, one of the themes in Bible prophecy is church and state. In Revelation 13, verses 11 and 14—we can turn there, Revelation 13, verses 11 and 14. We see the image to the beast set up.

Now, you may not see the image of the beast set up in verse 11 of Revelation 13, but it is. In verse 11 of Revelation 13, it says,

> "[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. . . ." Revelation 13:11 (KJV).

SPEAKING

In your notes, if you drop down to almost the bottom of the page where the subtitle says, "Speaking," Sister White says in *The Great Controversy,* page 442,

> "The 'speaking' of the nation is the action of its legislative and judicial authorities." *The Great Controversy,* 442.

THE IMAGE TO THE BEAST (CONTINUED)
Revelation 13:11, 14 (Continued)

And she is saying this in reference to Revelation 13:11. If you read in that area of *The Great Controversy* or other places, when the United States legislates The Sunday Law, it speaks. Okay? And when it speaks, it will have formed an image of the beast.

So, I do not argue that you do not find the expression, "the image of the beast," in verse 11; but, by context it is there. When the United States speaks as the dragon, it has formed an image of the beast.

And then in verse 14 [of Revelation 13], still speaking of the United States, it says,

> —"Revelation 13 continued, verse [14]And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Revelation 13:14 (KJV).

So, most people do not realize it—and this is not the focus of our subject here today—but, in Revelation 13 there are two images of the beast. There is the one that is set up in the United States at The Sunday Law time period. It is fully developed when they pass this Sunday Law. And then in verse 14 the United States commands the world to set up an image of the beast. There are two images of the beast: one in the United States; one in the world. And, Sister White only has one definition of what *the image of the beast* is.

I received an email I think from Africa yesterday, and I am not so sure that these emails are even valid. I am getting so many emails from people around the world that want to have just simple, basic questions asked; and, I am thinking, maybe the enemy is going this, to keep your time focused on answering questions that people should already know, rather than doing what is the higher priority. But, this email is asking, you know: "Is there a difference between the mark of the beast and the image of the beast?"

Notice *The Great Controversy,* page 445, in your notes.

> "The 'image to the beast' represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The 'mark of the beast' still remains to be defined." *The Great Controversy*, 445.

Sister White clearly is saying that the mark of the beast and the image of the beast are two different things, and the image of the beast is what is formed when the church and state come together, and the church employs the civil power to accomplish its own ends.

Notice the next quote. She is going to define that for us. This is what the image of the beast is, and the reason that we are looking at this is because the image of the beast is the combination of church and state, which is the iron and clay in the feet, which is Nimrod's tower and city, which is Satan wanting to sit upon God's Throne and upon the Sides of the North.

She says in *The Great Controversy,* page 443,

> "But **what is the 'image to the beast**'? and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the beast. It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy."—

What is the beast?

FROM THE AUDIENCE: The Papacy.
BROTHER PIPPENGER: The Papacy.

> —"When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.** The result was the papacy**, a church that controlled the power of the state and employed it to further her own ends**, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, **the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends**." *The Great Controversy*, 443.

So, the image of the beast represents the combination of church and state, with the church in control of the relationship. And prophetically, this image is fully developed at The Sunday Law in the United States.

When the Protestant Churches in the United States have the ability to use the Government of the United States to pass a Sunday Law, then the image of the beast has reached its full

maturity in the United States. And this is marked when Revelation 13:11 says that the United States will speak as a dragon, because the "speaking" of a nation is the action of its legislative and judicial authorities. So, when The Sunday Law is passed, that is the mark of the beast; but, it is not the image of the beast. When The Sunday Law is passed, it is simultaneously demonstrating that church and state have come together fully in the United States and the church is now controlling the civil structure of the United States.

Beginning on page 448 of *The Great Controversy,* Sister White says,

> "The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast."—

Who is the beast?

FROM THE AUDIENCE: The Papacy.
BROTHER PIPPENGER: The Papacy.

> —"Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image**." *The Great Controversy*, 448–449.

So, what I am saying is, in Revelation 13:11 when the United States speaks as a dragon, then the image of the beast is in place in the United States. And fully disconnected from righteousness, the United States then goes out to the world and says, "You must set up an image of the beast."

And what is the image of the beast? It is the combination of church and state, with the church in control of the relationship. So, in verse 14 of Revelation 13, you have evidence of a One World Government. In order for the United States to command the whole world to set up an image of the beast, it means the whole world has to come under the authority of a church that is controlling a civil structure over the entire world.

And if you do not think this is so, then read verse 15 of Revelation 13; because, in verse 15, still speaking of the United States, it says,

> "[15]And he *[THE UNITED STATES]* had power to give life unto the image of the beast,"—

This is the image of the beast of verse 14. Go back to verse 14, "[14]And *[THE UNITED STATES]* deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. [15]And he *[THE UNITED STATES]* had power to give life unto the image of the beast, ..."

The only definition of *the image of the beast* is the combination of church and state, with the church in control of the relationship. The United States is now telling the world, "Set up a One World Government, with the church in control of the relationship."

And it further says, "

—"that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Revelation 13:15 (KJV).

And we already read the speaking of a nation is the action of its legislative and judicial authorities; therefore, the world's image of the beast has to have a judicial and a legislative body. And it does. The judicial body is in Holland; the legislative body is in New York City: it is the United Nations. It has both of those.

And it is not speaking yet, but the United States is going to force the world to accept the United Nations, and it will begin to "speak" in the world Sunday Laws. But, before that happens, there will be a Sunday Law in the United States, and the image of the beast in the United States will be fully formed.

So, all we are saying here is that one of the themes of Bible prophecy is the combination of church and state, because all the prophets are speaking about the end of the world.

And, at the end of the world, one of the stories is this image of the beast. All right? And you can trace it back to Daniel 2; you can trace it to Nimrod; and, you can trace it to Satan.

Do you follow the logic?

FROM THE AUDIENCE: (Affirmations.)

THE TEN KINGS AND THE BEAST

Revelation 17:17

BROTHER PIPPENGER: In Revelation 17:17, which we have looked at in Habakkuk's Tables, in Revelation 17:17 it says,

"[17]For God hath put in their hearts"—

These Ten Kings; and these Ten Kings, they are the 10 toes of Daniel 2. They are the 10 enemies of Psalm 83. They are the 10 nations which Ahab represents in his relationship to Jezebel. Over and over again these Ten Kings have been prefigured in prophecy.

Testimonies to Ministers, page 38, speaking of the end of the world, it says,

> **"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus." *Testimonies to Ministers*, 38.

These Ten Kings are the dragon power.

So, in Revelation 17:17, it says,

> "Revelation 17:17 continued For God hath put in their hearts"—*THESE TEN KINGS, THE DRAGON POWER*—"to fulfill his will,"—*THE DRAGON POWER*—"and to agree, and give their kingdom"—*THEIR POLITICAL KINGDOM*—"unto the beast, until the words of God shall be fulfilled." Revelation 17:17 (KJV).

Who is the beast?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy. Okay? John is not going to disagree with himself.

So, we see here these Ten Kings that are the civil structure of the United Nations, they agree to give themselves into the hands of the Papacy here at the end of the world; and, that is what is playing out in the daily newspapers, as we speak. This process is about to take place.

We are not dealing with that at this point. We are dealing with just a theme.

One of the subjects in Bible prophecy is the combination of church and state; and, if you are going to understand the Daily as Paganism, then you need to understand the Daily in Daniel, chapter 8. But, in order to understand Daniel, chapter 8, you have to understand that one of the themes of Bible prophecy is the combination of church and state.

So, we are dealing with this theme, to have it in place for when we go into Daniel, chapter 8.

Okay. That plank is put in place.

THE GREAT CONTROVERSY

Isaiah 14:12-14; Philippians 2:5-8

We are going to switch now to "The Great Controversy."
Manuscript Releases, volume 2, page 330:

> "If Satan can get us to enshroud ourselves in garments of self-righteousness, then we will not wear the robe of Christ's righteousness. **Self-exaltation and pride of position and self-importance were the sins of Satan in heaven.** True religion dies out of the heart when these take possession and are developed in the character." *Manuscript Releases*, volume 21, 330.

Isaiah 14:12-14

Go back to Isaiah 14, where we started with the combination of church and state. Verse 12 of Isaiah 14 says,

> "[12]How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!"—

And, now, instead of looking for church and state, we are going to look at this *self-exaltation* that is the symbol of Satan's kingdom. All right?

Verse 13,

> —"[13]For thou hast said in thine heart, I will ascend"—

Okay. He will ascend. What does it mean to ascend?

FROM THE AUDIENCE: Lifted up.

BROTHER PIPPENGER: Lift himself up. Okay? This is the primary principle of Satan's kingdom, to lift yourself up, to ascend.

> —"I will ascend into heaven, I will exalt my throne above the stars"—

Okay. He is going to lift up and exalt himself. Do you see that? "Lift up and exalt," write that down in your memory bank; because, there is a word that Daniel uses six times in his book called *rum* that means *lifted up and exalt.*

> —"[13]For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. [14]I will ascend above the heights of the clouds; I will be like the most High." Isaiah 14:12-14 (KJV).

So, when it comes to the basic root of Satan's kingdom in the Great Controversy, it is this lifting up and self-exaltation. That is what I am saying; whereas, in the Great Controversy, it is—what is the full title to *The Great Controversy?* The Great Controversy between Christ and Satan. Okay? So, Satan's kingdom is this kingdom that is going to lift up and exalt itself.

Philippians 2:5-8

And if you go to Philippians 2, we see what Christ's Kingdom is, in contrast with Satan's kingdom. Philippians 2, beginning at verse 5, it says,

> "Let this mind be in you, which was also in Christ Jesus. [6]Who, being in the form of God, thought it not robbery to be equal with God: [7]But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. [8]And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philippians 2:5-8 (KJV).

So, these kingdoms in the Great Controversy, Satan's kingdom is lifting himself up and exalting himself; whereas, Christ in this Great Controversy struggle, He is taking Himself into the lowest point of humility: two contrasting kingdoms.

MICHAEL: WHO IS LIKE GOD

Revelation 12:7-9; Jude 1:9; Daniel 10:12-21

Another place that you can see the Great Controversy in the Book of Daniel, and a couple of other places in the Scriptures, is in the MICHAEL (*Who is like unto God).*

And we see Michael referenced—and we are dealing with the Great Controversy now. We have put in place the two philosophies that govern these two kingdoms; but, we are going to look a little more closely at the struggle now.

Revelation 12, verses 7 through 9, tells us that this is a war that is going on. It is a literal war.

Verse 7 says,

> "[7]And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, [8]And prevailed not; neither was their place found any more in heaven. [9]And the great dragon was cast out, that

old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:7-9 (KJV).

So, here we see Michael; and, every time we find Michael in the Scriptures, He is in a conflict, a direct conflict with Satan.

MICHAEL itself, just the name MICHAEL is emphasizing the Great Controversy. And, here in Revelation 12, it is emphasizing that this war began in Heaven, and that it is a literal battle.

Jude 1:9

Go to Jude, the book right before the Book of Revelation. This is the second place where we will find Michael in conflict with Satan.

In verse 9, it says,

"[9]Yet Michael the archangel,"—

What does *archangel* mean?

FROM THE AUDIENCE: (Inaudible.)

BROTHER PIPPENGER: Head Angel.

—"[9]Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 1:9 (KJV).

So, here the conflict, the war between Michael and Satan that began in Heaven, it is down on Planet Earth now, and now Satan is arguing about whether Christ (Michael) has the spiritual authority to resurrect those that have sinned. That is what Satan's argument was, "You can't resurrect Moses. He struck the rock."

Jesus did not argue with him. He said, "The Lord rebuke thee," and resurrected Moses.

So, now we see the Controversy is about Christ's spiritual authority and Satan's jealousy over that.

Daniel 10:12-21

Go to Daniel, chapter 10; the Book of Daniel. I am going to emphasize this Great Controversy struggle for a reference when we get into the study of the Daily.

In Daniel 10, beginning at verse 12, we see another illustration of the Great Controversy.

"[12]Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. [13]But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia."—

This word *prince,* there are several words in God's Word that are translated as *prince;* but, this word *prince* is *sar,* and it means *a military commander.* So, now we are seeing Christ, the chief of princes, being portrayed as a military commander in conflict with the prince of Persia, a military commander. This is the Great Controversy once again, because it is "Michael, your prince." This is the struggle between Christ and Satan.

And who is there in Persia? In that verse, who is referenced in Persia? ". . . the prince of the kingdom of Persia," but, who did Gabriel remain with? The kings of Persia.

The kings of Persia are the human kings of Persia; but, Sister White informs us that the prince of Persia was none other than Satan himself.

Now, in your notes, from *Seventh-day Adventists Bible Commentary,* volume 4, page 1173, it says after she quotes this passage in Daniel 10,

> "By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. **The king of Persia was controlled by the highest of all evil angels**. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God's purpose. Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success." *Seventh-day Adventists Bible Commentary*, volume 4, 1173.

Who is the highest of all evil angels?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

The prince of Persia here is Satan. The king of Persia is the king of Persia. And, once again, we see that when Michael is referenced, the Great Controversy is emphasized in the story.

And in this struggle, what is it—among other things, not only is Satan trying to prevent Cyrus from allowing the Jews to come back and rebuild Jerusalem in this story, because that is what is going on, but in the struggle Satan at least has a secondary (maybe a primary) purpose of preventing Gabriel from accomplishing his work to Daniel. And what is the work that he is going to accomplish to Daniel that he is trying to prevent by having this Great Controversy struggle here in chapter 10? Well, it is verse 14.

> __"Daniel 10 continued, verse 14Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for *many* days."—

Gabriel's purpose was to come and explain to Daniel what happens to God's people in the latter days, and it was being hindered by a struggle that he was having with the kings and prince of Persia, and only Michael could intercede to move things forward.

And what is it that Gabriel ultimately identifies that is going to happen in the latter days to God's people? Well, Daniel 11:40-45: it is the Foundational Message of our history that is directly connected with the struggle of the Great Controversy.

—"[15]And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. [16]And behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. [17]For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. [18]Then there came again and touched me one like the appearance of a man, and he strengthened me. [19]And said, O man greatly beloved, feat not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak: for thou hast strengthened me. [20]Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. [21]But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince." Daniel 10:12-21 (KJV).

So, what we have put in place now at this point before we begin to look at Daniel 8 is that one of the themes (and every fact has its bearing) in Bible prophecy is the combination of church and state. Another one is the Great Controversy struggle between Christ and Satan in that there are two different kingdoms here represented: the kingdom that wants to lift itself up and exalt itself, versus Christ's Kingdom of self-sacrificing love.

PROGRESSION

We want to add another thought into this, and I have it titled for you as "Progression."

DANIEL 2

We see this progression here in Daniel 2. And, we are going to look at the progression in Daniel 2 and Revelation 17: Gold; silver; brass; iron; iron and clay. So, we see a progression in here [referring to the image of kingdoms as reflected on the 1843 and 1850 Charts]. We have two witnesses of it.

The gold is more valuable than the silver, which is more valuable than the brass, which is more valuable than the iron, which is more valuable than iron and clay.

But, we also see the progression at another level. Gold is softer than silver, which is softer than brass, which is softer than iron.

And, Sister White comments on this progression.

If you have your *Ellen White Study Bible,* under Daniel, chapter 2, they quote this, but they cut it off. They cut it off; and, so, I am going to go a little bit further with it because there is something very important that they cut off—not that they did it on purpose, but in my mind.

If you have your *Study Bible*, it will cut off like at the fourth paragraph. We are going to read beyond this. This is a rather long—it is the longest quote we have, and it was something that she wrote for a publication called, the *Youth Instructor.* So, in terms of Methuselah, I guess everyone in this room is a youth; but, in terms of who is in this room, I guess this is primarily for Austin and Autumn. But, we are going to glean the prophetic message out of it.

Youth Instructor, September 22, 1903.

"'Righteousness exalteth a nation: but sin is a reproach to any people.'"—

And what we are looking for is a progression that is illustrated in Daniel 2, and she is going to comment on this image. She says,

> —"The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally.
>
> "Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement."—

This [the head of the image] is Babylon.

> —"The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled underfoot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.
>
> "**The kingdoms that followed were even more base and corrupt**. They deteriorated because they cast off their allegiance to God. As they forgot him, they sank lower and still lower in **the scale of moral value**."—

Now, that is where it ends in the comments of the *Study Bible*.

She says, "The kingdoms that followed," and that is good enough. In that sense you can take it all the way to the end of the world.

But, if you go to the next paragraph, it says—she is giving a specific sequence of kingdoms. She then says,

> —"The vast **empire of Rome**"—

That is here [the legs of the image].

> —"The vast **empire of Rome** crumbled to pieces, and from its ruins rose that mighty power, **the Roman Catholic Church**."—

That is down in here [the two feet of the image, the kingdom of Rome divided]. She is going all the way to the end of the world with this one.

> —"This church boasts of her infallibility and her hereditary religion."—

She still boasts of her infallibility, even though the current Pope stepped aside, among other things, because of the corruption that he had participated in. I mean, I thought he was infallible!

> —"But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendency"—

This church is known for its ascendency.

And who wanted to ascend into Heaven?

—"The priests of this church maintain their ascendency by keeping the people in ignorance of God's will, as revealed in the Scriptures."—

So, what we are seeing here, she is walking down this history (Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome [reflected by the image].

—"It is sin that is ruining nations today."—

Ah, now she is in our time period.

—"Even many leaders in the religious world have not a good conscience toward God. **Many of those who claim to be Protestants**—

What kingdom is the Protestant kingdom? That is the United States.

So, she has moved right passed the fifth kingdom (the Papacy), on to the United States of America (the sixth kingdom).

—"**Many of those who claim to be Protestants** have not the faith in God's word that Luther had in the early days of the Reformation. They have left the old landmarks, and depend on ceremony and formal display to make up for their lack of the purity and piety, the meekness and lowliness, found in obedience to God.

"There is no real standard of righteousness apart from God's law. By obedience to this law the intellect is strengthened, and the conscience is enlightened and made sensitive. The youth need to gain a clear understanding of God's law. They are not left to follow blindly the guidance of men. The great prophetic waymarks which God himself has set up show the path of obedience to be the only path that can be followed with certainty.

"Those who love and obey the law of God will meet with trials and temptations; but if they hope and pray, and trust his word, they will be able to say, with Paul, 'I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

"My dear young friends, have you wholly given yourselves up to God, to do his will? Are you transformed by the grace of Christ? Some claim to be one with Christ, while their special work is to make void the law of God. Will you accept their assertions? How will you distinguish God's true servants from the false prophets that Christ said would arise to deceive many? There is only one test of character,—God's holy law.

"We are living in a momentous period of this earth's history. The final conflict is just before us. We see the world corrupted under the inhabitants thereof. Satanic agencies have made the earth a stage for horrors that no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for God's law has brought the sure result.

> "'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.' 'Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.'
>
> "There will be a sharp conflict between those who are loyal to God and those who cast scorn upon his law. The church has joined hands with the world."—

What church?

> —"The church has joined hands with the world. Reverence for God's law has been subverted. The religious leaders have taught for doctrine the commandments of men. As it was in the days of Noah, so it is in this age. But shall the prevalence of disloyalty and transgression cause those who have reverenced God's law to have less respect for it,"—

". . . those who have reverenced God's law . . . ."

> —"or to unite with the powers of earth in attempting to make it void?
>
> "**The test comes to everyone. There are only two sides.** Dear young reader, on which side are you standing?" *Youth Instructor*, September 22, 1903.

So, the reason I put that in there, because I have always emphasized in this part of the presentation that we do here that based upon that quote that stops pretty much at the Medes and Persians, and says, "and the kingdoms that follow," that this progression here [referring to the image on the Charts] takes you all the way to the end of the world.

But, she [Ellen White] takes it all the way to the end of the world. In fact, she takes it right down to the very last people that profess to be Protestants the Seventh-day Adventist Church. She goes to the United States, and then she brings it home to us.

So, what I am saying is, one of the themes of Bible prophecy is the combination of church and state. And you cannot really wrap your mind around Bible prophecy unless you put it in the context of the Great Controversy.

But, when it comes to the kingdoms of Bible prophecy, then you need to understand that there is a specific progression that is emphasized in Bible prophecy. We have given you one witness of that so far. That is Daniel, chapter 2.

We will give you a second.

REVELATION 17

Revelation 17:3, 9, 10; 2:12-13

Revelation 17:3, 9, 10

Now, go to Revelation 17. Revelation 17, verse 3, says,

> "[3]So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." Revelation 17:3 (KJV).

So, he sees a woman sitting "upon a scarlet coloured beast, . . . having seven heads and ten horns."[25] And what I want you to look at is the woman and the beast here. She is sitting upon this beast.

And then go to verse 9 of the same chapter.

> "[9]And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." Revelation 17:9 (KJV).

If you go to William Miller's Rules of Prophetic Interpretation, when he gives his 14 rules, he will give a rule and then he will give Bible references to support or illustrate his rule; and, in one of the rules—I do not remember which one right now he identifies in order to show the rule—he identifies what *mountains* represent in the Scriptures.

What do *mountains* represent?

FROM THE AUDIENCE: Kingdoms.

BROTHER PIPPENGER: Kingdoms. Okay.

And verse 9,

> "[9]And here *is* the mind which hath wisdom. The seven heads are *[SEVEN KINGDOMS]* seven mountains, on which the woman sitteth." Revelation 17:9 (KJV).

Now, in verse 3, the woman is sitting upon a beast with seven heads and ten horns, but now we realize that when she is sitting upon this beast, she is sitting upon seven kingdoms.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And in verse 10, it says,

> "[10]And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space." Revelation 17:10 (KJV).

And the Books of Daniel and Revelation are the same book, so they are not going to disagree with one another.

I had a friend from Tennessee email me last week. He gave me two articles that he had come across. He wanted to know what I thought about both articles. I was familiar with both of them. I forget what the one was, but the other one was the typical Adventist explanation of verse 10 of Revelation 17; and, the typical Adventist explanation of verse 10 is that these kingdoms represent the kingdoms of history. And the typical Adventist approach to the kingdoms of history (if you bust out your theology books from Seventh-day Adventists), they will say these seven heads are the kingdoms of history, beginning with Assyria, Egypt, Babylon, Medo-Persia, Greece, and then Pagan Rome. Okay? And, they will say that John is seeing this

[25] Correcting from DVD audio, "she has seven heads and ten horns," to the verbiage of Holy Script in Revelation 17:3 (KJV).

in the time period when five have fallen and one is. Pagan Rome was in existence when John was in the Isle of Patmos. It was Pagan Rome that was persecuting him. Okay? So, this is the typical Adventist understanding.

But, it also shows the typical Adventist position, and the typical Adventist position is they have no respect for the authority of the Spirit of Prophecy. In the book of *Education,* Sister White says the kingdoms of history are Assyria, Egypt, Israel, Babylon, Medo-Persia, Greece. So, you cannot really say that John was on Patmos during the time period of Greece, can you? So, that kind of falls apart, totally falls apart. It is called demonstrating the lack of reverence of the truth found in the Spirit of Prophecy.

But, we understand that the Books of Daniel and Revelation are the same book; they have to agree with one another. And, the subjects are not the kingdoms of history; it is the kingdoms of Bible prophecy. And the kingdoms of Bible prophecy are Babylon, Medo-Persia, Greece, Pagan Rome. And then what did Sister White say in the quote [*Youth Instructor,* September 22, 1903] we just read followed Pagan Rome? Papal Rome.

Five have fallen, one is (and the kingdom that followed Papal Rome in the passage from Sister White was what? It was the Protestant kingdom.

What is the Protestant kingdom? The United States.

And one is yet to come. What is the one that is yet to come? Well, it is the United Nations.

So, as John sees this woman, she is riding upon the beast with seven heads and ten horns; and, in connection with riding upon this beast in verse 9, it says the woman sits upon these seven heads.

Revelation 2:12-13

Go to chapter 2 of Revelation—just one quick reference, but this is fairly easy to see. Verse 12 says,

> "[12]And to the angel of the church in Pergamos write; These things saith he which hath he sharp sword with two edges; [13]I know thy works and where thou dwellest, *even* where Satan's seat *is*: . . . "—

I am not really a tourist. When we travelled around this world with this message, there are many times when you have some days off and the brethren generally want to take you sightseeing. I have had that happen to me a couple of times; but, I generally have had enough travelling that once you are there you do not want to go travelling in your off time.

But, one of the times was one of the best times. They got us to go to the Berlin Museum. I like the Berlin Museum because they tore down the walls of Babylon and they reassembled the walls of Babylon. They are right in this museum building, and we walked through some gates from the walls of Babylon that we know that Daniel, Shadrach, Meshach, and Abednego; Nebuchadnezzar, and Belshazzar had to have walked through those very same gates back in that history. So, that was kind of cool.

But, they also had a portion in that museum where on scale they rebuilt Pergamos; and, in Pergamos they built the Temple of Pergamos that was in Pergamos, and it is a satanic monument. Okay?

What happened in history is when Babylon fell, the religious elite of Babylon (the Chaldeans), they fled to Pergamos and they set up their spiritual empire there in Pergamos; and, that is what verse 13 is telling us about Pergamos.

And you can go see the Pergamos Temple, rebuilt, in the Berlin Museum.

Verse 13 says,

> —"[13]I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you where Satan dwelleth." Revelation 2:12-13 (KJV).

Satan had been ruling from Babylon. When Babylon fell, he moved to Pergamos and set up shop. So, in the Bible, where a power is seated is where they are ruling from.

So, if you go back to Revelation 17, verse 9, it says, "And here is the mind which hath wisdom. The seven heads are *[SEVEN KINGDOMS]* seven mountains, on which the woman sitteth."

What does it mean that she is sitting upon them?

FROM THE AUDIENCE: She's ruling.

BROTHER PIPPENGER: She is ruling them. Okay?

And how many of those kingdoms does she sit upon?

FROM THE AUDIENCE: All of them.

BROTHER PIPPENGER: All of them.

So, the story in Revelation 17 is how this MYSTERY BABYLON Woman ruled over the kingdom of Babylon, and then changed and ruled over the kingdom of the Medes and Persians, and then was ruling over Greece, Pagan Rome, Papal Rome; and, she is now ruling—and I can say this with spiritual authority—that she is now ruling over the Protestants. Because, it is very clear that in 1842 the Protestants rejected the message of the hour; and, by the time they got to 1844, they were sending their prayers to the Holy Place. And who were answering their prayers?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

Okay. So, there is a progression in Revelation 17 that shows that MYSTERY BABYLON goes down through these kingdoms and rules every one of them.

Do you follow me? You need to see that progression to get into Daniel 8, which is where we are going now.

REPEAT AND ENLARGE

I looked for a quote by James White. I do not think it is in the CD-ROM. I think I got that quote from Louis F. Were. But, basically, the James White quote is in response to an argument that he was having with Uriah Smith, an argument that lasted about ten years. Okay? Uriah Smith gave a sermon on why he believed the King of the North in Daniel 11 was Turkey; and, as soon as he did, James White got up on the pulpit and gave a sermon on why he believed the King of the North in Daniel 11 was the Papacy. And they had this ongoing argument between *The Signs of the Times* and the *Review and Herald* for about ten years.

And in one of those interactions, James White used an argument against Uriah Smith that emphasizes the rule that we call "repeat and enlarge," and he says that if the last power in Daniel 2 is Rome, and that the last power in Daniel 7 is Rome, and the last power in Daniel 8 is Rome, then the last power to come to its end in Daniel 11 is Rome. And what he is doing, he is arguing with Uriah Smith saying, "The last power in Daniel 11 can't be Turkey," because you

have three witnesses in the Book of Daniel alone that the last power is Rome. But what he is doing is he is identifying the rule of repeat and enlarge.

Daniel 7 repeats and enlarges upon Daniel 2; and Daniel 8 enlarges upon Daniel 2 and 7; and Daniel 11 enlarges upon Daniel 2, 7, and 8.

And then you can get into Revelation and just keep repeating and enlarging upon all these lines of prophecy.

So, as we begin to look at the Daily, look at Daniel 8. We are now starting to uphold the Pioneer position that the Daily is Paganism just from the Scriptures, not from the fact that Sister White plainly says that the Millerites had the correct view of the Daily, and the view of the Daily being Christ's Sanctuary ministry came from angels that were expelled from Heaven. We will set that aside and take it just from the Scriptures.

In Daniel 8:1, it says,

> "[1]In the third year of the reign of king Belshazzar"—

Of king who?

FROM THE AUDIENCE: Belshazzar.

BROTHER PIPPENGER: Belshazzar.

> —"a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first." Daniel 8:1 (KJV).

Okay. So, he had a vision that came after that which appeared unto him at the first. So, Daniel is connecting this vision, at least grammatically, saying, "This vision [gesturing to his right] came after this one [gesturing to his left]."

So, if you go back to Daniel 7:1, it says,

> "[1]In the first year of"—

Of who?

FROM THE AUDIENCE: Belshazzar.

> —"Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters." Daniel 7:1 (KJV).

BROTHER PIPPENGER: So, Daniel 8:1 says in the third year of king Belshazzar. Daniel 8 says that; and, in Daniel 7 it says in the first year of Belshazzar.

And Daniel says in Daniel 8 that he received a vision after the one "at the first." And it could be the first year of Belshazzar, or it could be that he got the first vision here in Daniel, chapter 7: take your choice. Do you see what I am saying?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: In Daniel 8:1, where he says, ". . . a vision appeared to me . . . after that which appeared unto me at the first," he could be saying because he just referenced the third year of the reign of Belshazzar, he could be saying "after that which appeared unto me in the first year of king Belshazzar"; because, in Daniel 7:1, it says, "In the first year of king Belshazzar." Or, he could just be saying in the first year of king Belshazzar, he

received a vision, a dream, a vision in his head, and that in chapter 8 he was receiving a follow-up vision.

But, my point here is that Daniel is purposely tying Daniel 7 and Daniel 8 together: "Every fact has its bearing [paraphrasing Miller's Rules of Prophetic Interpretation, No. 1]."

So, when Daniel is saying to us here at the end of the world, "When you are going to study Daniel, chapter 8, you must study it in context with Daniel, chapter 7." That is what he is saying, if you are going to study it correctly.

And Daniel, chapter 7, is the kingdoms of Bible prophecy—right here [points to the image on the 1843 Chart in the upper left-hand corner]—and Daniel, chapter 8, is the kingdoms of Bible prophecy; but, Daniel, chapter 7, very simply, it is these beasts that represent political kingdoms. Okay?

So, what is one of the themes in Bible prophecy? It is the combination of church and state; and, Daniel, chapter 7, is setting forth the kingdoms of Bible prophecy in their political manifestations.

And Daniel, chapter 8, is repeating and enlarging upon that testimony [in Daniel, chapter 7], only it is not portraying the kingdoms in their political manifestations; it is portraying those kingdoms in their religious manifestations.

And how do we know this? **How do we know this?**

And, Brothers and Sisters, you may think this is a very small point, but it is a life-or-death point; because, if you understand this, you will be weaned from accepting the false presentation of the Daily that is rampant in Adventism.

How do we know that Daniel, chapter 8, is illustrating the kingdoms of Bible prophecy in their religious manifestation? We know so, because Daniel uses symbols from the sanctuary to portray these kingdoms. Okay?

Here [using the 1843 Chart in reference] is a ram. Is a ram a sanctuary offering?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

Is a he-goat a sanctuary offering? Yes.

Are there any horns in the sanctuary?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

So, these kingdoms that are represented in Daniel 8 are represented by religious relics from God's sanctuary; BUT, they are not acceptable in God's sanctuary. They are all corrupted, **they are all corrupted!**

So, Daniel is saying, "These kingdoms of Bible prophecy—Babylon, Medo-Persia, Greece, Pagan Rome—I am now telling you in Daniel, chapter 8, what their religious manifestations were, because you need to know what their religious manifestations were, because Bible prophecy is based upon the combination of church and state. And when you combine Daniel 7 and Daniel 8, you have the political and religious manifestations of the kingdoms of Bible prophecy."

So, Daniel is making sure we understand that the religious manifestations of these kingdoms are a counterfeit manifestation; because, though he uses sanctuary terminology and sanctuary symbols, they are all corrupt.

Leviticus 1:3, 10; Deuteronomy 22:5

Leviticus 1:3, 10

And I am passing to the very bottom of your notes now, and I will go back to another issue in a moment. Go to Leviticus 1, verses 3 and 10. There are several verses in the Scriptures that can uphold this next point; but, it is very easy to see this.

Verse 3 of Leviticus 1 says,

> "[3]If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: . . ." Leviticus 1:3, in part (KJV).

Without what?

FROM THE AUDIENCE: Blemish.

BROTHER PIPPENGER: If you were going to offer an offering in the sanctuary, it had to be perfect.

Go to verse 10. Verse 10 says,

> "[10]And if his offering *be* of the flocks, *namely* of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish." Leviticus 1:10 (KJV).

So, go to Daniel 8. As Daniel is using sanctuary symbolism to describe the kingdoms of Bible prophecy, he is telling us that this is their religious manifestation; but, he is telling us this is a counterfeit religion because these are not perfect offerings.

Notice in verse 3, and this is the Medes and Persians. It says,

> "[3]Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns *were* high; but one *was* higher than the other, and the higher came up last." Daniel 8:3 (KJV).

What is that [". . . and the two horns were high; but one *was* higher than the other, . . .]?

FROM THE AUDIENCE: It is not perfect.

BROTHER PIPPENGER: It is not perfect, cannot be used in the sanctuary.

So, this is the religious manifestation of the Medes and Persians, but this is a counterfeit religion.

Go to verse 5, [of Daniel 8] and we will look at Greece, the he-goat.

> "[5]And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had*"—*HAD A WHAT?*—"a notable horn between his eyes." Daniel 8:5 (KJV).

Could you use that goat in the sanctuary service?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. He was corrupted. It was not perfect.

But then we get to verses 8 and 9. This is the introduction of Rome.

In verse 8,

> "[8]Therefore the he goat"—*GREECE, ALEXANDER THE GREAT*—"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."—

Now, this is really an imperfect offering.

And then in verse 9 we are going to see Rome introduced into the narrative:

> "[9]And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land [TOWARD THE WEST]*." Daniel 8:8-9 (KJV).

Now, verses 9, 10, 11, and 12, the subject of those four verses is this little horn. Okay?

Deuteronomy 22:5

Now, you have to get into the Hebrew to test what I am going to say, but none of the theologians that argue against what I teach in Adventism will tell you this is not true. They all know this is true. But, this little horn, it oscillates; it goes back and forth as it goes through verses 9, 10, 11, and 12.

What do I mean it *oscillates?* The little horn in verse 9 is masculine; but, when the little horn in verse 10 is referred to, it is feminine. But, when it gets to verse 11, that little horn goes back to masculine, and then when it gets to verse 12 it goes back to feminine. That is what I mean by *oscillating*.

And is a horn part of the sanctuary service? Yes. So, this little horn, it is once again saying, "These kingdoms of Bible prophecy, beginning with the Medes and the Persians, and Greece, and now Rome, that this is representing their religious manifestations; but, it is counterfeit.

How do you know it is counterfeit? Go to Deuteronomy 22:5.

> "[5]The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* an abomination unto the LORD thy God." Deuteronomy 22:5 (KJV).

You see, this little horn is both a boy and a girl. It cannot be a genuine sanctuary horn because it is an abomination to manifest both man and woman in the same issue. So, this little horn is teaching the same lesson as the he-goat and the ram. They are sanctuary terms, but they are corrupt; so, they are representing a counterfeit religious manifestation in the kingdoms of Bible prophecy.

Go back to Daniel 8 now.

Just right there, Brothers and Sisters, right there. These men that have taken the view of the Daily that came from apostate Protestantism, that the Daily represents Christ's Sanctuary ministry, right there is enough information to tell you, "Hey, this can't be right!" Because, they are saying the Daily here in Daniel, chapter 8, is Christ's Sanctuary ministry, and you have just seen upon the testimony of three items coming down through this history (the ram, the he-goat, and the horn) that all these sanctuary terms are corrupt; therefore, they claim, "This to me, this

translated as *Daily* here, it comes from the sanctuary." Well, if it does, you need to relate to it as a corrupt symbol.

Are you trying to tell me that this corrupt symbol in this flow of corrupt symbols would represent Christ's Sanctuary ministry?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No, I do not think so. It cannot. It is out of context.

But, that is not what we are dealing with here.

In Daniel 8, in verse 9—you need to get to the Hebrew to test what I am saying, but you really do not if you look at it in an enlightened fashion.

The subject of verses 9, 10, 11, and 12 is the little horn. And the little horn in verse 9 is in the masculine sense; and, then in verse 10 it says "it waxed great." Okay? The "it" there is the little horn, because it is the subject all the way through.

And then in verse 11, "Yea, he magnified himself," that is the little horn again. That is the subject all the way through.

Verse 12, "And an host was given *him* against," so, it is the little horn all the way through.

But, when it is in its feminine tense, the translators of the *King James Bible* made sure not to call it "he." They call it, "it." Okay?

Look at verse 10:

> "[10]And **it**"—

The little horn, it is there "**it**" because it is feminine,

> "[10]And **it** waxed great, *even* to the host of heaven; and **it** cast down *some* of the host and of the stars to the ground, and stamped upon them."—

And then in verse 11 it says,

> "[11]Yea, **he**"—

Now it is not "it." It does not say, "Yea, it"; it says, "Yea, **he**." There is the masculine little horn.

> —"[11]Yea, **he** magnified *himself* even to the prince of the host, and by **him** the daily *sacrifice* was taken away, and the place of **his** sanctuary was cast down."—

Verse 12,

> —"[12]And an host was given *him*"—

What is that: "And a host was given *him,*" what is that "*h* " there?

FROM THE AUDIENCE: It is italicized.

BROTHER PIPPENGER: It is italicized. Okay? If it was not italicized, it would be telling you the little horn there was the masculine sense. But, it says,

—"[12]And an host was given *him* against the daily sacrifice by reason of transgression, and"—what?

FROM THE AUDIENCE: It.

BROTHER PIPPENGER: —"it cast down the truth to the ground; and it practised, and prospered." Daniel 8:10-12 (KJV).

That is the feminine.

So, you see this transgender little horn go down through this narrative. He is the man in verse 9. He is the woman in verse 10. He is the man in verse 11. He is the woman in verse 12.

Now, Brothers and Sisters, based upon today's presentation, that alone is telling you something. What is it telling you?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: It is telling you something, based upon today's presentation. What is it telling you? The little horn represents a man and a woman in this passage.

I will make it easy: What is a woman in Bible prophecy?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: What is a man?

FROM THE AUDIENCE: A state.

BROTHER PIPPENGER: A state.

Okay. So, you have two manifestations of this little horn in this history. One is the Rome that represents statecraft (Pagan Rome). The other is the Rome that represents churchcraft (Papal Rome). Okay?

And every fact has its bearing, Brothers and Sisters; so, this is very easy to see here.

Now, we want to put one thing in the record before we close: Daniel 2, Revelation 17, and Daniel 8 illustrate a progression. The progression needs to be marked, because "every fact has its bearing." And this progression is important.

Great—G D AL

The word that is translated as *great* in Daniel 8 is the Hebrew word *g al* , and you will see the definition.

> ***GÂDAL: Strong's Concordance,*** **H1431—**A primitive root; properly to *twist*, that is, to *be* (causatively *make*) *large* (in various senses, as in body, mind, estate or honor, also in pride): - advance, boast, bring up, exceed, excellent, be (-come, do, give, make, wax), great (-er, come to . . estate, + things), **grow (up), increase, lift up, magnify** (-ifical), be much set by, nourish (up), pass, promote, **proudly [spoken],** tower.

And towards the end of the definition, it means, to grow (up), to increase, to lift up, to magnify, to proudly speak.

Now, who is it that wants to lift up and exalt himself?

FROM THE AUDIENCE: The pride of Satan.

BROTHER PIPPENGER: Now, this is adding a layer now in Daniel, chapter 8, that these kingdoms of Bible prophecy in Daniel, chapter 8, are the religious manifestation as

contrasted with their political manifestation in Daniel, chapter 7. And we know it is their religious manifestation because Daniel is using sanctuary terms when he illustrates Daniel, chapter 8; but, we know that it is a counterfeit religion because all the sanctuary terms are corrupted. But, now along with this, we see a progression in Daniel 2 and Daniel 17 that we are going to factor in to Daniel 8, and we are going to see this progression as illustrated in the word *g al ,* which means *lift up and exalt.*

The ram—verse 4
The he-goat—verse 8
The masculine little horn—verse 9
The feminine little horn—verse 10

So, when we come to the first kingdom, the ram (the Medes and the Persians) in verse 4, it says,

> "[4]I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great." Daniel 8:4 (KJV).

He became *g dal*; he lifted up himself; he exalted himself, this first kingdom here.

But, then in verse 8, when we are dealing with Greece, it says,

> "[8]Therefore the he goat waxed very great: . . ." Daniel 8:8, in part (KJV).

The same word, *g al* .

The he-goat here [indicating Greece]—he [indicating the Medes and the Persians] was great; he was self-exalted—but, Alexander the Great and the Greeks, they even outdid the Medes and the Persians.

And then the little horn in verse 9—and this is a masculine [symbol]; this is Pagan Rome—it says,

> "[9]And out of one of them came forth a little horn, which waxed exceeding great, . . ." Daniel 8:9, in part (KJV).

Pagan Rome, now; Pagan Rome is going to have to out-do the Greeks, who out-did the Medes and the Persians.

Do you see the progression?

And what is progressing? This self-exaltation.

And what is this *self-exaltation?* This is the root of Satan's religion. This is what began in Heaven, and he is passing down to the kingdoms of Bible prophecy and we see that it is getting greater and greater.

And you see in verse 9 that Pagan Rome, it is going against earthly powers as it gets exceeding great.

But, look at verse 10.

> "[10]And it"—

Who is that? That is the Woman. That is Papal Rome.

> "[10]And it *[PAPAL ROME]* waxed great, *even* to the host of heaven; . . ." Daniel 8:10, in part (KJV).

Pagan Rome exalted to the world; but, Papal Rome even went farther, it exalted to Heaven itself.

So, we see in Daniel 8 a progression that corresponds with the progression of Daniel 2 of self-exaltation, which is the very essence of this counterfeit kingdom. And what does that tell us?

Well, it tells us that after the Papacy exalts itself to the very Heaven, what is the next kingdom? The Protestants. The Protestants, they are going to out-exalt the Papists; and, then when the Protestants go to the world and say the whole world has to come under the umbrella of a One World Government in Revelation 17:17, when the kings of the Earth are going to agree to give their kingdom unto the Papacy, the exaltation of that final kingdom will be the height of this counterfeit religion.

So, we are closing it there. We are going to deal with the Daily in Daniel, chapter 8; but, we have put in place (I hope you see) that Daniel, chapter 8 is a story of the religious manifestations of the kingdoms of Bible prophecy, and that it is a counterfeit religion. It is the same religion from beginning to end. It is Satan's religion.

And going back in your notes, I left off one quote. It popped into my mind. We will close with this one.

The Woman in Revelation 17, she goes to this kingdom (Babylon), to this kingdom (Medo-Persia), to this kingdom (Greece), to this kingdom (Rome), all the way through. And this Woman, she is the church, the MYSTERY BABYLON Church, whose religion is the religion of Satan and his rebellion in Heaven; his self-exalting religion, in contrast with Christ's humbling Himself into the dust, even to the death at the cross.

And from *Review and Herald,* December 4, 1900, it says,

> "Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life." *Review and Herald*, December 4, 1900.

When you see Daniel 8 in the context of Satan's counterfeit kingdom, of his synagogue of Satan, then you have the proper context to begin to consider what the word *Daily* means in God's Word.

Shall we pray?

Benediction: Heavenly Father, we appreciate the fact that you have shown us that there are two kingdoms that are in controversy here on Planet Earth, and that it is a physical and a spiritual battle between these two kingdoms. And as we proceed in our study in the following

presentation to demonstrate that the Daily of Daniel is the symbol of this self-exaltation, the root of Satan's religion, we appreciate that upon Habakkuk's Tables that you have marked that the Daily is taken away right there at the foot of the cross. And we know that we all have this self-exalting root within us that needs to be subdued, removed, through the power of your Holy Spirit, but that this can only be accomplished as we also come to the foot of the cross. We ask that you would let this truth sink into our experience, that we would fulfill the conditions of the Gospel and allow you to remove the Daily from our experience, as we understand what the Daily is in the doctrine of the Bible. We thank you for this in Jesus's name. Amen.

Habakkuk's Two Tables #77

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning to continue our study of Habakkuk's Tables, and now considering the truths that are represented on the Charts from the Bible alone. As we take up our study this morning, we ask that you would grant us the presence of your Holy Spirit, that you would forgive us for any sins from any transgressions that would be preventing us from hearing your Voice or preventing me from conveying the message that you have for us this morning. We want our understanding open so we fulfill the command in Habakkuk, and pray that you would pour out your Latter Rain upon us now. And as we take up the subject, we ask that you would bless the work that we are doing on LiveStream and DVD recordings and let these things be of such a nature that it would better prepare us to stand and reflect your character and share the message of the hour at this time in Earth's history. And we thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: In this series of Habakkuk's Tables, we are on No. 76 today, and—actually No. 77,[26] because there are a couple along the way that we did not number, that were just reviews. So, it is a long series, and it has taken many months to get this far along.

And last week we took up the task of bringing the Conclusion together. And on Monday's presentation of last week, which was the second in the Conclusion, I talked about William Miller rejecting the Midnight Cry. And, evidently, repeatedly, when I was saying this, I was identifying that Miller rejected the Midnight Cry in the Spring of 1844, but it was actually in the Spring of 1845. It was just a mental glitch that I had going on.

So, I received an email from a friend, and she says,

> "In the latest presentations, in the second presentation, you keep saying that Miller rejected the message in the Spring of 1844. It is the Spring of 1845. The Seventh Month Movement had not even happened in the Spring of 1844. I know you meant it right, but it is there several times wrong."

So, we put that in the record. If you go back four presentations and you will hear me repeatedly saying that. So, I have corrected that one.

I have another quote that a brother wants me to share, but I may or may not get to that at some point in time.

THE DAILY

I do not know how many of you have ever had a disagreement or an argument or a discussion over a verse in the Bible, or a passage in the Bible. I have had several. But more than that, more than just sitting down with a brother or a sister after church service at a fellowship

[26] Corrects audio of DVD to correctly reflect #77 of the Notes and #77 of the DVD.

dinner and arguing the difference of a verse, there are times when truths of a verse are argued publicly; and, I have had my share of those, too.

We put into print in 1995 our understanding of the last six verses of Daniel 11; and, from that point on, certain components of that message began to be argued publicly; and, as an example, one of them, :the glorious land." "The glorious land" in Daniel 11, verse 41, represents the United States of America; and, as soon as that message came out, the enemy raised up people to oppose publicly that "the glorious land" was the United States in verse 41; and, it was a point that just could not be left alone, because verse 41 of Daniel 11 is identifying the close of probation for Seventh-day Adventists. So the fact that people were being raised up to undermine the reality of what "the glorious land" is, it was something that had to be responded to. So, that argument went on and on and on. To this very day you will still find a large group of people in Adventism that will teach that "the glorious land" is the Seventh-day Adventist Church, which is absolutely ridiculous. I mean, it is just ridiculous. There is no Biblical support for it, whatsoever; whereas, identifying "the glorious land" as the United States of America, there is abundant Biblical support for it.

The word *glorious* means *in sense of prominence.*

The word *land* means *land.*

Four verses later, Michael stands up and human probation closes. So, what is the most prominent land in the world just before human probation closes? It is the United States of America.

The Bible is clear that "the glorious holy mountain" in the Scriptures represents God's Church at the end of the world. That is verse 45.

If Daniel wanted us to think that "the glorious land" in verse 41 was the Seventh-day Adventist Church, he would have said, "the glorious holy mountain." But, because he says "the glorious holy mountain" in verse 45 and "the glorious land" in verse 41, you know it I something different. To claim that "the glorious land" is the Church when Daniel uses a completely different illustration of it just four verses later is just poor reasoning, at best.

Sister White of the United States, she says, "The United States is the glory of all the nations."

"Glory of all the nations," "the glorious land": how hard is that one?

There are three promises in the covenant. One is that we can have the mind of Christ; the other is that we can have a glorified body; and, the third is that the Lord would give His people a land. And of those three promises, if you would just tally up which one is mentioned the most in the Bible, the third covenant promise that the Lord would give His people a land to dwell in is mentioned 50:1 more than the mind of Christ or the glorified body at the Second Coming.

And Sister White says all the covenant promises are fulfilled upon the Seventh-day Adventist Church. So, where is the land that was given to the Seventh-day Adventist Church in fulfillment of the covenant?

Where was the Seventh-day Adventist Church raised up?

The Bible teaches that those that would flee the persecution of the Papacy, that would flee from Europe, they would go to the West, and the Lord would establish His people in the West, which is the United States of America.

And there are many more reasons. And I am just telling them to you; I am not proving them to you. There are many more reasons to show that "the glorious land" is the United States of America; but, that is kind of a secondary issue.

The real issue is that when you understand that "the glorious land" is the United States in Daniel 11, verse 41, you understand the next that happens after the collapse of the Soviet Union in that sequence of verses is that probation closes for the Seventh-day Adventist Church. So, that verse becomes very serious.

And, there are even people that—and this is the secondary argument, there are people that want to deny that probation closes for the Adventist Church at The Sunday Law in the United States; and, Sister White repeatedly says that there is a closed door message. She says there is a closed door message in the time of Noah; a closed door message in the time of Abraham concerning Sodom and Gomorrah; a closed door message for the Jews in the time of Christ, destruction of Jerusalem. William Miller brought a closed door message, the end of the world. So, for us to suggest the last six verses of Daniel 11 are a closed door message is consistent with every message in the Scriptures that is prefiguring the Final Warning Message at the end of the world.

So, this controversy that has gone on publicly, it has some severe and serious ramifications.

Let me show you something here. I am going to show you one more thing about this controversy. I will not go deep into it. We will come back to this issue, Lord willing, in a couple of weeks or so.

But, if you identify "the glorious land" as the Seventh-day Adventist Church or if you identify it as the United States of America, it is an argument. It is a public argument that has gone on for years, since 1995.

And the people who believe that it is the Seventh-day Adventist Church: the self-supporting ministries—Hope International, Hartland, Steps to Life, Amazing Facts—the self-supporting ministries that are in good graces with the Conference, or even the General Conference (the Biblical Research men, the Biblical Research Department), they will tell you that "the glorious land" is the Seventh-day Adventist Church.

Why would anyone that seeks to be a leader, a spiritual guide of the Seventh-day Adventist Church, accept the doctrine that in Daniel 11, verse 41, long before probation closes, long before Michael stands up—now, really, I am saying before probation closes—if they are saying that "the glorious land" is the Seventh-day Adventist Church, then when it is conquered, it is not marking the close of probation. The close of probation when you take this position is when Michael stands up at the end of the world. So, if you are a leader of the Seventh-day Adventist Church either in self-supporting work or in the General Conference and you have taken this position (and they have!), then that means long before verse 41, long before verse 45 when probation closes, in verse 41 the Catholic Church takes control of the Seventh-day Adventist Church. What kind of message is that, from a leader of the Seventh-day Adventist Church?

Where is it in the Scriptures? Where is your second proof that the Papacy ever takes control of the Seventh-day Adventist Church? It is just not there.

So, if you take this position that "the glorious land" is the Seventh-day Adventist Church, well, the Seventh-day Adventist church "is the apple of God's eye." Okay. That is "the glorious holy mountain." That is His people. That is Zion. Right?

So, the Seventh-day Adventist Church is a Godly power [in taking the position that it is "the glorious land"].

But, if you allow the Bible to define what "the glorious land" is, then you realize that "the glorious land" is the United States of America in the very time period when the United States is forcing the world to worship the Papacy.

Okay. The United States begins as a lamblike nation, but it ends up speaking as the dragon. And when "the glorious land" is conquered in Daniel 11, verse 41, the United States, it is speaking as the dragon. So, it is not a Godly power, is it?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: It is a satanic power.

So, when you look at this argument, you realize that on one side you are saying "the glorious land" is a Godly power; and, the other side, no, "the glorious land" is a satanic power.

Mainly I am trying to talk about public controversies in Biblical truth; but, before I move away from my illustration of public controversies, I want to show you one other thing, because we are dealing with the Daily.

U.S.A. Satanic Power	**GLORIOUS LAND**	SDA Church Godly power
Paganism	**DAILY**	Christ's Sanctuary Ministry

The people that are on the wrong side of the view (the same people, **the same people:** The Hartland Institute, the Biblical Research Institute, Steps to Life, Amazing Facts, these same ministries; and, the General Conference) will tell you that the Daily is Christ's Sanctuary ministry; and, of course, Sister White plainly says that this view came from angels that were expelled from Heaven. She says this view brings darkness and confusion.

But, Sister White says the Pioneers had the correct view, and the Pioneers say that the Daily is Paganism.

So, notice: In the argument of the Daily, it is the same argument as "the glorious land." It is the same argument. Back at the beginning of the 20th Century, the same arguments that come at the end of the 20th Century on two different issues are: (1) Is the Daily a satanic power, or is the Daily a Godly power? (2) Is "the glorious land" a satanic power, or is "the glorious land" a Godly power?

And do not miss this, Brothers and Sisters, that when the Pioneers identified that the Daily was Paganism, they were identifying that Paganism was the power that placed the Papacy on the throne of the Earth.

So, when we are identifying that "the glorious land" is a satanic power (it is the United States) we are also identifying that "the glorious land" is the power that places the Papacy on the throne of the Earth. So, do not miss this controversy; because, these kinds of parallels are not manufactured by humans. This is a prophetic parallel that has to do with the Alpha and Omega Apostasy; because, this false view of the Daily, it came in at the time of the Alpha; and, this false view of "the glorious land," it is what is being argued in the time of the Omega. And, it is the same argument, with different symbols.

So, we will deal with that more as we proceed.

But, I know that people have passages where Sister White says, "In order to present truth, we are to present the truth and not worry about presenting the error." It is not good to present the

error, because then you are letting people think about the error and they might stumble over the error. And, she says that repeatedly.

But, she also says repeatedly that when you are going to teach the truth, contrast it with the error. She says that, too; so, you have to take a little bit more of a balanced approach to what she is saying.

You know, if someone is out there teaching error, and the error that they are teaching is going to be beneficial to show the significance of the truth, then go ahead and identify that false teaching; but, what she is saying is, you do not need to go into the details about why that false teacher is a no good nick. But, sometimes to present the truth, it is worthwhile to contrast it with error.

Okay. So, in our last presentation we took time to show that one of the themes of Bible prophecy is the combination of church and state.

And, we took time to show that in Daniel 2 and Revelation 17 there is a progression that is illustrated in the kingdoms of Bible prophecy.

And, we took those two principles into Daniel 7 and 8, and noted that Daniel 7 and 8 were operating upon the principle of repeat and enlarge; and, that Daniel 7 was an illustration of the kingdoms of Bible prophecy in their political manifestation, and that Daniel 8 was the same kingdoms of Bible prophecy in their religious manifestation; and, that the religion (the false religion) that is represented in Daniel 8, has a progression there that is marked by the word *g al ,* self-exaltation; because, each of these kingdoms of Bible prophecy, they *g al* themselves more than the previous kingdom.

So, we put that in place to lead into our consideration of Daniel 8, verses 9 through 12.

So, I am just reminding you of that.

The Lord willing, we are going to be in the Book of Daniel for a long time. Sometimes we will cover a lot of ground; sometimes we will not. And by "a lot of ground," we may cover a lot of ground, but I mean we are not going to move far away from one verse sometimes. So, that is where we are going to do here today.

Turn with me, if you would—it is in your notes—but to Daniel 11:14; because, we are studying Daniel 8. So, I want to go to Daniel 11, verse 14.

Daniel 11, verse 14, says,

> "[14]And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." Daniel 11:14 (KJV).

There were controversies in the time of the Millerites. If you go back and read the Millerite publications, the newsletters, the journals that they were publishing, or you go back and you read William Miller's papers that he wrote, you will find that there were certain controversies that the Millerites were having with the Protestants of that time that are part of the record; but, there really is not that many, but they are to be noted; i.e., they were arguing about the millennium.

There were certain arguments, and one of them is this verse. This is a verse (verse 14) that William Miller has in the record. He is elaborating on this verse in response in addressing the false Protestant view.

And the first time I came across this, I was not looking for it and it did not mean much to me. I was reading William Miller, and the part I was reading is in your notes. We will get to it in a moment. And I thought, "That was interesting." I mean, I was familiar with Daniel 11,

verse 14; and, I was led to read this by William Miller and I had it in my memory bank. And within a couple of weeks I was in a meeting, a week-long meeting (almost a week-long meeting), where a guy from the General Conference would present his view of the last six verses of Daniel 11 for 45 minutes, and then he would answer questions for an half hour; and, then I would present my views, which were different from his, on the last six verses of Daniel 11, and then I would answer questions for half an hour. And it was a hand-picked audience. There was only one person that forced themselves in, but everyone else was by invitation only; and, it was half General Conference employees and half self-supporting ministries.

So, he would present for 45 minutes on the last six verses of Daniel 11, and then he would answer questions; and, then I did the same; and, it went back and forth through the week.

And he got to Daniel 11:14, and he explained that the "robbers of thy people," this General Conference guy, represents the descendents of Greece, some of the Syrian kings and Antiochus Epiphanes.

And I said, "Whoa!" I had just understood that this was a controversy in the time of the Millerites, but the Millerites got it right. The "robbers of thy people" are Rome. The Millerites were arguing against the Protestants that this "robbers of thy people" in verse 14 represented Rome, and the Protestants were saying it represented Antiochus Epiphanes; and, here is this General Conference man saying that the "robbers of thy people" represent Antiochus Epiphanes.

And I am thinking, "Thank you, Lord, for giving me forewarning that this is still an issue here at the end of the world." Okay? What we had originally come to understand in the Millerite history somehow got turned upside down when we got to the end of the world.

So, I had the ammunition. When I would go up and do my presentation, without trying to be confrontational, I would answer, I would address all of the little glitches that I saw on his presentation, and I had the material in my mind to answer it.

And if you read this—and we do not have to read this. I do not intend to read all these passages; I intend to refer to them—the key point in this verse (and you have it in your notes) is the word *also;* and William Miller emphasizes the word *also.*

If you are familiar with Daniel 11, verses 12 and 13, it is talking about the King of the North (the Syrian powers) and their aggression towards Egypt (the King of the South); and, it has been the discussion for a few verses. So, when you get to verse 14, it says, "And in those times there shall many stand up against *[Egypt]* the king of the south: **also** the robbers of thy people . . ." The subject has been the King of the North for the previous two verses, and so verse 14 is saying there is going to be other people besides the King of the North that are going to stand up against Egypt, and **also** the robbers of thy people. So, William Miller's logic (and his logic is correct, and it is grammatically correct) is that whoever these robbers of the people are, they have to be different from the King of the North: ". . . **also** the robbers of thy people . . ."

And you can read William Miller's logic below.

VISION (*C*)—PROVERBS 29:18

So, whoever "the robbers of thy people" are can also be defined by the characteristics that are given in the verse: They are the robbers of God's people. They are the power in Bible prophecy that exalts themselves. But more importantly, they are the power that establishes the vision; and this vision here is the *ch n* vision.

So, what does Proverbs 29:18 say?

FROM THE AUDIENCE: "Where *there is* no vision . . ."

BROTHER PIPPENGER: "[18]Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he. (Proverbs 29:18, KJV)"

And where is there no vision? There is no vision if you do not know who "the robbers of thy people" are; because, "the robbers of thy people" are the ones that establish the vision. That is why Sister White has statements like she says, "The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history." {2SM 102.1}

Who is the "man of sin"? That is Rome (the King of the North).

Sister White is saying the last scenes in prophetic history have to do with the Papacy (the King of the North, Rome); and, Daniel is saying here, what establishes the vision is Rome. So, they are in agreement with one another.

But, Proverbs says, "Where *there is* no vision, the people perish," so what Satan does is he says, "I have to corrupt the understanding that 'the robbers of thy people' is Rome; because, if I can do that, then there is no vision and the people perish." Okay?

So, this was a controversy in the Millerite History.

Now, Brothers and Sisters, you may wonder what this has to do with Daniel 8, and you may wonder why we are spending time about arguments; but, I want to point to these two Charts here [the 1843 and the 1850 Charts], these two Charts here. Virtually everything on them has a reference in Bible prophecy.

But, you notice I say *virtually.*

Okay. Notice here [on the 1843 Chart], "164." There is no reference in the Bible to this. Okay? This is not a Biblical reference. This is a reference to the controversy that went on in the Millerite History. It says, "164, *Death of Ant ochus Ep phanes . . .*" In Daniel 11, verse 14, the Protestants were arguing that "the robbers of thy people" were Antiochus Epiphanes. This was the issue with the Millerites. So, the Millerites spent a lot of time showing why Antiochus Epiphanes could not be this subject; because, if he is, he destroys the vision.

So, what I am saying, the controversy in the Millerite History was so significant that it is actually put upon this [1843] Chart. And what have we been told about this Chart? That it was directed by the hand of the Lord. So, these controversies are something that the Lord has noted. All right?

It says,

"164, Death of Ant ochus Ep phanes, who of course stoo not up aga nst the Pr nce of Pr nces,"—

Where does anyone stand up against the Prince of princes?

Go to Daniel 8, verse 11, "Yea, he magnified *himself* even to the prince of the host, . . ."

So, the Protestants were saying that Daniel 8:11 is talking about Antiochus Epiphanes standing up against the Prince of the host, the Prince of princes. So, the Millerites are saying—and this is almost sarcastic, but it is not. I am not trying to be negative, but think about it.

"164, Death of Ant ochus Ep phanes,"— who of course stood not up against the Prince of Princes,"—

This is 164 what?

FROM THE AUDIENCE: BC.

BROTHER PIPPENGER: BC—164BC, right?

So, how long before Jesus, the Prince of princes, comes into history?

FROM THE AUDIENCE: 164 years.

BROTHER PIPPENGER: Okay. So, that is their point.

> *"164[BC], Death of Ant ochus Ep phanes,"— who of course stood not up against the Prince of Princes, as he had been 164 years dead before the prince of princes was born."* 1843 Chart, Published by J. V. Himes.

So, this is a controversy that has no Biblical reference. It is a point on this Table [1843 Chart] about the controversy of that history. All right? There are controversies that are a part of this history, and this history is repeated in our history to the very letter.

Anyway, we have more to say about this. Let us go back to our notes.

EXALT—2 THESSALONIANS 2:3-4; DANIEL 11:36

You see under the word *EXALT,* 2 Thessalonians, chapter 2, verses 3 and 4; because, we want to know who the one that establishes the vision. Whoever he is, is the one that exalts himself in the Scriptures.

And, of course, Antiochus Epiphanes in his lifetime may have exalted himself; but, the Scriptures do not take any time to reference that.

Verse 3,

> "[3]Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first, and that man of sin be revealed,"—

Who is the man of sin?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: That is the Papacy.

> —"the son of perdition. [4]Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thessalonians 2:3-4 (KJV).

Now, if you bust out the Protestant and even Adventist Commentaries, most of them—many of them—I will not say most of them; but, perhaps it is most—but, many of them will tell you that where Paul is referencing this passage about the man of sin exalting himself is found in Daniel 11:36.

And here is a controversy for you, Brothers and Sisters, that you should wrap your mind around. It is Rome that establishes the vision, and Rome is the one that exalts himself in Bible prophecy.

I am not trying to prove this to you right now. I am giving you the references that do prove it; but, I hope you already understand this.

And, in 2 Thessalonians you have the classic illustration of the Papacy (the man of sin) exalting himself; and, the Bible commentators tell us that Paul is taking Daniel 11:36 and paraphrasing it in verse 4 of 2 Thessalonians, chapter 2.

In verse 36 of Daniel 11, when you read it you can see the paraphrasing, the connection to Paul. It says,

> "[36]And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." Daniel 11:36 (KJV).

Now, the power in Bible prophecy which is "the robbers of thy people," which exalts himself, is the Papacy; but, in the Millerite History there was a controversy, because the Protestants were saying "the robbers of thy people" were the Syrian kings (Antiochus Epiphanes). And, of course, this destroys your ability to understand the vision.

But, when we get into Advent History, what do we find in Advent History over verse 36? We find Uriah Smith saying, "No, this isn't the Papacy. This is Turkey." All right? And Uriah Smith does it by changing one word.

How many words do you have the liberty to change in God's Word?

FROM THE AUDIENCE: None.

BROTHER PIPPENGER: None.

Uriah Smith's reasoning in verse 36 is, "If we can say 'a king,'" but, the verse does not say that. The verse says, "the king"; and, when it says, "the king," it means the king that is being discussed in the previous verses. And even Uriah Smith agrees that the king that is being discussed in the previous verses is the Papacy; but, Uriah Smith wants to change it to a new power. So, he says, "If we could say 'a king,' instead of 'the king,' we could see a new power introduced in the verse; so, he changes it to Turkey.

And what does Sister White say? She says, "All those that become confused on the meaning of *antichrist* will ultimately end up on the side of antichrist."

So, we need to be clear about who the man of sin is.

But, what I am saying to you is that "the robbers of thy people" in verse 14 is the power in Bible prophecy that exalts themselves, and that is 2 Thessalonians 2:3-4; and, this is derived from Daniel 11:36.

And Daniel 11:36 is also a point of controversy in Advent History; and, this controversy goes back to the Millerite History, and it was such a controversy that it finds itself on these Tables [the 1843 and 1850 Charts] noted, even though there is no Biblical reference for Antiochus Epiphanes.

FALL—REVELATION 14:8; DANIEL 7:26; 8:25; 11:45

Also, the power that establishes the vision is the power that falls.

> "[8]And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the win of the wrath of her fornication." Revelation 14:8 (KJV).

And in Revelation 14:8, who falls?

FROM THE AUDIENCE: Babylon.

BROTHER PIPPENGER: Babylon.

And who is Babylon at the end of the world? The man of sin: the one that exalts himself.

You can look at Daniel 7:26, and 8:25, and 11:45 and you see that Rome (the King of the North) is illustrated as falling.

> "[26]But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end." Daniel 7:26 (KJV).

> "[25]And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Daniel 8:25 (KJV).

> "[45]And he shall plant the tabernacles of his palace between the seas in *[AND]* the glorious holy mountain, yet he shall come to his end, and none shall help him." Daniel 11:45 (KJV).

ROME ESTABLISHES THE VISION

So, what I am saying, in Daniel 11:14, all the proof-texts establish that it is Rome that establishes the vision, not Antiochus Epiphanes.

And then you have underneath in your notes the word *ROBBERS.*

> **ROBBERS:** ***Strong's Concordance,*** **H1121—a son H6530—**From **H6555;** *violent*, that is, a *tyrant:* - **destroyer**, ravenous, robber. **H6555—**A primitive root**; to *break* out** (in many applications, direct and indirect, literally and figuratively): - X abroad, (make a) breach, **break** (away, down, -er, forth, in, up), burst out come (spread) abroad, compel, disperse, grow, increase, open, press, scatter, urge.

It is the destroyer; it is the breaker of God's people, and you can see references. The breakers of God's people in the Scriptures—and *breakers* is one of the definitions for *robbers*—that is Rome. Okay?

We are familiar with the fact that the fourth kingdom was going to break and stomp. Right?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: It was going to break; it was going to rob. It was the destroyer.

And then underneath [in the notes] you will see William Miller's argument [provided below but not read into the record] about Daniel 11, verse 14.

> "'And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.' The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, 'also the robbers of thy people,' etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this 'establish the vision,' as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision. Again, 'to establish the vision,' must mean to make sure, complete, or fulfill the same. And if it cannot be shown that the Grecian

> kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the least kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the vision, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, 'He shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and holy people, and that he should magnify himself,' etc., the same as exalt himself, Daniel 7:7, 23; 8:10–12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom." William Miller, *W ll a M ller's Works*, volume 2, 88.

Now, one of the things about verse 14 that I want you to see, outside of what we have been discussing, is in verses 12 and 13 the King of the North is the subject; so, when you get to verse 14, it says, "And in those times there shall many stand up against *[EGYPT]* the king of the south: . . ." It has been discussing about the King of the North, and the King of the North in this time period is Greece. It is the final kings of Greece that have come down through history. They have been preparing to take control of Egypt (the King of the South).

And it says in verse 14, "And in those times," at the very end of the Greek time period to be the third kingdom of Bible prophecy, "And in those times there shall many stand up against the king of the south:"—many powers are going to begin to covet conquering Egypt—"also the robbers of thy people . . ."

So, one of the things that I am going to emphasize here that has not been part of this subject about the Millerite controversy is that when you understand this correctly, this is grammatically telling you that Rome is a different power. It is not a descendent of Greece,—

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —". . . also the robbers of thy people . . ."

Miller's logic, he was not trying to make the point I am making, but he supports what I am making here. This verse teaches us that Rome is a different power than Greece. They are not the same power. Keep that in mind. We will get back to that.

Follows is a quote that many of us are familiar with, in this room and on LiveStream. It says, from *Manuscript Releases,* volume 21, page 444,

> "The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. It is God's helping hand."—

Uriah Smith's book, *Thoughts on Daniel and the Revelation,* is to be God's helping hand.

She continues on and says,

> —"Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel's message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid

> that we should allow minor matters to eclipse the light which should be given to the world." *Manuscript Releases*, volume 21. 444.

Now, if you are reading through the hymnal and you see that one of the authors of many of the songs in the hymnal is Frank Belden that is Ellen White's nephew, who ultimately left Adventism.

But, when I heard what I am going to tell you about here, I was just amazed. He [Frank Belden] had the ability, he would work with an evangelist (an Adventist evangelist), and the Adventist evangelist would begin his sermon.

"Tonight," he would tell the people, "we are going to cover Daniel 2," and he would start into his sermon; and, Frank Belden would take his wife, and he and his wife would go into some other room with a piano, and they would sit down and write a song about Daniel 2. And at the end of that evangelistic presentation, Frank Belden and his wife would come out and play and sing the song about Daniel 2.

So, when you are reading through the hymnals and you see these songs by Frank Belden, that is the guy that did it, and that is the kind of gift he had; but, he walked away from Adventism.

And his aunt was Ellen White.

So, although it does not say it in this next passage, if you will look closely in Ellen White's writings, you will find that it was Frank Belden that asked this question, and he was not asking it—you know, there are different ways people ask questions, and sometimes people ask you a question and maybe it is a dumb question, but you can tell they are honest, they want to know, they do not understand it. But, sometimes you can tell when someone is asking a question that they are just trying to set you up to try to make you look bad, and they do not really care about the answer. They are fighting against the truth. You know, you can tell.

And Belden's question here was not a positive question. He was trying to undermine what Sister White had just said about Uriah Smith's book, *Thoughts on Daniel and the Revelation.* She said it is God's helping hand.

So, as we read through this next passage, you are going to see a question: "Do you believe that what these Pioneers wrote was inspired?"

Well, when you get to the real question, when it is laid out, not so cloaked as it is in this passage, he was saying to her, "Do you think Uriah Smith is inspired?" you know, with a sarcastic voice.

So, let us read this from *The 1888 Materials,* page 547:

> "'I am the vine, ye are the branches,' said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, 'Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.' The truth is an advancing truth, and we must walk in the increasing light. A brother asked,"—

And this is Ellen White writing, and she is saying, "A brother asked"; but, the brother that asked was her nephew.

> —"A brother asked, 'Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and

believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?'"—

He is setting her up. And when you get to the actual dialogue, he is being specific to Uriah Smith.

Here is what she says:

—"I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.

"Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, and lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, 'If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what truth is.' You need not preach the truth as the product of another man's mind; you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, 'Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ.'

"Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what truth is. The time is coming"—

This is one of the reasons I went—there are two nice thoughts in the conclusion of this passage. It is not really germane to Uriah Smith. This is one of them.

—"The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like

> precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation.
>
> "We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, 'Be careful now, do not be too zealous, too positive; you want the truth.' Of course we want the truth, and we want it as it is in Jesus.
>
> "When Nathanael came to Jesus, Jesus exclaimed, 'Behold an Israelite indeed, in who is no guile!' Nathanael said, 'Whence knowest thou me?' Jesus answered, 'When thou wast under the fig-tree, I saw thee.' And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy.
>
> "If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side."—

That is the other point I wanted to make sure you see. Too often people have heard this prophetic message and they know it is truth; but, in order to, you know, maybe move up in their realm of influence or maintain friends or avoid controversy, in spite of the fact that they know it is the truth, they decide not to stand with it.

> —"We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,—'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you,"—

There is a brother, and he has put his papers out on a website now and many of the people that are opposing this message, they send people to his papers. Okay? And he has got credibility because, No. 1, he is a medical doctor which makes him credible in some people's eyes, plus he is the son-in-law of Gerhardt Damsteegt who wrote the book, *The Foundations of Seventh-day Adventists' Message an M ss on,* which is a book that we recommend about Millerite History. So, he has got this kind of second-hand credibility, too.

And I quit dialoging with the guy. It was a nice dialogue; it was an email dialogue. I still have the emails, so we would not want anyone to say that what I am saying has not been documented. And he came out with a paper and, in the spirit of Christ, he sent it to me.

He says, "You know, I am going to go public with this paper and I thought I needed to share it with you first."

I said, "Thank you," and I went through [it] and said, "Well, what you are saying here is wrong. Here is why, from the Spirit of Prophecy and Bible.

"And what you are saying here is wrong, and here is why from the Bible."

Okay. So, we did this three times; and, every time there were things in there that he was saying that you could not—that were not correct. They just flat were not correct!

So, what he did is he held onto his paper and he removes those things. He removes those things like they are not part of his argument and just maintains the paper. Okay? He never acknowledges that he was building his premise upon this pillar here and that pillar got removed. He just kept his argument and did not say anything about that pillar. And because he did that, because of our dialogue, I determined, "Well, if the guy cannot even acknowledge when he emails back to me, 'Yeah, I see your point. You are right about that,' if he is not even willing to acknowledge that, I never get anything done in a day that I am supposed to do anyway, so why spend any more time with that kind of attitude."

So, what she is saying here,

> —"But if it is according to this test,"—*TO THE LAW AND TO THE TESTIMONY*—"do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man's investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths.
>
> "No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained."—

Have you ever had that?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: A question from the floor. You answer it and you blow the foolish premise out of the water; and, instead of the person saying, "Oh, I get it," they move to the next question and their next question would only be valid if their first question had been valid. And they just keep rattling them off, and then after a while, that is the reason not to point to that hand any longer.

> —"O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ." *The 1888 Materials*, 547.

So, what I am saying here is this was a nice passage. I put some points in that are not germane to what we are really looking at.

What we are really look at is that Uriah Smith's book, *Thoughts on Daniel and the Revelation,* have been identified by Sister White as God's helping hand; but, in the same vein, she has let us know that he was not inspired and there are some things that Uriah Smith teaches in that book that are wrong; and, that is an enlightened approach to that book. Okay? But, we are going to refer to that book.

DANIEL 7:7

So, I want you to go to Daniel 7:7 now.

And now I will try to tell you the point I am trying to make here through all this first hour.

In verse 7 of Daniel 7, it says,

> "[7]After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it:"—

What beast is this?

FROM THE AUDIENCE: Rome.

BROTHER PIPPENGER: This is Rome.

And what does the next phrase say?

> —"and it *was* diverse from all the beasts that *were* before it; and it had ten horns." Daniel 7:7 (KJV).

Okay. Now, here is my point, and I hope I have not gone so far around the mountain that you cannot get my logic.

In Daniel 11, verse 14, where we started, William Miller uses the word *also* to prove that the "robbers of thy people," Rome, is a different power than Greece. And here in Daniel 7, Rome is diverse from the beasts that were before it. So, upon the testimony of two in the Book of Daniel, we know that Rome, the fourth kingdom, is not a descendent of Greece; it is a different kingdom. Okay?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Are you with me? Maybe that does not mean anything for you, but it should.

Now, I will show you an error at one level. And, I do not think it is an error, and I know I have been saying some of these things here in the recent past and it really causes people trouble!

I have a close friend that the thought I am going to say right here, I do not know if he has gotten through it yet; but, look at here: On this Chart here, this 1850 Chart, this is Daniel 8 [referring to the fourth column from the left reflecting the five beasts] and the Pioneers show the little horn of Daniel 8 coming out of one of the horns of Greece.

Now, go to Daniel 8, verse 8. Daniel 8, verse 8, says,

> "[8]Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Daniel 8:8 (KJV).

Here are the four notable ones [indicating the second beast from the top in the fourth column from the left on the 1850 Chart]. Right? And there is going to be a little horn that comes out of one of them [tracing his finger on the horn that extends down in history on the Chart to just before where the 7th Angel is portrayed in the fifth column, from the left].

Now, notice this next verse.

> "[9]And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land.*" Daniel 8:9 (KJV).

So, my argument is, is that Marcos here, Marcos is a world class graphic artist, if that is the right category.

Is that a correct way to describe your profession?

BROTHER MARCOS: Graphic Illustrator.

BROTHER PIPPENGER: Graphic Illustrator. Okay.

So, if you gave Marcos the job assignment, "Illustrate for us verses 8 and 9 at the surface level," he would do this very thing. He would show this horn coming right out of that horn.

But, we know from Daniel 11:14 and Daniel 7:7 that this kingdom of this little horn, that it does not have a direct connection to Greece. It is diverse, ". . . also the robbers of thy people . . . ."

But, for a Graphic Illustrator to portray this, there is no problem there. There is no problem there as I read it. If I had to illustrate it graphically, that is how you would have to do it. Okay?

But, notice even, and this is an error to suggest—I am tell you out front that I will explain why in a moment—it is an error to suggest that the little horn comes from one of the horns of Greece. It is an error. All right?

Uriah Smith makes this error in *Thoughts on Daniel and the Revelation,* (God's helping hand), on page 175. He says,

> "**The little horn comes forth from one of the horns of the goat.**"—

He says it. He is wrong.

> —"How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League, B.C.161. 1 Maccabees 8; Josephus's *Antiquities*, book 12, chapter 10, section 6; Prideaux, Volume II, 166. But seven years before this, that is, in B.C.168, Rome had conquered Macedonia, and made that country a part of its empire. Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is going forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat." Uriah Smith, *Thoughts on Daniel and the Revelation*, 175.

So, let me read something to you from Samuel Pipim's book, *Rece v ng the Wor ." PIPIM, **PIPIM**;* It is different than *PIPPINGER.*

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: On a regular basis we get people not within the past month and a half, a brother from Canada called here and got hold of my wife and said, "I have heard that Jeff Pippenger ran off with a young woman."

My wife said, "*PIPIM, PIPIM!* Okay?"

And I do not know that Pipim ran off with a young woman, but he is the one that had the moral problem, not Pippenger. Okay?

But, this is his book, **this is his book**. And in this book he is going to define three ways to study the Bible that are in Adventism today.

William Miller's Rules, Pipim is going to say, "We all reject those Rules." But, he is going to tell us what these other two rules are. This is on page 27; beginning, it says,

> The crisis facing contemporary Adventism is not necessarily due to a clash of two cultures--"the church of the West" and "the rest of the church." Rather, it is a crisis over biblical hermeneutics, the appropriate principles for interpreting the Bible. Recently this crisis has spawned much new hermeneutical terminology in our church: casebook vs. codebook, principle vs. literal approach, contextual vs. key text approach, dynamic vs. rigid approach, principle/spirit vs. literal/letter,—

Now, here is the one I want you to hear, because he is saying that the hermeneutics in the church break down into two camps, and he just described those two camps in various ways that they are discussed; but, here is the breakdown of those two camps that I want to put into the record:

> —"the historical critical method vs. historical grammatical method, and perhaps other terms as well. But notice what he says in the next paragraph."
>
> —"In addressing the issue of biblical interpretation (hermeneutics), Seventh-day Adventists are faced with only two options, the historical Adventist approach to the scriptures which recognizes the Bible is fully inspired, trustworthy, and authoritative; and, two, the contemporary liberal approaches to the Bible which deny the full inspiration liability and authority of the scriptures.
>
> "Although these two approaches are miles apart, they are both agreed in their rejection of a third approach, namely the proof-text method of interpretation. It may be helpful to explain why." Samuel Pipim, *Receiving the Word,* 27.

And the proof-text [method] is William Miller's Rules, line upon line.

So, what I want you to see is that when Adventism in the 1920s and '30s was rejecting the Pioneer understanding of the Daily, that they also were reaching out for accreditation in their colleges, first the Medical Colleges and thereafter by just what had to happen, the Theological Departments. They accepted the Biblical hermeneutics of apostate Protestantism, and these hermeneutics of apostate Protestantism break down into two methods: historical-critical method, and historical-grammatical method. Those are at odds with one another.

And the one approach is exemplified by a man by the name of Desmond Ford. Okay?

How many in this room have heard of Desmond Ford?

FROM THE AUDIENCE: (Show of hands.)

BROTHER PIPPENGER: And you know that Desmond Ford rejects the Spirit of Prophecy; he rejects the Sanctuary; and, for a time after he left the church (and maybe he still

does) he began to worship on Sunday. Maybe he worships on both now. I do not pay attention to Desmond Ford; but, there was a time when he was even worshipping on Sunday. That is where he went with his Biblical approach to hermeneutics, and it caused a crisis in Adventism; but, I do not know a great deal about it, but that crisis was reaching its head right when we were coming into Adventism.

But, I want you to go back to Daniel 8, verses 8 and 9. Whether you understand it or not, the reason that Desmond Ford throws out the Sanctuary and the Spirit of Prophecy in Adventism is because he claims that the little horn of verse 9 is a direct descendent to one of the horns of Greece; and, therefore, he claims the little horn is Antiochus Epiphanes and, therefore, what we teach about the Pope of Rome being the man of sin is swept away because the Bible is not talking about the Pope of Rome; it is talking about Antiochus Epiphanes.

This is the same argument that the Millerites had to deal with. It was such an argument that it is actually enshrined on these sacred Charts [the 1843 and 1850 Charts]. And Desmond Ford is the modern man that re-pushes this back into Adventism.

So, because of this, this is the spawning of the Biblical Research Institute. I will not go into the history, but it was because they had accepted these two false approaches to Biblical hermeneutics that some of them realized, "Whoa! If we stand in this camp with Desmond Ford, we sweep away all of Adventism"; and, therefore, those that did not want to be in that camp and were in the other camp that Pipim is speaking about here, they started forming committees that ultimately evolved into the Biblical Research Institute.

THE FOUR WINDS—DANIEL 8:8

HASEL AND SHEA

William Shea, *Selected Studies on Prophetic Interpretation*, *Daniel and Revelation Study Committee*, volume 1, 41–43.

G. F. Hasel, *Daniel and Revelation Study Committee*, volume 2, 387–394.

So, if you go to your notes, you will see two of these men, two theologians that are opposed to Desmond Ford, the champion to the one type of hermeneutics, and they are the champions to the other type of hermeneutics; and, both these hermeneutics reject William Miller's approach to the Scriptures.

And you will see where it says, "The Four Winds of Daniel 8," you will see "Hasel and Shea." These are well known theologians that opposed Desmond Ford.

But, when Desmond Ford brought his argument that this horn right here, the little horn of Daniel 8, verse 9, was a direct descendent from Greece, they knew they were in trouble. So, they started scrambling.

So, what I am doing is I am going to give you references by Shea and Hasel. And Shea and Hasel, they do not have any agreement with what we teach, because we use the proof-text method of William Miller. They are as opposed to us as Desmond Ford would be, but Hasel and Shea want to pretend that their Biblical approach to hermeneutics upholds Adventism, when it destroys it just as well as Desmond Ford does. The Biblical Research Institute is opposed to Desmond Ford, but the Biblical Research Institute rejects our understanding of Islam. It rejects the 2520. It rejects the Daily. It rejects these Charts [the 1843 and 1850 Charts], too.

Are you following me?

But, it is seeing that Desmond Ford's interpretation was going to sweep all of Adventism away; so, they went to work.

So, if you will go to William Shea's, *Selected Studies on Prophetic Interpretation,* from the *Daniel and Revelation Study Committee,* volume 1, pages 41-43; or, if you go to Gerard F. Hasel's from the *Daniel and Revelation Study Committee,* volume 2, pages 387-394, you will find that both of those men show from the Hebrew of Daniel 8, verses 8 and 9, that this little horn does not come out of the four horns of verse 8; it comes out of the Four Winds.

The reason that they did that homework is because Desmond Ford was destroying Adventism by showing the little horn was Antiochus Epiphanes. Desmond Ford was using the same argument that was used in Millerite History to attack the symbol [Rome] that establishes the vision.

SUMMARY

So, what am I saying? I am saying that we are still in Daniel 8. Right now we are trying to show from the Scriptures that the Daily in the Book of Daniel is Paganism.

In the previous presentation, we showed that the kingdoms of Bible prophecy in Daniel 7 represent the political manifestations of the kingdoms of Bible prophecy, and they are represented by these beasts.

But, Daniel 8 is tied together with Daniel 7 by Daniel in verse 1 of both chapters; they are tied together. And one of the themes in Bible prophecy is the combination of church and state, and in Daniel, chapter 8, it is the same kingdoms of Bible prophecy, but it is their religious manifestation; and, we know this because Daniel uses Sanctuary animals and Sanctuary terms in Daniel 8 to let us know that this chapter is about the religious manifestations. But, every Sanctuary term that Daniel uses in Daniel 8 is a corrupted symbol from the Sanctuary, whether it is the ram or the goat that have these unbalanced horns because the offerings had to be perfect, or whether it is the little horn and in the Bible it is an abomination for the man to dress like a woman and a woman to dress like a man. And this little horn in verses 9, 10, 11, and 12, in one it is a man and in the next it is a woman, and in the next it is a man, and in the next it is a woman. That is an abomination. All the Sanctuary terms in Daniel 8 are corrupted, counterfeit terms, teaching us that this is the religious manifestation of the kingdoms of Bible prophecy and that it is a counterfeit religion that is expressed in the progressive nature of these kingdoms; because, each of these kingdoms *g al* themselves more than the previous kingdom: it is an escalation of self-exaltation, which is the very root of Satan's religion.

But now, as we begin to analyze verses 9 through 12, the first thing that I wanted to awaken us to, if we will be awakened, is that this passage of Scripture is of such supreme importance to understand that it is here where men that are in the camp of Desmond Ford begin their warfare that sweeps Adventism away and, in so doing, all they are doing is repeating the warfare that took place in the Millerite History as represented on this [1843] Chart. But, in so doing, they demonstrate a difference between two camps of hermeneutics in Adventism, and both camps reject William Miller's *Rules of Prophetic Interpretation*.

So, I want you to understand that as we proceed through Daniel 8 and onward in our study of the Daily that sometimes the controversies over these verses are noted by the Lord; and, therefore, as students of prophecy, as Bereans rightly dividing the Word, we have a responsibility to understand the implications of these controversies and take note of them and understand that there is being an emphasis placed on this passage, from the history of the Millerites and from our own history that requires that we see the seriousness, the importance, the relevance of this passage where we find the Daily. Okay?

All we did today was kind of put some emphasis, I hope, on the following studies as we march through Daniel, chapter 8, and the Daily.

Shall we pray?

Benediction: Heavenly Father, we want to place ourselves into the history that is unfolding here and understand that this history has been prefigured in past histories, and that some of these controversies that are fighting against the prophetic message today has been prefigured in ages past. We want to understand what that means for us as your people and for us individually. We want to rightly divide the Word of Truth; we want the vision established in our hearts; so, we want to understand clearly and conclusively that "the robbers of thy people" is the man of sin, the antichrist of Bible prophecy. We want to approach our study from that vision, not the counterfeit vision that Satan has selected to undermine the ability for people to have the vision, to prevent them from being lost here at the end. We ask that you continue to bless the production that is going on here, and the LiveStreaming; and, we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #78

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning, we want to thank you for a good night's rest and ask that as we begin our study of your Word, you once again would grant us the presence of your Holy Spirit, that you would open our understanding to these truths that are so important here at the end of the world. We are trying to come to grips with the Daily and the Book of Daily at this point in this study, and we would ask that you would give us wisdom and discernment in this regard. We want the Latter Rain poured out upon us through a revelation from your Word. We ask that you would do that, and we would ask that you would take control of my thoughts and overrule my ideas, and let the words that are conveyed here be from your Throne Room and not from a human being. We ask that you prepare the hearts of not only the Brothers and Sisters in this room but those that are listening on LiveStream and thereafter on DVD. We thank you for the privilege of serving you in this capacity at this time of Earth's history and ask a blessing upon what we are attempting to do for you this day. In Jesus's name, amen.

BROTHER PIPPENGER: The first page [of your notes] is a long quote, really a nice quote. It does not really have anything to do with our presentation this morning, but I referred to it yesterday; so, I thought I would at least give you opportunity to read it for yourself.

From *Kress Collection,* pages 105 – 106, it reads,

> "Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God's people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy's last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world."—

And if you would, notice in the first paragraph, the bold face, it says,

> —"**Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist**."—

So, when you come to verse 14 of Daniel 11 and it is Rome that establishes the vision (the *ch n* vision), the fact that the Protestants in the Millerite History tried to corrupt that view, among other things it does not just simply destroy the vision, it shows that they do not understand who the antichrist is and they will ultimately end up on the side of antichrist; and, that this controversy was of such a magnitude in the Millerite History that it is portrayed here on this [1843] Chart right here ["164," midway on the Chart], referring to the counterfeit for Rome

(Antiochus Epiphanes). So, it is a subject that is even placed upon this Chart that was directed by the hand of the Lord and should not be altered.

And then at the bottom of that paragraph, it is a kind of different subject but a very relevant thought to understand when you are dealing with prophecy.

> —"There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witness in the world."—

Speaking of prophecy at the end of the world, Ellen White says,

> —"**By their fulfillment in these last days, they will explain themselves**."—

It is a very nice principle. You know, sometimes people accuse us of being time setters. It is a ridiculous charge; but, the fact that we are identifying 9/11/2001 as a fulfillment of prophecy, they twist what time setting is. Time setting is predicting something that is going to happen in the future, based upon prophetic time. But, looking back at a prophetic fulfillment to say that it took place on a certain day is not time setting; it is time identification.

But, on 9/11 when that took place, once men and women began to look back at what took place on 9/11, they realized that the characteristics that had been fulfilled on 9/11 demonstrated that it was a fulfillment of prophecy.

And that is what Sister White is saying: By the fulfillment of these specific prophecies in the last days, they will explain themselves.

> —"The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angel's messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people, and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world. It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibility.
>
> "God has important lessons for his people to learn. Had these lessons been learned before, his cause would not be where it is today. One thing must be done. The truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be connected with our institutions men who with meekness and in wisdom will declare the whole counsel of God. God's wrath is kindled against those who in carnal security and price have shown contempt for his management. They are endangering the prosperity of the cause.

> "Every false way is a deception, and if sustained, will in the end bring destruction. Thus the Lord permits those who maintain false plans to be destroyed. At the very time when praise and adulation is heard, sudden destruction comes. There are those who, notwithstanding they know of the reproof received by others, because of unfaithfulness, turn away from admonition. These are doubly guilty. They knew the Lord's will and did it not. Their punishment will be proportionate to their guilt. They would not take heed to the word of the Lord." *Kress Collection*, 105–106.

On other quote is one that I referenced yesterday from *Selected Messages,* book 2, page 102, that I put in here so you could see it for yourself.

> "There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history."—

I was saying that when Daniel 11:14 says that "the robbers of thy people shall exalt themselves, but they shall fall and establish the vision" that Sister White agrees with that when she says in the middle of this paragraph (the bold face),

> —"**The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history.** The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God." *Selected Messages*, book 2, 102.

So, Sister White is saying the final scenes of prophecy at the end of the world have to do with Rome, the man of sin. So, she is in agreement with Daniel.

So, those are just a couple of references from yesterday.

THE DAILY

And I have a few pages here from Uriah Smith. We read yesterday that Uriah Smith's book, *Thoughts on Daniel and the Revelation,* is God's helping hand; but, we also read that not everything that Uriah Smith says is correct because he was simply a human being, subject to human imperfection.

But, I am still looking at Daniel 11:14 in relation to Daniel 8 and 9, because we are going through Daniel 8.

And Daniel 11:14 is introducing where Rome comes into the prophetic history in Daniel 11 (Pagan Rome).

> "[14]And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they hall fall." Daniel 11:14 (KJV).

And, by verses 14, 15, and 16 of Daniel 11, Rome has conquered the world. And in those verses Rome conquers three geographical areas.

And in Daniel 8 and 9, Rome once again conquers the same geographical areas; so, I am still looking at Daniel 11:14 in connection with drawing some of the truths out of that passage, to feed them back into Daniel 8, verses 9, 10, 11, and 12.

So, what you have on five or so pages in your notes are quotes from *Thoughts on Daniel and the Revelation* by Uriah Smith [herewith included in this transcript]; and, I will tell you what parts of these quotes that I am going to dissect out of his passage, and it is right there in the bold face of your notes.

Uriah Smith is going to tell us that in fulfillment of Daniel 11, verse 23, that the Jews and the Romans formed a political alliance. You will see that in your notes, an alliance with the Jews.

ALLIANCE WITH THE JEWS—B.C. 161 OR 162; B.C. 65 SYRIA;
B.C. 63 JUDEA; B.C. 51–47
GUARDIANSHIP OF EGYPT; B.C. 31 EGYPT AND THE BATTLE OF ACTIUM

"'VERSE 16. [Verse sixteen quoted.]

"Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman Empire, when Pompey, **B.C.65**, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

"The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, **B.C.162**, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till **B.C.63**; and then in the following manner.

"On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long-desired expedition into Arabia, promising then to return, and settle their affairs as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep the crown, which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission and large sums of money. Pompey, accepting this offer, sent Gabinius, at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

"Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that

ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, with calm hand and steady purpose pursue their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were given to the slaughter, and though often their own blood mingled with that of their sacrifices.

Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the 'glorious land' in its iron grasp till it had utterly consumed it.

"'VERSE 17. [Verse seventeen quoted.]

"Bishop Newton furnishes another reading for this verse, which seems more clearly to express the sense, as follows: 'He shall also set his face to enter by force the whole kingdom.' Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the 'whole kingdom' of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country.

"Ptolemy Auletes died **B.C.51.** He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together, and reign jointly; and because they were young, **they were placed under the guardianship of the Romans**. The Roman people accepted the charge, and appointed **Pompey** as guardian of the young heirs of Egypt.

"A quarrel having not long after broken out between Pompey and Caesar, the famous battle of Pharsalia was fought between the two generals. Pompey, being defeated, fled into Egypt. Caesar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Caesar therefore assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from internal disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his small force, 800 horse and 3200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Caesar found his small force insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

"In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Caesar replied that he acted by virtue of the will of their father, Auletes, who **had put his children under the guardianship of the senate and people of Rome**, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

"The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at full length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Caesar. Claiming to have a present for the Roman general, he was admitted through the gate of

the citadel, entered into the presence of Caesar, and deposited the burden at his feet. When Caesar had unbound this animated bundle, lo! the beautiful Cleopatra stood before him. He was far from being displeased with the stratagem, and being of a character described in 2 Peter 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

"Caesar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of state, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Caesar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achillas, at the head of 20,000 men, advanced to drive Caesar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Caesar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

"The war growing more threatening, Caesar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. **Antipater the Idumean joined him with 3,000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. Without this co-operation on their part, the whole plan must have failed. The arrival of this army decided the contest.** A decisive battle was fought near the Nile, resulting in a complete victory for Caesar. Ptolemy, attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into and absorbed the whole of the original kingdom of Alexander.

"**By the 'upright ones' of the text are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power, B.C.47**." Uriah Smith, *Thoughts on Daniel and the Revelation*, 258–262.

31BC, 161BC

"By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, **B.C. 161**, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time?—They did. This was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief view of the circumstances that led to this conflict. . . .

"The battle was fought **September 2, B.C.31**, at the mouth of the gulf of Ambracia, near **the city of Actium**. The world was the stake for which these stern warriors, Antony and Caesar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued; for she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Caesar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

"This battle doubtless marks the commencement of the 'time' mentioned in verse 24. And as during this 'time' devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period western supremacy would cease, or such a change take place in the empire that the city would no longer be considered the seat of government. From B.C.31, a prophetic time, or 360 years, would bring us to A.D.330. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople by Constantine the Great in that very year. (See *Encyclopedia Americana*, art. Constantinople.)" Uriah Smith, *Thoughts on Daniel and the Revelation*, 273–275.

"'VERSE 9. [Verses nine through twelve quoted.]

"**A third power** is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not described in language so definite as that concerning Medo–Persia and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel, in language which cannot be misunderstood, stated that Medo–Persia and Grecia were denoted by the ram and the he-goat, it is impossible to tell what applications men would have given us of those symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human fancy.

"There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the 'little horn' here introduced denotes the Syrian king, **Antiochus Epiphanes; the second, that it denotes the Roman power**. It is an easy matter to test the claims of these two positions." Uriah Smith, *Thoughts on Daniel and the Revelation*, 172.

SOUTH, EAST, AND PLEASANT LAND

65BC, 63BC

"4. The little horn waxed great toward **the east**. This also was true of Rome. Rome conquered Syria **B.C.65**, and made it a province.

"5. The little horn waxed great toward **the pleasant land**. So did Rome. Judea is called the pleasant land in many scriptures. The Romans made it a province of their empire, **B.C.63**, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth." Uriah Smith, *Thoughts on Daniel and the Revelation*, 176.

"The battle was fought **September 2, B.C.31**, at the mouth of the gulf of Ambracia, near **the city of Actium**. Uriah Smith, *Thoughts on Daniel and the Revelation*, 275.

And you will notice—and I do not know if it is a typo on the CD-ROM or a typo in Uriah Smith's actual book, or if there is a legitimate reason for marking two dates—but in this passage (and I have noticed this for years) you are going to see in the second paragraph down where you

see bold face "**B.C.162**," where Uriah Smith marks the alliance between Rome and the Jews as 162. But, if you read down further when he mentions it again, he marks it "**B.C.161**," I do not know if he has a reason for saying the alliance was formed in 162BC and then there was something more significant that happened the next year, or if it is a typo, or if it was simply a typo when it was put in the CD-ROM; but, it is not germane to what we are studying anyway. Daniel 11:23 is marking an alliance between God's people (the Jews) and Rome.[27] That is in these comments by Uriah Smith.

Also in these comments is the fact that Rome conquered Syria in "B.C.65." The point about that, that I want you to see, is when you are in Daniel 11 the power that controls Egypt is the King of the South; the power that controls Syria—and Syria in that time period of history included Babylon—the power that controls Syria is the King of the North. So, when Pagan Rome conquers Syria in "B.C.65," it becomes the King of the North, in the sequence of those verses.

And then in "B.C.63," Pagan Rome conquers the pleasant land, and it conquers Palestine, and it conquers Judah (God's people).

And then it is sometimes missed but it is important to see, you are going to see Uriah Smith's commentary on the fact that in "B.C.51" the head of Egypt died and he left the rulership of Egypt to his son and his daughter. Ptolemy was his son, Cleopatra was his daughter; but, they were young.

So, the Romans came in and took guardianship over Egypt, to watch over Egypt until these two children grew up and they were supposed to get married to one another. But, within a few years, Cleopatra and her brother Ptolemy started fighting with one another.

So, Caesar comes in and attempts to calm things down, and all he does is create a revolution against them, a riot; and he is in big-time trouble because he has few of his army there and the Egyptians are revolting against them; but, Rome has already been placed as the protector over Egypt.

And there are at least a couple of things that you need to note about this, is that at this point Rome is not just really militarily conquering Egypt; it has been given the guardianship of Egypt. So, technically, based upon the Biblical rule of whoever you are overcome by becomes your master, at this point Egypt ceases to be the King of the South; because, if you are going to be a king, you are going to have to be ruling your own country. And when they surrender their country into the guardianship of Rome, they change from being the King of the South to just simply Egypt. Okay? I want you to see that.

And then the other thing is that in here Uriah Smith will tell you that in this revolt that Caesar was dealing with when he went in there and tried to calm down the civil war between Ptolemy and his sister Cleopatra and this revolt is on his hand, that historians say that he would not have prevailed in subduing that revolt if he had not previously had an alliance with the Jews which, therefore, the Jews allowed armies to come across their country, unhindered, to Egypt, to give him backup in this revolt. If the Jews had not been in an alliance and they would have put up a resistance to these armies coming to Egypt to protect him, then they would not have gotten there in time and he would have lost that battle.

So, the point about that is, is this history is repeated at the end of time. In Daniel 10:14, Gabriel comes—let us look at Daniel 10:14—Gabriel comes to Daniel and tells him the purpose of this vision of Daniel 10, 11, and 12 is to show what happens to God's people at the end of the world.

[27] Correcting audible on DVD to text of quote from Uriah Smith in *Thoughts on Daniel and the Revelation.*

If you go to Daniel 10, verse 14, Gabriel says this to Daniel,

> "[14]Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision"—*AND THIS IS THE CH N VISION*—"for yet the vision *is* for *many* days." Daniel 10:14 (KJV).

So, Daniel 10, 11, and 12 is the same vision. There are no two visions or three visions in there. The chapter breaks are arbitrary by the translators. So, Gabriel's purpose in Daniel's last vision is to illustrate what happens to God's people in the last days, and that is illustrated in Daniel 11:40-45.

And in the next chapter, in Daniel 11, verse 14, Daniel is instructed that it is "the robbers of thy people" that exalt themselves and that fall that establishes the vision. That is Rome establishing the vision, and this is the *ch n* vision again and the vision is about what happens to God's people in the latter days. So, you know from this that verses 14, 15, and 16, when Pagan Rome is taking control of the world that this is an illustration of the end of the world, because that is the purpose of this vision, is to illustrate what happens to God's people in the last days.

Do you follow me? Because, all the prophets are speaking about the last days.

So, the things that you will see in Uriah Smith's commentary over these pages, (1) there is a league formed between the Jews and Rome; and, (2) Rome becomes the King of the North when it conquers Syria in "B.C.65," It conquers the pleasant land in "B.C.63." It becomes the guardian of Egypt from "51 to B.C.47."

And then, once Antony, as a Roman protector of Egypt goes to Egypt thereafter and falls in love with Cleopatra and foments a revolt against the Roman Empire that the Roman Empire has to come and quell, this battle, the Battle of Actium in 31BC, is when Rome fully through military strength takes control of Egypt.

And I say "takes control of Egypt" purposely; because, when they became guardians of Egypt, before that time Ptolemy, the father that died, he was the King of the South, but he dies and he leaves Egypt under the guardianship of Pagan Rome. At that point, if they have a guardian over or a governor over or a protector over them, they are no longer the king. They cease to be the King of the South and become simply Egypt. But then years later, in 31BC with the story of Antony and Cleopatra, you have the Battle of Actium.

So, what I am saying is, if this is illustrating the end of the world (and it is), then in Daniel 11:40-45, you find the King of the North in verse 40 conquering the King of the South; but, in verse 42, the King of the North is conquering Egypt. Okay?

So, in this history here in [verses] 14, 15, and 16, you have the history where the Pagan Rome King of the North, it conquered the King of the South and, thereafter, it conquered Egypt.

And history tells us, when the Soviet Union (and the modern King of the South) was swept away in 1989 that the only way that the King of the North (the Papacy) could accomplish this sweeping away of the Soviet Union was with participation from the United States.

The United States is the glorious land.

So, in this history of [verses] 14, 15, and 16, Uriah Smith will tell you, as you read through this, that the only way that Caesar could prevail in the battle with the King of the South, when he was taking guardianship over it, was that there had previously been an alliance between Rome and the glorious land, and that the glorious land participated in that rebellion and, had they not participated in that rebellion, Rome could not have swept away the King of the South.

So, this is a history that is pointing forward to the Alliance between Ronald Reagan and the Papacy at the end of the world; and, I want you to see that parallel history.

So, everything that I am claiming about these dates and this history is found in your notes.

So in your notes, beneath Uriah Smith's words, you will see the summation of Uriah Smith's comments, and it says,

ALLIANCE WITH THE JEWS: DANIEL 11:23−B.C. 161 OR 162

B.C. 65 SYRIA−KING OF THE NORTH

Pagan Rome becomes the King of the North.

B.C. 63 JUDEA−THE GLORIOUS LAND

Pagan Rome conquers the glorious land (the pleasant land).

B.C. 51−47 GUARDIANSHIP OF EGYPT−THE KING OF THE SOUTH

Pagan Rome becomes the guardian of Egypt between "B.C.51 and 47. The King of the South is swept away.

2 Peter 2:19

And you can look at 2 Peter 2:19—let us look at 2 Peter 2:19, if you are not familiar with this principle.

My daughter is three years older than my son; and, I can remember when they were young, very young, my daughter used to pin him down and make him say, "Uncle," before she would let him get up. And now he is almost 6 foot, 5 inches, and that could not happen! All right?

But, the person that controls the struggles is the King. All right? Even if you had been the king before that person walks in the room, when he walks in the room and pins you to the floor and makes you say, "Uncle," you are no longer the king. That is the principle that I am wanting you to see.

Verse 19—I suppose my son and my daughter will like that story being on tape—of chapter 2 of 2 Peter.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: "[19]While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19 (KJV).

Okay. So, it may not have been initially a struggle when Ptolemy died and left Egypt to Rome, but over the next four years or so it turned into a struggle and Egypt ceased to be the King of the South.

B.C. 31 EGYPT AND THE BATTLE OF ACTIUM−EGYPT

Egypt was then under the guardianship of Pagan Rome; but, they still were going to be militarily defeated when the rebellion of Antony and Cleopatra arose in 31BC.

THREE OBSTACLES—PAGAN, PAPAL, AND MODERN

Daniel 8:9; 11:14-16; Daniel 7:7, 8, 24; Daniel 11:40-42

So, in this history, if you go back to Daniel 11, verses 14 through 16, you will find that in verse 14 is the first introduction of Pagan Rome into this history.

> "[14]And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. [15]So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand."—

And verse 15 is still talking about Syria, who has plans for conquering Egypt. But, then in verse 16, Pagan Rome comes back into the narrative and now it is accomplishing its work of taking control of the world. And it says,

> "[16]But he that cometh against him"—

He that comes against Syria (Pagan Rome is going to come against Syria).

> —"[16]But he that cometh against him shall do according to his own will, and none shall stand before him:"—

This is the rise of Pagan Rome into history.

> —"and none shall stand before him, for he shall stand in the glorious land, which by his hand shall be consumed." Daniel 11:14-16 (KJV).

FROM THE AUDIENCE: And it is 161BC.

BROTHER PIPPENGER: Yeah, I know.

I am getting from the background someone saying that it is 161BC. Yes, I am not arguing that. I am just pointing out that in the passages from Uriah Smith that I am giving you, that he says both; and, I am telling you out front, I do not know if it is a typo in his book or a typo in the CD-ROM. But, we are not arguing that date here at this point.

FROM THE AUDIENCE: I have checked the Rasmussen in German from 1907 and it says 161.

BROTHER PIPPENGER: Both places? Because, it says 161 in here, but it also says 162.

FROM THE AUDIENCE: It does say 162 here.

BROTHER PIPPENGER: Okay. So, the German translation—and I do not have a whole lot of confidence in the German translations, but it says 161 consistently. All right?

There are places, particularly in Uriah Smith's book, the original translation of Uriah Smith's book into German when it is dealing with the passages that address the Daily that are bad.

But, that is not even germane to what we are discussing here. All right? I am not arguing any date here. I am arguing what took place in these histories of verses 14 and on.

So, on to verse 17,

> "[17]He shall also"—*THIS IS PAGAN ROME*—"set his face to enter with the strength of his whole kingdom,"—

And the "whole kingdom" is referencing the whole kingdom of Alexander the Great, the whole world. He is going to go into Egypt and conquer Egypt now.

> —"and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side,* neither be for him." Daniel 11:17 (KJV).

So, in this passage, from verse 14 through verse 17, actually, when he conquers Egypt, we have a parallel to Daniel 8, verse 9.

So, if you will go to Daniel 8, verse 9, you have a second witness there. In verse 9, remember because the theologians that had accepted this corrupt view of interpreting the Bible in the 1930s, when they realized where these corrupt ideas were heading when Desmond Ford started articulating them in the 1970s, then they had to scramble to try to defend against the conclusion that Desmond Ford was drawing that sweeps away everything of Adventism. So, they did their homework and showed that from the Hebrew this little horn does not come from one of the four horns of Alexander the Great; it comes from one of the Four Winds.

So, in verse 9, it says,

> "[9]And out of one of them"—

Out of one of the Four Winds.

> —"came forth a little horn, which waxed exceeding great,"—

There is the *g al* which we have discussed before.

> —"toward the south,"—

There is Pagan Rome conquering Egypt, the South.

> —"and toward the east,"—

There is Pagan Rome conquering Syria.

> —"and toward the pleasant *land.*" Daniel 8:9 KJV).

There is Pagan Rome conquering Israel.

So, you have two witnesses in Daniel 8:9, and Daniel 11:14 through 16, that in order for Pagan Rome to take control of the world, it had to conquer three obstacles.

But, the point here in verse 14 of Daniel 11 is that Rome establishes the vision, and the vision, according to Daniel 10:14, illustrates what is going to befall God's people in the latter days.

And what is going to befall God's people in the latter days in the vision of Daniel 11 is that the King of the North (the modern Papacy) is also going to have to conquer three obstacles: the King of the South, "the glorious land," and Egypt. That is Daniel 11:40, Daniel 11:41, and Daniel 11:42.

So, we are finding that Rome establishes the vision; because, what goes on in Daniel 11:14-17, and Daniel 8:9 is, it is illustrating that when Rome takes control of the world, it has to overcome three obstacles.

And this is also the case with Papal Rome.

If you will, go to Daniel 7, verse 8 and verse 24 of Daniel 7.

Pagan Rome is Daniel 7:7:

> "[7]After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns." Daniel 7:7 (KJV).

And Pagan Rome divides into ten horns in verse 7 of Daniel 7.

And then in verse 8 [of Daniel 7], it says,

> "[8]I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. . . ."—

And if you go to verse 24 [of Daniel], it says,

> —"[24]And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. . . ." Daniel 7:24 (KJV).

Daniel 11:40-42

So, when Papal Rome takes control of the world, it also has to overcome three kingdoms: the Heruli, the Ostrogoths, and the Vandals.

When Pagan Rome took control of the world, it had to overcome three kingdoms: the East, the South, and "the pleasant land."

And both of these witnesses (Pagan Rome and Papal Rome) are pointing forward to modern Rome that has to overcome three obstacles: the King of the South, "the glorious land," and Egypt in Daniel 11:40, 41, and 42.

> "[40]And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall

> overflow and pass over. [41]He shall enter also into the glorious land, and many *countries [PEOPLE]* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. [42]He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape." Daniel 11:40-42 (KJV).

So, what we are saying is that in Daniel 11, verse 14, it is Rome that establishes the vision; and, the vision that is being established is what befalls God's people in the latter days.

HISTORY REPEATED

So, we are talking here about a symbol, of Rome establishing the vision; but, also, we can see that we are talking about the repetition of history.

If the place where we are told that Rome establishes the vision—

And by the way, my Brother came in and he was looking this morning in the bookcase for Ballantine's book about W. W. Prescott; and, of course, this book puts W. W. Prescott in a wonderful light when there is not any light there associated with W. W. Prescott. In that book he will document from the wrong reasoning, from the wrong logic that as Prescott was pushing the false view of the Daily, he also began to publish *The Protestant Magazine.* And Ballantine will document that although Prescott never mentions in any of the publications of *The Protestant Magazine* during this history that he believed the Daily was Christ's Sanctuary ministry, he documents that *The Protestant Magazine,* the whole purpose of it was, is to put the background arguments to prove that the Daily represented Christ's Sanctuary ministry. So, he never said it openly, but he cloaked it in *The Protestant Magazine.* That was the purpose of that magazine. That was the work that W. W. Prescott was doing.

And my Brother was looking for that book to—I do not know what he wanted to review in it; for his presentations today, I suppose.

But, the point is, what Prescott did, what he wanted to do whether he was doing it purposely or just because he was being led in a direction that he was not understanding, is he took Rome out of the vision. Okay? He presented an Adventist message that was totally emphasizing Christ, as he saw it; but, it took Rome out of the equation. And the Bible, Sister White has a quote where she says it was the voice of Christ from the days of Adam to the closing scenes of time that spoke through *Patriarchs and Prophets.*

So, when we are talking about Daniel 11:14, it is the voice of Christ that is saying that, and Christ is saying that it is Rome that establishes the vision. So, if I invent a theology, as Prescott did, that is all about Christ but it purposely removes Rome from that vision, then it is a false Christ. **It is a false Christ**; it is a counterfeit.

So, that is the thing that we need to get settled into about Daniel 11, verse 14, is that if you remove Rome from the *ch n* vision, Proverbs tells us where there is no vision, the people perish, no matter how much emphasis you put upon Christ and the love of God.

So, dealing with the fact that this is the symbol that establishes the *ch n* vision, and therefore the principle that these histories that illustrate Rome in the Bible are illustrating what befalls God's people in the latter days, we have a very important quote from Sister White that ties these two concepts together.

In *Manuscript Releases,* number 13, page 394, it says,

> "We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel"—[to be continued]

The prophecy where?

You really need to think. This is one of the most important passages in the Spirit of Prophecy for the prophetic understanding. And you may not be aware of it, but you will get all kinds of convoluted human interpretations of what Sister White is saying in this quote. So, we will walk through it a little bit, carefully.

—"The prophecy"—in what?

FROM THE AUDIENCE: The 11th of Daniel.

BROTHER PIPPENGER: The 11th of Daniel. So, she is talking about Daniel, chapter 11.

> —"The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment."—

In *The Great Controversy,* page 356, Ellen White says the Time of the End is 1798; and, Ellen White became a prophet in 1844. So, 1798 came before 1844. So, when Sister White says, "the eleventh of Daniel has nearly reached its complete fulfillment," she knows that 1798 was the Time of the End, and she knows that Daniel 11, verse 40, says, "And at the time of the end." So, she is saying that she understands that the first 39 verses of Daniel 11 are past history. So, when she says, "the eleventh chapter of Daniel has nearly reached its complete fulfillment," the fulfillment she is pointing forward to is verses 40 through 45. They are the ones that are still in the future to her. I mean, Daniel 11:40 begins in 1798; but, the verse itself projects all the way to the next verse, and the next verse is The Sunday Law.

So, Sister White is talking about the fulfillment of Daniel 11 beginning in verse 40.

> —"The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated**."—

And we have been dealing today and yesterday with the history of Daniel 11, verse 14; and, she is saying, much of the history that has taken place in this chapter will be repeated. And I hope you will see that verses 14 through 17 are definitely one of those histories; because, we see Rome conquering three geographical areas, and sure enough Papal Rome did the very same thing. And we can see three obstacles in verses 40 through 45 that the King of the North (Rome) has to conquer. So, that history is included in this statement.

But, then she says,

> —"In the thirtieth verse a power is spoken of that 'shall be grieved, [**Daniel 11:30–36** quoted.]"—

DANIEL 11:30-36

And Sister White quotes Daniel 11:30 to 36.

Go to Daniel 11, verse 30.

> "[30]**For the ships of Chittim shall come against him; therefore he shall be grieved**,"—

And that is right where she cuts in and she quotes all the way through verse 36.

> —"[30]For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. [31] And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily ~~*sacrifice*~~, and they shall place the abomination that maketh desolate. [32] And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits.* [33] And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. [34] Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. [35] And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed. [36] And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." Daniel 11:30-36 (KJV).

So, she is telling us that the principle that will illustrate the final fulfillment of Daniel 11 is the principle that the histories that are referenced in the previous verses of Daniel 11 (verses 1 through 39) will be repeated in the final verses of Daniel 11. That is what she is teaching us here.

But, after she says much of these histories will be repeated, then she isolates verses 30 to 36. These are the ones that she really wants us to see because she takes the time to quote this history. And after she quotes verses 30 to 36, she says,

> —"Conclusion of MR, no. 13, 394 **Scenes similar to those described in these words will take place**." *Manuscript Releases*, number 13, 394.

So, she is nailing down that verses 30 to 36 are an illustration of Daniel 11:40 through 45.

And so we are not going to take time with this, but I want to make a point here right off the bat.

Verse 31 says,

> "[31]And arms shall stand on his part,"—

Okay. This is part of the history that is going to be repeated at the end of the world; and, if you grammatically break down verse 31, these arms that stand up for the Papacy, they are going to do three things in this verse, four if you count their standing up. First, they are going to stand up for the Papacy. It says,

> —"[31]And arms shall stand on his part, and they shall pollute the sanctuary of strength,"—

Okay. That is one of the things they are going to do. They are going to pollute the sanctuary of strength.

> —"and shall take away the daily *sacrifice*,"—

They are going to take away the daily *sacrifice.*

And the third thing that they are going to do is,

> —"and they shall place the abomination that maketh desolate." Daniel 11:31 (KJV).

Now, Brothers and Sisters, right there Sister White is telling you that when the final verses of Daniel 11 begin to unfold in history, that the correct understanding of the Daily becomes Present Truth.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: Okay?

Verse 40 was fulfilled in 1989; and, before that time period, perhaps you could argue that the Daily was simply truth. But, once verse 40 of Daniel 11 was fulfilled with the collapse of the Soviet Union, when the King of the North sweeps away the King of the South in 1989 in fulfillment of Daniel 11, verse 40, then this passage of verses 30 to 36 becomes Present Truth; and, part of this passage she says, "**Scenes similar to those described in these words will take place**." Part of this passage is identifying the history of the Daily; so, how you understand the Daily now after 1989 (is it the Paganism, or is it Christ's Sanctuary ministry?), it becomes important because the whole purpose of Daniel 11, of Daniel's last vision (chapters 10, 11, and 12), according to Gabriel, is to illustrate what will befall God's people in the latter days.

So, if you take a history that has been specifically marked by Inspiration to illustrate what befalls God's people in the last days and you controvert one of those symbols, you are controverting your pattern to understand what befalls God's people in the last days.

And if you do not think it is important to understand what befalls God's people in the last days, then you need to wrap your mind around Daniel, chapter 10; because, Daniel wanted to understand this thing. He was fasting and praying for three weeks; and, finally Gabriel comes to him.

Gabriel came to Daniel and said, "I would have been here the very first prayer that you gave, but I was in a struggle with the prince and the king of the Medes and the Persians. And, this struggle was so important that Michael (Christ) had to come and intercede."

And why does Christ come and intercedes? Well, for one reason, so that Cyrus would go ahead and let the Jews return and rebuild Jerusalem; but, for another reason, it is because he

wanted Gabriel to tell Daniel what was going to befall God's people in the latter days. This was important enough that Satan struggled to stop it!

So, if you do not think it is important, you need to wrap your mind around Daniel, chapter 10. What is going to befall God's people in the latter days is important, and what establishes that truth is Rome. So, we have to seek to understand all of the symbols that are given in this sequence of history correctly.

So, we are going to go through some of these characteristics.

GRIEVED—TRUMPETS

Sister White begins by saying Rome is grieved.

And once again, you can read in your notes under "Grieved-Trumpets," the ships of Chittim are representing Carthage; and, there was a warfare that was launched from Carthage that began to bring the Roman Empire to its knees, thus grieving it. And Uriah Smith tells you who was this warfare represented by, and it was the Vandals.

And the Vandals were the Second Trumpet.

> "The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isaiah 23:1, has this note: 'From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and AEgean Seas. So also Jochri on the same place.' Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, Carthage.
>
> "Was ever a naval warfare with Carthage as a base of operations, waged against the Roman Empire? We have but to think of the terrible onslaught of **the Vandals** upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the Maritime Provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understood to be mentioned. Following in due course of time, as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A.D.428–468 mark the career of Genseric." Uriah Smith, *Thoughts on Daniel and the Revelation*, 281.

So, in this history that Sister White points to, Pagan Rome, its kingdom is falling apart. And when she introduces verses 30 to 36 and says, "**Scenes similar to those described in these words will take place**," when the last six verses of Daniel 11 are illustrated and fulfilled, she

cuts in to the point where the Second Trumpet is attacking the Empire, and thus lets us know that part of the history that takes place when we understand what is going to befall God's people in the last days is that a Trumpet power is going to be bringing the Empire to its knees. In that day and age it was the Roman Empire, but that history is illustrating the end of the world; and, thus it is saying, when the last six verses of Daniel 11 are fulfilled, a Trumpet power will be bringing the whole world to its knees. Okay?

Revelation, chapters 8 and 9

So, this ties in this reference to it being grieved and to it being the Vandals being the Second Trumpet. What it does is it pulls Revelation 8 and 9 into this history, line upon line. Okay?

> "Chapter 8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.
> 6 And the seven angels which had the seven trumpets prepared themselves to sound.
> 7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.
> 8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.
> 10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
> 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.
> 13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!
>
> "Chapter 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment

was as the torment of a scorpion, when he striketh a man. [6] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. [7] And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. [8] And they had hair as the hair of women, and their teeth were as *the teeth* of lions. [9] And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. [10] And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. [11] And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

[12] One woe is past; *and,* behold, there come two woes more hereafter.

[13] And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, [14] Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. [15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. [16] And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. [17] And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. [19] For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. [20] And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: [21] Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Revelation 8 and 9 (KJV).

So, just from the one expression, "he shall be grieved," you can pull in two chapters out of the Book of Revelation to add to this story. Okay?

Why am I saying that? I am saying that because as we go through these characteristics of verses 30 to 36, I am going to want you to see, if you will, that Rome is what establishes the vision. This is all about Rome and the dynamics of Rome. And if you do not see that, then you have no vision and you perish.

And the purpose of this is to familiarize us with this Roman history as we go through Daniel 8 more carefully, but also to emphasize how important it is to be clear about the symbols that represent Rome in God's Word.

ARMS—AD496 (CLOVIS)

Revelation 13:2; Daniel 8:12

Okay. Another thing the arms are going to do, they are going to stand up.

Go to Revelation 13:2.

ARMS means military might, economic might. You have to have money to finance an army; so, it is military might, but it is coming from countries that have the economic power to have a military.

In Revelation 13:2, it says,

> "[2]And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon"—

And Sister White plainly tells us this beast is the Papacy.

> —"and the dragon"—

And if you go back into chapter 12 of Revelation and you look closely, Revelation, chapters 12 and 13 are not separate, isolated visions. They are the same vision. They are sequentially identifying the role of the dragon, which in *The Great Controversy* Sister White is saying the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome. And then it goes into chapter 13 which tells us about the Papacy and the United States. So, Revelation 12 and 13 is telling us about the Dragon, the Beast, and the False Prophet, the three powers in Revelation 16 that lead the world to Armageddon.

And, when it is going to give us some information in verse 2 of Revelation 13 about the Papal power, about the beast, it says the dragon (Pagan Rome in this sense) gave three things to the Papacy. It says,

> —"and the dragon gave him his power,"—

And the power that the dragon gave him was his military power, beginning with Clovis in AD496.

So, this is a parallel passage to Daniel 11, verse 31, where it says, "And arms shall stand on his part, . . . " This is the dragon (Pagan Rome) giving military strength to the Papacy.

> —"and the dragon gave him his power, and his seat, and great authority." Revelation 13:2 (KJV).

Okay. The other thing that Pagan Rome (the dragon) is going to give to the Papacy is his seat—that is when Constantine moved the Empire to Constantinople in the year AD330—and great authority, and that is its civil authority that was given to the Papacy in AD533 by Justinian in the Decree of Justinian.

And Jesus illustrates the end from the beginning.

And I meant to add this, but it is not in there. If you would go really quickly to Revelation 17:17 just for a point of reference, the civil authority was given to the Papacy by Pagan Rome in AD533 by Justinian, and that history is prefiguring when the civil authority of Planet Earth is going to be given into the hands of the Papacy at the end of the world.

And in Revelation 17:17, these Ten Kings represent the civil authority at the end of the world, and it says,

> "[17]For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Revelation 17:17 (KJV).

So, when Justinian is giving his civil authority to the Papacy in AD533, he is prefiguring when the United Nations turns over its civil authority to the Pope of Rome in fulfillment of Revelation 17:17 in the very near future; because, Jesus illustrates the end from the beginning.

So, when we look at Daniel 11:31 and we see arms standing on his part, we are seeing an illustration of the relationship between two Romes (Pagan Rome and Papal Rome), and that the power that is going to place the Papacy on the throne of the Earth is going to bring his military strength into the issue of placing the Papacy on the throne of the Earth; thus, prefiguring, of course, the role of the United States at the end of the world; and, Clovis, beginning in AD496, is prefiguring the work of Ronald Reagan when he formed a secret alliance with the Vatican in order to sweep away the King of the South in 1989.

Go back to Daniel 8:12.

What we are looking at—and if I am giving you too much information in too quick of a fashion, we are looking at Daniel 11:30 to 36, because Sister White says, "**Scenes similar to those described in these words will take place**," in the final fulfillment of Daniel 11. Scenes similar to verses 30 to 36 will take place in the last six verses of Daniel 11.

We are looking at this for a secondary reason: to identify that it is Rome that establishes the vision. The illustration of Rome is what puts the prophetic message in place.

In Daniel 8:12—we have not yet marched through our study of verses 9, 10, 11, and 12 yet, but we have put in the record that this little horn is a corrupt little horn, because it is a cross-dresser. Sometimes it dresses as a woman, and sometimes it dresses as a man; and, in the Bible, that is an abomination. It may be a Sanctuary symbol because it is a horn, but it is a corrupted symbol.

And in verse 12 you will see that it is "it," which is its feminine manifestation, which means it is Papal Rome in verse 12.

And in verse 12 it says,

> "[12]And an host *[AN ARMY]* was given *him*"—

And notice that word *him* is italicized, meaning it is not in the original.

> "[12]And an host was given *him* against the daily ~~*sacrifice*~~ by reason of transgression, and **it** cast down the truth to the ground; and **it** practised, and prospered." Daniel 8:12 (KJV).

So, an army is given to the Papacy. Verse 31 of Daniel 11 says, "And arms shall stand on his part," and this military strength then will do three things.

And we are going to explain more about Daniel 8, verse 12, as we proceed; but, I just want you to see that this is a parallel passage to verse 31 of Daniel 11 and Revelation 13:2.

Is everyone with me? Is this too fast for this early in the morning?

FROM THE AUDIENCE: Uh-huh.

BROTHER PIPPENGER: Okay.

THE SANCTUARY OF STRENGTH—AD395 - 538

The other thing they are going to do is they are going to pollute the sanctuary of strength; and, you will see that Uriah Smith plainly tells you that the sanctuary of strength in verse 31—go back to verse 31 of Daniel 11—it says,

"[31]And arms shall stand on his part,"—

They stand up for the Papacy: Clovis in AD496.

—"and they *[THE ARMS]* shall pollute the sanctuary of strength, . . ."

And Uriah Smith will tell you within page 282 of *Thoughts on Daniel and the Revelation,* he quotes from this verse and he says,

"'And they shall pollute the sanctuary of strength,' or **Rome**."—

This word *sanctuary* is *sh* . It is not *e sh.* The Hebrew word that is translated as *sanctuary* that is *sh* can be God's Sanctuary or it can be a Pagan sanctuary; and, the City of Rome definitely is not God's Sanctuary.

If it was the Hebrew word *e sh*—and, in fact, I am not even sure this word *sanctuary* is *sh* . That needs to be checked, but it is not *e sh*.

> —"'And they shall pollute the sanctuary of strength,' or **Rome**. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2." Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

It is not God's Sanctuary. The sanctuary of strength is Rome.

Now, you need to see this, because, "**Scenes similar to those described in these words will take place**."

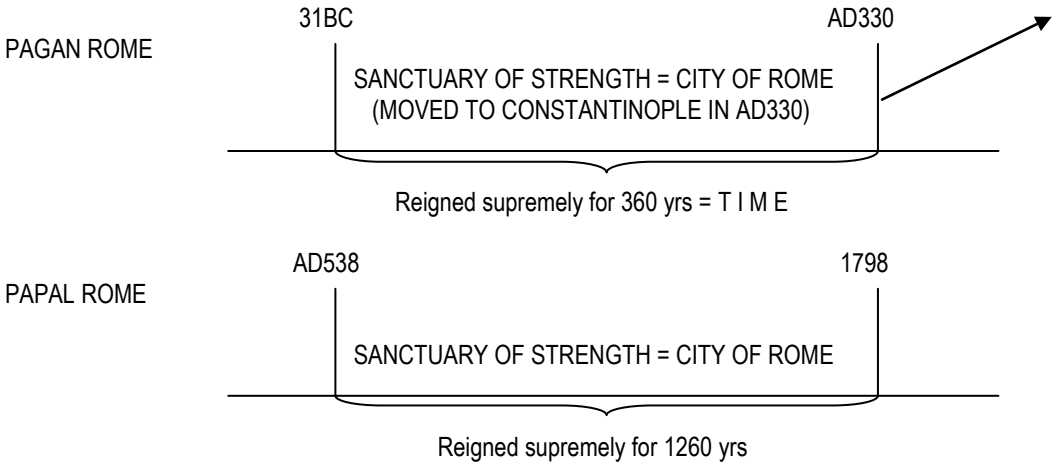


Figure No. 151.

We are marching through a study here right now where we are going to show you, the Lord willing, that there was a time prophecy for how long Pagan Rome would rule the world, and it began when the third obstacle was conquered at the Battle of Actium in 31BC, and it ends when Constantine divides the kingdom in two, in AD330. And this is 360 years; and, the Biblical expression would call this 360 years *TIME*. We will see this in verse 24 of Daniel 11, that Pagan Rome would rule the world supremely for a *TIME*. It begins in 31BC; it ends 360 years later, a *TIME* when the Empire is divided in two.

And in conjunction with this, the Papacy, when the third horn was removed in AD538, it ruled the world supremely for 1260 years. And in AD1798, it's *TIME* to rule ended.

And what I want you to see here is that Uriah Smith tells us that the sanctuary of strength in verse 31 [of Daniel 11] is the City of Rome. What makes Rome strong (and Rome establishes the vision) is the City of Rome; so, we want to understand why this is so.

And from 31BC, Pagan Rome ruled the world; it was invincible. But, when it moved its capitol to Constantinople in the Year AD330, it began to fall apart.

So, when Rome was invincible was when it was ruling from the City of Rome. That was its sanctuary of strength.

FROM THE AUDIENCE: It is *sh* [responding to Brother Pippenger's earlier statement his need to verify the term he used].

BROTHER PIPPENGER: Okay. It is *sh* .

But here [BC31], the ruling began when they conquered the third obstacle at the Battle of Actium (Egypt), the battle with Antony and Cleopatra.

Here the third horn is removed in AD538 when the Goths are driven out of the City of Rome; and, once the Goths are driven out of the City of Rome, the Papacy is controlling the City of Rome and begins to rule for 1260 years.

And what happens in AD1798? The Papacy is taken out of the City of Rome. He is taken captive.

So, when Pagan Rome is ruling supremely is when it is ruling from the City of Rome; and, when Papal Rome is ruling supremely, it is when they are controlling the City of Rome. And for in this sense the sanctuary of strength is the City of Rome, for Rome.

Get it? Do you see it?

Why do you have to see that? Because, Pagan Rome is the power that placed the Papacy on the throne of the world, and they are prefiguring the United States; and, therefore, there is going to be a sanctuary of strength for the United States.

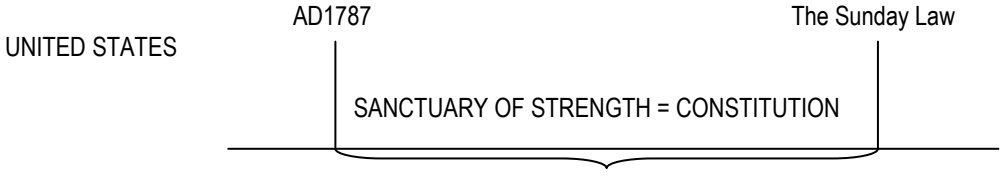


Figure No. 152.

The United States is going to have a sanctuary of strength, and it is going to rule supremely, so to speak, until that sanctuary of strength is gone.

So, what is the sanctuary of strength for the United States?

What came in, in 1787? The Constitution.

When the Constitution is intact, the United States is in place; but, at The Sunday Law, the Constitution is destroyed and it [the United States] no longer rules supremely.

FROM THE AUDIENCE: I thought it was in 1776.

BROTHER PIPPENGER: That was the Declaration of Independence, 1776.

Okay. So, you have to know what the sanctuary of strength is, because the sanctuary of strength for Rome is prefiguring what the sanctuary of strength for the United States is.

And why am I saying that? **Why am I saying that?** Because, Rome establishes the vision.

So, if you want some secondary texts, you go to where we have already been. In Revelation 13, the dragon gave him his power and his seat.

The Dragon moved his seat and his authority to Constantinople in the Year AD330, thus leaving a vacuum in the City of Rome that the Papacy gobbled up. Pagan Rome moved to Constantinople and gave its seat of its Empire, the City of Rome, to the Papacy.

Now, they are not established in it until AD538; but, another parallel passage to that is Daniel 8:11.

Go to Daniel 8:11. We are dealing with the sanctuary of strength here.

And Daniel 8:11, this is the "boy" horn. It says,

> "[11]Yea, he *[PAGAN ROME]* magnified *himself* to the prince of the host *[TO CHRIST],*"—

And Pagan Rome magnified himself to Christ at His birth when they tried to murder Him and he fled into Egypt (when Joseph and Mary fled into Egypt), and Pagan Rome magnified himself to Christ at the crucifixion. So, we can see that Pagan Rome did magnify itself to the Prince of the host.

> —"and by him *[BY PAGAN ROME]* the daily ~~*sacrifice*~~ was taken away,"—

We do not want to deal with that right now, because this "taken away" is different than the "taken away" in Daniel 11:31 and Daniel 12:11.

> —"and the place of his sanctuary was cast down." Daniel 8:11 (KJV).

The place of Rome's sanctuary is the City of Rome; because, in the City of Rome the premier temple of Paganism in that history is the Pantheon Temple. So, the place where the temple is, is the City of Rome.

It does not say his **TEMPLE** was cast down. It says the **PLACE** of his sanctuary was cast down; and, the place of his sanctuary that was cast down is the capitol of the Empire in the year AD330.

So, what I am saying is, in Daniel 11:31 when it says,

> "[31]And arms shall sand on his part,"—

Clovis's military might comes to the aid of the Papacy.

—"and they shall pollute the sanctuary of strength,"—

Okay. From AD330 onward, the City of Rome is the subject of warfare because the Trumpet powers begin to decimate the Rome Empire, and the City of Rome gets polluted with this ongoing warfare.

But, Pagan Rome is also going to take away the Daily.

—"and shall take away the daily ~~*sacrifice*~~, . . ." Daniel 11:31, in part (KJV).

But, we have to deal with the *against* first. We will deal with the *Daily* in just a moment.

AGAINST

Daniel 11:24, 27, 29

In Daniel 11:24—go there. We have referred to this already, briefly. It says,

"[24]He shall"—

And this is Pagan Rome, and Uriah Smith is going to confirm that for you if you are not familiar with it.

> —"[24]He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea,* and he shall forecast his devices **against** the strong holds, even for a time." Daniel 11:24 (KJV).

Notice this word *against:* ". . . he shall forecast," Pagan Rome shall forecast his devices against the strong holds, even for a time."

What I am saying is, this is the *TIME* [see Figure 151, Pagan Rome, 360 years = *TIME.*].

And what Uriah Smith is going to tell you is that this is the *TIME*.

What is being said here is that Pagan Rome is going to rule the world supremely from the City of Rome for 360 years.

Uriah Smith says this in his *Thoughts on Daniel and the Revelation,* page 273:

> "To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices **from strongholds**,"—

You see, this Hebrew word here that is translated as *against* can also be translated as *from*.

And the stronghold for Pagan Rome was the City of Rome. It is saying that he shall control the world **from** the City of Rome, **not against** the City of Rome.

> —"Bishop Newton gives the idea of forecasting devices **from strongholds**, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. 'Even for a time;' doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view

in the following verse." Uriah Smith, *Thoughts on Daniel and the Revelation*, 273.

And then he goes in to describe the Battle of Actium in 31BC.

So, Smith is teaching you, even if you were unaware of it, that this time in verse 24 of Daniel 11 is the 360 years from 31BC in the Battle of Actium, to the year AD330, when Constantine moved the capitol.

But, I want you to see this Hebrew word that is translated as *against* can also be understood as *from.*

If you go into your *Strong's Concor anc e,* it says that this word that is translated as *against* in verse 24 can also be translated as *from.*

> **AGAINST**: ***Strong's Concordance,* H5921—**Properly the same as **H5920** used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above*, *over*, *upon*, or *against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), **(forth, out) of, (from)** (off), (up-) on, over, than, through (-out), to, touching, X with.

From Uriah Smith, *Thoughts on Daniel and the Revelation,* page 478, for more commentary on this *TIME*:

> "The first sore and heavy judgment which fell on Western Rome in its downward course, was the war with the Goths under Alaric, who opened the way for later inroads. The death of Theodosius, the Roman emperor, occurred in January, **395**, and before the end of the winter the Goths under Alaric were in arms against the empire.
>
> "The first invasion under Alaric ravaged Thrace, Macedonia, Attica, and the Peloponnesus, but did not reach the city of Rome. On his second invasion, however, the Gothic chieftain crossed the Alps and the Apennines and **appeared before the walls of the 'eternal city,'** which soon fell a prey to the fury of the barbarians." Uriah Smith, *Thoughts on Daniel and the Revelation*, 478.

I will show you the references that go along with this.

Go to verse 27 of Daniel 11.

> "[27]And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed." Daniel 11:27 (KJV).

Uriah Smith will tell you that this "time appointed" is the year AD330, in reference to this "time" in verse 24, this 360 years.

Uriah Smith is telling us that this 360-year time prophecy that is set forth in verse 24, the end of it is being marked in verse 27; and, the end of it is being marked in verse 29.

Notice verse 29.

"[29]At the time appointed"—

That is the year AD330.

> —"he shall return, and come toward the south; but it shall not be as the former, or as the latter." Daniel 11:29 (KJV).

So, in Daniel 11, verse 31, it says, "And arms shall stand on his part, and they shall pollute the sanctuary of strength,"—the sanctuary of strength is the City of Rome. And from the year AD330 onward, until AD538, you have first here in the year AD330, what happens to the kingdom? It is divided into East and West, right then and there.

Then what happens? When Constantine moves to Constantinople, what does he do? He further divides the kingdom among his three sons, into three parts.

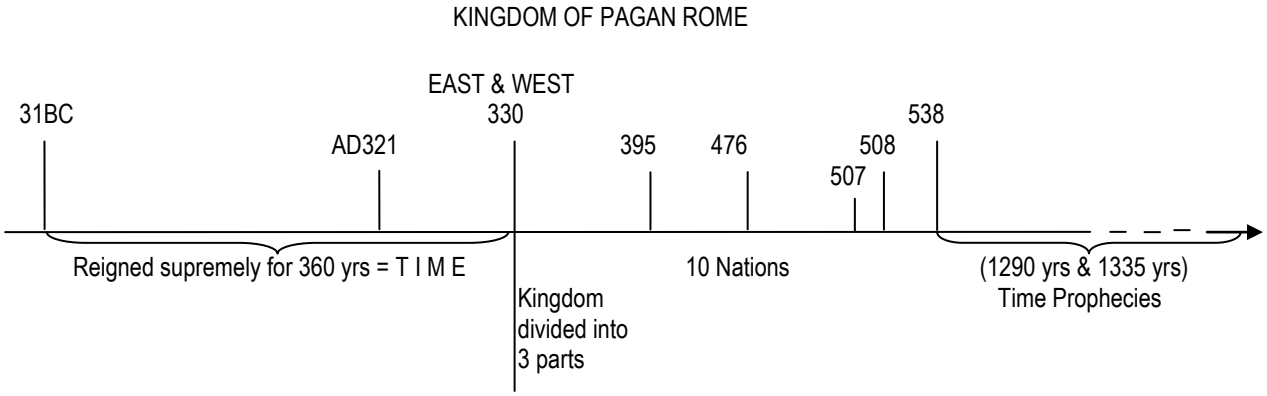


Figure No. 153.

And what I want you to see here is that the kingdom from AD330 on begins to crumble. When he is ruling from the City of Rome, it is invincible; but, it begins to crumble.

But, right here in this history, we have already referenced what begins to happen? The Trumpets of Revelation 8 begin to blow. The Barbarians out of the North and the Vandals begin to take the kingdom apart.

Whereby, in the year AD476, what has happened? By AD476, what has happened? Pagan Rome has turned into ten nations.

Why did this happen? **Why did this happen?**

Because, in AD321 Constantine did what?

FROM THE AUDIENCE: Passed a Sunday Law.

BROTHER PIPPENGER: He passed a Sunday Law.

And what is the principle connected with the Sunday Law? National apostasy is followed by national ruin.

The first Sunday Law, AD321; AD330, the kingdom is divided into East and West; then, Constantine divides it among his three sons.

Then, in AD395, the First of the Seven Trumpets begin to blow, taking the kingdom apart, piece by piece, until by AD476, it has turned into ten nations.

In this history here [between AD330 and 538], the Barbarians and the Vandals, what are they after?

Are they trying to conquer China?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Are they trying to conquer Alaska?

FROM THE AUDIENCE: [No audible response.]

BROTHER PIPPENGER: They are trying to conquer the City of Rome.

So, in this history [from AD330 to 538] the City of Rome is polluted. The sanctuary of strength is sacked over and over again by these Barbarians. In verse 31 [of Daniel 11] it says, 'And arms shall stand on his part, military strength shall pollute the City of Rome (the sanctuary of strength), and shall take away the daily . . . ."

TAKE AWAY THE DAILY

Daniel 11:31; 12:11

In Daniel 11:31, the Hebrew word that is translated as *take away* is *sur;* whereas, in Daniel 8:11, the Hebrew word that is translated as *take way* is *rum.* We will deal with this. Modern theologians do not like dealing with this, but we will deal with this later on.

But, in Daniel 11:31, it is identifying that in AD508—and actually in AD507—Clovis defeated the Visigoths, and that removed the last of any Pagan resistance to the rise of the Papacy. By AD508, there was no longer any Pagan resistance to the rise of the Papacy.

> "[31]And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily ~~*sacrifice*~~, and they shall place the abomination that maketh desolate." Daniel 11:31 (KJV).

And what took away the resistance was the arms, the military strength, of these Pagan kings, beginning with Clovis, that had come into a church/state relationship with the Papacy.

So, arms stand on the Papacy's part; and, the warfare they bring, they are going to destroy the City of Rome over and over again. But these arms, this military strength, is also going to defeat any of the resistance to the rise of the Papacy to power; and, the last resistance was removed in the Battle of Visigoths, AD507-508.

And, therefore, when you go to Daniel 12:11, and it says,

> "[11]And from the time *that* the daily ~~*sacrifice*~~, shall be taken away,"—

Here in AD508, because of understanding this history correctly, we have a time prophecy that projects out 1290 years, and also 1335 years.

> —"and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days." Daniel 12:11 (KJV).

PLACE THE ABOMINATION THAT MAKETH DESOLATE

Daniel 12:11; 2 Thessalonians 2:2-8; Zechariah 5:5 -11[28]; Isaiah 23

[28] Corrects cite typo in notes from Zechariah 5:5-1 to 5:5-11.

So, Sister White says, "**Scenes similar to those described in these words will take place**," and the arms are also going to place the abomination that maketh desolate.

This is part of what is being described in Daniel 12:11 [referring to 1290 years and 1335 years] that in AD508, from the time that the Daily is removed and the abomination of desolation set up—it was set up in AD538. There was a 30-year period in setting it up—the Papacy is placed upon the throne of the Earth (verse 31) in AD538.

2 Thessalonians, chapter 2, verses 2 through 8, go there. We are talking now about the third thing that Pagan Rome (the arms for the Papacy) does in verse 31 of Daniel 31. They are going to place the abomination that maketh desolate, and the abomination that maketh desolate is the Papacy.

And in 2 Thessalonians, chapter 2, verse 2, it says—let us begin at verse 3:

> "[3]Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first, and that man of sin be revealed, the son of perdition;"—

What is the "falling away first," that the man of sin might be revealed?

Who is the man of sin (the son of perdition)? Who is it?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: Okay. The Papacy is revealed right here [AD538]. Prophetically, it is revealed right here.

But, before it is revealed, there has to be a falling away. Who is the symbol of the falling away?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: That is the church; but, the symbol of it is Constantine [referring to AD330]. Here in the history of Constantine, Constantine begins to bring Paganism into Christianity, and this creates the "falling away first."

So, 2 Thessalonians 2 is talking about this very same history, is it not, in order to place the man of sin upon the throne of the Earth.

Verse 4 says,

> —"[4]Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."—

When was he placed in the temple of God? AD538.

2 Thessalonians is talking about this history.

Verse 5:

> —"[5]Remember ye not, that, when I was yet with you, I told you these things? [6]And now ye know what withholdeth that he might be revealed in his time."—

Who is going to be revealed in his time?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: What is his time?

FROM THE AUDIENCE: AD538.

BROTHER PIPPENGER: AD538; he is going to be revealed in his time. He is going to be revealed in AD538, but now you know what withholdeth (prevents him) that he might be revealed. Who is it? Pagan Rome.

Okay. Pagan Rome is withholding the Papacy from being revealed in AD538.

Verse 7:

—"[7]For the mystery of iniquity doth already work: only he who now letteth"—

And that word [*letteth*] is better translated *restraineth.*

> —"only he who now letteth *[THE POWER THAT RESTRAINETH THE PAPACY FROM BEING REVEALED IN AD538] will let [WILL CONTINUE TO BE RESTRAINED],* until he be"—

What?

FROM THE AUDIENCE: Taken away.

BROTHER PIPPENGER: —"taken out of the way."—

And he was taken away (Paganism, the resistance to the rise of the Papacy, was taken away) in AD508.

> —"[8]And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thessalonians 2:2-8 (KJV).

Okay. So, what am I saying? I am saying that Rome establishes the vision. This is about Rome. You take Rome out of this scenario, if you say that the Daily is not representing Pagan Rome, you are destroying so much of the prophetic record that it is just amazing!

Zechariah 5:5-11

Go to Zechariah 5:5-11. We are looking at the fact that the arms are going to place the Papacy, and we are trying to show you that this is a subject throughout God's Word.

Zechariah 5, beginning at verse 5 through 11. Zechariah 5, verse 5, says,

> "[5]Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. [6]And I said, What *is* it? And he said, This *is* an ephah that goeth forth."—

What is an ephah?

FROM THE AUDIENCE: A basket.

BROTHER PIPPENGER: A basket. Okay? He sees a basket that is going forth.

> —"He said moreover, This *is* their resemblance through all the earth."—

Whatever the basket is, it has manifested itself all over the Earth.

> —"[7]And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah."—

What is *a woman?*

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: Okay.

So, this basket holds a woman; and, the next verse says,

> —"[8]And he said, This is wickedness."—

Now, if you go look at William Miller's explanation of 2 Thessalonians, chapter 2, he says this "Wicked"—and he says who this "Wicked" is. We should know who the Wicked one is in the Scriptures. Who is it?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy. This is wickedness.

So, this woman in the basket is the Papacy.

> —"And he cast it *[HER]* into the midst of the ephah; and he cast the weight of lead upon the mouth thereof."—

Was there a time in history when the Papacy was restrained, that had a lead put over its lid? Well, yeah. That was 1798, right here [see Figure No. 151, Papal Rome]. Okay? So, this is a story about the Papacy here; but, it is also a story about when the Papacy is placed upon the throne of the Earth; because it says in verse 9,

> —"[9]Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings;"—

What does that mean? They are fast: "Final movements will be rapid ones."

> —"for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven."—

So, this ephah, that has had a lead put over the top of it, is ultimately going to get lifted up for the whole world to see. The whole word is going to wonder after this ephah.

And verse 10 says,

> —"[10]Then said I to the angel that talked with me, Whither do these bear the ephah? [11]And he said unto me, To build it an house in the land of Shinar:"—

What is "the land of Shinar"?

FROM THE AUDIENCE: Babylon.

BROTHER PIPPENGER: Babylon.

—"and it shall be established, and set there upon her own base." Zechariah 5:5-11 (KJV).

Okay. So, this is an illustration of when the Papacy is placed upon the throne of the Earth at the end of the world; but, that history is the same as when she was placed upon the throne of the Earth here [AD538].

And what I am saying is, it is Rome that establishes the vision.

Isaiah 23

If we would go to Isaiah 23 now, we will bind this off.
And we did not get through all of our material. We will continue this on tomorrow.
But, in Isaiah 23, we see the story of the lead weight being put on the basket.
Isaiah 23 says,

"[1] The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them."—

What is "the land of Chittim"?

FROM THE AUDIENCE: Carthage.

BROTHER PIPPENGER: Carthage.

That is a reference to what?

FROM THE AUDIENCE: Trumpets.

BROTHER PIPPENGER: Trumpet powers.

There is something about this chapter that is understood when you understand it in reference with the Trumpets' power.

—"[2] Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. [3] And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations. [4] Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins. [5] As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre. [6] Pass ye over to Tarshish; howl, ye inhabitants of the isle. [7] *Is* this your joyous city, whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn. [8] Who hath taken this counsel against Tyre, the crowning city, whose merchants *are* princes, whose traffickers *are* the honourable of the earth? [9] The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth. [10] Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength. [11] He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city,* to destroy the strong holds thereof. [12] And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. [13] Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in

the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin. [14] Howl, ye ships of Tarshish: for your strength is laid waste."—

Who is Tyre?

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: Okay. If you will drop down to verse 15—of course, this passage here is about Islam, but it is also going to tell us who Tyre is. And it says,

—"[15] And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot."—

Who is it in Bible prophecy that sings as a harlot? The Papacy.

—"[16] Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

"[17] And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire,"—

She has been hired to do something.

—"**and shall commit fornication with all the kingdoms of the world upon the face of the earth**. [18] And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing." Isaiah 23 (KJV).

This is the Papacy.

So, in Zechariah 5, in 1798, the Papacy has a hunk of lead put over the ephah. Okay?

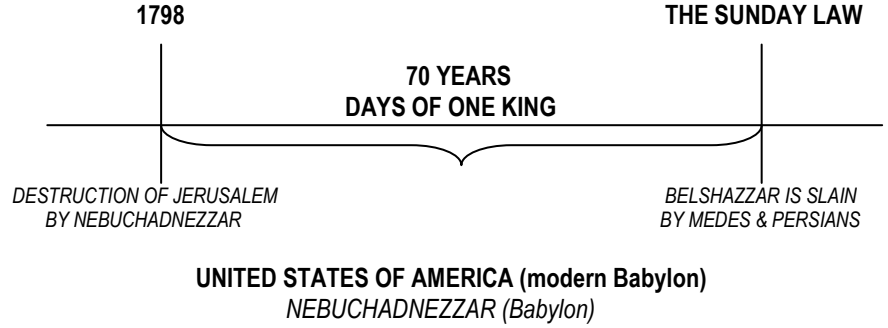


Figure No. 154.

And here in Isaiah 23—how does it say it?—that she will be forgotten 70 years, as the days of one king. But, at the end of these 70 years (and this is the days of one king), she is going to sing as an harlot. This is The Sunday Law.

Okay. The "one king" that rules from 1798 to The Sunday Law is who?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States of America.

Has this been prefigured?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

When Jerusalem was destroyed by Nebuchadnezzar, it began 70 years of captivity.

And, those 70 years ended when? When the Medes and Persians came under the gates and slew Belshazzar.

See, Babylon ruled from the destruction of Jerusalem, until the destruction of Babylon by the Medes and the Persian—not the destruction, necessarily—but, it was for 70 years, and it was the days of one king in Isaiah 23.

For Ancient Israel, Babylon ruled for this time period, the days of one king (70 years), prefiguring that modern Babylon is going to be captive for 70 years, the days of one king (the United States), until she [the Papacy] is hired once again to sing to the world her harlot's songs.

We will take up the last part of this tomorrow, but let us go to Ezekiel to close this out.

Ezekiel 29; notice beginning at verse 19.

> "[19]Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. [20]I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD." Ezekiel 29:19-20 (KJV).

Babylon is given Egypt as payment for the work that they do. Do you see that?

That is why the King of the North conquers Egypt in Daniel 11, verse 42. He is getting Egypt for the work that the King of the North does.

So, go back to Isaiah 23 so you can see this point, verse 17.

> "[17] And it shall come to pass after the end of seventy years, that the LORD will visit Tyre,"—

This is the Papacy: this is modern Babylon.

The Lord is going to visit Tyre after this 70 years' captivity while she is stuck in the ephah.

> —"and she shall turn to her hire,"—

He is going to hire her again.

And what is **its** payment?

FROM THE AUDIENCE: Egypt.

BROTHER PIPPENGER: Egypt.

What is Egypt?

FROM THE AUDIENCE: It's the whole world.

BROTHER PIPPENGER: The whole world.

—"and [*SHE*] shall commit fornication with all the kingdoms of the world upon the face of the earth." Isaiah 23:17 (KJV).

Now, each one of these little tidbits here could probably be a sermon all in itself. What I am wanting you to see—and we will finish this off tomorrow, the Lord willing—is that it is Rome that establishes the vision. If you remove this history of Rome (and what we are focusing on particularly is the Daily), you may end up with a really lovely sounding crystal logical message about the Love of God and the Faith of Jesus; but, you are going to perish. Because, where there is no vision, the people perish.

Shall we pray?

Benediction: Heavenly Father, we sometimes do not understand why the enemy of God would be the symbol that puts the prophetic message in place for us at the end; but, we trust your wisdom that it is this light that prepares us to see that modern Rome is about to take the world captive once again, and that if we do not have Christ abiding in our experience in an ongoing fashion that we will not be able to stand this testing process that is just ahead of us. We do not want just a message that is simply about Christ; we want the message of Christ that includes His prophetic Word. We would ask that you would make us understand the significance of the role of Rome in Bible prophecy and the significance of the attacks that Satan has made to prevent God's people from seeing this truth from the days of the Millerites to the present time, that we might be benefited by these controversies that have taken place throughout the history of Adventism. In Jesus's name, amen.

Habakkuk's Two Tables #79

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together once again this morning. We thank you for a good night's sleep. And as we take up our morning worship, we ask that you would grant us the presence of your Holy Spirit. We want to understand the significance of Rome establishing the vision in this study. We want to bring that to a conclusion so we can move further into Daniel, chapter 8. So, we would ask that you would give us wisdom and discernment as we consider these truths. We ask that you would overrule my human thoughts, my humanity. Hide me behind your cross that you can use me as a vessel to convey Light from your Throne Room that has been touched with the coals from off the altar, that it might be purified and cause the effect that you wish it to do. We ask that you also prepare the hearts and minds of those that are listening to these things, whether here on DVDs or LiveStreaming. We ask a blessing upon the production work we are doing here. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: Okay. As we begin the section of Habakkuk's Two Tables that we are calling our "Conclusion," last week we started with Isaiah 66, to identify that the strong delusion of 2 Thessalonians, chapter 2, is also the delusions of Isaiah 66, where the Lord says He will choose our delusions.

And, then we spent some time showing that the delusion of 2 Thessalonians, the delusions of Isaiah 6:66 are the Omega Apostasy and that some of the components of the Alpha Apostasy that prefigure the Omega Apostasy was an attack upon the Foundations and Platform of Adventism. It was a rejection of the authority of the Spirit of Prophecy, and we put that in place.

And, we closed with a quote where Satan was seeking to prevent God's people from standing on their feet.

So, we went from there to Isaiah 37 and showed that it is the second of two messages that come into Adventism at the end of the world that is designed by God to have the bones and muscles stand upon their feet as a mighty army; and, that message is the message of the Four Winds of both Ezekiel 37 and Revelation 7. And, Sister White identifies those Four Winds as the angry horse of Bible prophecy. So, if we are to stand upon the Platform of Truth here [referring to the 1843 Chart], the angry horse of Bible prophecy is Islam.

In the next presentation we looked at William Miller, his role in contributing to the truths on this Chart; and, we closed out by identifying William Miller as the one that identified the Daily as Paganism in that history, and reminded ourselves of previous studies where Sister White placed her endorsement upon Miller's understanding that the Daily is Paganism and that she also identified that those that teach the Daily is Christ's Sanctuary ministry received that teaching from angels that were expelled from Heaven.

Then we considered in the next presentation, we revisited the 2520. And, in connection with Isaiah 66, verse 5, which says, ". . . Your brethren that hated you, that cast you out for my name's sake, . . . ," we noted that the only place that Sister White applies that verse in Isaiah 66 is when she is dealing with the disfellowshipping that was going on in the Millerite History; and,

we identified that the two primary—there are three, but the two primary reasons that the disfellowshipping was taking place was because of the introduction of this [1843] Chart, which made the Millerites very dogmatic about predicting 1843.

And, then the other teaching that was the real agitation in that history that caused disfellowshipping, that when Sister White comments on it she applies Isaiah 66, verse 5, was after the First Disappointment when they understood that the same evidence that had demonstrated that the 2520 and the 2300 ended in 1843 then demonstrated that it ended in 1844.

And, of course, knowing that the Millerite History repeats at the end of the world, we are suggesting that the ensign that gets lifted up, because it is those that are the Outcasts of Israel that are lifted up as an ensign at The Sunday Law, that they are cast out because they are presenting these two Charts [the 1843 and 1850 Charts], paralleling the Millerites presenting this [1843] Chart; and, they are cast out because they are placing emphasis on the fact that the 2520 and the 2300 *days* ended in 1844.

Then we spent some time looking at some of the truths connected with Isaiah 66 a little bit further. I never quite finished everything that I wanted to on that. I am holding in the possibility that we will return to some of those truths before we bring this whole thing to a conclusion.

But, then, we moved into Daniel 8; and, we identified that Daniel 8 is a repetition of Daniel 7, and that Daniel 8 is the identification of the spiritual manifestations of the kingdoms of Bible prophecy as opposed to Daniel 7 which is the political manifestations of the kingdoms of Bible prophecy.

THE DAILY: ESTABLISHING THE VISION

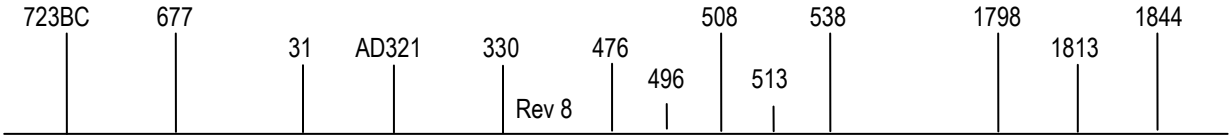


Figure No. 155.

And then from there we went to Daniel 11, verse 14, to spend some time on identifying that Rome establishes the vision; and, that is where we have been, and we began yesterday in placing emphasis on Rome in Bible prophecy. I never quite got through the portion that I wanted to, the passage where Sister White says much of the history in Daniel 11 will be repeated in the fulfillment of Daniel 11. She quotes 30 to 36 of Daniel 11, and says, "**Scenes similar to those described in these words will take place**."

The part of verses 30 to 36 that we did not finish looking at yesterday—we looked at the fact that the passage that Sister White selects that says will be repeated in Daniel 11:40-45—was the grieving. We noted that the grieving that was marked in verse 30 is the grieving that was taking place against Pagan Rome. Pagan Rome was being warred against by the Vandals, which is the Second Trumpet; therefore, we noted a grieving in that history that was associated with the Trumpet powers.

Then we identified the arms that were to stand on the Papacy's part as AD496, with Clovis standing up for the Papacy.

I did not put AD496 up there [adding to a timeline on the whiteboard]. In AD496 Clovis stands up, the first of the European kings that are going to come to the aid of the Papacy. And the *arms* in verse 31, other than standing up for the Papacy, they do three things.

They pollute the sanctuary of strength. And, we notice that in the year AD330, once Constantine moves the capitol to Constantinople, that the Trumpets of Revelation 8 begin to blow; and, the sanctuary of strength being the City of Rome is polluted. It is pillaged over and over again throughout this history.

And the *arms* in verse 31 were also going to take away the Daily. We pointed out that the Battle of the Visigoths, which Clovis won in AD507, he subdued any more Pagan resistance in AD508, onward. The Pagan resistance to the rise of the Papacy was gone.

And then it said they would place the abomination of desolation (the *arms* in verse 31) and we looked at passages and parallel passages that upheld all these things.

PERSECUTION FOR MANY DAYS

Persecution—Revelation 12:6, 14; Matthew 24:22, 29
Forty-Six Years—Revelation 11:2
Treading Down—Luke 21:24; Daniel 8:13; 12:7
Mouth Speaking Great Things—Daniel 7:25; Revelation 13:5
Space to Repent—Revelation 2:21
Two Witnesses—1 Kings 18:13; Revelation 11:3

Persecution—Revelation 12:6, 14; Matthew 24:22, 29

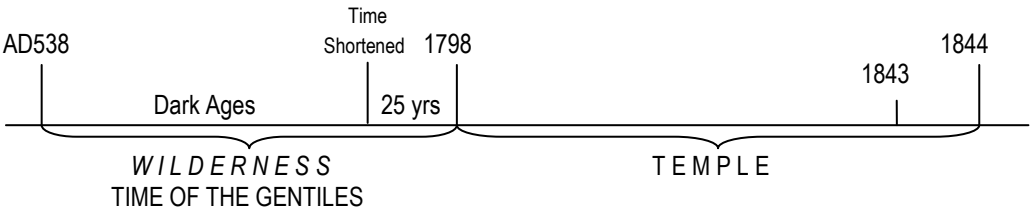


Figure No. 156.

And, then there was going to be a persecution for "many days" in verses 32 to 35 [of Daniel 11], and that is what we are dealing with here.

What we are dealing with is that Sister White says the history of verses 30 to 36 [of Daniel 11] is going to be repeated in the last six verses [verses 40-45] of Daniel 11; and, the purpose of the last six verses of Daniel 11 is to inform us what will befall God's people in the Latter Days. That is Daniel 10:14.

And, we are making the claim that what allows us to understand what befalls God's people in the Latter Days is the subject of Rome, because Rome establishes the vision, based upon Daniel 11:14.

So, as we are looking at this passage in Daniel 11:30-36, we are also pulling in other passages of Scripture that confirm this truth, not just to confirm this truth but to demonstrate to those that will see that it is a subject of Rome that allows you to bring the Bible testimony together.

So, here in this portion we are going to look at the "many days." Let us go to Daniel 11:32 just to remind ourselves of the persecution.

What I am saying is Sister White quotes 30 to 36 of Daniel 11 and says, "**Scenes similar to those described in these words will take place**." And after she describes the activity of the *arms* in verse 31, in verse 32 it says,

> "[32]And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits.* [33]And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days." Daniel 11:32-33 (KJV).

And what I am saying here is this "many days" is the 1260 years of Papal rule. And it most certainly is.

If you read verse 34, it says,

> "[34]Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. [35]And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed." Daniel 11:34-35 (KJV).

In verse 31 Pagan Rome has placed the abomination that maketh desolate (the last phrase of verse 31), and that was in AD538, and, then it talks about the persecution that is going to take place at the time of the end, and that is 1798.

So, what I am saying is, Rome establishes the vision; but, the *ch n* vision is illustrated throughout God's Word. So, other places that we can see the same time period of this many days, I have listed in your notes: Revelation 12:6 and 14.

> "[6]And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days." . . . [14]And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Revelation 12:6, 14 (KJV).

It talks about the woman fleeing into the wilderness; so, this is the wilderness time period when the woman flees.

And I am not suggesting that I am identifying every aspect, every characteristic, every truth that is involved with the correct understanding of these passages. I am simply trying to show to you that the subject of Rome is what completely illustrates the picture of Bible prophecy.

I think we are familiar with Revelation 12:6 and 14, when the woman flees into the wilderness; but, go to Matthew 24, verse 22, in Christ's sermon of the end of the world and of the destruction of Jerusalem and of the Dark Ages. In verse 22, it says—let us start in verse 21.

"[21]For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—

And, of course, He was talking about the destruction of Jerusalem in AD70, but He was also talking about the Dark Ages, from 538 to 1798. And, up to that point it had been the greatest persecution; but, it is prefiguring the end of the world when THE GREATEST PERSECUTION will take place. But, in each history when it is fulfilled, it is the greatest at that time; so, it is not a denial of truth.

Then in verse 22, it says,

—"[22]And except those days should be shortened,"—

Those days are the "many days" of Daniel 11:35.

—"[22]And except those days should be shortened, there should be no flesh saved: but for the elect's sake those days shall be shortened." Matthew 24:21-22 (KJV).

And, Sister White tells us those days were shorted about 25 years before 1798; the persecution ended. So, the cutting-off of this time period is a subject of prophecy.

Right in here, those days are shortened [marking the timeline on the whiteboard].

Notice verse 29.

"[29]Immediately after the tribulation of those days"—

So, this history of AD538 to 1798 is also the ushering in of the signs that lead to the Millerite History.

"[29]Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: . . ." Matthew 24:29 (KJV).

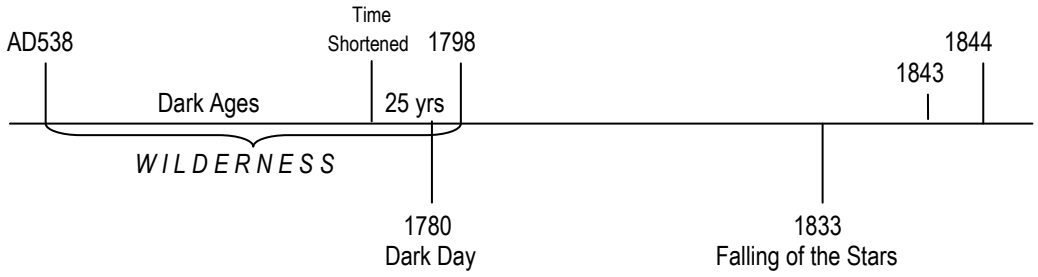


Figure No. 157.

So, here we see the Dark Day.

When was the Dark Day? I think I have that.

FROM THE AUDIENCE: 1780.

BROTHER PIPPENGER: 1780; I wanted to say that, but I wanted to make sure.

So, you have got the Dark Day marked here [1780]; and, then you have the Falling of the Stars in 1833.

But, what I am wanting you to see is, these signs that are ushering in the Millerite History are connected to the tribulation of "those days," and "those days" are the "many days" of Daniel 11 which are prefiguring the end of the world. But, "those days" are talking about the persecution that is accomplished by Papal Rome. So, Papal Rome is establishing the vision; because, Rome establishes the vision, both Pagan and Papal Rome.

Forty-Six Years—Revelation 11:2

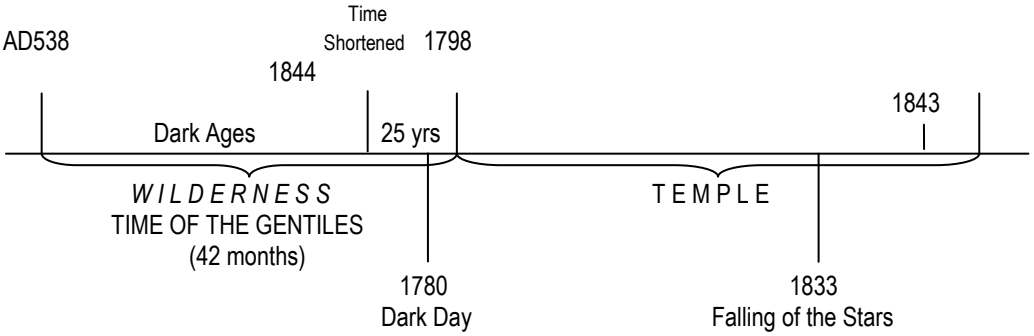


Figure No. 158.

Now, we see these days illustrated in Revelation 11, verse 2. And as I said, I am not arguing that what I am going to say about Revelation, verse 2, is everything that can be gleaned from this verse. I am simply pulling certain thoughts so we can see that the subject of Rome connects Bible prophecy together and turns on many, many lights.

So, still speaking about AD538 to 1798, in Revelation 11, verse 2, it says,

> "[2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months." Revelation 11:2 (KJV).

So, what are these 42 months? It is AD538 to 1798.

And, these 42 months is given to whom?

FROM THE AUDIENCE: The Gentiles.

BROTHER PIPPENGER: The Gentiles.

So, what is this time that is given to the Gentiles? This is the "Time of the Gentiles."

Now, if you go to verse 1, it says,

> "[1]And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. [2]But the court which is without the temple leave out, and measure it not; . . ." Revelation 11:1-2 (KJV).

So, what is John measuring?

FROM THE AUDIENCE: The Holy and the Most Holy.

BROTHER PIPPENGER: The Holy and the Most Holy, perhaps. That is not the point of my question.

He is measuring **time**. Okay? It is clear he is measuring time; because, in verse 2, it says,

> —"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months." Revelation 11:1-2 (KJV).

So, it is saying, "Measure this, but don't measure the history of AD538 to 1798. Leave it out. Just measure the temple."

And when John is given this reed to do the measuring, where is he? Well, if you back up into chapter 10, he has just eaten the Little Book, which was sweet in his mouth in 1840 when the year-day principle was confirmed; but, it became bitter in his stomach in 1844. So, he is standing in 1844, and the Lord says, "Do this measuring, but leave out the Gentile time period of AD538 to 1798." He is measuring the temple.

So, what is the temple? It is the history from 1798 to 1844. That is what we are to be measuring here at the end of the world; because, we are to understand the Millerite History because we have nothing to fear for the future except we forget that history.

So, this here, the AD538 to 1798, is not emphasizing the woman fleeing into the wilderness because of persecution. It is emphasizing the raising up of modern Israel from 1798 to 1844.

But, how can you do that? By using Rome as the prophetic symbol that establishes the vision.

Treading Down—Luke 21:24; Daniel 8:13; 12:7

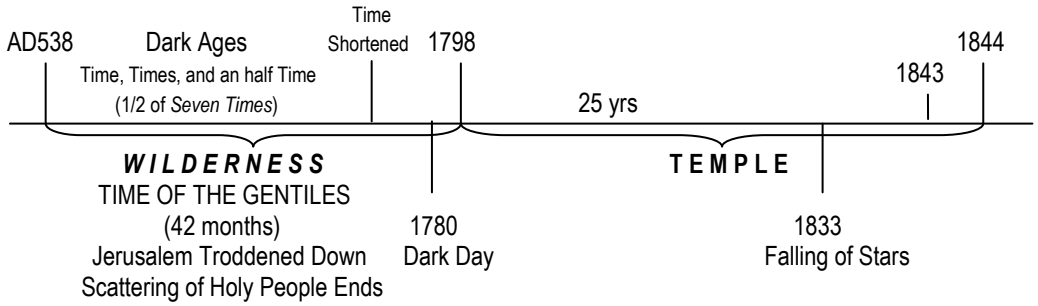


Figure No. 159.

But that Time of the Gentiles, go to Luke 21.

I am not trying to teach, really, anything here other than the role of Rome in Bible prophecy. So, as I am touching these things, we are leaving lots of lessons on the wayside.

But, in verse 24 of Luke 21, it says,

> "[24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24 (KJV).

When is the Time of the Gentiles fulfilled? 1798. We have already seen that in Revelation 11, verse 2.

But, what is happening to Jerusalem during this time period?

FROM THE AUDIENCE: It is being measured.

BROTHER PIPPENGER: It is being troddened down.

So, go to Daniel 8:13.

> "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily ~~*sacrifice*~~, and the transgression of desolation, to give both the sanctuary"—

Where is the sanctuary located?

FROM THE AUDIENCE: Jerusalem.

> BROTHER PIPPENGER: —"to give both the sanctuary and the host to be trodden under foot? Daniel 8:13 (KJV).

Jerusalem was trodden down until the Time of the Gentiles was fulfilled. And here in Daniel 8:13 we have a parallel passage about Jerusalem; but not only Jerusalem but here we understand that Jerusalem, the sanctuary, is going to be troddened down. But, what else is going to be troddened down?

FROM THE AUDIENCE: The host.

BROTHER PIPPENGER: The host. Okay. Two entities are troddened down.

And what are they troddened down by? By two desolating powers: by the Daily desolating power, and the transgression desolating power.

So, it is from our understanding of Rome that Rome establishes the vision, that we can recognize this time period of 538 to 1798, and this gives us the key to start understanding what is represented by the treading down of the sanctuary and the host, when it starts and when it ends.

Go to Daniel 12:7. Daniel 12:7 says,

> "[7]And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished." Daniel 12:7 (KJV).

Okay. So, what is the "time, times, and an half"? Well, that is this history [538 to 1798], once again.

But, it is telling us here that in 1798 what is accomplished? The scattering of the holy people ends, is accomplished. Right?

And, if we have the ending of the scattering marked in 1798 that tells us there is a beginning, right?

So, this here [538 to 1798] many times is referred to as *time, times, and an half time.*

And what does this tell us? That this is one-half of *seven times*.

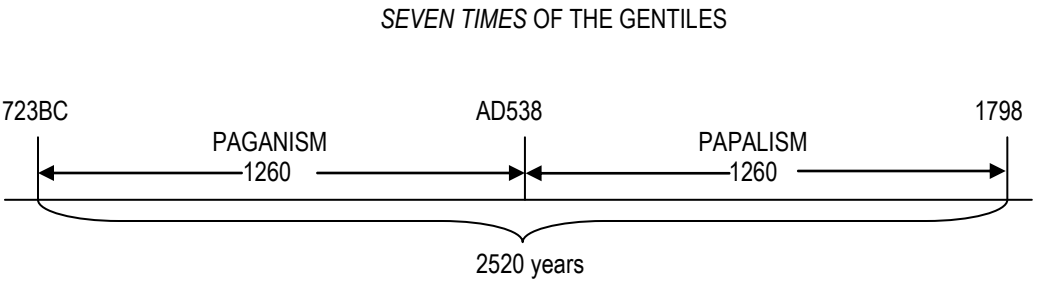


Figure No. 160.

Of course, if you uphold the Pioneer Charts, you know that in 723BC the Northern Kingdom was carried into captivity, and that 2520 years later in 1798 the 2520 ended; but, in the dead middle of that (in the AD538 time period) you see 1260 years, and 1260 years. This is when Paganism trampled down the sanctuary and the host, and this is where Papalism trampled down the sanctuary and the host for an equal amount of time (1260 and 1260). To think that this is an accident is absolute insanity!

Therefore, this "time, times, and a dividing of time" [1260] is corresponding to this" time, time, and a dividing of time" [1260]. This is the *seven times*—of what?—of the Gentiles.

Okay. So, we are not doing a study on these things. We are trying to emphasize that Rome establishes the vision. Move Rome out of the vision, and all these things shut down.

Mouth Speaking Great Things—Daniel 7:25; Revelation 13:5

So, in Daniel 7:25, this is not the only thing that is in Daniel 7:25; but, in Daniel 7:25 once of the characteristics of this 1260-year time period is the speaking of the Papacy. And it says,

"[25]And he shall speak great words against the most High,"—

And what does it mean when a power speaks in Bible prophecy? It means an action of its legislative and judicial authority; so, it is identifying that the Papacy is going to pass laws against the Law of God, against God's people.

> —"[25]And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25 (KJV).

And in Revelation 13:5, another illustration of this persecution period that is represented in Daniel 11, verses 32 to 35 that prefigures the end of the world, according to Sister White, and Revelation 13:5 says,

> "[5]And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months." Revelation 13:5 (KJV).

Space to Repent—Revelation 2:21

If you go to Revelation 2, verse 21, we see a different emphasis about this history. This is the history of Thyatira, which is the history of 538 to 1798, the history of the Papacy. And in verse 21, it says,

> "[21]And I gave her space to repent of her fornication; and she repented not." Revelation 2:21 (KJV).

At one level this period is a period of probationary time for the Papacy, but she does not repent. Okay? You need to see that when you get to a level of prophetic history that we are not going to get to.

Two Witnesses—1 Kings 18:13; Revelation 11:3

In 1 Kings 18, we see this history prefigured in the story of Elijah and Ahab. 1 Kings 18; and, there are many, many things that you can derive from 1 Kings 18, particularly in connection with the Millerite History. I am just going to take you to verse 13, so you can see one easy point.

When Ahab comes to Obadiah, in verse 13 in their discussion, Obadiah says to Ahab,

> "[13]Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water?" 1 Kings 18:13 (KJV).

Now, this time period, these 1260 **years** (538 to 1798) is the time 1260 **days** of the drought of Elijah; and, Obadiah says that he had hid 100 prophets in two caves during that time period.

If you go to Revelation 11, verse 3—I hope you are getting my point here. I am not trying to take time to teach lessons about these stories. I am trying to take time to show you how the subject of Rome ties the whole prophetic testimony from the beginning of the Bible to the end together. In verse 3, it says, speaking of the same history [only in the history of the Papacy and not the 1260 days of drought in the time of Ahab but in the 1260 years of the Dark Ages in the time of Jezebel (the Papacy)], verse 3 says,

> "[3]And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth." Revelation 11:3 (KJV).

Obadiah put 100 prophets, he divided them into two witnesses and he put them in [two] caves to hide them; and, in this history [538 to 1798] we have two witnesses in sackcloth hidden that had been prefigured in the story of Ahab, Obadiah, and Jezebel.

So, really, all I am trying to say is that Rome establishes the vision.

THREE PARTS

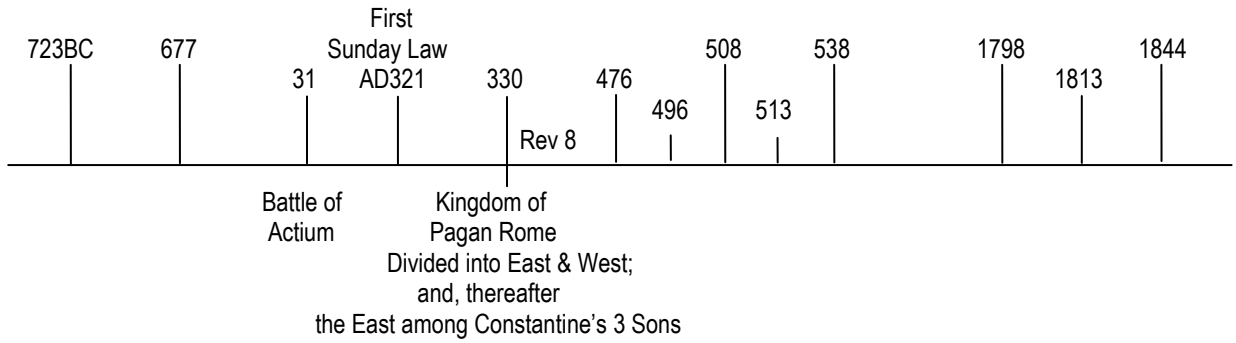


Figure No. 161.

In your notes now, just to make a couple of more points, not all the points but to move beyond it, you will see from *Thoughts on Daniel and the Revelation,* by Uriah Smith, page 280, that in the year AD330, when Constantine divided the kingdom into the East and West, he immediately—well, not immediately but thereafter divided the kingdom into three parts, among his three sons.

And you can see the reference here; so, if you are not familiar with it, you can get familiar with it.

> "The time appointed is probably the prophetic time of verse 24, which has been previously mentioned. It closed, as already shown, in A.D.330, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal for the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D.476." Uriah Smith, *Thoughts on Daniel and the Revelation*, 280.

I will take the second paragraph, rather than the long one. It says, from Uriah Smith, *Thoughts on Daniel and the Revelation,* page 480,

> "The Roman empire, after Constantine, was divided into three parts; and hence the frequent remark, 'a third part of men,' etc.,"—

". . . the frequent remark"—what?—"'a third part of men,' . . ." If you do not get this, then you—

You know, the Biblical Research Institute, the champion theologians of Adventism, they reject the Pioneer understanding of the Trumpets outright. They say it. So, that is the official stance of our church.

But, the Pioneer understanding of the Trumpets is that Revelation 8 is describing the demise of the Roman Empire. And when you go into Revelation 8, you will see it repeatedly, "a third part of this," "a third part of that," "a third part of this." And Uriah Smith is here saying that in order to understand Revelation 8, then you need to understand that one of the characteristics of Rome in Bible prophecy is that it is divided into three parts.

And in Eastern Rome, Constantine divided his kingdom into three parts, among his three sons. So, when the Trumpets began to take his kingdom apart, when the part of the kingdom that was previously ruled by one of his sons is taken over, then the third part of that kingdom is gone. That is what Revelation 8 is saying. And, when another part of the kingdom that was ruled by one of his sons is taken over, a third part of that kingdom is gone.

> —"The Roman empire, after Constantine, was divided into three parts, and hence the frequent remark, 'a third part of men,' etc., in allusion to the third part of the empire which was under the scourge. This division of the Roman kingdom was made at the death of Constantine, among his three sons, Constantius, Constantine II, and Constans." Uriah Smith, *Thoughts on Daniel and the Revelation*, 480.

But, also in the Western—that was the Eastern. Constantine moved to the East—But, in the West, in the City of Rome, it was also divided into three parts in the sense it established the threefold type of government that still exists in the world today. This is the Government of the United States. The government of Pagan Rome is the Government of the United States. It is a threefold government. It has an Executive Branch, a Legislative Branch, and a Judicial Branch. But, in Pagan Rome, it was the Caesars, the senators, and the consuls.

Uriah Smith is commenting on this. On page 487 of *Thoughts on Daniel and the Revelation,* he says,

> "We understand that this trumpet symbolizes the career of Odoacer, the barbarian monarch who was so intimately connected with the downfall of Western Rome. The symbols **sun, moon, and stars**—"—

The symbols of the sun, moon, and the stars in Revelation 8, when the Trumpets are taking the Roman Empire apart,

> —"The symbols **sun, moon, and stars**—for they are undoubtedly here used as symbols—evidently denote **the great luminaries of the Roman government**,—its **emperors**, **senators**, and **consuls**." Uriah Smith, *Thoughts on Daniel and the Revelation*, 487.

So, in 330, because of 321—what happened in 321?

FROM THE AUDIENCE: The first Sunday Law.

BROTHER PIPPENGER: The first Sunday Law: National apostasy is followed by national ruin. In 330 the kingdom is divided into East and West; and, in the East, thereafter, it

is divided into three parts, among Constantine's three sons; and, the West is divided into three parts, in reference to its form of government. And if you do not recognize these three parts, then you do not recognize in Revelation 8 that when the stars go out, it is talking about one part of the government of Western Rome; and, when the moon goes out, about another part; and, when the sun goes out, another part.

Revelation 16:19, 13

But, in Revelation 16, verse 19—and this is not past history; this is our history—Revelation 16 is talking about modern Babylon (the end-of-the-world Babylon), and verse 19 says,

> "[19]And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Revelation 16:19 (KJV).

So, modern Babylon at the end of the world is divided into three parts.

How do you understand those three parts? Well, you go back into the history of what? Of Rome: Rome establishes the vision.

Go to verse 13 [of Revelation 16], so we can understand what the three parts of modern Babylon are; and, it says,

> "[13]And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Revelation 16:13 (KJV).

So, the division of modern Rome into three parts is based upon the division of ancient Rome into three parts; therefore, if you remove Rome out of the equation, you are destroying your ability to understand end-time Bible prophecy.

Before I go to 2 Corinthians 2:11—I forgot what I wanted to do. I forgot why I took time to put things on the board.

I want to make an argument here about what I have been saying.

I have been saying that Rome establishes the vision. And based upon the Scriptures that we looked at yesterday and today, in agreement with the Pioneer understanding, we understood that the Battle of Actium was the third obstacle that Pagan Rome conquered, and then it ruled the world supremely for 360 years, until Constantine divided the Empire. [See Figure No. 161 above.]

And we understand that the first Sunday Law is in 321.

We understand that in Daniel 7, Pagan Rome disintegrates into ten nations, and this is accomplished in 476, and it is accomplished by the Trumpets of Revelation 8.

And we understand that in 496 *arms* stood up: Clovis came to the aid of the Papacy, to put her on the throne of the Earth, to begin the work of removing the three horns. The removal of the third horn is accomplished in 538.

But, in Revelation 13:2 it says that the dragon (Pagan Rome) is going to give three things to the Papacy. It is going to give its power in 496, its seat—it gave the City of Rome to Papal Rome in 330, when it left town and went to Constantinople—and, it gave its civil authority to the

Papacy in 533 with the Decree of Justinian, which identified the Pope of Rome as the head of the church and the Corrector of Heretics.

So, all of these subjects, all these prophecies, all these predictions are dealing with Rome; and, it is these histories that are establishing the vision. Okay?

But, also, the *arms* were going to remove Paganism. The resistance to the rise of the Papacy was coming from Paganism, and that was subdued in 508.

So, this as a starting point has a prophecy that comes to here [1798], the 1290; and, to here [1843] the 1335.

And this [538] has a prophecy that comes to 1798.

We have looked at all the light that is produced by understanding the history of Rome from 538 to 1798—but, we have not looked at all of it, of course.

But, to throw one thing more in here, in 508 to 538 is the preparation time for the Papacy.

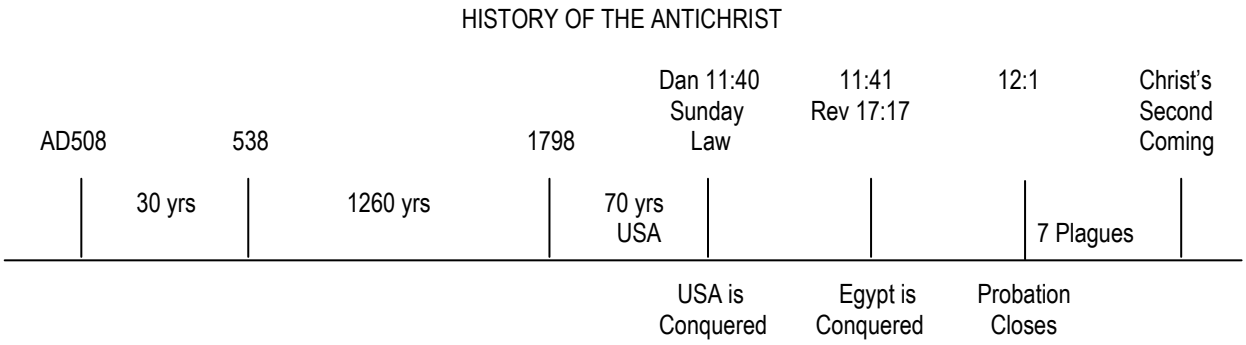


Figure No. 162A.

The Papacy is placed upon the throne of the Earth in 538; and, three and a half years later, it receives its deadly wound [1798]. The piece of lead is put over the ephah (the basket) and Tyre is forgotten for 70 years, as the days of one king. It is forgotten from 1798 until it conquers the United States at The Sunday Law.

And then the Papacy is going to conquer Egypt [Daniel 11:41; Revelation 17:17]; and then, probation is going to close [Daniel 12:1]; and then, Christ is going to come.

And this history here [from AD508 to Christ's Second Coming]—and I have said what I am going to say now; it is redundant. I have said this at least 20 times where it has been recorded on DVDs—this here is an argument about the Daily that none of the theologians have ever tried to respond to what we are going to say here. They are just dead silent on this one.

Okay. This [the history from AD508 to Christ's Second Coming in Figure No. 162A] is the history of the antichrist, which means "to stand in place of Christ."

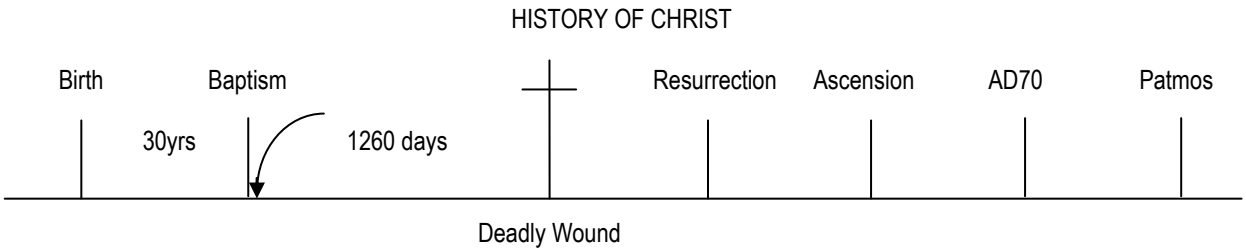


Figure No. 162B.

This [Figure No. 162B] is the history of Christ. Christ was born, and 30 years later—he had 30 years of preparation—and, 30 years later He was empowered at His baptism when the Dove came down.

And, Christ gave His testimony for 1260 days, and then He received the deadly wound at the cross.

Okay. It is a parallel history.

And then Christ was resurrected as the Papacy is going to be resurrected at The Sunday Law in the United States.

And then Christ ascended as the Papacy is going to ascend to the throne of the Earth when it conquers Egypt, in agreement with Revelation 17:17 when the Ten Kings agree to give their kingdom unto the Beast.

And in the history of Christ, then we have the destruction of Jerusalem in AD70 that is prefiguring the close of probation and the Seven Last Plagues

And then we have the Isle of Patmos in roughly the year 100; and, Ellen White says in the days of the early Christians, Christ came a second time. He came the first time as a baby when He was born in Bethlehem, and He came a second time to the Isle of Patmos. (That is almost word for word.)

> "**In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at the Isle of Patmos, when** He revealed Himself in glory to John the Revelator, who "fell at His feet as dead" when he saw Him. But Christ strengthened him to endure the sight, and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church. {19MR 40.4} (**emphasis added**)

Patmos is a symbol of the Second Coming.

So, what I am is that when you maintain the Pioneer understanding of 508 (the Daily) and 30 years of preparation to 538, you are maintaining a prophetic sequence of events of the antichrist [Figure No. 161] that lines up perfectly with the Christ [Figure No. 162] that the antichrist is trying to counterfeit:

- 30 years of preparation for Christ; 30 years of preparation for the Papacy;
- 1260 years of satanic testimony (from 538 to 1798) is a counterfeit of 1260 days of Christ's testimony;
- Both end with a death: the deadly wound of the Papacy; the cross [of Christ];
- The resurrection [for both, of Christ, and of the Papacy when the deadly wound is healed];
- The ascension to the throne of the Earth; the ascension to Heaven;
- The close of probation;
- The Second Coming of Christ.

What puts this in place is the correct understanding of Rome.

SATAN'S DEVICES

2 Corinthians 2:11

Okay. So, go to 2 Corinthians 2:11. I am going to switch gears here.

> "[11]. . . Lest Satan should get an advantage of us: for we are not ignorant of his devices." 2 Corinthians 2:11 KJV).

Of course, this is not true. It should be true. I am not saying the Bible is not true; but, as Laodiceans, we are ignorant of Satan's devices, and Paul is here saying that as Christians we should not be ignorant of Satan's devices.

Notice what Sister White says in *Review and Herald,* July 6, 1886:

> "We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. **Nothing disturbs Satan so much as our not being ignorant of his devices.**" *Review and* Herald, July 6, 1886.

Do you want to disturb Satan? Understand his devices. But, we do not, **we do not**.

And, of course, what I am saying here is that Satan's devices in connection with this study is the fact that the Bible teaches where there is no vision, the people perish; and, what establishes the vision is Rome. Satan's devices, Satan's work is to destroy our understanding of the role of Rome in Bible prophecy; for, if he does that, we cannot understand the vision and we will perish. And as Christians, we are supposed to understand his devices.

LET ALL WHO READ THESE LINES, TAKE HEED

So, I want to read a passage from *Testimonies to Ministers,* pages 409 – 411.

Now, remember, actually all these past couple of days is just a little diversion out of Daniel 8 so we can go back in and continue on in Daniel 8; but, one of the things I want to show in Daniel 8 is that the Daily is absolutely part of the Omega Apostasy, the Daily being Paganism. So, I am not quite there yet; but, that is part of the direction that we are heading.

Now, notice this from *Testimonies to Ministers,* and remember that we are to understand Satan's devices.

> "Unsanctified ministers are arraying themselves against God. **They are praising Christ and the god of this world in the same breath**."—

Now, Brothers and Sisters, the god of this world is Satan. Are you with me? The god of this world is Satan!

There are many labels that you can use to identify Satan's religion; but, one of them that is a valid description of Satan's religion is Paganism. So, if you take the religion of Paganism, if you take a symbol in the Bible that represents the religion of Paganism and you say that it is Christ's, when you are using that symbol and saying it is Christ, you are praising Christ and the god of this world in the same breath. Okay? So, I want you to see that principle there; because, I am saying that is what we are doing when we identify the Daily as Christ's Sanctuary ministry.

—"Unsanctified ministers are arraying themselves against God. **They are praising Christ and the god of this world in the same breath.** While professedly they receive Christ, they embrace **Barabbas**,"—

Who is Barabbas?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Son of the father: he is a false Christ. He is the antichrist.

—"While professedly the receive Christ, they embrace **Barabbas**, and by their actions say, 'Not this Man, but Barabbas.' **Let all who read these lines, take heed.** Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, 'I will go forth and be"—

A what?

FROM THE AUDIENCE: A lying spirit.

BROTHER PIPPENGER: A lying spirit. He is going to lie to God's people about something, and it has something to do with reversing the role of Christ and Satan, according to the context of this paragraph.

—"'I will go forth and be **a lying spirit** to deceive those that I can, to **criticize, and condemn, and falsify**.' Let the son of deceit and false witness be entertained by **a church that has had great light**,"—

Who is the church that has great light in the writings of Ellen White?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: The Seventh-day Adventists Church.

—"Let the son of deceit and false witness be entertained by **a church that has had great light**, great evidence, and **that church will discard the message the Lord has sent**,"—

Here is the message that the Lord has sent [pointing to the 1843 and 1850 Charts]. They will discard it.

—"and receive **the most unreasonable assertions and false suppositions and false theories**. Satan laughs at their folly, for he knows what truth is.

Now, notice the next sentence.

"**Many** will stand in our pulpits with **the torch of false prophecy in their hands**,"—

This attack by Satan, she is making it clear. She already said in the last paragraph, "Let all who read these lines, take heed." She is making sure that we understand that this attack of lies and

falsehoods that come from Satan that somehow places Christ in the position of Satan and Satan in the position of Christ, this lie comes through the prophetic word.

> —"**Many** will stand in our pulpits with **the torch of false prophecy in their hands,** kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. 'If thou hadst known,' said Christ, 'even thou, at least in this thy day, the things which belong unto thy peace! but now **they are hid from thine eyes**.'"—

Now, Brothers and Sisters, what I am saying is, in the context of this, these [again referring to the 1843 Chart] are "the things which belong unto thy peace!" These are the Foundational Truths.

But, what happens to the Foundational Truths?

FROM THE AUDIENCE: They get hidden.

BROTHER PIPPENGER: They get hidden. They get covered up with rubbish and tradition. They are hid from your eyes.

Now, notice the next statement.

> —"**Nevertheless, the foundation of God standeth sure**."—

She is now letting us know that what gets covered up and hidden is the Foundation of God.

What is the Foundation of God? Right here [referring to the 1843 Chart]. This is the Foundation and Platform of Adventism.

> —"The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people;"—

This is Adventism. **This is Adventism**. We are the holy mountain.

> —"for **He has increased light for all who will hear**. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. **Every lying tongue will be silenced**."

Praise the Lord!

> —"Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. **As the Captain of the Lord's host tore down the walls of Jericho**, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated."—

Now, what does she mean by that?

Does she mean that she is using the destruction of Jericho as a symbol God's mighty power, or is she using the destruction of Jericho as a history that parallels our history?

> —"**As the Captain of the Lord's host tore down the walls of Jericho**, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, 'They are too positive; they talk too strongly.' They may talk strongly; but is it not needed? **God will make the ears of the hearers**"—

What?

FROM THE AUDIENCE: Tingle.

BROTHER PIPPENGER: —"**tingle if they will not heed His voice or His message**."—

If you will not heed his Voice or His Message, your ears are going to tingle.

> —"He will denounce those who resist the word of God."—

Okay. So, evidently, the people's ears that are going to tingle are the people that are resisting the Word of God.

> —"Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us **to put away our errors**."—

We have errors, evidently, that we need to put away.

> —"But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins." *Testimonies to Ministers*, 409–411.

TINGLE

So, there is a message coming that is going to make our ears tingle. I have selected that sentence out of there *[Testimonies to Ministers, 409-411, as reflected above]*. We are going to look at that a little bit closer.

"God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God."

There are only three places in the Word of God where people's ears are made to tingle.

1 Samuel 3:11-14

Okay. Go to 1 Samuel 3:11-14. Beginning at verse 11, it says,

> "[11]And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. [12]In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. [13]For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. [14]And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." Samuel 3:11-14 (KJV).

So, one place where men's ears are made to tingle is with the message that the Lord is about to overturn the Seventh-day Adventist Church and remove the leadership; because, that is what the story of Eli is all about. It took place when the ark was captured. The ark is a symbol of The Sunday Law. The Philistines captured the ark at the Sunday Law; the Seventh-day Adventist Church is going to be purged from the leadership that is represented by Eli and Hophni and Phinehas, and the glory is going to be pronounced as gone, and the Lord is going to place His Church in the hands of those represented by Samuel. That truth should make our ears tingle.

Notice what Sister White says about this tingling ears in the time of Samuel, from *Patriarchs and Prophets,* page 582.

> "Samuel was filled with fear and amazement at the thought of having **so terrible a message** committed to him" *Patriarchs and Prophets*, 582.

It is a **terrible message**!

Brothers and Sisters, the Lord is about to spew the Laodiceans in Adventism out of His mouth.

FROM THE AUDIENCE: Ooh.

BROTHER PIPPENGER: It is a terrible message! The Lord is about to remove the structure that has been built upon the sand.

She further says in *Spirit of Prophecy,* volume 1, page 402:

> "The transgressions of Eli's sons were so daring, so insulting to a holy God, that no sacrifice could atone for such willful transgression."—

This is a message about the close of probation: no more remedy for sin.

> —"These sinful priests **profaned the sacrifices which typified the Son of God**."—

What are they doing? They are taking a symbol of Christ and they are profaning it.

How would you do that? Well, you could take a symbol of Satan and say it is Christ. Oh, that is what we [Adventism] have done with the Daily.

—"These sinful priests **profaned the sacrifices which typified the Son of God**. And by their blasphemous conduct they were trampling upon the blood of the atonement, from which was derived the virtue of all sacrifices." *Spirit of Prophecy*, volume 1, 402.

Now, I doubt that you can remember weeks from now when we get to the conclusion and show that the Daily is one of the primary symbols of the Omega Apostasy, which we are heading for; but, what went on in the story of Eli is the symbol of the Omega Apostasy; and, what was going on there is that Christ was being blasphemed.

It is blasphemous to say Paganism is Christ.

Jeremiah 19:1-12; 2 Kings 21:10-15

Okay. Another place in the Bible where you will see ears tingling is in Jeremiah 19. Beginning in verse 1, Jeremiah 19, verse 1, says,

"[1] Thus saith the LORD, Go and get a potter's earthen bottle,"—

When Jeremiah is going to give this message in chapter 19, he first goes and gets a pot. Okay?

—"[1] Thus saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests; [2] And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee, [3] And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle."—

Brothers and Sisters, this is the same pronouncement in Jeremiah's day as Samuel's that was given to Eli; the same pronouncement: "Jerusalem is about to be overturned by Nebuchadnezzar."

Verse 4:

—"[4] Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; [5] They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it,* neither came *it* into my mind: [6] Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. [7] And I will make void the counsel of Judah and

> Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. [8] And I will make this city desolate,"—

Just as He did in the story of Samuel.

> —"and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. [9] And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. [10] Then shalt thou break the bottle in the sight of the men that go with thee, [11] And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury. [12] Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet: . . ." Jeremiah 19:1-12 (KJV).

This is the same kind of message that Samuel gave to Eli; and, when you hear this message, it causes your ears to tingle.

And a symbol of this is the breaking of this potter's vessel.

There is one other place that the Bible speaks of people's ears tingling, in 2 Kings 21.

Why are we looking at this? Because, Ellen White says we have a message that is going to make Adventists' ears tingle.

2 Kings 21, beginning at verse 10, says,

> "[10] And the LORD spake by his servants the prophets, saying, [11] Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: [12] Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."

When you hear the message about the judgment against God's Church, your ears will tingle.

Verse 13:

> —"[13] And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a *man* wipeth a dish, wiping *it,* and turning *it* upside down. [14] And I will forsake the remnant of mine inheritance,"—

Was Eli and Hophni and Phinehas forsaken?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: —"and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;"—

Were the Jews in the time of Jeremiah delivered into the hands of their enemies?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: —"and they shall become a prey and a spoil to all their enemies; [15] Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day." 2 Kings 21:10-15 (KJV).

So, I want you to see that this judgment message that is in the Bible three times that causes your ears to tingle, here the judgment is illustrated in verse 13 that Judah is going to be punished with the same punishment that Samaria (the Northern Kingdom), the House of Ahab, was punished with; and, the punishment that they were punished with was the 2520.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: So, in this judgment there is a reference to the 2520 (the *seven times*). And the Lord says that what He is going to do to Jerusalem is He is going to turn it upside down. The Lord is going to turn Jerusalem upside down; and, you know in the Scriptures that the Lord is constantly contrasting: you know, there is the True Movement and the False Movement; there is the new wine and the old wine that causes the drunkards of Ephraim to be drunk; there are the wise and the foolish virgins. There are always these contrasts that the Lord uses between righteousness and unrighteousness.

And I want you to see here in this judgment that causes the ears to tingle, that here is identified as the same judgment against the Southern Kingdom that took place as the Northern Kingdom, which is this plummet which is the *seven times,* that the judgment is also the Lord turning Jerusalem upside down. And, I want you to remember that; because, hey, the drunkards of Ephraim, they also are going to turn something upside down.

What does *upside down* mean? You can see it in your notes.

UPSIDE DOWN: ***Strong's Concordance,*** **H2017**—an *upset,* that is, (abstractly) *perversity.*

It means to *upset* or *perversity,* or *pervert.*

Okay. If you are going to turn something upside down, you are going to pervert it.

Brothers and Sisters, an easy one to see that has been turned upside down is right here: AD508 [using the 1843 Chart]. We do not teach that it is 805. We do not turn it upside down like that; but, we pervert it.

The Pioneers say that this [date of AD508] is a symbol of Paganism, a satanic power; and, we have turned it upside down. We say it is a symbol of a godly power: it is Christ's Sanctuary ministry. It has been turned upside down! It has been perverted.

Isaiah 28:14-18, 29:16; Psalm 146:9; Isaiah 24:1

Go to Isaiah 28, beginning at verse 14.

> "[14] Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem."—

These are the leadership of the Seventh-day Adventist Church at the end of the world. Sister White is clear about this.

> —"[15] Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge,"—

Remember her quote form *Testimonies to Ministers.*

> —"and under falsehood have we hid ourselves: [16] Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste. [17] Judgment also will I lay to the line,"—

This is the same judgment of 2 Kings, the same type of reference.

> —"and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. [18] And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28:14-18 (KJV).

What I am saying here is that the judgment of 2 Kings against Manasseh is being referred to here as the judgment against God's people at the end of the world; and, that judgment is what causes their ears to tingle.

But the measurement that is referenced for Manasseh is also referenced here by this "line" and this "plummet," which is the 2520. We have already dealt with this in this presentation.

Go to verse 16 of the next chapter, of Isaiah 29: the same vision, but the Lord is going to identify as one of the problems that the drunkards of Ephraim has accomplished. In Isaiah 29, verse 16,

> "[16] Surely your turning of things upside down shall be esteemed as the potter's clay:"—

As what?

> FROM THE AUDIENCE: As potter's clay.
> BROTHER PIPPENGER: As potter's clay?

> —"for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?" Isaiah 29:16 (KJV).

The Lord produced the Millerite Temple from 1798 to 1844; and, there is no way that this [1843] Chart here was not a part of that production; because this Chart here prepared them for the First Disappointment, which was to begin the purging process to produce a group of people that would move by faith into the Most Holy Place. This is part of the Lord's production.

And, the people that were brought forth from this production are part of the production.

So, shall the production say there is no understanding in this? ". . . for shall the work say of him"—that is Adventism—"He made me not?"

Shall we deny this [1843] Chart that made us?

And what is it going to be esteemed as, this attitude? Potter's clay. And the breaking of the pot marks this judgment, and this judgment is caused by God's people turning something upside down.

Go to Psalms 146, verse 9.

Is anybody getting warm in here besides me?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: "[9]The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down." Psalm 149:9 (KJV).

Okay. The Lord is going to turn something upside down.

What is He going to turn upside down? He is going to turn Jerusalem upside down. He is going to turn the wicked in Jerusalem upside down; but, contrasting this, the wicked in Jerusalem, they are going to turn something upside down. They are going to pervert something.

Isaiah 24, verse 1.

We are almost done, and then we will be prepared to go back into Daniel 8.

"[1] BEHOLD, the Lord maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isaiah 24:1 (KJV).

We have just gone through the places in the Bible where *upside down* is used, other than the New Testament. And here we find the Lord is going to turn Jerusalem upside down, the same way that He turned Samaria upside down: with the plummet of the 2520.

But, here, the Lord is talking about turning the world upside down at the end during the Seven Last Plagues. And what does He do with the inhabitants then? He scatters them. "Turning them upside down" is referencing the scattering.

Okay. That is in place.

A couple of comments on tingling ears from the Spirit of Prophecy.

Signs of the Times, May 17, 1883:

"The preacher himself, must be alive; he must have the earnestness of the Spirit; he must labor through Christ; he must make direct appeals; he must sound the alarm to careless and world-loving professors, though they should be displeased **because their ears tingle with the close application of the truth**,—'**Thou art the man**.' It is too late to daub with untempered mortar. There must be plain and faithful dealing. The people must be aroused to do the work which God enjoins upon them, to take up the stumbling-blocks and clear out the rubbish, that the

Spirit of God may come in. The guilt as well as the danger of backsliding must be faithfully pointed out." *Signs of the Times*, May 17, 1883.

Now Sister White has just referenced another Biblical passage that makes your ears tingle; and, what was that? "Thou art the man."

Who is that?

FROM THE AUDIENCE: That's Ahab.

BROTHER PIPPENGER: That is Ahab.

And who was telling Ahab, "Thou art the man? Elijah.

"You are the one that did," what? That has caused Israel to sin, and you and your wife are going to die for it.

It is the same story as Shiloh with Eli, as Jeremiah and Manasseh.

And, Sister White is saying that we have a message that parallels that at the end of the world.

One more quote, *Review and Herald,* September 6, 1892:

> "When needed warnings are to be given, sins are to be rebuked, errors and wrongs are to be corrected, not only in the pulpit but personal labor. This is divine work, and although it is not congenial to the natural inclinations, the minister must proclaim **the straight truth which will make the ears of them that hear tingle**; for they must lay before those who are lovers of pleasure more than lovers of God, the dangers and perils that are around them, and the doom that awaits the impenitent." *Review and Herald*, September 6, 1892.

Okay. So, the Final Warning Message is the message from Samuel to Eli, the message of Jeremiah to the leadership of Jerusalem, the message to Manasseh, the message to Ahab: a message of the close of probation; but, in connection with it, is the judgment, the symbol of the judgment, the 2520.

JERICHO

What about Jericho? We have emphasized it. You may have forgotten it. But, in this quote about unsanctified ministers praising the Christ and the god of this world in the same breath, and standing in the pulpit with torches that were lit from the hellish torch of Satan with false prophecy, she also compared the work that we do with Jericho.

From *Testimonies to Ministers and Gospel Workers, page 410*, she said,

> "Victory will attend the third angel's message. **As the Captain of the Lord's host tore down the walls of Jericho**, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated." *Testimonies to Ministers and Gospel Workers*, 410 (1898). {*Last Day Events,* 52.3}

Now, is she meaning that Jericho is an illustration of the end of the world, or is she just saying that the power that was demonstrated when Jericho was brought down is the power that will be demonstrated in the Third Angel's Message?

For me, what did they do when they brought down Jericho?

They silently marched around Jericho once a day, for how many days?

FROM THE AUDIENCE: For seven days.

BROTHER PIPPENGER: For **six** days, six days.

But, on the seventh day, what did they do?

They marched around, how many?

FROM THE AUDIENCE: Seven.

BROTHER PIPPENGER: Seven . . . ?

FROM THE AUDIENCE: Times.

BROTHER PIPPENGER: So, they did "seven times."

So, what do we see there?

At one level we see the Sabbath, do we not? We see six days, and then an emphasis placed upon the seventh day; but, we also see that it was the *seven times* that brought the walls of Jericho down.

And what did they do to bring the walls of Jericho down?

FROM THE AUDIENCE: Blew the trumpets.

BROTHER PIPPENGER: They blew the trumpets. So, if the story of Jericho is an illustration of the end of the world, what Trumpet sounds at the end of the world?

FROM THE AUDIENCE: The Seventh.

BROTHER PIPPENGER: The Seventh Trumpet, which is the Third Woe; and, if the First Woe was Islam, and the Second Woe was Islam, then the Third Woe and the Seventh Trumpet is the message of Islam.

So, as they are going around Jericho, they are going to raise the message of Islam in the Third Woe.

And then what did they do? They shouted.

Ah, there is a Loud Cry Message, is it not?

And the walls of Jericho came down.

You know that story, do you not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Now, in Joshua 6:26-27, the conclusion of that story, goes like this:

> "[26]And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. [27]So the LORD was with Joshua; and his fame was *noised* throughout all the country." Joshua 6:26–27 (KJV).

Now, if we are to address, understand the story of Jericho in that fashion, that it is illustrating the end of the world and that the Loud Cry Message at the end of the world is the message of the Trumpet of the Third Woe, and the message of the *seven times*, if we are willing to receive that, then in the destruction of Jericho we have the message of Islam and the message of the *seven times.* When you look at the ruins of Jericho, that is what you see.

But, if you want to cover up that message, if you want to cover up that truth, what do you do?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: You rebuild Jericho. And if you rebuild Jericho, you are covering up the story of the Seventh Trumpet (the Third Woe, the message of Islam), and you are covering up the message of the *seven times.*

Do you follow the logic?

Is that too hard of a stretch?

So, who was it, **who was it** that began to cover up the *seven times?*

FROM THE AUDIENCE: James White.

BROTHER PIPPENGER: It was Elder James White.

Notice from *Testimonies,* volume 1, pages 102-103"

"In 1860 death stepped over our threshold,"—

How many children did James and Ellen White have?

FROM THE AUDIENCE: Four.

BROTHER PIPPENGER: Four.

—"In 1860 death stepped over our threshold, and broke the youngest branch of our family tree."—

That is his lastborn.

—"Little Herbert, born September 20, 1860, died December 14 of the same year. When that tender branch was broken, how our hearts did bleed none may know but those who have followed their little ones of promise to the grave."—

That is a curse, to lose a child.

—"But oh, when our noble Henry died, [THE DEATH OF HENRY N. WHITE OCCURRED AT TOPSHAM, MAINE, DECEMBER 8, 1863.]"—

And Henry was their—what?

FROM THE AUDIENCE: Their oldest.

BROTHER PIPPENGER: Their firstborn.

—"at the age of sixteen; when our sweet singer was borne to the grave, and we no more heard his early song, ours was a lonely home. Both parents and the two remaining sons felt the blow most keenly. But God comforted us in our bereavements, and with faith and courage we pressed forward in the work He had given us, in bright hope of meeting our children who had been torn from us by death, in that world where sickness and death will never come." *Testimonies*, volume 1, 102–103.

When did his firstborn die? 1863, **1863**.

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: Notice the next quote.

Do you know why their firstborn died?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: Because he took a nap. He took a nap on the materials that they were using to produce this chart, and he caught a chill and he got pneumonia—[throwing up both hands] but not this [1850] Chart, and not this [1843] Chart!

What chart did he take a nap on? The 1863 chart they were producing! And the materials that they were using to produce the 1863 chart where they were building Jericho—I mean, they were removing the 2520 out of the Truth for this message—little Henry took a nap upon the backing they were using to print those charts that were damp, and he caught a chill and he caught pneumonia, and he died.

Notice, from Arthur White, *Ellen G. White,* volume 2, page 70:

> "When on Friday, November 27, **[1863]** the parents reached Topsham, they found their three sons and Adelia waiting for them at the depot. They were all apparently in good health, except for Henry, who had a cold. But the next Tuesday, December 1, Henry was very ill with pneumonia. Years later Willie, his youngest brother, reconstructed the story:
>
> 'During the absence of their parents, Henry and Edson, under the supervision of Brother Howland, were busily engaged in mounting the charts" —*THE 1863 CHARTS*—"on cloth, ready for sale. They worked in a rented store building about a block from the Howland home. At length they had a respite for a few days while they were waiting for charts to be sent from Boston. . . . Returning from a long tramp by the river, he [Henry] thoughtlessly lay down and slept on a few damp cloths used in backing the paper charts. A chilly wind was blowing in from an open window. This indiscretion resulted in a severe cold.'" Arthur White, *Ellen G. White*, volume 2, 70.

So, the production of the 1863 chart is raising up Jericho. And Jericho gets raised up with the death of the firstborn, and the gates are set with the death of the lastborn; and, both the firstborn and the lastborn of James White die. But, the firstborn died in the very year that the chart that begins the rejection of these Truths [indicating the 1843 and 1850 Charts] and he died from taking a nap on the very materials that were being used to prepare the 1863 chart.

FROM THE AUDIENCE: Whew!

BROTHER PIPPENGER: Shall we pray?

Benediction: Heavenly Father, we know that from our human understanding James White is coming up in the resurrection of the Righteous; so, we understand that as we discuss these things about the role that he played in beginning the work of covering up the jewels of the Foundational Truths that his role does not identify him as a lost person but simply as a prophetic symbol that you have left in the Record to give us warning of what is taking place in our day and age, as we are confronted with unsanctified ministers that have torches that have been lit from unholy fire, standing in the pulpits opposing the message of the hour, the message to return to the Foundations. We ask that you continue to bless us as we return to Daniel 8 and understand that the prophetic vision is based upon Rome as a symbol, and that Rome as a symbol is a determined work of Satan to confuse, obscure, and turn upside down, and that he has been attempting this work from the beginning of Adventism. We want to understand his devices that we can be

prepared to clearly defend the truth for those that have been taken captive by his devices. We thank you for being with us so far. We ask your continued blessing upon this day as Marco shares with the Latin brethren around the world. In Jesus's name, amen.

Habakkuk's Two Tables #80

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another day of life that we might serve you, that we might come to more know you better. As we take up our study this morning, we ask for the presence of your Holy Spirit in our hearts and in our minds that we can understand what you have for us. We ask that you would take control of my words, my thoughts, that they would not be corrupted by humanity, that you purify them with a coal from your altar and that you would also prepare the hearts and minds of the brothers and sisters that are listening to these things. We want the Latter Rain poured out upon us at this time; so, we would ask that you would do that by opening our understanding to your Word. We want to understand the significance of the Daily in terms of many things, and we ask that you would help us to come to understand the significance of this truth. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: What I have been doing generally is waking up in the morning as I do, and then I will go out and prepare the notes for the morning worship. Sometimes I get them prepared the day before, but usually it is in the morning, and then print them for those of you that are here and send them to Austin so he can put them on the website for those that are watching through DVD or through LiveStream.

And, yesterday, after I had printed the notes, another thought about James White's sons came to me, and I was going to include it in yesterday's presentation; but, it was not in the notes and by the time I got done with yesterday's presentation, it was late. So, I figured I would recap the conclusion of yesterday's and put that in there.

But, when I woke up yesterday, I was reading a quote (and it is in yesterday's quotes), the longest quote we read where Sister White references Jericho; and, that is what led me to consider the curse that was placed upon the man that rebuilt Jericho. And I had remembered that many months ago a sister in Oregon, Tania, had brought up the recognition of James White's sons in connection with Jericho. So, that was not anything that came to me on my own accord. It was initially put in my memory bank by Tania and I had forgotten about it; but, when I went through Jericho yesterday, those things started coming out.

So, after the presentation yesterday, I emailed Tania, who has been watching some of these morning worships and asked her if we were on the same wave length; so, she responded and added some other things.

And there is a sister in Canada that is watching, and she added a nice thought as well; and, the sister in Canada added a nice thought after these notes were printed.

RECAP OF JERICHO

So, I want to recap Jericho before we get back into the Daily; but, I want you to begin—and this is not in your notes—in the Book of Galatians, chapter 2, verse 18.

> "[18]For if I build again the things which I destroyed, I make myself a transgressor." Galatians 2:18 (KJV).

And, what we are saying is that Jericho was destroyed, but it was rebuilt. And what we are suggesting is that—what I am suggesting, the way I am understanding these things, is that in 1863 the Millerite Movement ended and the Seventh-day Adventist Church began; and, we have been teaching this a long time, this concept that the Movement ends in 1863, the church begins; and then in 1989, the Final Movement begins.

I like it when you come to a conclusion about truth and then, thereafter, the Lord gives added confirmation that what you had understood is true. And this is one of those things.

The Movement ended in 1863 with the formation of the Seventh-day Adventist Church; and, of course, in 1989 at the Time of the End with the collapse of the Soviet Union, the Final Movement begins. And in this history is where we will see manifested the True Movement in contrast with the Omega Movement. So, all Bible prophesy is focusing on these two Movements.

But, if you will notice your notes, then, I want to remind us that when—let us read it, not the first quote, but Joshua 6:26-27, which is in your notes. So, let us read it and put something in place.

It says,

> "[26]And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. [27]So the LORD was with Joshua; and his fame was *noised* throughout all the country." Joshua 6:26–27 (KJV).

Now, it is worth noting that in this prophecy that Joshua is setting forth that he says he "adjured *them.*"

> **ADJURED:** ***Strong's Concordance*** **H7650—**A primitive root; properly to *be complete*, but used only as a denominative from **H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full, take an oath, X straitly, (cause to, make to) swear.

And this word *adjured* is the Hebrew 7650, and it comes from H7651. And if you know these words, if you look up the Hebrew word 7650, what it says is that it comes from the Hebrew word 7651. But, if you look up the Hebrew word 7651, it will tell you that it comes from the Hebrew word 7650. So, these words are so interchangeable that they come from each other in terms of the Hebrew. And, of course, this word is the word that gets translated as *seven times* in Leviticus 26.

So, Joshua's adjuring them is the same oath in Daniel 9:11, when it is the oath of Moses. That word *oath* is the same word. He *seven times*'ed them.

So, we see in this prophecy this word that the modern theologians do not want to grapple with that represents the 2520; and, it talks about the man that is going to rebuild this city (a city being a kingdom in Bible prophecy), that he is going to deal with the foundation and the gates.

Now, drop down to the second quote from the bottom of your notes where it says "The Gate of Heaven." I want to put in place what the *gates* represent; because, we have gates and foundations."

THE GATE OF HEAVEN

From *Testimonies,* volume 5, page 491, it says,

> "**To the humble, believing soul, the house of God on earth is the gate of heaven.** The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth." *Testimonies*, volume 5, 491.

So, if he is going to build the gates and it is going to cost him one of his sons, and the foundations and it is going to cost him one of his sons, well, a gate in Bible prophecy symbolizes the Church.

So, now if you go back up, we will read what we read yesterday about the death of James White's two sons. It says, from *Testimonies,* volume 1, page 103,

> "In 1860 death stepped over our threshold, and broke the youngest branch of our family tree. Little Herbert, born September 20, 1860, died December 14 of the same year." *Testimonies*, volume 1, 103.

Then, in 1863, Henry passed away, and his illness was brought about him taking a nap upon the materials that they were using to produce the 1863 charts. So, we dealt with that yesterday.

But, I want to show you something about 1860 down at the bottom of your notes, from Arthur White, *Ellen G. White,* volume 1, pages 420-421.

> "**(1860) INITIAL STEPS IN CHURCH ORGANIZATION**
>
> "While Ellen White had written and published at some length on the need of order in managing the work of the church (see *Early Writings*, 97–104),"—

And this is Arthur White's biography we are reading from.

> —"and while James White had kept this need before the believers in addresses and *Review* articles, the church was slow to move. What had been presented in general terms, was well received, but when it came to translating this with something constructive there was resistance and opposition. James White's brief articles in February aroused not a few from complacency, and now a great deal was being said."—

In February of 1860 James White begins to push to start the church.

> —"J. N. Loughborough, working with White in Michigan, was the first to respond. His words were in the affirmative, but on the defensive:

"'Says one, if you organize so as to hold property by law, you will be a part of Babylon. No; I understand there is quite a difference between our being in a position that we can protect our property by law and using the law to protect and enforce our religious views. If it is wrong to protect church property, why is not wrong for individuals to hold any property legally?—RH, March 8, 1860.'

"James White had closed his statement in the *Review*, laying the matter of the need of organization of the publishing interests before the church with the words 'If any object to our suggestions, will they please write out a plan on which we as a people can act?'—Ibid., **February 23, 1860**. The first minister laboring out in the field to respond was R. F. Cottrell, a stalwart corresponding editor of the *Review*. His immediate reaction was decidedly negative:

"'Brother White has asked the brethren to speak in relation to his proposition to secure the property of the church. I do not know precisely what measure he intends in this suggestion, but understand it is to get incorporated as a religious body according to law. For myself, I think it would be wrong to 'make us a name,' since that lies at the foundation of Babylon. I do not think God would approve of it.—Ibid., March 22, 1860." Arthur White, *Ellen G. White*, volume 1, 420–421.

So, what is my point? My point is, if you go back in your notes to the prophecy of Joshua 6:26-27,[29] it says,

"[26]And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. [27]So the Lord was with Joshua; and his fame was *noised* throughout all the country. Joshua 6:26–27 (KJV).

And I am saying the "gates of it" represent the Church; and, I am saying that James White began the discussion to start a church in 1860, which is the year that his youngest son was laid to rest. And that in 1863 his firstborn was laid to rest when the Church was formally started, legally started; but, it was the foundation. It was the point when the Foundations of Adventism began to be covered up.

And, Galatians 2:18 says, "For if I build again the things which I destroyed, I make myself a transgressor."

There may be a black and white "Thus saith the Lord," but I spent time this morning looking for it and did not find it; but, I am confident by reading the overviews that Sister White wrote about the death of her husband James White, she may have a place where she states like she does of William Miller. Of William Miller, she says something like this, "Angels wait by the grave of that saint, waiting for the resurrection." Okay? So, you know that William Miller is coming up in the Resurrection of the Righteous. And, I did not find a quote like that for James White; but, I found much commentary that leads me to believe that he is coming up in the Resurrection of the Righteous. Okay?

[29] Corrects cite from the Book of Jeremiah to the Book of Joshua 6:26-27.

So, there have been people that have been emailing since yesterday saying, "You know, once again we are portraying James White or some of these Pioneers in a negative way." But, that is not what I am saying.

But, I tell you what, Brothers and Sisters, if you are a parent, **if you are a parent**, even if you are going to obtain eternal life, you have to know that to lose a child is a curse. There is where if you lose one of your children as a parent, it is a curse to you.

So, even if the curse that we are talking about is not a curse of being eternally lost, there is no way a parent does not feel the pain of losing two children.

So, I am leaving it at that. I think James White is a saved man. I do not know; I am not the judge. But, there may be a place in the Spirit of Prophecy where it is absolutely crystal clear that he is a saved man; but, we are not talking about James White's salvation.

We are talking about the end of a Movement and the beginning of a Church being prefigured by Jericho. And what we are saying is that Jericho represents the message of the Millerites and our message. And in the symbolism of Jericho, we see the Loud Cry or the Midnight Cry: they all shouted.

We see the trumpet, either the Third Trumpet or the Second Trumpet. The trumpet message in 1840 empowered the Millerite message; the Third Trumpet (the Third Woe of 9/11) empowers this Final Warning Message.

We see the Israelites marching around Jericho on the seventh day, seven times. So, what do you see there? You see two *seven times*. They marched around the city seven times for seven days; but, on the seventh day they marched around seven times. So, you can see in there, just as there was in the Millerite History, an understanding of two 2520s; and, in our history we understand two 2520's.

And you also see in the story of Jericho the emphasis on the Sabbath. Six days they march around the city one time; but, there is something different about that seventh day because they march around seven times.

So, I am saying, the message that empowered the Movement of the Millerites brought down the organized structure of that time period, because they called them out of Babylon, out of the organized churches. But, in the 1860s, the 1863 time period, they built again that which they had—how does Paul say it? "For if I build again the things which I destroyed, I make myself a transgressor. Galatians 2:18 (KJV)"

"But, Brother Pippenger, I can bring many, many quotes from the Spirit of Prophecy where Sister White endorses church organization, endorses the name "Seventh-day Adventists," endorses being organized, councils against being broken into independent atoms."

Yes, I know those quotes, too. But, I also know that in the story of Samuel, Israel wanted a king and Samuel thought he was being rejected, and the Lord says, "No. They are not rejecting you. They are rejecting me; but, go ahead and let them have a king, and I will deal with them in that arrangement as well."

So, the question is, is Ancient Israel typifying modern Israel? From my studies, it is. So, the fact that we entered into a church organization in 1863 and the Lord said, "I will work with this, in spite of my perfect will," is no different from Him saying He would work with Ancient Israel when they wanted a king, in spite of the fact that He had wanted to deal with them under the construction of a theocracy and not a monarchy.

An interesting study.

Here is what I was going to add yesterday that I did not.

The man that finally did build Jericho, in 1 Kings 16:34,

> "[34]In his days did Hiel the Bethelite build Jericho: he laid the **foundation** thereof in **Abiram** his firstborn, and set up the gates thereof in his youngest *son* **Segub**, according to the word of the LORD, which he spake by Joshua the son of Nun. 1 Kings 16:34 (KJV).
>
> **HIEL: *Strong's Concordance* H2419—***living of God*; *Chiel*, an Israelite: - Hiel.

So, we know that *BETHEL* means *the House of God;* so, this Hiel is associated with the House of God, and his name means the *living of God.*

So, Hiel, the man that built Jericho, he is not portrayed in terms of his name as someone that is outside of God's will; he is portrayed as someone that is working in the Lord's work, as was James White.

> **ABIRAM: *Strong's Concordance* H48—**From **H1 and H7311**; *father of height* (that is, *lofty*); *Abiram*, the name of two Israelites: - Abiram. **H1—**A primitive word; *father* in a literal and immediate, or figurative and remote application: - chief, (fore-) father ([-less]), X patrimony, principal. Compare names in "Abi-" **H7311—**A primitive root; to *be high* actively to *rise* or *raise* (in various applications, literally or figuratively): - bring up, **exalt (self),** extol, give, go up, haughty, **heave (up), (be, lift up on,** make on, set up on, too) **high** (-er, one), hold up, levy, **lift (-er) up, (be) lofty**, (X a-) loud, mount up, offer (up), + presumptuously, (be) promote (-ion), proud, set up, tall (-er), take (away, off, up), breed worms.

His son, Abiram, means—this is classic Bible symbolism in my mind. In ABIRAM, you can see the breakdown. It means *father of height.* Abiram is his firstborn. It is from H1, which means *father;* and H7311, which means, to exalt self.

So, you can read into the name ABIRAM, the firstborn son that gets laid to rest in order to remove the Foundational Truths of the 2520, that his death is because his father was exalting himself, if you want to read it that way.

> **SEGUB: H7687—**From **H7682;** *aloft*; *Segub*, the name of two Israelites: - Segub. **H7682—**A primitive root; **to *be* (causatively *make*) *lofty***, especially *inaccessible*; by implication *safe*, *strong*; used literally and figuratively: - defend, **exalt**, be excellent, (be, **set on) high, lofty**, be safe, set up (on high), be too strong.

And then the youngest son, Segub, it means *aloft,* to make *lofty,* to *exalt.*

So, the lastborn and the firstborn boys' names contribute to the understanding of what took place with their father which caused them to be laid to rest. There was self-exaltation going on, if you want to read it at the prophetic level. And, of course, we do, do we not?

So, for those of us that are concerned about presenting truths that will allow our enemies to misrepresent our motives and directions, you may be right; but, even if we did not present those truths that the Lord opened up that seemed to be a little bit more straight, the enemies of this Message would still misrepresent our motives and intentions; so, we might as well just

present the truth that the Lord opens up to us and move on to the next point, which we are doing at this time.

Habakkuk's Two Tables #81

(Notes for #81 begins contiguously with DVD presentation of #80, and balance of notes for #81 is included in presentation under DVD for #81)

THE DAILY

We are now going back to Daniel 8, to continue our consideration of the Daily.

104 TIMES

> **TAMID:** ***Strong's Concordance*** **H8548—**From an unused root meaning to stretch; properly continuance (as indefinite extension); **but used only (attributively as adjective**) constant (or adverbially constantly); elliptically the regular (daily) sacrifice:—alway (-s), **continual** (employment, -ly), daily, ([n-]) ever (-more), perpetual.

Now, almost everything that we have been doing since we started a week or so ago is drawing from the previous presentations in Habakkuk's Two Tables; and, if I recall right, we put on the website months ago in this Habakkuk's Two Tables a breakdown of the word *tamid* in the Bible. So, if that is not there and you want it, email us and I will make sure that we put it back on there.

But, in that breakdown it shows you that the word *tamid*, which is translated as *Daily* in the Book of Daniel, is found in the Bible 104 times.

And you can see here, we are dealing with *tamid* here, which is translated as Daily. And if you go into your Concordance, it says TAMID, H8548. And I want to show you something here, not so much about the definition but about the mindset, the Protestant mindset, of the *Strong's* and almost all the Protestant world, and the theologians of Adventism.

It says, from an unused root meaning to stretch; properly continuance (as indefinite extension); but used only (attributively as adjective) constant (or adverbially constantly). The point here is, even in this definition it says of the 104 times that it is found in the Bible, it is only an adjective or a verb. Okay? But, that is not true; because, in the Book of Daniel, it is a noun, and this breakdown of the Daily will show that.

So, what I am saying is, there is a mindset in the Protestant world that prevents them from recognizing that the Daily in the Book of Daniel was a noun.

Now, if you remember back to Monday, I believe it was—last Monday, not two days ago Monday, but nine days ago Monday—when we dealt with William Miller, we kind of put a little bit of emphasis on William Miller that I like to put on William Miller. When you are reading William Miller's writings and he says something and a thought popped into my mind, after you have studied his relationship with the Angel Gabriel, for me when a thought pops into his mind, it was Gabriel whispering to him. So, I just like to have that added color in his writings.

But, I want to show you something about William Miller. I do not know what his *Cru en 's Concor anc e* looked like, but this [holding up a book] is the Cruden's Concordance. This is what William Miller used. And it is not like a *Strong's.* There is no reference in here,

whatsoever, to the Hebrew and Greek, period, none. You are not going to learn anything about Hebrew and Greek when you use *Cru en 's Concor anc e.* And, William Miller, of course, that is what he used was a *Cru en 's Concor anc e,* which he purchased for $8.00—I believe it was. Correct me, if I am wrong—$8.00 in 1798. I like the fact that he purchased it in 1798, at the Time of the End when the Book of Daniel was unsealed and knowledge was increased.

But, this is William Miller here, from *Advent Review and Sabbath Herald,* January 6, 1853, speaking of the Daily, and he says,

> "**I read on, and could find no other case in which it [**the daily**] was found, but in Daniel**."—

Now, notice, I have in the notes there that first line bold-faced, but I left "[the daily]" not bold-faced because I want to emphasize that. That is what he is saying.

Using this [holds up the *Cru en 's Concor anc e*], the only place that he could find "the daily" in the Bible was in Daniel. Okay? So, he knew that "the daily" in the Book of Daniel was different than the other 99 times when it is found in the Bible.

So, what I am saying to you, it has always been an amazement to me: How did he know it?

This was all he was using was *Cru en 's Concor anc e.* How did he come to that conclusion, when every other scholar has assumed the 104 times it occurs in God's Word that it is the same word?

Now we have the Hebrew to prove that he was right, but he was right without the Hebrew. So, how was he right? And I like to think that it was the activity of the Angel Gabriel.

Okay. We have already read this in the past. This is where he comes to his conclusion that it is Pagan Rome that is restraining the Papacy in 2 Thessalonians; and, therefore, the Daily that is taken away in both 2 Thessalonians and in the Book of Daniel must be Paganism.

> —"I then [by the aid of a concordance] took those words which stood in connection with it, 'take away;' he shall take away the daily; 'from the time the daily shall be taken away,' etc. I read on, and thought I should find no light on the text; finally I came to 2 Thessalonians 2:7, 8. 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,' etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is the daily! Well, now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and the 'wicked,' Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, 'the daily' must mean Paganism.'—William Miller, *Second Advent Manual*, page 66." *Advent Review and Sabbath Herald*, January 6, 1853.

Okay. Let me show you one other thing in connection with this.

When we read here on the previous page the *Strong's* Hebrew definition of *TAMID,* they suggest that it always an adjective or an adverb; but, it is not, and you can show this also (if you are willing to see) in the Book of Daniel. Because, notice Daniel 8:11.

We are not going to deal with the verse. We are just dealing with the word *TAMID* to start with, which is translated as *daily.*

And in verse 11, it says in the middle of the verse, "[11]. . . and by him the daily *sacrifice* was taken away"; and you will notice that the word *sacrifice* is in italics, meaning it is an added word.

And then in verse 12 it says, "[12]And an host was given *him* against the daily *sacrifice . . . ,"* and the word *sacrifice* is in italics.

And then in verse 13 it says, "[13]. . . How long *shall be* the vision *concerning* the daily *sacrifice, . . ."* and the word *sacrifice* is in italics.

And then if you go to Daniel 11, verse 31, verse 31 says, "[31]And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice, . . ."* and the word *sacrifice* is in italics.

And then in Daniel 12:11, it says, "[11]And from the time *that* the daily *sacrifice . . . ,"* and the word *sacrifice* is in italics.

Why is that word *sacrifice* in there? Because, the translators of the *King James Bible*, as good as they were, like the people that put the *Strong's Concor anc e* together, and the Protestant world, and the modern theologians of Adventism, they did not recognize as William Miller did that the Daily in the Book of Daniel is a noun. They thought it had to be an adverb or an adjective; so, they added the word *sacrifice* to turn it in to an adverb or an adjective. And of all the added words in God's Word that have been put in there, there is only one in Inspiration that Ellen White comments on.

In *Early Writings,* pages 74-75, she says,

> "Then I saw in relation to the 'daily' (Daniel 8:12) that **the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text**, and that the Lord gave the correct view of it to those who gave the judgment hour cry." *Early Writings*, 74–75.

So, the fact that William Miller could see (and he was using the *King James Bible*) that the Daily only occurred in the Book of Daniel, that blows my mind; because, that added word was in there. And by adding the word *sacrifice,* you change it from a noun to an adjective or an adverb.

But, this is so important that Ellen White says, "Make sure, if you are going to be a Berean and rightly divide the Word, that you don't let that word *sacrifice* stay in there. It doesn't belong there. That was added by human wisdom." And to keep the word *sacrifice* in there is to mix the sacred with the common, it is to mix the human with the divine; and, that is spiritualism. That is rebellion. That is witchcraft.

So, now we are going to consider in connection with the word *the Daily*, the continual, the *tamid*—but, before we do, let me try to go back to Daniel 8 and remind us of one thing.

When the modern theologians argue that the Daily represents Christ's Sanctuary ministry, they go to the 104 places in the Bible where the word *tamid* occurs, and they say, "Look at it. Here it means this; here it means this; here it is associated with God's sanctuary; here it is associated with God's Sanctuary."

But, using a verb to define a noun, the illustration I use is that if you have a cradle with a baby in it. Okay? If you are rocking the baby in the cradle, then that is a verb—right?—rocking, the rocking part. Is that not a verb?

But, if you throw a rock at the baby in the cradle, the rock is a noun; and, you cannot mix those. You cannot use the rocking of the cradle to define the rock that is thrown at the baby. Okay?

These modern theologians, they go to all these other places where the word *tamid* is an adjective or an adverb and it is used in connection with the sanctuary, and they say, "Looky there. The word *tamid (Daily)* has to represent Christ's Sanctuary ministry." But, it is not an adverb or an adjective in the Book of Daniel. It is a noun.

So, I have had the privilege, responsibility, the experience in this message for 20 years or so; and, before I knew much about this [1843] Chart, when we first started carrying this message, the Lord opened the door for us to go to South America and we spent many, many moons in South America. And this Chart was so important to us that we had it translated into Spanish so when we were in South America the Latin brethren could see it in their own language.

And the reason I was using this Chart is because it was important to me to prove from this Chart that the Daily was Paganism; and, the reason that was important to me was all I was teaching was the last six verses of Daniel 11, and the quote that we read a couple of days ago where Sister White quotes verses 30 to 36 of Daniel 11 and then says, "Scenes similar to those described in these words will take place," it was important to me to make sure that everyone understood the accurate history of verses 30 to 36; because, that is what illustrates verses 40 through 45. And in verse 31, in those sequences of verses, you have the Daily. So, it was important to me to make sure that the brethren that were going to understand the last six verses of Daniel 11 understood that the Daily was Paganism; so, we have had this [1843] Chart for a very long time.

And because of that, I have been argued with about the Daily probably longer than anyone. Virtually everything that I learned about the Daily, I learned because someone that knew a little bit more about the Daily than I did but they were wrong would throw some kind of antagonistic question my way and I would have to figure out, "You know, I never thought about that. What does that mean?" And, I would have to bust out the books, or whatever, and learn another aspect of the Daily.

And after that happens, you become familiar that there are only a certain amount of arguments that are proposed by the modern theologians against the Daily. There are only—you could number them. And after you have had them thrown in your face so many times, you get familiar with what they are.

And then we realized (I realized), a friend of mine came across a document and shared it with me, and I realized that all of those arguments can be pretty much found in this document [holding up a document]. This document is an unpublished article by Leroy Froom, where he goes through and he lists all the reasons why the Pioneer position that the Daily is Paganism is wrong that he could think of. And it is 20 pages long.

But, when this friend of mine handed this off to me and I went through it, I realized, "Well, this is where they get all their arguments from!" But, they never have used all 20 of them—well, I do not know how many there are in here, but they have never used every argument. This argument seems to work for them when they are teaching the Daily is Christ's Sanctuary ministry, so they are familiar with that one. So, when you are in their presence that is what they throw in your face.

But, what works for this brother [gesturing as to another person] is different that works for this broth [gesturing again as to another person], so he uses this other argument. But, over a period of time, you get familiar with all of them.

And they [the arguments] are pretty much all here [holding up the copy of the Froom unpublished document], and this is pretty much all darkness. There is not one of these arguments that cannot be blown out of the water by God's Word. Okay?

So, the brother that found this, Duane Dewey, he also realized when he read this book by Heidi Heikes [holds up the book, Heidi Heiks*[stet]*, *508, 538, 1798, 1843 Source Book (Preliminary),* (Knoxville, IL: Hope International, 2005).], that this book—

Now, mind you, when Heidi Heikes is writing this book, he is working at Hartland Institute, and Hartland Institute holds itself up as the great defenders of conservative present truth Adventism. So, this man is working there, but Hartland Institute, if you went and considered their testimony over the past 20 years or more, they do not have any respect for Leroy Froom; because, part of their presentation is that Leroy Froom was one of the main men that brought in *Questions on Doctrine (*the book *Questions on Doctrine),* and at that point the salvation, the gospel of the Protestant world is incorporated into Adventism. That is one of the primary pillars of Hartland Institute, is they are protecting the good old gospel of salvation that was in place before *Questions on Doctrine.* So, Hartland Institute, it is not pro-Leroy Froom.

So, he [Heidi Heikes] is working at Hartland, and he prints this book; and, for some reason he does not put anywhere in this book that most of my arguments are derived from this paper. But, Duane Dewey gets on the phone when he reads this book and he calls Heidi Heikes and he says, "Your book, all you are doing is restating Leroy Froom's arguments from his unpublished document in 1940."

And Heidi Heikes says, "That's right. That's right."

But, you cannot be at Hartland Institute and be lifting up Leroy Froom; because, they would have to let you go because they do not have any sympathy for Leroy Froom.

So, maybe he was doing it to keep his job; or, maybe he was just wanting to take the credit for it. But, it does not really matter why he did it. This [referring to the book] is just a modern presentation of this paper [the unpublished document by Froom]; and this [the book] is just as dark as this [the unpublished document by Froom].

But, I want to show you something. I have a reason for doing this.

There is one little punch line on the Daily, **there is one little punch line on the Daily**, that if you get it, all the other foolishness does not matter. And, it is with two words.

And I have a reason for taking you to this book to make this punch line; but, I want to show it to you before we pull the trigger on this.

TAKE AWAY

Both of these Hebrew words [*RUM, and SUR*] are translated as *take away* in the Book of Daniel.

In Daniel 8:11, the word that is translated as *take away* is *rum;* and, in Daniel 11:31 and Daniel 12:11, the word that is translated as *take away* is *sur.*

***SUR*—**Daniel 11:31; 12:11

> "[31]And arms shall stand on his part, and they shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily ~~*sacrifice*~~, and they shall place the abomination that maketh desolate." Daniel 11:31 (KJV).

> "[11]And from the time *that* the daily ~~*sacrifice*~~ shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days." Daniel 12:11 (KJV).

SUR—Strong's Concordance **H5493—**A primitive root; to *turn* off (literally or figuratively): - be [-head], bring, **call back, decline, depart**, eschew, get [you], go (aside), X grievous, lay away (by), leave undone, **be past**, **pluck away**, put (away, down), rebel, **remove** (to and fro), revolt, X be sour, **take (away,** off), **turn (aside, away**, in), **withdraw**, be without.

SUR basically means *to remove*. And in Daniel 11:31, the arms stood up for the Papacy; they polluted the sanctuary of strength in the warfare that took place concerning the City of Rome; and, they took away the Daily. At the Battle of the Visigoths, Clovis defeated the Visigoths AD507 to 508, and the resistance of Paganism to the rise of the Papacy was taken away. It was removed.

And from the time that it [Paganism (the Daily)] was taken away in AD508, according to Daniel 12:11, there would be two time prophecies: one, 1290 years; and, one, 1335 years.

In this case, the word translated as *take away* in connection with the Daily (the Daily taken away) is *sur.*

RUM—Daniel 8:11

"[11]Yea, he magnified *himself* even to the prince of the host, and by him the daily ~~*sacrifice*~~ was taken away, and the place of his sanctuary was cast down."
Daniel 8:11 (KJV).

RUM—Strong's Concordance **H7311**—A primitive root; **to *be high* actively to *rise* or *raise*** (in various applications, literally or figuratively): - bring up, **exalt (self)**, extol, give, go up, haughty, heave (up), (**be, lift up on, make on, set up on, too) high** (-er, one), hold up, levy, lift (-er) up, (be) lofty, (X a-) loud, **mount up, offer (up), + presumptuously**, (be) promote (-ion), proud, set up, tall (-er), take (away, off, up), breed worms.

But, in this case, *RUM* means *to lift up and exalt.*

Now, Brothers and Sisters, this distinction in Daniel 8:11, this is a knock-out punch. If you can get this into your head, **this is a knock-out punch!** It is so much of a knock-out punch that one of the things that is different in Heidi Heikes's book than in Leroy Froom's paper, is Leroy Froom was not confronted with the fact that there had been somebody traveling around the world for many years [tapping the 1843 Chart] making the argument about the Daily.

So, it is not specifically said here, but Heidi Heikes had to deal with the fact that people had been out for 20 years making the distinction between *rum* and *sur;* and, right there it blows his whole argument out of the water. So, here is what he says in his appendix. This is pointed towards Future for America. He might not admit that, but the context of this history upholds it. Here is what he says. It is an appendix note from page iii. It says,

"The End of Paganism

"Since the issue of Paganism is dealt with thoroughly in all quotations and references are in the full in my book and exposition of Daniel 8:9-14, I will very briefly cover just a few needed points here.

> "When William Miller began proclaiming that Paganism had ceased in the year 508, all were agreed that the action of the Hebrew word "rum" in Daniel 8:11 meant literally "to take away." The pioneers never once taught or said it meant "to lift up or exalt." That is a new private interpretation that has come on the stage of action many years after the death of Ellen White and is being promoted as historic Adventism. Nothing could be further from the truth." (**Heidi Heiks, 508, 538, 1798, 1843 Source Book (Preliminary),** Appendix, iii (Knoxville, IL: Hope International, 2005).

Do you get that argument?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: He said the Pioneers never recognized or taught that *rum* meant *lift up and exalt;* so, these men at the end of the world that are identifying that the Hebrew word *RUM* in Daniel 8:11 means *lift up and exalt,* that is an invalid argument because the Pioneers never taught it; and, if the Pioneers never taught it, then we cannot understand what the Hebrew means.

He knows. He knows that this blows him out of the water.

"This is just a private interpretation," the Hebrew definition of *rum* is just a private interpretation! I do not think so.

Okay. In your notes, you have the definition of *SUR.* It means, call back, decline, depart, pluck away, remove, take (away), turn (aside), withdraw.

And in Daniel 11:31 and Daniel 12:11, Paganism was taken away. It was removed. It was withdrawn.

But in the word *rum* in Daniel 8:11, this word means *to be high* actively to *rise* or *raise:* - bring up, exalt (self), (lift up, set up on) high, mount up, offer (up), + presumptuously.

This word *[RUM]* means *to lift up and exalt.*

Now, Brothers and Sisters, this settles the case, if you can follow this logic.

But, do you know something? I may have an incorrect logic in what I am going to say here, but I think it is correct. The first place that you look for a definition of the word is not the Hebrew and the Greek. You want to look at the Hebrew and the Greek, but the first place you look is how the person that uses the word understands it, if it is available. You know, the Hebrew may mean this; but, the prophet that is using this Hebrew word may mean something that is just a little bit different than what the perfect Hebrew definition is. So, you have to do it first, if it is available, by the context of what the author says.

So, let us see if Daniel uses the word *rum* anywhere else in his writings. Does he use it to mean *take away* as the definition of *sur* is; or, does he use it to mean *lift up and exalt?* Because, if he uses it to mean *lift up and exalt,* then it means he is using it just exactly as the Hebrew is, and it means this is not a private interpretation.

In Daniel 5:20, it says, "[20]But when his heart was lifted up, . . ." and the Hebrew word that is translated in Daniel 5:20 as *lifted up* is *rum;* and, that is the definition of *rum* in the Hebrew. That is one time.

How about verse 23 of the same chapter: "[23]But hast lifted up thyself, . . ."? That word *lifted up* is *rum.* So, there are two places when Daniel uses *rum* that he uses it just as the Hebrew definition is, is *to lift up and exalt.*

And in Daniel 11:12, he uses the word *rum* again. Verse 12, he says, "[12]And when he hath taken away the multitude, his heart shall be lifted up; . . ." The lifting up of his heart, that is the Hebrew word that is translated as *lifted up* is *rum.*

In verse 36 of the chapter, Daniel 11:36, it says, "[36]And the king shall do according to his will; and he shall exalt himself *[HE SHALL RUM HIMSELF]*, . . ." The Hebrew word translated as *exalt* is *rum,* and *rum* means *to lift up and exalt.*

And then in Daniel 12:7, it says, "And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand . . ." The Hebrew word that is translated as *held up* is *rum*.

So, that is five places that Daniel uses the Hebrew word in perfect agreement with the definition of *rum,* which is *to lift up and exalt.*

All right. Now, here is where it comes to the bottom line on the Daily.

DANIEL 8:11

The sixth place where you can see Daniel using the word *rum* is in Daniel 8:11.

Now, one time one of the arguments that was thrown at me was, I think it was, about *precedent,* but that might not be the right word. My grammar has got a lot of weaknesses, but that is one of the main ones.

In your notes, look under "Daniel 8:11," and this is just a quote from verse 11, right from the *King James*. It says,

> "[11]Yea, he magnified *himself* even to the prince of the host,"—

Nobody argues that "the prince of the host" is Christ. All right? So, it says,

> "[11]Yea, he magnified *himself* even to the prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down." Daniel 8:11 (KJV).

Do you see that? **Do you see that?**

Okay. There is an argument, a grammatical argument, that the last subject presented was the prince of the host; therefore, when it says "by him," it has to mean by the prince of the host, grammatically.

Do you see that?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: And that is true. In grammar it is, you know, "the prince of the host," and "by him." And what is being discussed there, whatever happens "by him" has to happen by "the prince of the host." Do you follow that?

Amen?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Okay.

So, when I had that thrown in my face one time in a meeting, I am thinking, "I don't know grammar, but I get it. I get it!"

Because, if that is the case, it really turns this verse upside down; so, I have underneath that verse the actual expression in the Hebrew. Sometimes when they translate the Bible, they will take the verse and they will move it around a little bit to make more sense in the English; but, the way this verse is actually expressed in the Hebrew, it says,

> "Even to the Prince of the host he exalted himself. And from him was lifted up the daily and the place of his sanctuary was cast down." (Actual Hebrew translation of Daniel 8:11.)

So, the one that exalted himself was the one that lifted up the Daily, not "the prince of the host"—do you follow me?—if you are going to follow the absolute structure of the Hebrew.

So, if you go to Daniel 8:9-11, that we have already discussed (I hope you remember this), all these symbols of these kingdoms are corrupted symbols: you know, two horns that are different sizes, a horn that is broken, representing kingdoms of Bible prophecy in their religious manifestations; but, it is a counterfeit religion because of the corrupted offerings.

And, then when we get to the little horn, this is corrupted, too, because it is a cross-dresser. It is a man in one verse, a woman in the next verse, a man in the next verse, and a woman in the next verse. Okay? That is an abomination in the Lord's eyes. And, you can see it in the verses, sort of, not as well as if you understand Hebrew and get into the Hebrew where it is really clear; but, you can see it that in verse 9 when the little horn is being discussed. It is in the masculine. And when it is being discussed in verse 11, it is "Yea, he." It is in the masculine. But, when it is being discussed in the feminine in verses 10 and 12, it is not "he," it is "it." So, the translators saw this variation of masculine to feminine.

And, we know that the whole story is about the combination of church and state.

Where do we find the first illustration of the combination of church and state in God's Word?

BROTHER TRACY: Babylon.

BROTHER PIPPENGER: My brother, Tracy, says Babylon. Is that the first illustration of it?

BROTHER TRACY: The snake . . . (indiscernible).

BROTHER PIPPENGER: The snake? Well, that is Isaiah 14.

The first illustration, the first symbol of church and state, like it or not, who was the king of the Earth originally?

BROTHER TRACY: Adam.

BROTHER PIPPENGER: Adam. He is the king. He is the civil power?

Who was Eve?

BROTHER TRACY: The church.

BROTHER PIPPENGER: The church.

Church and state is illustrated by man and woman. Okay? Adam and Eve tells us that.

So, in verses 9, 10, 11, and 12, when the little horn is Rome, when it is the man, who is it? It is Civil Rome (state Rome).

When it is the woman, who is it? It is Papal Rome [the church].

So, with that, if you go into verse 11—we are dealing with verse 11—it says, "Yea, he," which Rome is it? It is masculine Rome; it is Pagan Rome.

But, Heidi Heikes, Leroy Froom, Andrews University, The Biblical Research Institute—I mean, Andrews University, if we get to it today (we will probably get to it tomorrow), there is a

quote in here from J. N. Andrews. It is just sad. Okay? It is sad that in the past couple of years the university that is named after J. N. Andrews, commemorating his work as a Bible scholar in the early history of Adventism, that he could write what is in your notes (with which we will probably deal with tomorrow) about the Daily, and that within the past couple of years Andrews University has printed a Bible in which that they put that the Daily is Christ's Sanctuary ministry. At least they should have had the decency to change the name of their university. Or better yet, they should have followed the counsel of Ellen White, "If our schools become like the world, then close them out, close them down, and sell them to the world"; because, that is where we have gone with this.

Those people will teach you that verse 11, the subject of verse 11 is not Pagan Rome, not the man: it is Papal Rome—verse 11, according to this dark idea is Papal Rome.

So, go to verse 11, if you think it is Papal Rome. Heidi Heikes thinks it is Papal Rome.

> "[11]Yea, he *[THE PAPACY]* magnified *himself* even o the prince of the host, and by him"—

Now, this is why Heidi Heikes has to put this in the Appendix. This is why he hates it.

> —"and by him *[THE PAPACY]* the daily ~~*sacrifice*~~ *[CHRIST'S SANCTUARY MINISTRY, ACCORDING TO THE MODERN THEOLOGIANS]"*—

". .. by [the Papacy]," the daily ~~*sacrifice*~~ *[*Christ's Sanctuary ministry*]*, . . ," they will tell you that it was taken away with the introduction of the Mass. But, that is not what *rum* says, is it? What *rum* says is that Christ's Sanctuary ministry was lifted up and exalted, if you are going to identify this as the Papacy.

So, pray tell, when was it that the Papacy lifted up and exalted Christ's Sanctuary ministry?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Okay. This is the knock-out punch for this foolish teaching about the Daily.

When was it that the Papacy lifted up and exalted Christ's Sanctuary ministry? Because, there are five other places in the Book of Daniel where Daniel uses *rum* in the exact agreement with its definition, and its definition is not *take away;* it is *to lift up and exalt.*

"And in verse 11, it says, 'Yea, he *[THE PAPACY]* magnified *himself* even to *[CHRIST]*. . ., and by him *[THE PAPACY] . . . [CHRIST'S SANCTUARY MINISTRY]* was *[LIFTED UP AND EXALTED]*, and the place of his sanctuary *[OF CHRIST'S SANCTUARY]* was cast down.'" That is what they will teach you.

Where is Christ's Sanctuary?

FROM THE AUDIENCE: Heaven.

BROTHER PIPPENGER: Heaven.

Can you give me one other verse in the Scriptures where Heaven was cast down?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: It is not there.

Now, you may have wondered why over the past two days that I took time to show that Rome establishes the vision. We never studied much, but I just tried to show you the connections in the Scriptures that are made when you understand that the subject is Rome. It is

what pulls the whole story together, the subject of Rome. And I want to emphasize that here now; because, when you take this fallen approach to the Daily, the connection with the rest of the Scripture is destroyed. It becomes manmade theories that try to hold it together.

But, notice this. If you identify the little horn in verse 11 as Pagan Rome because it is the masculine manifestation of the little horn, then verse 11 says this,

> "[11]Yea, he *[PAGAN ROME]* magnified *himself* even to the prince of the host,"—

Did Pagan Rome ever magnify himself to Christ?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: He tried to kill Him when He was born; did kill Him at the cross. That seems to magnify itself to Christ.

> "[11]Yea, he *[PAGAN ROME]* magnified *himself* even to the prince of the host,"—
> "[11]Yea, he *[PAGAN ROME]* magnified *himself* even to . . . *[CHRIST AT HIS BIRTH AND AT HIS DEATH],* and . . . *[THROUGH]* him *[PAGAN ROME]* . . . *[PAGANISM]* was . . . *[LIFTED UP AND EXALTED]*,"—

Well, that is in agreement with history, is it not?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: And how is it that Pagan Rome lifted up and exalted Paganism?

FROM THE AUDIENCE: The Pantheon . . . (indiscernible).

BROTHER PIPPENGER: Ah, my brother says that it is the Pantheon Temple.

The custom of Pagan Rome when it was conquering the world was when it conquered another nation, took control of another nation, if that nation was worshipping Pagan gods that did not then exist in the Roman Empire, they would take the relics from their worship, they would take the priests from their worship, and they would move them back to the City of Rome and they would build them their own special room in the Pantheon Temple, which is the temple of the gods, and they would allow them to continue to practice their Pagan religion. And this was one of the reasons why Pagan Rome is called "Pagan Rome," because it lifted up and exalted the religion of Paganism.

So, verse 11 says, if you were going to hold to the masculine and feminine,

> "[11]Yea, . . . *[PAGAN ROME]* magnified *himself* even to . . . *[CHRIST AT HIS BIRTH AND AT HIS DEATH],* and by . . . *[PAGAN ROME]* . . . *[PAGANISM]* was . . . *[LIFTED UP AND EXALTED]*, and the place of . . . *[PAGAN ROME'S]* sanctuary was cast down."

You know about the Pantheon Temple. Where was the Pantheon Temple located at, Brother Mark?

BROTHER MARK: In Rome.

BROTHER PIPPENGER: So, the place of Pagan Rome's sanctuary was the City of Rome.

Does the Scripture ever tell us that the City of Rome was cast down?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Ah, yes. That is Revelation 13:2; that is Daniel 11:31; that is Daniel 11:24; that is Daniel 11:27; that is Daniel 11:29. The story of Constantine moving the capitol of the Empire from the City of Rome to Constantinople is the story of Constantine casting down the City of Rome as the jewel, the emblem of the Roman Empire.

And in the City of Rome is where this Pagan temple was built.

Let me point out something here. This word that is translated as *sanctuary* here in verse 11 in your notes, it is *sh* . You have it in your notes. It says,

> **MI D S H:** ***Strong's Concordance*** **H4720—**a *consecrated* thing or place, especially a *palace*, *sanctuary* (**whether of Jehovah or of idols**) or *asylum:*—chapel, hallowed part, holy place, sanctuary.

It says, a *consecrated* thing or place, especially a *palace* or a *sanctuary* (whether of Jehovah or of idols).

See *sh* is a Hebrew word that can be translated as *sanctuary,* but, it can be a Pagan sanctuary.

Whereas, there is a Hebrew word that is translated as *sanctuary* that only can be God's Sanctuary, whether it is a sanctuary on Earth or a Sanctuary in Heaven.

> **D S H:** ***Strong's Concordance*** **H6944—**a *sacred* place or thing; rarely abstractly *sanctity:* - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

When the Hebrew word *e sh,* which you have in your notes, when it is translated as *sanctuary,* it can only be God's Sanctuary.

Now, does somebody have a watch with a second hand or are we all digital now?

Anyone have a second hand?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Okay. Brother Paul has a second hand.

Okay. When you are ready to count the seconds, you tell me to go; and, I am going to read verses 11, 12, 13, and 14 [of Daniel 8]. And you count how many seconds it takes me to read it. You tell me when to go.

BROTHER PAUL: You may begin now.

> BROTHER PIPPENGER: "[11] Yea, he magnified *himself* even to the prince of the host, and by him the daily ~~*sacrifice*~~ was taken away, and the place of the sanctuary was cast down. [12] And an host was given *him* against the daily ~~*sacrifice*~~ by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.
>
> "[13] Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily ~~*sacrifice,*~~ and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? [14] And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:11-14 (KJV).

How much?

BROTHER PAUL: Thirty-five seconds, or less.

BROTHER PIPPENGER: Or less. Okay. Let us say one minute. Okay? We read it in 35 seconds or less, but let us say it took a minute to read that.

When they would come into Ellen White's room in the morning when they got up—Ellen White got up 1 o'clock, 2 o'clock in the morning and she started writing—and when they would come into the room in the morning, what would they find?

FROM THE AUDIENCE: A basket.

BROTHER PIPPENGER: A basket full of what?

FROM THE AUDIENCE: Papers.

BROTHER PIPPENGER: Papers. She would write, and get that paper and drop it in the basket; she would write, and drop it in the basket; and, they would come in, in the morning, and they would take those papers and go start putting them together.

So, that is the only illustration I know of how long it takes a prophet to write. You may argue that it a prophet has to think about every word for 30 minutes before he writes it down; but, Ellen White was a writing machine, and I do not know of any justification for her to say that Daniel was any different. So, if it takes me a minute to read those four verses, how long did it take Daniel to write those four verses?

How long?

A couple of minutes? Let us say it took him five minutes. Okay? Hebrew seems hard to me. They are going backwards and all, you know.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: It took them five minutes. All right?

How is it that in five minutes Daniel could use the word *sh* for *sanctuary* in verse 11; but, in verses 13 and 14 he uses *e sh* for *sanctuary?*

Why is he using two different Hebrew words for the word *sanctuary* in four verses, if he does not want us to understand that those two *sanctuaries* are different? Right? That is how I understand it.

I do not think that in a few minutes time he forgot that in verse 11 he used *sh* and just went ahead and accidently used *e sh* in verses 13 and 14. But, he did.

You see, in verse 13 the word *sanctuary,* towards the bottom of the verse; and, you see in verse 14 the word *sanctuary.* But in verse 11 you see the word *sanctuary,* but verse 11 is *sh ,* meaning it could be God's Sanctuary or a pagan sanctuary. But, in verses 13 and 14, it is only God's Sanctuary.

Do you know what that tells me? That tells me that verse 11 is not God's Sanctuary. If Daniel had wanted us to understand that the *sanctuary* of verse 11 was God's Sanctuary, he would have used the word *e sh* and removed all doubt. But, he used *sh* .

Okay. I am going to read this—no, I am not going to read it. You can read it. We are going to end this here. This is J. N. Andrews talking about some of these issues about the Pantheon Temple, and we will take this up tomorrow. But, I want to make sure that when we take it up that we take it up carefully; because, this Pantheon Temple in verse 11, which is the temple of the gods, which in the 6th Century or the 7th Century, in that time period, was easily changed from a Pagan Temple to a Christian Church—a so-called Christian Church. I do not believe the Catholic Church is a Christian Church, but the Catholics turned it into a Church of All Saints. Instead of the temple of the gods, they made it a so-called Christian Church.

J. N. Andrews, *The Sanctuary and the 2300 Days,* pages 35 - 38.

"It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church and trod underfoot the sanctuary of the living God, are none other than **paganism and popery**. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria, down to the period when it became so far modified that it took the name of popery, had been the daily (or, as Professor Whiting renders it, **'the continual'**) desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship. **When the Christian form of worship took the place of the Levitical, a change in Satan's form of opposition, and counterfeit worship, became necessary, if he would successfully oppose the worship of the great God.** And it is in the light of these facts that we are able to understand our Lord's reference to the abomination of desolation in Matthew 24:15. It is evident that he there cites Daniel 9:26, 27. Now, although we do not understand that paganism in the year 70 had given place to popery, we do understand that that same power which then appeared, modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints of the Most High.

"The language of Paul is to the point: 'For the mystery of iniquity [popery] doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.' 2 Thessalonians 2:7, 8. **That Paul refers to paganism and popery, none question.** And here is direct proof that popery, the abomination of desolation, had in Paul's day already begun to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from paganism to popery. The same temples, altars, incense, priests and worshipers were ready, with little change, to serve as the appendages of the papal abomination. The statute of Jupiter readily changed to that of Peter, the prince of the apostles; and **the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints.** Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desolater of the saints and martyrs of Jesus. And in its so-called temple of God, it set at naught and trod underfoot the true temple of Jehovah, and he who is its minister, Jesus Christ. The change from paganism to popery is clearly shown in John's view of the transfer of power from the dragon of Revelation 12, to the beast of Revelation 13. And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with the seven heads; thus showing that, in a certain sense, either may be understood to cover the whole time. And in the same sense we understand that either abomination covers all the period. Christ's reference to the abomination of desolation (Matthew 24:15; Luke 21:20) is an absolute demonstration that Rome is the little horn of Daniel 8:9–12. Having shown that there are two desolations, by which the sanctuary and the host are trodden down, we now notice the fact that there are two opposing sanctuaries in Daniel 8.

"To the careful reader this fact will at once appear. They are as follows: First, the sanctuary of the daily desolation. Verse 11; 11:31. Second, the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses 13, 14. **The one is the sanctuary of Satan; the other is the sanctuary of the Lord of hosts.** The one is the dwelling place of 'all the gods;' the other is the habitation of the only living and true God. If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible. Heathen Moab had a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isaiah 16:12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of God at Jerusalem (1 Kings 12:27, 31–33) was called his sanctuary. Amos 7:13, margin. And the places in which idolatrous Israel (the ten tribes) worshiped, are called sanctuaries. Amos 7:9. The same is true of idolatrous Tyre. Ezekiel 28:18. Attention is called to the following from Apollos Hale:

"'What can be meant by the "sanctuary" of paganism? Paganism, and error of every kind, have their sanctuaries as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the **Pantheon**. The name signifies **"the temple or asylum of all the gods"**. **The "place" of its location is Rome**. The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly "his sanctuary"?

"'**Was Rome, the city or place of the Pantheon**, "cast down" by the authority of the State? Read the following well-known and remarkable facts in history: "The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony"'.—*Second Advent Manual*, page 68.

"And not only did Satan possess himself of a rival to the sanctuary of Jehovah in the period of pagan worship, but, throughout the Christian dispensation, has that arch fiend possessed a rival temple of God. 2 Thessalonians 2:4. Thus much for the rival sanctuary of Satan. The sanctuary of God remains to be noticed at length. Connected with these two sanctuaries." J. N. Andrews, *The Sanctuary and the 2300 Days*, 35–38.

This Pantheon Temple is right there in the very battleground of the Daily. The Daily's battleground is Daniel 8, verse 11.

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Now, my European brother that knows more about this Catholic history than I tells us that the only Pagan temple that they changed into a so-called Christian Church is the Pantheon Temple, that even adds some more significance to it.

This church is right there in the battleground of the Daily, Daniel 8:11.

And, I know I give people heartburn that are in this message sometimes when I identify that the Daily is the symbol of the Omega Apostasy. But, we are going to take some time tomorrow to try to draw some of those conclusions here; because, the Alpha Apostasy was Pantheism, and we will show you that the word *Pan* is a Greek god. I am amazed that it is a Greek god, because what we were talking about is how a false system of education representing the Mystery of Iniquity was introduced in the time of Christ from Greek education and introduced into Adventism in the 1930s through Greek education. And, Pan is a Greek god.

And Pantheism is seeing this god in everything; and, we will show you that the definition of *Pantheism* is called *Paganism*. Hmm.

So, when we see this sanctuary, the Pantheon Temple, in verse 11 of Daniel 8, that is a symbol of Pantheism. So, we want to make sure we nail that home well. We will begin, where we leave off today, tomorrow, the Lord willing.

Shall we pray?

Benediction: Heavenly Father, we thank you for the history that you have left recorded for us in the time period of 1860 and '63. We want to understand what is going on in that history when Israel cried out that they wanted a king. We want to understand that the work that you have accomplished in bringing down Jericho was rebuilt at that time, the work that had accomplished the work of bringing down Jericho was set aside at that time. We want to understand the role of the false teaching of the Daily in Adventism, what it has done to prepare us to receive the strong delusion of 2 Thessalonians, chapter 2; and, the delusions of Isaiah 66. We ask that you would continue to allow us to consider these things throughout this day, that your Holy Spirit might give us further insight into these truths. And we thank you for these things in Jesus's name. Amen.

Habakkuk's Two Tables #81 (Continued)

(Having begun with DVD of Presentation #80)

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest and we thank you for bringing us together to study your Word this morning. We know that next week is a big work in terms of LiveStreaming and recording, and the guests that are going to come. The beginning of those guests are arriving today. We ask for traveling mercies that everyone heading this way for this next week's period will get here safely and that you will ultimately take them home safely. As we take up our study this morning, we ask that you would overrule my thoughts, my understanding, take control of this presentation that it can be clear and concise and that we can understand some more of the significance of Daniel 8, verse 11. We want the Latter Rain poured out upon us; so, we would ask that you would open our understanding to these truths and pour your Spirit out upon us. We ask that you prepare the hearts and minds of those that are listening to these things, to understand them as you see fit. In Jesus's name, amen.

THE DAILY

104 TIMES

BROTHER PIPPENGER: We are dealing with the Daily in the Book of Daniel, and we are going through it very slowly, very carefully. We are showing that Daniel 8 is the illustration of the religious manifestations of the kingdoms of Bible prophecy.

We have shown that the root of Satan's religion that is represented in Daniel 8 is represented by the word *al* that increases as it goes through the various kingdoms of Bible prophecy that are in Daniel 8.

The Medes and the Persians, they became great, *al (ed),* exalted themselves; but, the Greeks exalted themselves more. The little horn of Pagan Rome exalted itself more than that; and, the Papacy exalted itself even more than Pagan Rome.

And, this self-exaltation that is represented in this word *al* is the root of Satan's religion that is represented in all these kingdoms of Bible prophecy. We know that Daniel here is telling us that this is a counterfeit religion that is in these kingdoms; because, he uses sanctuary terms, but the terms he uses, they are always corrupted to show that they would not be an offering or they would not be represented in God's sanctuary.

> **TAMID:** ***Strong's Concordance*** **H8548—**From an unused root meaning to stretch; properly continuance (as indefinite extension); **but used only (attributively as adjective)** constant (or adverbially constantly); elliptically the regular (daily) sacrifice:—always (-s), **continual** (employment –ly), daily, (**[n-]**) even (-more), perpetual.

When it comes to the word *tamid* that represents the Daily (or is translated as the word *Daily* in the Book of Daniel), I personally will not, do not, or agree to argue or debate with the theologians when they want to use the 104 times that the word *tamid* appears in the Bible. I

refuse to assent to the idea that *tamid* is a verb or an adjective that can be used to describe *tamid* as a noun.

But, there is one way that I will agree to that consideration, and it is in this sense: When the kingdoms of Bible prophecy are represented in the Book of Daniel, chapter 8, the symbols that are used to represent these kingdoms are corrupted symbols, corrupted sanctuary symbols in order to teach the lesson that this is a counterfeit religion that is being introduced here.

So, when we see that 99 times in the Bible the word *tamid* is an adjective and an adverb, and many, many times this word is used in connection with the sanctuary service (the genuine sanctuary service), then when we see the word *tamid* in the Book of Daniel as a noun that is identical to seeing the ram with two different sized horns, or a goat with the horn broken and four horns coming up out of it, or a horn that is both a man and a woman. The word *tamid* here can be studied prophetically in connection with the 104 times that it is found in the Bible, but only in the sense that it is not right in the Book of Daniel. It is a noun when it is supposed to be an adjective and a verb; and, therefore, the fact that it is a noun is also telling us that whatever the Daily represents, it represents a counterfeit. It is a symbol of a counterfeit.

A counterfeit what? We are identifying it [the Daily, *tamid*] as a counterfeit religion of Paganism, just as the Pioneers did.

TAKE AWAY

> **SUR:** Daniel 11:31; 12:11—***Strong's Concordance*** **H5493—**A primitive root; to *turn* off (literally or figuratively): - be [-head], bring, **call back, decline, depart**, eschew, get [you], go (aside), X grievous, lay away (by), leave undone, **be past**, **pluck away**, put (away, down), rebel, **remove** (to and fro), revolt, X be sour, **take (away,** off), **turn (aside, away**, in), **withdraw**, be without.
>
> **RUM:** Daniel 8:11—***Strong's Concordance*** **H7311**—A primitive root; **to *be high* actively to *rise* or *raise*** (in various applications, literally or figuratively): - bring up, **exalt (self)**, extol, give, go up, haughty, heave (up), (**be, lift up on, make on, set up on, too) high** (-er, one), hold up, levy, lift (-er) up, (be) lofty, (X a-) loud, **mount up, offer (up), + presumptuously**, (be) promote (-ion), proud, set up, tall (-er), take (away, off, up), breed worms.
>
> **MIQDASH:** ***Strong's Concordance*** **H4720—**a *consecrated* thing or place, especially a *palace*, *sanctuary* (**whether of Jehovah or of idols**) or *asylum:—* chapel, hallowed part, holy place, sanctuary.
>
> **QODESH:** ***Strong's Concordance*** **H6944—**a *sacred* place or thing; rarely abstractly *sanctity:* - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

Now, we touched briefly yesterday on the fact that in verse 11, and in verses 13 and 14, you will find the word *sanctuary* in each of those three verses; but, in verse 11, the word that is translated as *sanctuary* is *s h*. But, in verses 13 and 14, when we as Seventh-day Adventists know that this is God's Sanctuary, the word that is translated as *sanctuary* in verses

13 and 14 is *e sh.* When *e sh* is used in the Bible, it always represents God's sanctuary, either His earthly sanctuary or His Heavenly Sanctuary.

So, in terms of Daniel 8:11, I contend that Daniel 8:11 is the verse that defines the controversy over the Daily, and that this is one of the most profound verses in the Scriptures and that there is more than meets the eye at a surface level here.

So, now I want to read J. N. Andrews, a portion from his article *The Sanctuary and the 2300 Days*, pages 35 - 38. When he speaks about these two sanctuaries, *s h* and *e sh,* he says,

> "It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church and trod underfoot the sanctuary of the living God, are none other than **paganism and popery**. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria, down to the period when it became so far modified that it took the name of popery, had been the daily (or, as Professor Whiting renders it, **'the continual'**) desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices,"—*SPEAKING OF PAGANISM*—"it bore resemblance to the Levitical form of Jehovah's worship."—

Andrews is here saying that from the time of Assyria, on through Pagan Rome, these counterfeit Pagan worship shrines, temples were counterfeits of God's sanctuary upon Earth.

> —"**When the Christian form of worship took the place of the Levitical,**"—

When the earthly sanctuary was set aside and the Heavenly Sanctuary came into play and Christianity started.

> —"**When the Christian form of worship took the place of the Levitical, a change in Satan's form of opposition, and counterfeit worship, became necessary, if he would successfully oppose the worship of the great God**."—

So, what Andrews is saying here is that through the history where Paganism was the enemy of God, Pagan religion, their temples were a counterfeit of the earthly sanctuary; but, when Christianity comes into history, now Satan is still going to carry on his counterfeit opposition to the true work of God, so he is forced to change his mode of counterfeit worship.

Continuing on:

> —"And it is in the light of these facts that we are able to understand our Lord's reference to the abomination of desolation in Matthew 24:15."—

And if you remember, in Matthew 24:15 Jesus says, "When ye therefore shall see the ABOMINATION OF DESOLATION spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" There is more to that, but what I am saying is Jesus specifically references the abomination of desolation in the Book of Daniel and tells us to understand what it

means; and, Andrews is going to tell us that Jesus is speaking of Daniel 9:26 and 27, where the abomination of desolation is set forth as two desolating powers, not simply one.

Okay.

> —"It is evident that he"—*JESUS*—"there cites Daniel 9:26, 27. Now, although we do not understand that paganism in the year 70 had given place to popery, we do understand that that same power which then appeared, modified somewhat in name and form,"—

And the reason he says that is, in verse 26 of Daniel 9 it says that " . . . the people of the prince that shall come shall destroy the city and the sanctuary; . . ." so, he is referencing that Jesus is identifying the abomination of desolation spoken of by Daniel the prophet as the abomination of desolation referenced in Daniel 9:26. And in Daniel 9:26 it talks about the [people of the] prince that shall come and destroy the city, and that took place in AD70. So, Andrews is dealing with the context of that.

> —"It is evident that he there cites Daniel 9:26, 27. Now, although we do not understand that paganism in the year 70 had given place to popery, we do understand that that same power which then appeared, modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints of the Most High.
>
> "The language of Paul is to the point: 'For the mystery of iniquity [popery] doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.' 2 Thessalonians 2:7, 8. **That Paul refers to paganism and popery, none question.** And here is direct proof that popery, the abomination of desolation, had in Paul's day already begun to work."—

When was Paul living? In the 1st Century. Okay?

But, when is the Papacy going to get placed on the throne of the Earth? AD538, 400 years after that, more than 400 years; but, it was already active 400 years before. That is what he is saying.

> —"And here is direct proof that popery, the abomination of desolation, had in Paul's day already begun to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from paganism to popery. The same temples, altars, incense, priests and worshipers were ready, with little change, to serve as the appendages of the papal abomination. The statue of Jupiter"—

And Jupiter is one of these false gods, but who does Jupiter represent? He does not mention it in here, but who is Jupiter a symbol of in ancient history? It is a symbol of Nimrod, and Nimrod was a Black man.

And the statue of Jupiter in Rome has the features of a Black man, because it is representing Nimrod, who was a Black man.

So, when they changed it to the statue of Peter when Catholicism comes in, suddenly the Apostle Peter is a Black man. If you did not know that, that is kind of curious; but, anyway, that is not what Brother Andrews is dealing with here.

> —"The statue of Jupiter readily changed to that of Peter, the prince of the apostles; and **the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints.** Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desolater of the saints and martyrs of Jesus. And in its so-called temple of God, it set at naught and trod underfoot the true temple of Jehovah, and he who is its minister, Jesus Christ."—

Now, what I want you to see here, Andrews being very specific, he is saying that Satan set up a counterfeit religious system in the system we call Paganism. And then in the time period of Constantine—Andrews is not saying that—but, in the time period of Constantine, Constantine began to incorporate these Pagan systems into the Christian church. So, when the Papacy is placed upon the throne of the Earth, we have a second counterfeit system that is going to oppose God and His people, and that is part of the story that I want you to see. They are not just counterfeit systems; they are counterfeit systems that are attacking God's people. Both of these systems are going to persecute God's people. They are going to trample down the sanctuary and the host.

Okay. Adventism in its Laodicean condition does not want to understand the implications of this in connection with the 2520, and Andrews is not dealing with that here, but this is part of that story as well.

> —"The change from paganism to popery is clearly shown in John's view of the transfer of power from the dragon of Revelation 12, to the beast of Revelation 13. And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with the seven heads; thus showing that, in a certain sense, either may be understood to cover the whole time. And in the same sense we understand that either abomination covers all the period. Christ's reference to the abomination of desolation (Matthew 24:15; Luke 21:20) is an absolute demonstration that Rome is the little horn of Daniel 8:9–12. Having shown that there are two desolations, by which the sanctuary and the host are trodden down, we now notice the fact that there are two opposing sanctuaries in Daniel 8."—

And, this is what I wanted you to see here, if you will. There are two opposing sanctuaries in Daniel 8. One is *s* , the other one is *e s* —all right?—because, Daniel 8 is about the counterfeit religion of these kingdoms of Bible prophecy. So, when you hear me saying that, please understand that I am nobody. J. N. Andrews is somebody in Advent History. He is somebody that they named the premier seminary in Adventism after, and it is an abomination that a couple of years ago that seminary produced a Bible that teaches that the Daily is Christ's Sanctuary ministry, when the person they named that seminary after speaks in these words.

Continuing on:

—"To the careful reader this fact will at once appear. They are as follows: First, the sanctuary of the daily desolation. *[DANIEL 8,]* Verse 11; 11:31. Second, the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses 13, 14."—

That is *e s* .

God's sanctuary is going to be tread underfoot by the sanctuary that is in verse 11, the *s h.*

—"**The one is the sanctuary of Satan; the other is the sanctuary of the Lord of hosts.** The one is the dwelling place of 'all the gods;' the other is the habitation of the only living and true God. If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible. Heathen Moab had a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isaiah 16:12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of God at Jerusalem (1 Kings 12:27, 31–33)"—*THAT IS JEROBOAM'S TEMPLE*—"was called his sanctuary. Amos 7:13, margin. And the places in which idolatrous Israel (the ten tribes) worshiped, are called sanctuaries. Amos 7:9. The same is true of idolatrous Tyre. Ezekiel 28:18. Attention is called to the following from Apollos Hale:

"'What can be meant by the "sanctuary" of paganism? Paganism, and error of every kind, have their sanctuaries as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the **Pantheon**. The name signifies **'the temple or asylum of all the gods**'."—

Now, break the name [PANTHEON] apart here (and we are going to do this in just a minute), but just so you see it: PAN is the name for a Greek god.

What does THEON come from? *Theos. Theos* is a word for god. Okay?

So, this is where you get PANTHEON, is by bringing these two words together; and, it means *the temple of all the gods.*

—"**The "place" of its location is Rome**. The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly 'his sanctuary'?"—*SPEAKING OF DANIEL 8:11.*

—"'**Was Rome, the city or place of the Pantheon**, "cast down" by the authority of the State? Read the following well-known and remarkable facts in history: "The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to

> Constantinople still perplexes the historian. Constantine abandoned *[THE CITY OF]* Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony"'.—*Second Advent Manual*, page 68.
>
> "And not only did Satan possess himself of a rival to the sanctuary of Jehovah in the period of pagan worship, but, throughout the Christian dispensation, has that arch fiend possessed a rival temple of God. 2 Thessalonians 2:4. Thus much for the rival sanctuary of Satan. The sanctuary of God remains to be noticed at length. Connected with these two sanctuaries." J. N. Andrews, *The Sanctuary and the 2300 Days*, 35–38.

Okay. So, what I wanted you to see by J. N. Andrews, that was from *The Sanctuary and the 2300 Days,* pages 35 – 38, is that Daniel 8 is speaking about two rival sanctuaries.

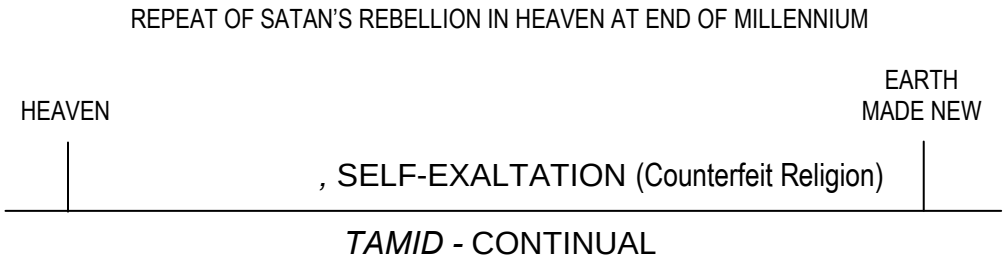


Figure No. 163.

So, this is the Earth made new. We know that Daniel 8 is talking about a counterfeit religion; and, from the beginning of time in Heaven, the rebellion of Satan that began in Heaven, it is going to be repeated at the end of the 1,000 years, when the unrighteous dead are resurrected and Satan is going to rally them to attack the City. Right?

And from the rebellion in Heaven to the Earth made new, Satan's religion is , self-exaltation. Right?

So, when Daniel is going to illustrate this religion in Daniel 8, he does so by showing that these kingdoms of Bible prophecy, each one of them *al s* themselves more than the previous kingdom.

You see that, right? A progression.

And we have seen a progression in Bible prophecy in Daniel 2 with the various metals, and we have seen the progression in Revelation 17, if you remember; because, this woman that rides on the beast in Revelation 17, where does she sit? She sits upon the heads, and there are seven heads, and those seven heads are the kingdoms of Bible prophecy. So, she sits on Babylon, and then on the Medes and Persians, and then on the Greeks, and then on Pagan Rome, Papal Rome, all down through history. Do you follow me? There is a progression of this Mystery Babylon woman.

And what does a woman represent?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: A church. So, there is a religious influence that controls these kingdoms of Bible prophecy all the way through.

And what is that religion? It is *al* . It is the religion of self-exaltation.

But, in Daniel 8:11, Daniel wants to give us a symbol of what this religion is, and what is the word he uses there?

What gets lifted up and exalted in verse 11 of Daniel 8? The Daily is taken away. Only, that word *take away* there is not *s ;* it is . It is Paganism that gets lifted up and exalted.

So, the word for this religion [of self-exaltation] is *Paganism;* but, the Hebrew word is *tamid*. And what does *tamid* mean? *Continual.* The Daily represents the continual religion of self-exaltation. It is the continual opposition of Satan against God throughout history. And in order to do this, according to Andrews which is absolutely correct, Satan sets up counterfeit temples, counterfeit religions all through history to oppose the true temple and the true religion. This is why Daniel uses the word *continual* to represent this religion. Do you see this?

Can you get that?

Okay. Let me show you something, if you can get that. This is where it gets tricky.

In your notes—I am passing over right now the definition of *Pan, Pantheon,* and *Pantheism,* and dropping down to where it says "By."

BY

> **BY:** ***Strong's Concordance*** **H4480—**For **H4482**; properly a *part* of; hence (prepositionally), ***from*** **or** ***out of*** in many senses: - above, after, among, at, because of, by (reason of), from (among), in, X neither, X nor, (out) of, over, since, X then, **through**, X whether, with. **H4482—**From an unused rot meaning to apportion; a *part*; hence a musical *chord* (as parted into strings): - in [the same]

If you notice in Daniel 8:11, it says this:

> "[11]Yea, he magnified *himself* even to the prince of the host, and by him"—

See that word *by?* In my Bible it has a marginal reference for that little word *by,* and it says *from.*

> —*"[FROM]* him . . ."—

And I have in here from *St on ' s Conco anc e,* that this word *by* means *from,*

Okay. Are you with me?

You have got to follow this one. This is delicate to convey, but it is worth seeing. Okay?

So, underneath the definition of *BY* in your notes, defining it as *from* or *through*, you have how verse 11 is expressed in the *K n 's J a es [B ble]:*

> "[11]Yea, he magnified *himself* even to the prince of the host, and by him the daily ~~*sacrifice*~~ was taken away, and the place of his sanctuary was cast down." Daniel 8:11 (KJV).

But, underneath it you have the actual flow of the words in the Hebrew. The Hebrew says,

> "[11]Even to the Prince of the host he exalted himself. And **from** him was lifted up the daily and the place of his sanctuary was cast down." Hebrew rendition.

Are you with me?

Okay. There is a little bit different flow; it is saying the same thing.

What is it saying? Let us look at the bottom one [the rendition of the Hebrew words].

"[11]Even to the **Prince of the host**"—

Who is the "Prince of the host"?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

Are you all with me?

—"[11]Even to the Prince of the host **he**"—

Who is "he"?

Who is the masculine little horn?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: —"[11]Even to the Prince of the host *[PAGAN ROME]"*—

Did what?

FROM THE AUDIENCE: Exalted himself.

BROTHER PIPPENGER: What is exalted? It is this religion [indicating in Figure No. 163 where is marked " : Self-Exaltation]."

Pagan Rome had a counterfeit religion. Paganism was counterfeiting the true religion of the Levitical time period of the Old Testament.

—"[11]Even to the Prince of the host he exalted himself. And **from** him"—

From whom?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: From Pagan Rome. From Pagan Rome, Brothers and Sisters, was the Daily lifted up and exalted, taken away.

All right. This is the part that is hardest to convey; so, it would stand to reason that we would have a little bit of a break in thought right when we are trying to convey this. So, I am going to focus us back in.

What we are saying in Daniel 8 is that this is a counterfeit system that Satan has set up throughout history. The root of this religion is *al* , and the symbol of this religion is the Daily because it represents this continual counterfeit warfare that Satan exercises against God's people.

But, in Daniel 8:11, where the battleground over the Daily really resides, we see Pagan Rome (the masculine little horn) exalting himself to Christ; but, it says, from Pagan Rome, from Paganism (the Daily, Paganism), the religion of Paganism is lifted up and exalted.

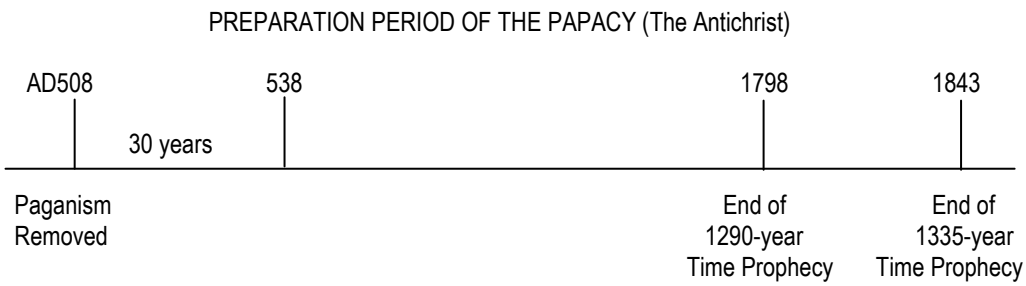


Figure No. 164.

All right. What I want you to see here is this: In Daniel 11:31, Paganism is taken away in AD508. Any resistance to the rise of the Papacy is removed at the Battle of the Visigoths. So, here Paganism is removed, not in the sense that it does not exist in history anymore but in the sense that the political strength of the Pagans that are still in the Empire has been subdued where they cannot prevent the rise of the Papacy. It is removed, but Paganism is not gone from history; because, **Paganism is about to transcend into Papalism**. Okay?

So, in Daniel 11:31, we have this history marked because it says, "And arms shall stand on the part of the Papacy," and those arms are what is going to defeat the political resistance of Paganism to the rise of the Papacy.

And in Daniel 12:11, it says that from the time that Paganism is removed, you have two time prophecies that start. One takes you out here to 1798 (this is the end of the 1290-year time prophecy), and another takes you to 1843 (1335).

But, what I am saying is—and this is what *rum* does for you—in AD508, in Daniel 8:11, the Daily was not taken away; it was lifted up and exalted.

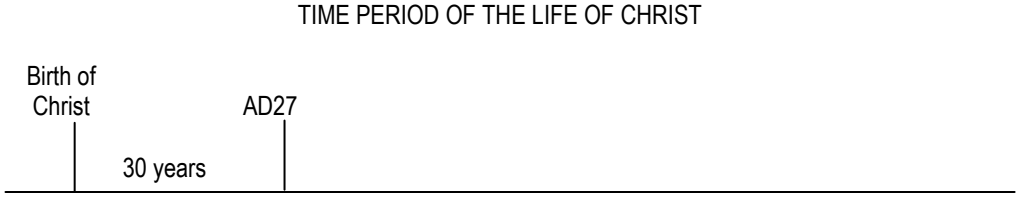


Figure No. 165.

Okay. From AD508 to 538, you see a preparation period for the Papacy that parallels the birth of Christ and his first 30 years of life.

And, the antichrist here is governed by the History of Christ; and this is a time of preparation [indicating between the Birth of Christ and AD27 in Figure No. 165].

Preparation [indicating between AD508 and 538 in Figure No. 164], setting up, Daniel 12:11 says, "And from the time *that* the daily ~~*sacrifice*~~ shall be taken away, and the abomination that maketh desolate **set up**, . . ."

So, in Daniel 8:11, although it is not really there at the grammatical level, it is there in Daniel 8.

What is there? *What is there?*

What is there in Daniel 8:11 is an illustration of this counterfeit religion. Daniel 8:11 says that Pagan Rome would exalt itself against Christ; but. from Pagan Rome, Paganism would be lifted up and exalted.

And in the true sanctuary service, there were offerings that were lifted up and exalted. They are called wave offerings. The priest would take the wave offering and lift it up before the Lord.

So, in Daniel 8:11, although it is not specifically stated, it is saying that in AD508, when Paganism was taken away, Paganism became the counterfeit sacrificial offering that died and was lifted up from 508 to 538 by the new counterfeit priestcraft called "the Papacy." It was to lift up and exalt Paganism in the new counterfeit religious system of Catholicism.

So, in Daniel 8:11, in the chapter that is (according to Andrews) a chapter that is describing two temples—a true temple and a counterfeit temple—and their warfare against one another, Daniel 8:11 is describing the lifting up of Paganism in this history [Figure No. 164] in order to exalt it in this history.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Now, there is something that goes along with this.

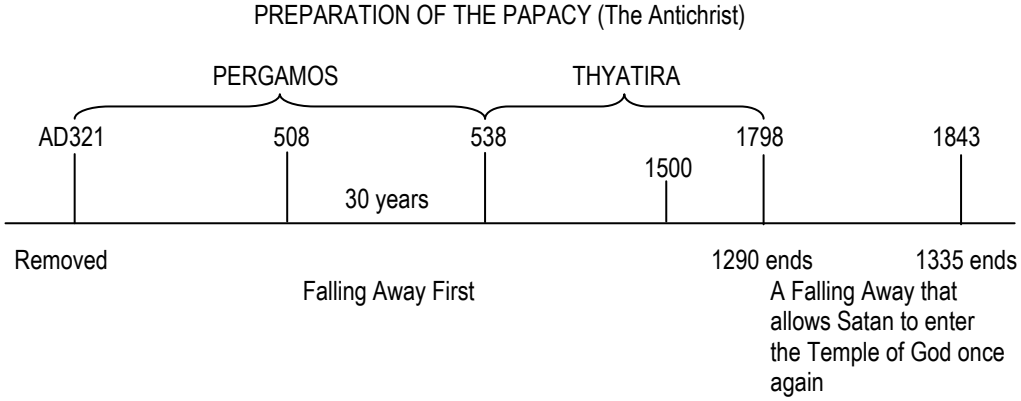


Figure No. 166.

What history is this [referring to a period before AD508 to 538]?

FROM THE AUDIENCE: Pergamos.

BROTHER PIPPENGER: What history is this [referring to AD538 to 1798]?

FROM THE AUDIENCE: Thyatira.

BROTHER PIPPENGER: [Enters "Thyatira" onto the timeline.]

What happens in this history [of Pergamos] according to Paul in 2 Thessalonians?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: There is a falling away first. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Where does the falling away begin? AD321, with Constantine, you can mark the falling away, the beginning of the incorporation of Paganism into the Christian church. The church begins to fall.

This history [Pergamos] is the history of the falling away first, in order that—what?—the man of sin will be revealed.

Are you with me? Can you hold these two concepts in your head, that the two concepts in Daniel 8:11 were actually seen as not the removing of the Daily (of Paganism); but, in Daniel 8:11 we are seeing the lifting up and exalting of Paganism, and we are seeing it done by the counterfeit worship system of Paganism and Papalism? So, when Paganism is taken away, it has been slain as an offering and now it is being lifted up and exalted in a counterfeit worship service that is going to be carried on for the next 1260 years by the Papacy.

But, along with this, we have another line of prophecy that this [AD321 to 538] is the time period of Pergamos, and this [538 to 1798] is the time period of Thyatira. And, in the time period of Pergamos, there is a falling away first that precedes this [the time period of Thyatira].

And, this falling away precedes the revelation of who the man of sin is, but where is the man of sin?

Go to 2 Thessalonians 2.

Where is the man of sin when it is all accomplished?

Verse 4—well, let us back up to verse 3 so you can see the falling away. 2 Thessalonians 2, verse 3:

> "[3]Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first, and that man of sin be revealed, the son of perdition."—

This [time period of Pergamos] is the falling away, and the Papacy is revealed in AD538. And where is he?

Verse 4:

> —"[4]Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thessalonians 2:3-4 (KJV).

Suddenly in AD538 not only is the Papacy revealed but the new counterfeit temple is put into history. It has replaced the Pagan counterfeit temples and now it has put in a counterfeit so-called Christian temple. Do you see that?

You have got to see that; because, you cannot separate Daniel 8:11 from 2 Thessalonians.

And how could you?! 2 Thessalonians is where William Miller discovers what the Daily is, and the Daily is the heart of Daniel 8:11. How can you separate them? You cannot.

Revelation 17:3, 9-11

But, let us go to Revelation 17, verse 3, and remind ourselves of something that we have already mentioned. Verse 3 says,

> "[3]So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." Revelation 17:3 (KJV).

Who is the woman?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy. Okay? She is setting on this beast.

Go to verse 9.

"[9]And here *is* the mind which hath wisdom. The seven heads"—*THAT ARE ON THIS BEAST*—"The seven heads are seven mountains, on which the woman sitteth."—

So, when the woman is sitting on the beast—she is sitting on the beast; but, where is it that she is sitting on the beast? She is sitting on these mountains.

And, these mountains are what?

FROM THE AUDIENCE: Kingdoms.

BROTHER PIPPENGER: Kingdoms.

The very next verse says,

—"[10]And there are seven kings: five are fallen,"—

What are the five that are fallen? Well, the Book of Revelation is going to agree with the Book of Daniel, and the kingdoms of Bible prophecy are Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome.

And in verse 3, John has been carried away to the wilderness; and, in Revelation 12, verses 6 and 14, the wilderness is defined as the 1260 years of Papal rule.

But, when he sees the woman in verses 3, 4, and 5 of Revelation 17, not only is he in the wilderness but he sees the woman drunken with the blood of the saints; therefore, he is at the end of the 1260 years because the persecution has already taken place. You cannot be drunk with the blood, if the blood has not been spilled; and, the end of the persecution period ended just before 1798. So, he sees the woman drunk. You get drunk after you drink.

So, he sees the woman right down there in 1798. The five that are fallen (Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome).

—"and one is,"—

The United States [the sixth kingdom].

—"*and* the other is not yet come;"—

The United Nations [the seventh kingdom].

And the eighth is of the seven:

> —"and when he cometh, he must continue a short space. [11]And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Revelation 17:9-10 (KJV).

When the woman is portrayed here, there are several things to learn here. No. 1, she rides each of those heads down through history.

So, when one head is defeated, what is the woman doing? She is crawling onto the next head. Right? That is AD508 to 538. Pagan Rome (Paganism) has been set aside, and now this woman is moving to the next head, Papal Rome.

Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, in order for that to happen there has to be a falling away first.

But, this history here of AD508, Brothers and Sisters, this history is directly, directly and purposely connected with this history [1335]. And what is that history?

Well, what is this history here [AD1843]?

FROM THE AUDIENCE: The Millerite History and the Second Angel.

BROTHER PIPPENGER: The Millerites and the Second Angel, that is right.

But, it is not the history that I am talking about.

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Okay. Millerite, Second Angel, that is right; but, it is not the history that I am talking about.

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Okay. Probably all good answers.

Here is the history that I am speaking about. Right here [the 30 years encompassing AD508 to 538 in Figure No. 166], the woman is getting off the head of Pagan Rome and getting on the head of Papal Rome.

Amen?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Right here [AD1798, Figure No. 166], the woman is getting off the head of Papal Rome and doing what?

FROM THE AUDIENCE: Getting on the head of the U.S.

BROTHER PIPPENGER: Getting on the head of the United States.

Okay. But, notice that this history here, 1798 to 1843, is directly connected to this history [AD508 to 538] by two time prophecies. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what does that tell you, students of prophecy? That Jesus illustrates the end from the beginning. So, what is going on in this history [508 to 538] is an illustration of what is going to be going on in this history [1798 to 1843]. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what was going on in this history [508 to 538]? There was a falling away that allowed Satan, though his earthly representatives, to take control of the temple.

Now, was there a falling away in this history [1798 to 1843]? Sure, Brothers and Sisters. This was the testing time for the Protestants.

The Protestants had been raised up back here, AD1500 or so. Now, they are going to be tested.

Did the Protestants pass the test?

FROM THE AUDIENCE: Negative response.

BROTHER PIPPENGER: They fell away. **They fell away**.

1798

Let me show you something. I am passing the long quote at the top. I am going to go back to that.

But, under "1798," I am saying this is what is happening in 1798, this quote here. We have read this several times in Habakkuk's Two Tables. It says,

> "Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." *Early Writings*, 259–261.

Right here [the time period of 1798 to 1843] there is a falling away in order for Satan to come into the temple of God once again.

Do you see the parallel history there?

And, what is going on in this history [AD321 to 508] is Pagan Rome in Daniel 8:11 is being taken away. It is being slain as a counterfeit offering and it is to be lifted up. Paganism is to be lifted up by this priest that is not directly identified in verse 11, but he is there. This counterfeit priest is lifting up the offering of Paganism and is exalting them; therefore, the counterfeit priest is the Pope of Rome [538].

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, here [AD508 to 538] we are seeing the same history repeated here [1798 to 1843].

538

Now let us go back to your notes titled "538."

And the first three paragraphs, we will talk about this history. But, we have covered this history but I just want to cover the fourth paragraph from the *Acts of the Apostles,* pages 265 – 266.

She is just talking about this history in 2 Thessalonians:

> "But before the coming of Christ, important developments in the religious world, foretold in prophecy, were to take place. The apostle declared: 'Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for **that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.**'

> "Paul's words were not to be misinterpreted. It was not to be taught that he, by special revelation, had warned the Thessalonians of the immediate coming of Christ. Such a position would cause confusion of faith; for disappointment often leads to unbelief. The apostle therefore cautioned the brethren to receive no such message as coming from him, and he proceeded to emphasize the fact that **the papal power, so clearly described by the prophet Daniel, was yet to rise and wage war against God's people. Until this power should have performed its deadly and blasphemous work**, it would be in vain for the church to look for the coming of their Lord. 'Remember ye not,' Paul inquired, 'that, when I was yet with you, I told you these things?'
>
> "Terrible were the trials that were to beset the true church. **Even at the time when the apostle was writing, the 'mystery of iniquity' had already begun to work.** The developments that were to take place in the future were to be 'after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.'"—

And now she is going to make kind of a summary about this history for you and me here at the end of the world. She says,

> —"**Especially solemn is the apostle's statement regarding those who should refuse to receive 'the love of the truth.' 'For this cause,' he declared of all who should deliberately reject the messages of truth, 'God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.'** Men cannot with impunity reject the warnings that God in mercy sends them. From those who persist in turning from these warnings, God withdraws His Spirit, leaving them to the deceptions that they love." *Acts of the Apostles*, 265–266.

She is now applying this history here [AD508 to 538] not to 1843 but to the end of the world. And what I am wanting you to see, if you will—I am wanting you to see many things—but the Daily, the word *tamid* in verse 11 of Daniel 8 is the symbol of this continual warfare by Satan that is accomplished through setting up a counterfeit religion and persecuting the true religion. He does so by setting up a counterfeit temple in opposition to the true temple. Okay?

So, this word *continual* is the symbol of Satan's religion, and it is the symbol of Satan's warfare against God's truth and His people.

We still have not dealt with the Pantheon Temple; but, therefore, the Daily becomes something very significant.

But, the Daily here in this history [AD508 to 538] that is illustrated in 2 Thessalonians, chapter 2, it is the power that is restraining the Papacy [pointing to 538], and it is the power that accomplishes the falling away. So, this history here is illustrating this history [1798 to 1843].

Why is it that the Protestants rejected Miller's message?

FROM THE AUDIENCE: No response.

BROTHER PIPPENGER: This is easy, based upon today's presentation: Self-exaltation. They [the Protestants] were too proud to receive it. Self-exaltation. They did not have the humility to accept the message of the hour.

Because, that is what it is all the way through. If you are going to follow Satan's religion, it is going to be the religion of self-exaltation. So, the Daily was active in this history [AD1798 to 1843]. Was it not?

Was it [pointing to 508 on the 1843 Chart]?

Was it a controversy in this history?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

Hmm. All of these histories are pointing forward to the end of the world; so, the Daily, representing self-exaltation; representing 2 Thessalonians, chapter 2, where the Daily is defined; representing Daniel 8:11, where the sanctuary of the Daily is the Pantheon Temple, it must have a bearing here at the end of the world.

TODAY

Notice in your notes under "Today."

> "In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating **what events must transpire before the advent could take place**. He declared: 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.' The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by **a falling away**. **There would be** revealed **a form of Antichrist**, and **the leaven of apostasy was to work with increasing power to the end of time**. We are not to be surprised beyond measure to see the widespread declension of faith and piety. **I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in.** God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits." *Review and Herald*, July 31, 1888.

Now, Brothers and Sisters, Sister White is here referencing 2 Thessalonians, chapter 2, and the falling away; and, she is saying there was going to be a falling away in Adventism at the end of the world.

Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. So, what went on in this history [AD508 to 538] and what went on in the history at the beginning of Adventism [1798 to 1843], it gets repeated at the end of Adventism. And, there is no way to remove this subject of the Daily from this history [508 to 538]; there is no way to remove the subject of the Daily from this history [1798 to 1843]. So, I submit to you that when we are dealing with the Omega Apostasy, which both of these apostasies that are represented by the falling away point forward to that it demands that the Daily be part of that Apostasy.

FROM THE AUDIENCE: Amen.

—PRIDE

BROTHER PIPPENGER: Now, on the next quote, *Testimonies,* volume 8, pages 126 – 127, it says,

> "Let men become lifted up in pride,"—

Lifted up in pride? What is that?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: That is *rum*. That is *rum* and *a l,* combined. "Listed up in pride."

> —"Let men become lifted up in pride, and the Lord will not sustain them and keep them from"—*WHAT?*

FROM THE AUDIENCE: Falling.

> BROTHER PIPPENGER: — falling. **Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground.** Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion." *Testimonies*, volume 8, 126–127.

So, there is the principle for you. If you are lifted up—*rum(ed)*—with self-exaltation, there comes a falling away; and, that is what Sister White is saying.

Of course, Laodicea meets all of those characteristics, and the Adventist Church is Laodicea.

CONRADI'S DAILY PRODUCES SPIRITUALISM

Now, this next quote we have read before, more than once, in Habakkuk's Two Tables. This is the manuscript from *Manuscript Release,* volume 20, page 22, where Sister White says that the teaching that the Daily represents Christ's Sanctuary ministry that Daniells and Prescott was promoting came from angels that were expelled from Heaven.

But, there is something that I want you to see in here, to put into the record for some following presentations.

This is the last paragraph in that manuscript. She says,

> "Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a **spiritual[istic] appearance** and drawing our people to beautiful sentiments that would **deceive, if possible, the very elect**."—

She is here telling you, if you are willing to see, that their promotion of the false view of the Daily produces spiritualism. Okay? You cannot separate it.

She continues to say,

> —"I have to trace with my pen [the fact] that these brethren would see defects **in their delusive ideas that would place the truth in an uncertainty**; and [yet]

> they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] **when I was shown this matter**, **when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the 'Daily,' the after results were presented**. **Our people were becoming confused**."—

All right. I just want to put it in the record one more time that the false view of the Daily produces confusion, but it also produces spiritualism that would—what?—deceive the very elect.

> —"**I saw the result**, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strangecrops of evil would take the place of truth.—Ms 67, 1910, 1–8. *Manuscript Release*, volume 20, 22.

THE LATTER RAIN

All right. Now, "The Latter Rain."

The end of Adventism—this is the beginning of Adventism [AD1798].

What is going on in the beginning of Adventism? Let us remind ourselves.

The woman of Revelation 17, she is getting off the head of Catholicism, and she is getting on the head of the United States.

The United States has not two heads, but it has two horns; and, one of the horns is Republicanism (that is its political side), and the other horn is Protestantism (its religious side). And in this history [AD1798 to 1843], the woman is getting on the horn of Protestantism; because, as this testing time finishes and the Protestants have fallen away, they are praying to Satan and they are in perfect darkness.

It is not till the time of Ronald Reagan that the Papacy gets fully upon the horn of Republicanism; and, now, she is riding the United States fully.

I am not a horse person, but I have seen where people try to get on a horse and the horse does not want them to get on and it takes off running and they have got one foot in the stirrup and they are hanging on for dear life, and they are not quite there and it takes a while with the bucking and running until they finally get on.

Well, from AD1842, when the Protestants began to close their door, until the time 1984 (the time of Ronald Reagan), the woman was struggling to get her foot over into that other stirrup so she could ride the head of the United States.[30]

[30]Corrects audio on DVD from "Papacy" to "United States."

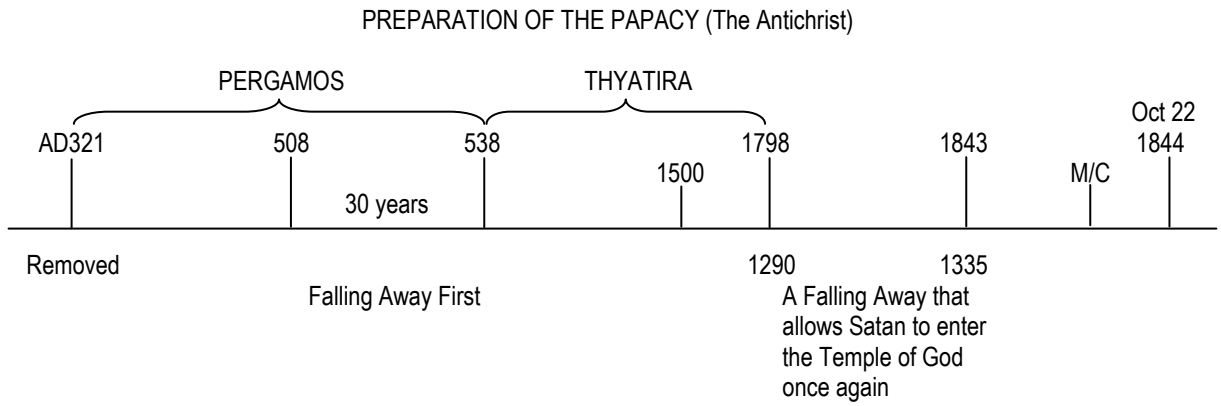


Figure No. 167.[31]

This history, at the beginning of Adventism [AD1798], in the time period of the Midnight Cry, is illustrating our time period, the time period of the Loud Cry, the Latter Rain.

So, in the time period of the Latter Rain, from *The 1888 Materials,* page 152, Sister White says this—because she is saying this about 1888:

> "Much that has been revealed to me crowds upon my mind, which I hardly know how to express. Yet I cannot hold my peace. The Lord is indignant at men who set themselves up to rule their fellow-men, and to carry out plans which the Holy Spirit has condemned. I am more surprised than I can express at your failure to discern that God has not set up these men."—

She is speaking to the General Conference President during the 1888 Minneapolis Conference, which is where the Lord attempted to pour out the Latter Rain. She is speaking to the leadership of the Seventh-day Adventist Church in the time of the Latter Rain; because, all the prophets are speaking more about the end of the world than the days in which they lived. She is speaking to Ted Wilson.

She says,

> —"The new order of things ought to alarm you, for it had not the sanction of heaven.
>
> "The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no **concealing of the principles of our faith**. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. **The Lord has a time appointed** when he will bind off the work; but **when is that time**?"—
>
> FROM THE AUDIENCE: The Sunday Law.
>
> BROTHER PIPPENGER: My brother says The Sunday Law. Does everyone agree with that?

[31] Corrects the Midnight Cry (M/C) beginning at the Exeter Camp Meeting August 12-17, 1844, to its proper position on the timeline, between 1843 and October 22, 1844, than that shown on the board in the DVD.

I do not agree with that. The time appointed when He is going to bind off the work is 9/11/2001 to The Sunday Law; because, she is referencing the Latter Rain here.

> —"When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come."—

Now, notice what she says.

> —"**If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged**."—

Wow!

Right here [AD538], Satan came into the temple of God.

Right here [the Midnight Cry], Satan takes over (at a prophetic level) the temple of God, the Holy Place. The Protestants are praying to him in the Holy Place.

But, now Sister White is speaking to Seventh-day Adventists in the time of the Latter Rain and says there is a way that Satan can actually come into the temple of God of Adventism during the Latter Rain.

How? The same as he has always done, **the same as he has always done**. There is a falling away first.

> —"Here is the secret of the movements made to oppose"—

She just described about Satan coming into the temple of God, and now she is going to give us some information about it. She says,

> —"Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for his people."—

Who was that?

> FROM THE AUDIENCE: Jones and Waggoner.
> BROTHER PIPPENGER: A. T. Jones and E. J. Waggoner.

> —"These men were hated. The men and God's message were despised, as verily as Christ himself was hated and despised at his first advent. **Men in responsible positions have manifested the very attributes that Satan has revealed.** They have sought to rule minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God's servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit's guidance. **Principles have been born that should never have seen the light of day**. The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord's chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there came in the wisdom and plans of those who have slighted God's messages, and, **like the scribes and Pharisees**,

have despised the very men whom God has used to present light and truth which his people needed." *The 1888 Materials*, 1525.

How does Satan come into the temple of Adventism? He comes in when the men in leadership begin to resist the Latter Rain Message. And when that happens, **when that happens** it is a repeat of the beginning of Adventism, and it is a repeat of 508 to 538, and it is represented in Daniel 8:11.

The symbol of all those histories, 508 to 538, the Millerite History, or our history is the Daily. So, when we consider the Omega Apostasy in the time of the Latter Rain, I want to submit as one of my arguments that the Daily is a testing truth, that it is the very symbol of the Omega Apostasy, and that it will produce spiritualism within those that accept the premise that a symbol of Satan [referencing the year AD508 on the 1843 Chart] is actually Christ.

Shall we pray?

Benediction: Heavenly Father, we appreciate that on both Charts, in the center of both Charts, is the cross. And, we further appreciate, in the light of this study, that beneath the cross on both Charts you have represented the Daily. And we know that from the fall of Adam and Eve that Satan's religion has been in every human being. The root of his religion being self-exaltation, we all have the ability to exalt and lift ourselves up. But, we know just from these Charts alone that if we would but come to the foot of the cross, humble ourselves before the foot of the cross, that you can remove that *al* out of us. We ask that you would do that work in us; but, we would ask also that you would make us intelligent to what is going on, on Planet Earth at this time and understand that Satan is now in the time period when he is trying to set up shop in the Seventh-day Adventist Church, as he did in the Protestant church in the Millerite History and as he did in the Christian church in 538. Help us to be wise as serpents and harmless as doves as we navigate through this serious and incredible history. In Jesus's name, amen.

Habakkuk's Two Tables #82

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for allowing us to awaken this morning and come together to consider your Word once again. We ask that you would allow us to understand the light that you have for us this morning that we can let it impact us in such a way that we would flee away from self-exaltation and spiritualism and not fall away from the truth, the precious truth that you have given us. We want to be among those that take the Little Book out of your hand and eat it, and we know that the eating of the Little Book represents the reception and the comprehension of the message that you have for us. And this morning, the message that you have for us is something that we ask that you would give us an extra measure of your Spirit so that we can comprehend it correctly. We receive it willingly, but we want to comprehend it in a way that will glorify you. We ask that you would hide me behind your cross, that you would overrule my human thinking process and let the words that I present this message be from your Throne Room, touched with a coal from off your altar. And, we would ask that you would prepare the hearts and minds of the brothers and sisters that consider these things that they might receive it as you see fit; and, we want you to continue to pour your Latter Rain out upon us as we study these things. So, we would ask that you would open our understanding at this time. We thank you for these things. In Jesus's name, amen.

THE DAILY (CONTINUED)

BROTHER PIPPENGER: We have been in Daniel 8 for a while. The Lord willing, we will be in Daniel 8 for a little while longer.

And in Daniel 8 we have shown that Daniel 8 is an illustration of a counterfeit system of worship that exists from the rebellion in Heaven and then was brought down here to Earth by Satan and that it is manifested in the kingdoms of Bible prophecy as counterfeits to God's true worship. We understand that Daniel is identifying this for us by using sanctuary terms in Daniel 8 that are corrupted sanctuary terms—i.e., the ram offering has two horns that are not of the same size; the goat has a horn that is broken, with four horns that come up from the broken horn; the little horn that comes into play in Daniel 8, verse 9 and onward, is both a woman and a man, thus being an abomination before the Lord—therefore, they would not be allowed in the sanctuary service:

When it comes to our consideration of the Daily, we find that grammatically that the Daily is corrupted in the sense that the only place in the Bible where the Daily is employed as a noun is in the Book of Daniel. Every other place, it is a verb or an adverb.

And from this, we understand there is a counterfeit system that is being illustrated in Daniel, chapter 8.

And, when we get to verse 11 (we have spent time there), we have noticed that the little horn there is the masculine sense of the little horn. Verses 9 through 12, it changes from masculine, feminine, masculine, feminine. And the masculine manifestation of the little horn of Rome is Civil Rome. The feminine manifestation is Papal Rome. Verse 11 is speaking about Civil Rome, and it says that Civil Rome magnified himself to Christ; and, it did so at His birth and at His death when it tried to kill Him and did kill Him at the cross.

And from Pagan Rome, Paganism (the Daily) would be *rum(ed)*. It would not be *sur(ed);* it would be lifted up and exalted.

And the place of Pagan Rome's sanctuary, which was the City of Rome, where the Pantheon Temple was, was cast down by Constantine in the Year 330. That is verse 11, going through it very simply.

But, in our last presentation we identified that there is also, though it is not spelled out right there on the surface, verse 11 is one of the most complex verses—let us say it this way: verse 11 is a very complex verse. I am not going to say it is the most complex in the Bible, because I do not know which is the most complex in the Bible. But, there are some deep thoughts in verse 11.

And, you can understand in verse 11 that there is a counterfeit offering taking place. It is saying that from Pagan Rome, the religion of Paganism is lifted up and exalted.

So, in this verse you have the temple of Paganism (the Pantheon Temple). You have the offering, which is Pagan Rome being offered; it is being taken away and it is being lifted up and exalted. So, though you do not see a priest there doing this offering service, you can see the components in here that allow you to recognize a counterfeit offering that is being set up here. And you can see this because the context of Daniel, chapter 8, is defining the kingdoms of Bible prophecy in their religious manifestation, and it is identifying this religious manifestation as *al* . Each of the powers *al* more than the previous power, and *al* is *self-exaltation.* So, the root of their religion is this self-exaltation that Satan manifested in Heaven.

But, the symbol that represents this religion of self-exaltation is the Daily. In the Hebrew it is the *continual,* representing that this is the religion that began with the rebellion in Heaven and continues all the way through history. It is the continual religion of Satan.

But, here in verse 11, although it is not specifically identified, we see a priest sacrificing Pagan Rome, taking the religion of Pagan Rome (Paganism), and lifting it up and exalting it to the world. And in this verse we see Pagan Rome's temple. We want to look at Pagan Rome's temple now here briefly; because, one of the things that we are doing is identifying that the Daily is the symbol of the Omega Apostasy in Adventism at the end of the world.

The Pantheon Temple that we have already discussed; it was located in the City of Rome. We read a nice passage from J. N. Andrews last time where he dealt with this a little bit. But, *Pantheon* comes from two Greek words, *PAN* and *THEOS*, *THEOS* meaning god.

PAN, you see in your notes.

> **PAN:** noun (Greek mythology) **the Greek god** of fields, woods, shepherds, and flocks; represented as a man with goat's legs, horns, and ears; identified with Roman Sylvanus or Faunus
> Synonyms: goat god. Topic: Greek mythology. Type of Greek deity

It is a Greek god of fields, woods, shepherds, and flocks.

What kind of god do you think of when you think of the god of fields, woods, shepherds, and flocks? Perhaps, Pantheism: God is in everything.

Represented as a man with goat's legs, horns, and ears; identified with Roman Sylvanus or Faunus.

Synonyms: goat god. Topic: Greek mythology. Type of Greek deity.

It is interesting that it is a Greek deity, because it is from the Greek system of education that both the reform time of Christ was corrupted, and it is also from that system of education that Adventism stands in such a corrupted fashion here at the end of the world.

> **PANTHEON:** 1. temple for all the gods 2. a temple built by Agrippa in Rome in 27, and rebuilt in the 2d century by Hadrian: used since 609 as a Christian Church

So, when we look at the word *Pantheon,* which is the name of the temple in Rome that represents Paganism, we see that it is made up of two words. *Pantheon* means a temple for all gods, and it was built by Agrippa in Rome in 27BC, and in AD609 became a Christian church. That is worth noting.

The Pantheon Temple is a temple of all gods. That is how the Romans used it; that is what the name means; and, it was a very simple thing in the 7th Century to change it from a Pagan temple to a Catholic temple, which they call "Christian," and you and I know that the Catholic Church is not Christian.

> **PANTHEISM:** the belief that all the forces in the universe are God. (noun) An example of pantheism is rejecting the idea that God has an individual personality. *YourDictionary* definition and usage example. Copyright © 2012 by LoveToKnow Corp. See pantheism in *Webster's New World College Dictionary* (noun) the doctrine that God is not a personality, but that all laws, forces, manifestations, etc. of the universe are God; the belief that God and the universe are one and the same; **the worship, or toleration of worship, of all gods of various cults**—Synonyms for pantheism: heathenism, polytheism, animism; see **paganism**.

But, in our day and age—in Adventism, anyway, not in our day and age, in the history of the beginning of the 20th Century, Kellogg introduces Pantheism through his book, *The Living Temple.*

So, if you go and look up the definition of *Pantheism,* it is the belief that all the forces in the universe are God. An example of pantheism is rejecting the idea that God has an individual personality—that was one of Sister White's warnings—the doctrine that God is not a personality, but that all laws, forces, manifestations of the universe are God; the belief that God and the universe are one and the same; the worship—now, notice this!—*Pantheism:* the worship, or toleration of worship, of all gods of various cults. Pantheism is exactly what the Pantheon Temple represented.

So, when we are speaking about the Daily in Daniel 8, verse 11, being lifted up and exalted, and we are seeing in verse 11, prophetically represented, a priest taking the offering of the slain of Pagan Rome (he has been taken away in AD508), and then he lifts Paganism off the dead body of Pagan Rome; he lifts it up and he exalts it right there, and the background is his temple, the Pantheon Temple, you see the connection between the Daily, *Pantheon,* and *Pantheism,* if you are willing to see.

Okay. So, before we go further on through Daniel 8, which we have a long way to go through Daniel 8, I want to do some board work this morning. And I am not so sure that this cannot be illustrated a little bit better. This is the first time I have tried to illustrate this.

So, I am going to point out things that we have been discussing in Habakkuk's Two Tables. They are a matter of the record of this particular series, and some of them are pretty fresh in our mind that have been in worship this past couple of weeks.

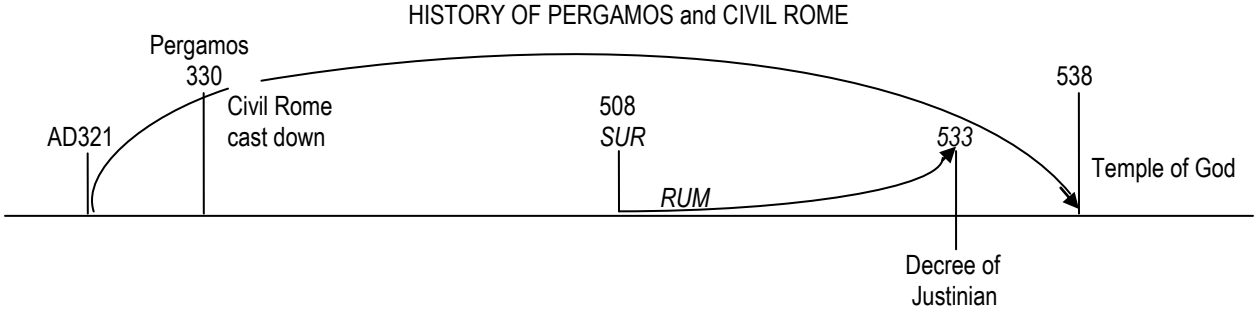


Figure No 168A.

In AD321, we see Constantine introducing the first Sunday law, and I am marking that date there—you could probably technically put it even before then—but, I am marking that date as where the Paganism is being brought into Christianity. And from an earlier study in Habakkuk's Two Tables, that is a symbol of the Mystery of Iniquity; and, we are putting this study today in the context of 2 Thessalonians, chapter 2, where Paul talks about the Mystery of Iniquity already working back here in the 1st Century when Paul wrote it and predicting that there would be a falling away that preceded the Papacy being placed upon the throne in AD538.

So, the Mystery of Iniquity is the combination of truth and error; and, Paul says it is already back there working in his day and age, but I am marking AD321 just as a point of reference for our study here.

And then in AD330, I am saying Civil Rome is cast down. Okay? This is the year that Constantine moved the capitol to Constantinople.

And then when we get to 538, according to Daniel 11:31 and Daniel 12:11, the Daily (Paganism) was removed. It was taken away. In terms of our illustration of a counterfeit sanctuary service, I am going to say that Pagan Rome here is slain, although I know that Pagan Rome still existed; but, we are talking at the prophetic level.

But, right here in AD508 is also where Paganism begins to be lifted up and exalted, in agreement with Daniel 8:11. It is going to get lifted up and exalted, and it is going to reach the height of this exaltation when the Papacy, professing to be a Christian church, is placed upon the throne of the Earth and continues to practice Paganism.

So, according to Daniel 12:11, from 508 to 538, the Papacy is being set up; and, we have already compared this recently with the History of Christ:

- Christ was 30 years in preparation and then He was empowered. The Papacy was 30 years in preparation, and then it was empowered.
- Once Christ was empowered, He gave His testimony of life for 1260 days. Once the Papacy was empowered, it gave its testimony of death for 1260 years.
- Then Christ was crucified, and then the Papacy received the deadly wound.

So, based upon that—and we are leaving lots of components out of that, this period here [508 to 538] is setting up time, the preparation time for the Papacy, paralleling this 30 years of preparation for Christ. In this time period, it is being *rum*(ed). Paganism is being lifted up and

exalted during the time of the falling away but in advance of the man of sin being revealed. We are putting this in the context of 2 Thessalonians, chapter 2: ". . . for *that day shall not come,"* by any means, "except there come a falling away first, . . . " (2 Thessalonians 2:3, KJV).

And this Mystery of Iniquity that begins back here in Paul's day and age, represented by bringing Paganism into the church, by the time you get to this history [AD533], the Christian church is so corrupted that it has fallen away. And when it falls away, then the man of sin is going to be revealed.

And where is the man of sin sitting? He is sitting in the Temple of God.

Is he? Is the Papacy in 538 sitting in the Temple of God?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No!

That is how it is expressed in the Bible, but who is the Temple of God in this history? According to Revelation 12, who is the Temple of God? It is the woman.

And what does the woman do here in 538?

FROM THE AUDIENCE: She flees.

BROTHER PIPPENGER: She flees into the wilderness for 1260 years.

So, this is a counterfeit temple of god [wherein the man of sin sits].

So, what temple of god is this? It is the Pantheon Temple, all the way through; because, the Pantheon Temple is the temple that allows any kind of worship to be represented in it.

Right here he [the man of sin] is sitting in the temple of god.

So, the man of sin appears after there is a falling away. And I am marking 533 there because other than the removal of the third horn, this is where everything is in place for the Papacy. This is where it has received the civil authority from Justinian in 533, which is the Decree of Justinian. It is already sitting on the Seat of Rome, and now it has got the civil authority in his hands. What he has to do is just wait for the Goths to be driven out of the City of Rome, and it is in place.

And at the Third Synod of Orleans in May of 538, the Catholic Church passes a Sunday law. The Sunday law is here; the man of sin is revealed.

Does everyone follow me on this?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. So, this is the story of the taking away of the Daily, both taken away here [at AD508] in the sense of Pagan Rome being removed; but, also in Daniel 8:11, this is where the lifting up and exalting the Papacy takes place.

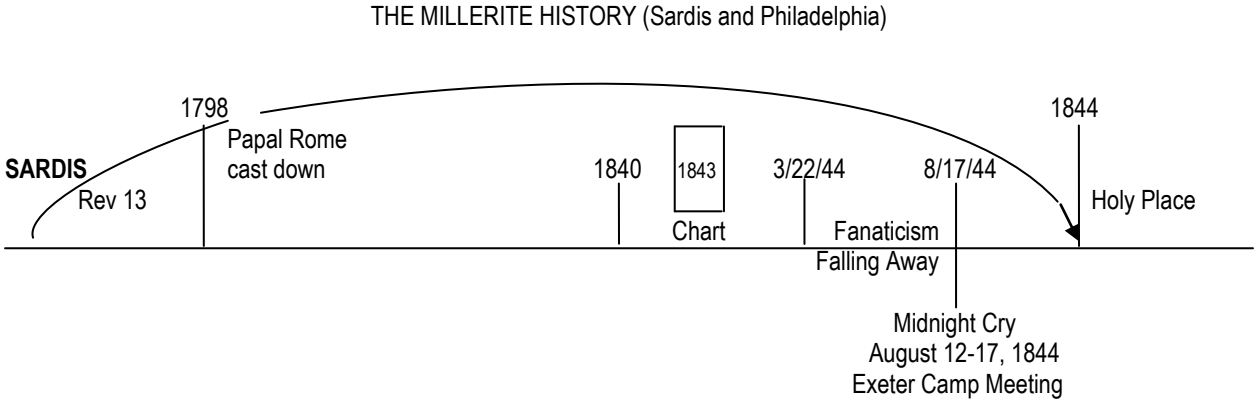


Figure No 168B.

So, the next history that I want to point us to is Sardis.

Now, in previous presentations we have demonstrated a principle that Stephen Haskell agrees with. Stephen Haskell teaches very clearly in *The Story of the Seer of Patmos* that all of the churches of Revelation repeat in the Church of Laodicea.

You guys are so busy writing this chart, which is okay, but you have got to follow, also. Okay?

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: Notice this next quote from Stephen N. Haskell from *The Story of the Seer of Patmos,* pages 75-76.

> "He, who walked among His churches, and who sought diligently for signs of life, searching among the seven stars,-the leaders of the churches, found that, although Sardis claimed to have life, it was dead."—

Which church is Sardis? It is the one that follows Thyatira. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

> —"Strange condition! So quietly had this life been lost, that, looking back upon the activity of the past, and priding itself upon what great things had been done by Protestantism, this church had allowed the very principles of the papacy to twine about it until its life was choked."—

Okay. Now, this is Sardis.

I know some people, maybe most, place Sardis beginning in 1798. I disagree—all right?—and I respectfully disagree for a number of reasons, and we will not go into that now.

But, Sardis is when they are waking up from the Papal tyranny, and the waking up period actually ends before 1798. All right?

So, the next paragraph by Haskell says,

> —"**There was a time in the history of Pergamos**,"—

That is here [referring to AD330 (see Figure No. 168A re the Church of Pergamos and Civil Rome)].

> —"**when Christianity thought Paganism was dead; but in reality, the religion which was apparently vanquished, had conquered. Paganism baptized, stepped into the church. In the days of Sardis this history was repeated**."—

So, here in Sardis [Figure No. 168B], what I am saying here is this compromise that is represented by Pergamos up here [Figure No. 168A], it begins in the time period of Sardis, and it is going to reach a falling away here [between 3/22/1844 to 8/17/1844]. Sardis is where the Protestant Reformation takes place.

So, there is a compromise that comes in right at the beginning that ultimately is going to allow the Protestants to reject the message of William Miller. The falling away is going to be the response to that message.

So, here, is what I am saying, in 1798 we have a parallel history, only here in 1798 it is not Civil Rome that is cast down; it is Papal Rome that is cast down, receiving the deadly wound.

In fact in this sacrificial service that is portrayed in Daniel 8:11 [referencing Figure No. 168A], where you have the Pantheon Temple, and you have an offering that is slain and then lifted up and exalted, and by implication you have a priest, Pagan Rome in this history is the offering. Paganism is lifted up from that offering.

But in this history [of the Church of Sardis in Figure No. 164B.], who is the offering? In this history, who is the offering; who gets slain in this history? The Catholic Church is going to get slain; because, the religion from the Catholic Church is going to get lifted up and exalted by whom?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The Protestants of the United States. Okay? It is a parallel history.

So, Stephen Haskell teaches us a truth that we are not taking time to really get it nailed down, but this history, this falling away that began in Pergamos began in Sardis. So, this line here represents the falling away that is going to impact this history down here [tracing the curved line from the time of Sardis to August 17, 1844], just like this falling away that impacted this history down here [tracing the curved line in Figure No. 168A from AD321 to 508], just like it impacted this history down here [in Figure No. 168B].

Are you with me?

So, I am marking 1840 here as the empowerment of the First Angel's Message; because, the falling away, it is going to be produced by a rejection of the message. There is going to be a testing message.

And even in here, if you go into *The Great Controversy,* pages 49 and 50, in this time period here [from 508 to 538 in Figure No. 168A], the true Christians were realizing that they could not stay in connection with the Church of Rome, if the Church of Rome was going to handle itself—this is where the separation is going on—and those that had their head on straight separated from the Church of Rome and they fled into the wilderness for 1260 years; but, the majority of the Christian church in this time period, they stayed with the Catholic Church.

But my point is, there was a testing message here, and what was the testing message? Sister White tells us what it was. It was 2 Thessalonians, chapter 2. They understood that there was going to be a falling away that preceded the man of sin.

And this is even more nice to recognize: Sister White tells us where this warning message of this history that is based on 2 Thessalonians, chapter 2—where did Paul get that warning message from, according to the Spirit of Prophecy? From the Book of Daniel.

So, the warning message here [the history portrayed in Figure No. 168A] is from the Book of Daniel.

The warning message here [the history portrayed in Figure No. 168B] is from the Book of Daniel.

The warning message here [referring to the board a timeline that will be introduced into this transcript as Figure No. 168D, the Alpha Apostasy] is from the Book of Daniel.

The warning message here [referring again to the board a timeline that will be introduced into this transcript as Figure No. 168E, the Omega Apostasy] is from the Book of Daniel.

Okay? And it is based upon the warning message that the falling away takes place.

> —"Protestantism thought itself free from the principles of the Dark Ages; but the plant was sturdy and long lived, and although **Protestantism reared itself aloft like a mighty oak**, the rootlets of the papacy were planted with the oak, and soon the vine encircled the tree, and sapped its very life. **Protestantism reared the structure, and the papacy is supported by it**. 'Be watchful,' says the divine message to Sardis, 'and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.' There was, at the time this message came, some life still in the oak, but unless haste was made to 'strengthen the things which remain,' death would follow.
>
> "'Remember, therefore, how thou hast received and heard, and hold fast, and repent.' The truths already received were indeed life; but a church, as well as an individual, must make constant progress, or they will suffer spiritual death." Stephen Haskell, *The Story of the Seer of Patmos*, 75–76.

[Skipping to] the next quote in your notes.

This is kind of heavy for early morning, right?

FROM THE AUDIENCE: (Subdued laughter.)

BROTHER PIPPENGER: From *Early Writings,* page 238:

> "As the churches refused to receive the first angel's message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, accepted the message, 'Babylon is fallen,' and left the churches." *Early Writings*, 238.

So, this falling away in here [the period of Fanaticism in Figure No. 168B], what is that based upon?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: Pardon me? What?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Yes, but it is based upon them rejecting the message.

And why did they reject the message?

This is worth noting; because, what we are doing is we are seeing that in these histories here, the subject is the Daily, all the way down to the Omega Apostasy.

How does she say it? "They trusted to their own strength, . . . "

What is that?

FROM THE AUDIENCE: Spiritualism.

BROTHER PIPPENGER: That is self-exaltation. You are trusting to your own strength.

It is right here [indicating the period of 1840 to 1844 in Figure No. 168B], this is *al* .

And what is the symbol of *al* ? It is the Daily, in the Book of Daniel.

So, here they were holding onto the Daily. They were holding onto the Daily. They refused to have it taken away and, because of that, there came a falling away.

All right. The next quote, from *The Great Controversy*, page 398.

In this history, in this area here is where fanaticism is marked.

"It was not the proclamation of the second advent"—

What was the proclamation of the Second Advent? That is the First Angel's Message. She is saying,

> —"It was not the proclamation of the second advent that created fanaticism and division. These appeared in the summer of 1844,"—

Here is where fanaticism and division appears, in the Summer of 1844.

> —"when Adventists were in a state of doubt and perplexity concerning their real position."—

When did they get into a state of doubt and perplexity?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Right here, the First Disappointment.

So, right in here there was no fanaticism in here [between 1840 and March 22, 1844], with the empowerment of the First Message. But, once 1843 passes, then there is doubt and perplexity and fanaticism begins to come in.

It says,

> —"The preaching of the first angel's message and of the 'midnight cry'"—

Here is the Midnight Cry, down here [indicating between August 17, 1844, and the 1844 waymarks of Figure No. 168B], the preaching of the First Angel's Message and of the Midnight Cry. So, she has isolated this history now, from the First Disappointment [March 22, 1844], until the arrival of the Midnight Cry in August 12 – 17, 1844. In this history fanaticism arrives.

And what is fanaticism? It is the counterfeit Holy Spirit. It is taking a crazy idea and thinking it is of the Lord and pushing it to an extreme. Fanaticism.

> —"The preaching of the first angel's message and of the 'midnight cry' tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another, and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan." *The Great Controversy*, 398.

What I am wanting you to see here, right here [between March 22, 1844 and August 17, 1844], is fanaticism. And, right here is the falling away.

What goes on right here? What arrives in history right here? I do not have it marked, but you should know what it is. What arrives in the Summer of 1844?

FROM THE AUDIENCE: The Second Angel's Message.

BROTHER PIPPENGER: And what is the Second Angel's Message? Babylon is fallen, is fallen.

Right here is the falling away that is going to precede the revelation of the man of sin.

And we have dealt with this in our last presentation, that right here [the 1844 waymark in Figure No. 168B], the separation of these two classes takes place. And the class that has fallen away, they are directing their prayers to where?

FROM THE AUDIENCE: To the Holy Place.

BROTHER PIPPENGER: To the Holy Place, and Satan is answering their prayers.

Is this the true Holy Place?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. This is the Pantheon Temple. It will take any kind of worship and use it to counterfeit God's worship. This is the Pantheon Temple coming all the way down, and the man of sin has appeared. He is in there answering their prayers; because, Satan and the Pope are the man of sin.

Lesson 38

EZEKIEL 8

THE IMAGE OF JEALOUSY—EZEKIEL 8:1, 3-4

You will notice in your notes—we are not going to go through this—but, you will notice in your notes that I have "Ezekiel 8," and right before it I have Lesson 38. We went through Ezekiel 8—this is Lesson No. 82, so something, whatever that would be—44 lessons ago. All right? So, if you are watching this on DVD and you want to refresh yourself on Ezekiel 8, you back up 44 presentations.

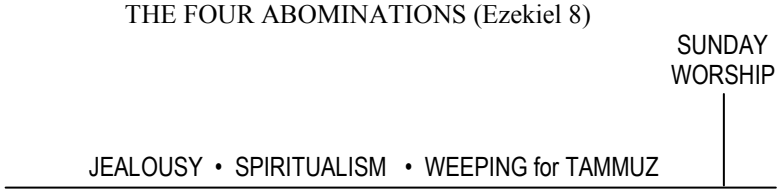


Figure No. 168C.

In Ezekiel 8 we noticed a progressive escalation of abominations that lead to the fourth abomination, which is the 25 leaders of Adventism bowing down to the sun. All right?

But, the first abomination that Ezekiel has shown is the image of jealousy.

And, what does the image of jealousy represent?

Where did it all begin? Where did it begin? In Heaven.

What was it? It was self-exaltation; because, Satan was jealous of Christ, was it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: The first thing, self-exaltation: the image of jealousy is a symbol of self-exaltation. It is a symbol of the Daily.

And you will notice [referencing back to Figure No. 168B], in their self-exaltation in this history [in the time period of the 1843 Chart], they are rejecting the First Angel's Message, and then they go into fanaticism—okay?—a false outpouring of the Spirit.

And, here is the true outpouring of the Spirit, is it not? This is the Midnight Cry.

What did Sister White tell us about that outpouring of the Holy Spirit?

You could not know the answer I am wanting. She says the counterfeit always precedes the true. The Midnight Cry is the true outpouring; but, before the Midnight Cry arrives you have this history here where fanaticism develops.

In this history [Figure No. 168C], you have *al* , self-exaltation (jealousy, the Daily, in Ezekiel 8), and then it is followed by Spiritualism.

You have it in your notes, from *Pamphlets 150,* page 21.

> "Warnings have been given me that the publishing house upon the Pacific coast should not, in thought, word, or deed, depreciate the office at Battle Creek, neither should the publishing house at Battle Creek look with **envy** and **jealousy** upon the instrumentalities the Lord has established upon the Pacific Coast. Plans should be carefully considered in Battle Creek, that they may in no case militate against the work in Oakland. But **the image of jealousy** was long ago set up, and has provoked to **jealousy**, which has grieved the Spirit of God." *Pamphlets 150*, 21.

THE SECRET CHAMBER—Ezekiel 8:10-12

Ezekiel is taken into the secret chambers, in the second abomination in Ezekiel 8.

And commenting on what *secret chambers* means when Christ references them in Matthew 24, *The Desire of Ages,* page 631, it says,

> "As one of the signs of **Jerusalem's destruction**, Christ had said, 'Many false prophets shall rise, and shall deceive many.' False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But **this prophecy was spoken also for the last days.** This sign is given as a sign of the Second Advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, 'Behold, He is in the desert'? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where **men profess to hold communion with departed spirits** is not the call now heard, 'Behold, **He is in the secret chambers'**? This is the very claim that spiritism puts forth. But what says Christ? 'Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.'" *The Desire of Ages*, 631.

The second manifestation in Ezekiel 8 of the abomination is he is taken into the secret chambers, spiritualism. Spiritualism follows the Daily. It follows jealousy.

Here is self-exaltation in this history [see Figure 168B], followed by fanaticism (spiritualism).

WEEPING FOR TAMMUZ—EZEKIEL 8:14

And the third—and this is a nice one; it is not a nice one but it is a nice observation—the third abomination in Ezekiel 8 is that they are weeping for Tammuz.

What is that? From *Myths of Babylonia and Assyria*, Donald A. MacKenzie, [1915], page 83, at www.sacred-texts.com the weeping ceremony (because, that is what they were doing in Ezekiel 8):

"The weeping ceremony was connected with **agricultural rites**."—

Tammuz dies in the Winter—right?—but, he comes back to birth in the Spring. That is who this god is, and he is manifested in a lot of mythology. He is a god of resurrection, you know, bringing the plants back to life.

> —"The weeping ceremony was connected with **agricultural rites**. Corn deities were weeping deities, **they shed fertilizing tears**; and the sowers simulated the sorrow of divine mourners when they cast seed in the soil 'to die', so that it might spring up as corn. **This ancient custom, like many others, contributed to the poetic imagery of the Bible. 'They that sow in tears', David sang, 'shall reap in joy**. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' In Egypt the priestesses who acted the parts of Isis and Nepthys, mourned for the slain corn god Osiris." *Myths of Babylonia and Assyria*, by Donald A. MacKenzie, [1915], page 83, at sacred-texts.com

What I am saying is, what is weeping for Tammuz? It is putting your tears in the ground, because Tammuz died in the Wintertime; but, he has got to come back to life in the Springtime. And what brings the plants back to life in the Springtime?

FROM THE AUDIENCE: The rain.

BROTHER PIPPENGER: This is the false Latter Rain.

SUNDAY WORSHIP—EZEKIEL 8:16

SELF-EXALTATION, SPIRITUALISM, A FALSE LATTER RAIN AND SUNDAY WORSHIP

1860

This is the manifestation here of spiritualism that leads into a counterfeit Latter Rain, that leads to the next abomination, which is Sunday worship; and, we know that Sunday worship the man of sin has revealed, whether you are marking the Pope or the men that receive the mark of the Pope. The man of sin in them is revealed.

We are just putting this in because we have studied it before. It is another line to show the sequences of *al* (the Daily), followed by spiritualism, and fanaticism (a false revival) that leads to the man of sin being revealed.

We dealt with the bringing down of Jericho, and Brother Noel, who is not here, pointed something out the other day that adds to what we understood about 1860.

If you remember the story of Jericho, there was a prophecy by Joshua that the man that laid the foundation of Jericho would give his first-born son for doing so, and he would give his last-born son for raising the gates. And we went through and showed that the gates represent the church, and the foundations represent the foundations.

And then we went into the history of James White.

> "Without church organization, without appointed responsible leaders, without a creed, the rather loose-knit church was growing more and more unwieldy. Ministers and laymen who had met in Battle Creek in late September, 1860, in response to an invitation signed by four leading brethren and couched in the form of an announcement, set about to form a legal organization to hold the assets and manage the affairs of the publishing

work. Out of the meeting came plans for a publishing association—but it could not organize legally until the legislature of the State of Michigan had formulated laws under which they could incorporate. Organizing the publishing work called for the choice of the name Seventh-day Adventists. The action of choosing a name set the field buzzing with the cry that the church was going into Babylon." Arthur White, *Ellen G. White Biography*, volume 1, 445.

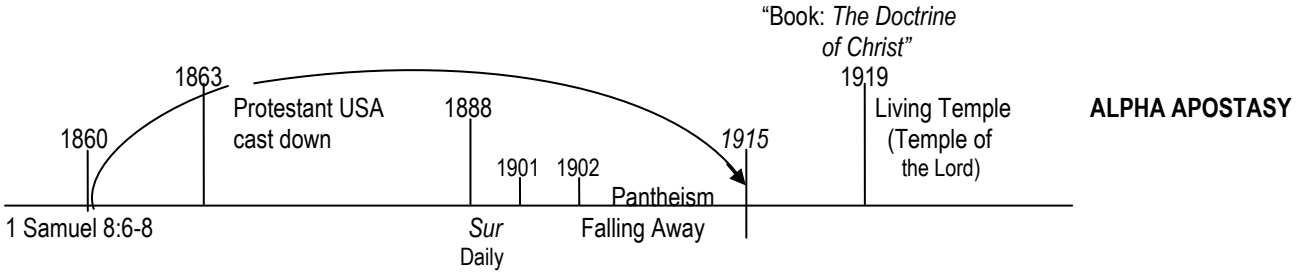


Figure No 168D.

So, in Arthur White's *Ellen G. White Biography,* volume 1, page 445, something that I had not noticed until Noel shared it with me—and you have it right in here—is, as they were getting ready to organize the church in 1860, not only were they talking about organization but in order to get legal control over the publishing houses that they were developing, in 1860 is when they chose the name *Seventh-day Adventists*. So that, in 1860, the gates are being marked, and this is the year that James White's youngest son died.

"In 1860 death stepped over our threshold, and broke the youngest branch of our family tree. Little Herbert, born September 20, 1860, died December 14 of the same year." *Testimonies*, volume 1, 103.

1863

But, in 1863, when they organized into the Seventh-day Adventist Church legally, James White's oldest son died, and he died because he came home on a cool, windy day and took a nap on the materials that were being used to produce the 1863 Chart. And the cloths that were used as backing to produce those charts were damp, and from him taking a nap on the damp backing of the 1863 Chart, where the foundations were being set aside, he developed pneumonia and died in 1863.

"When on Friday, November 27, **[1863]** the parents reached Topsham, they found their three sons and Adelia waiting for them at the depot. They were all apparently in good health, except for Henry, who had a cold. But the next Tuesday, December 1, Henry was very ill with pneumonia. Years later Willie, his youngest brother, reconstructed the story:

"'During the absence of their parents, Henry and Edson, under the supervision of Brother Howland, were busily engaged in mounting the charts on cloth, ready for sale. They worked in a rented store building about a block from the Howland home. At length they had a respite for a few days while they were waiting for charts to be sent from Boston. . . . Returning from a long tramp by the river, he [Henry] thoughtlessly lay down and slept on a few damp cloths used in backing the paper charts. A chilly wind was

blowing in from an open window. This indiscretion resulted in a severe cold.'" Arthur White, *Ellen G. White*, volume 2, 70.

The story of Jericho was the story of the Seventh Trumpet. They had marched around Jericho for seven days; therefore, they had marched around Jericho seven times in that sense. There is one *seven times* for you.

But, then on the seventh day they marched around Jericho seven times. So, there are two *seven times* in the story of Jericho.

Then they blew the trumpet. And if Jericho illustrates the end of the world, that is the Third Woe (the Seventh Trumpet).

Then they did a loud cry which brought the walls down.

And Jesus illustrates the end from the beginning; so, if the end of the world is illustrated by Jericho, then the beginning of Adventism would be illustrated by Jericho, because the beginning is going to illustrate the end of Adventism.

And at the beginning of Adventism, you have two 2520s, one that ends in 1798 and one that ends in 1844.

And right here in this history [see Figure No. 168B], you have the Midnight Cry which typifies the Loud Cry. And what empowers this history is the trumpet message that came to fulfillment in 1840.

So, what happens in this history, right in here in the Summer of 1844 is the Millerites come to understand—they had not planned this—that the organized churches were Babylon.

So, when you come to this history here [Figure No. 168D], and they are going to start organizing themselves into a church, then they are building here [in 1860] what they had torn down here [in 1844]. They are raising up Jericho right here [1860], and it cost the youngest son and the first-born of James White to make that work.

1 Samuel 8:6-8

And here in 1 Samuel 8:6-8—let us go there—we see a principle in God's Word, if you accept the principle that all the Bible is speaking about the end of the world, in connection with the emphasis that it is the story of Ancient Israel that illustrates modern Israel.

In 1 Samuel 8—and I know you all know this story, but I want to remind us of one thing—verse 6:

> "[6]But the thing displeased Samuel,"—

What displeased Samuel? That the people wanted a king.

> —"[6]But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. [7]And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. [8]According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee." 1 Samuel 8:6-8 (KJV).

In the story of Samuel, what were they rejecting? What were their basic rejection to lead them to want a king?

FROM THE AUDIENCE: Samuel's sons.

BROTHER PIPPENGER: Samuel's sons were the premise that they used to get a king; but, what they had forgotten and lost sight of was the mighty deliverance out of Egypt. They lost sight of the Movement here [1840 to 1844], the foundational Movement. They forgot the signs and wonders that were done in the Lane of Zoan.

Now, notice from *Patriarchs and Prophets,* page 604, here is the one thought from Sister White that I want to add to this.

> "The injustice of these judges caused much dissatisfaction, and a pretext was thus furnished for urging the change that had long been secretly desired."—

Okay. Samuel's sons is just a pretext to make this happen.

> —"'All the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.' The cases of abuse among the people had not been referred to Samuel. Had the evil course of his sons been known to him, he would have removed them without delay; but this was not what the petitioners desired. Samuel saw that their real motive was discontent and pride, and that their demand was the result of a deliberate and determined purpose. No complaint had been made against Samuel. All acknowledged the integrity and wisdom of his administration; but the aged prophet looked upon the request as a censure upon himself, and a direct effort to set him aside. He did not,"—

Now, here is the part that I want you to see.

> —"He did not, however, reveal his feelings; he uttered no reproach, but carried the matter to the Lord in prayer and sought counsel from Him alone." *Patriarchs and Prophets*, 604.

"Oh, Brother Jeff, I don't know that Sister White protested them starting a church in 1863. I thought she participated in it. I thought Samuel participated in anointing King Saul and King David."

He did, but the Lord told him, "They have not rejected you; they rejected me and you as well; but, we are going to go with this one, so you just keep your mouth shut." Okay?

So, we have every reason to understand that the prophetess knew what was going on.

So, what I am saying here is, I am saying this is a rejection of the Spirit of Prophecy, as much as anything else.

And, I am saying right here [1860], this is paralleling the Mystery of Iniquity in all these histories, right here it is starting; and, it is going to produce a falling away in this history. It is going to produce a falling away in this history here [Figure No. 168D]; because, this history here, 1888, this is where the Alpha Apostasy begins. I know if you have read books about the Alpha Apostasy, many authors are not going to say this; but, this is.

We know that in 1883 and 1884, first Uriah Smith started teaching at the Adventist College that Sister White's testimonies were not inspired; and, the next year it was followed by the General Conference President doing ten articles where he said there were portions of the Bible that are not inspired. So, in 1883 and 1884 the leadership of the *Review and Herald*, Uriah Smith, the publishing work—and James White is dead at this time—so, the leader of the publishing work and the leader of the educational work Uriah Smith, and the leader of the General Conference, George Ide Butler, have come out and rejected the Bible and the Spirit of Prophecy, which prepares the way for the Conference in 1888 where Sister White is clear that in 1888, in a convention that brings all the leaders together, that they together now reject the Bible and the Spirit of Prophecy *en masse.*

So, here [1888], this begins the problem; because, the Bible is very simple on this one: you reap what you sow.

So, there is an abundant amount of things that you could put in this history to parallel all these.

But, before we get there, I need to back up. I forgot one thing.

When you are coming into this history [Figure No. 168B, the Millerite History], right here [at the 1844 waymark], the Protestants of the United States, they close their doors against the Millerite message. So, they go into darkness, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, it leaves only one Protestant group. Who is that?

FROM THE AUDIENCE: Adventists.

BROTHER PIPPENGER: The Millerite Adventists; they are the Protestant group. They are the Protestant Movement that is still on Planet Earth.

But, right here in 1863 [Figure No. 168D, Alpha Apostasy timeline], they do the very thing that they defined as Babylon. When they are defining what makes these fallen churches here in this time period [of the Millerite History in Figure No. 168B] part of Babylon, it says that they are organized legally and they have creeds.

So, right here [in 1863] the last Protestant entity, Millerite Adventism, it begins to cease to be Protestant. And here, Protestant USA is cast down.

Up here [Figure No. 168A] Civil Rome was cast down first, then Papal Rome [Figure No. 168B]. This is State Rome, and this is Church Rome.

But, here [Figure No. 168D], "Church United States" is going to be cast down; and, then in the Ronald Reagan years [Figure No. 168E (to be developed later in this transcript as the Omega Apostasy timeline)], "State United States" is going to be cast down.

And remember, Pagan Rome power placed the Papacy on the throne of the Earth and is typifying the United States, the power that places the Papacy on the throne of the Earth. So, there are two casting downs in both of these powers.

And the first one here [Protestant USA] gets cast down when they do the very definition, accomplishes the very definition that they used to identify what it meant to be part of Babylon.

Now, I am not saying that the Seventh-day Adventist Church is Babylon. We are letting prophecy illustrate what was going on, to lead to this history here; and, I am calling this history the Alpha Apostasy

1902

In this book here, this man here [holding up the book], Gilbert Valentine, if you have read his books and you understand the work of Jesuits, then you understand that he accomplishes

the same work as Jesuits do. Jesuits work to go back into history and change it. So, when you are reading his books, you have to know—and George Knight, who is his mentor (he is a student of George Knight)—that they rewrite history to suit their own preconceived idea of what that history was. But, nevertheless, there is information in here that helps put this story together.

And in this history here, he thinks that W. W. Prescott was a positive influence on Adventism; and, he thinks wrongly.

The title is, *W. W. Prescott, Forgotten Giant of Adventism's Second Generation*; and, I agree. Adventism's second generation ends in 1919 when they published Prescott's book, *The Doctrine of Christ.* And *The Doctrine of Christ* was to take the Advent message and eliminate all the prophecy out of it and just leave a presentation of Christ.

So, Valentine documents in his book that in this history here [Figure No. 168D]—and I have 1901, because this is when Louis Conradi introduces the old Protestant view of the Daily. The Pioneer view of the Daily, right here, is being taken away, *sur;* and it is going to be followed by Pantheism of John Harvey Kellogg. And I have got 1902 for the burning down of the publishing house and the sanitarium to mark that history. But, Pantheism you can take back farther. The Daily you can take back, even back to here in 1845 with Crossier. So, I am placing them not where you can really mark their beginnings. I am placing them when a testing message arrives, because it is a testing message that is going to produce a falling away.

Publishing Ministry, pages 170 – 171:

> "Three nights before the *Review* office burned, I was in an agony that words cannot describe. I could not sleep. I walked the room, praying to God to have mercy upon His people. Then I seemed to be in the *Review* office with the men who have the management of the institution. I was trying to speak to them and thus to help them. One of authority arose and said, 'You say, The temple of the Lord, the temple of the Lord are we; therefore, we have authority to do this thing and that thing and the other thing. But the word of God forbids many of the things that you propose to do.' At His first advent, Christ cleansed the Temple. Prior to His second advent He will again cleanse the temple. He was there cleansing the temple. Why? Because commercial work had been brought in, and God had been forgotten. With hurry here and hurry there and hurry somewhere else, there was no time to think of heaven. The principles of God's law were presented, and I heard the question asked, 'How much of the law have you obeyed?' Then the word was spoken, 'God will cleanse and purify His temple in His displeasure.'
>
> "In the visions of the night I saw a sword of fire hung out over Battle Creek.
>
> "Brethren, God is in earnest with us. I want to tell you that if after the warnings given in these burnings the leaders of our people go right on, just as they have done in the past, **exalting themselves**, God will take the bodies next. Just as surely as He lives, He will speak to them in language that they cannot fail to understand.
>
> "**God is watching us to see if we will humble ourselves before Him as little children**. I speak these words now that we may come to Him in humility and contrition and find out what He requires of us.' *Publishing Ministry*, 170–171.

So, in this history, one of the things that should be put in here—and, this, Valentine upholds—is that W. W. Prescott, his whole purpose was to remove the Pioneer position of the Daily,

And, Prescott produced *The Protestant Magazine,* and if you go to *The Protestant Magazine,* Valentine will tell in here [his biography of W. W. Prescott] that Prescott never says that the Daily is Christ's sanctuary ministry in that magazine. But, every article is attempting to

let you come to that very conclusion, that the Daily is Christ's sanctuary ministry. That is the whole purpose of *The Protestant Magazine,* even though he never says it once.

So, what is he doing? Prescott is trying to take away the Pioneer position of the Daily; but, in doing so he is bringing to an end genuine Protestantism—(laughter)—and he does it with a tool called *The Protestant Magazine!*

So, in this history, when you get to 1888, once again do you have a testing message? Yes, they are being tested. The Daily arrives to shake them all the way through this history.

And Pantheism, what is Pantheism? Spiritualism.

The Daily: Jealousy, *al* .

Pantheism (Spiritualism) is the same sequence of events.

And then there is going to be a falling away.

And why do I have 1915 as the falling away?

We will get to that.

THE LIVING TEMPLE

Let us deal with Pantheism a little bit.

Review and Herald, October 22, 1903:

> "In regard to the faith to be cherished and preserved in these last days, very little light is given in *The Living Temple*, and this light is so uncertain that it would not help God's people at this stage of their work."—

Now, when I mentioned here just a minute ago—and I did not put an emphasis on it—about Prescott, when he comes out with his book, *The Doctrine of Christ,* here [in 1919], I am not being just vague. He purposely created an advent message that no longer has the prophetic message in it. He takes it out! He removes it!

So, notice what Sister White says about *The Living Temple,* because these are a one-two-punch.

Second paragraph,

> —"In the visions of the night this matter was clearly presented to me, before a large number. One of authority was speaking, and he said, 'If the suppositions and statements found in this book were essential, if these statements were pure provender, thoroughly winnowed from the chaff, there would be some decided mention of them in the revelation given by Christ to John to give to the churches. To John the Lord Jesus opened the subjects that he saw would be needed by his people in the last days. The instruction that he gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in the book of Revelation. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.'
>
> "The first chapter of the book of Revelation was then read, with great solemnity."—

Who was reading it? One with great authority is reading it to Ellen White.

—"'The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.'

"Our Instructor presented the solemn messages that have been given in their order in Revelation, and that are to occupy the first place in the minds of God's people.

"All through the book, *The Living Temple*, passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, 'The temple of the Lord, the temple of the Lord, the temple of the Lord are we.'"—

So, what is the message of *The Living Temple* book? "The temple of the Lord, the temple of the Lord, the temple of the Lord are we."

—"Whom does the Lord receive as vessels unto honor?—Those who co-operate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings." *Review and Herald*, October 22, 1903.

Brothers and Sisters, in this history [of Civil Rome, Figure No. 168A], Pagan Rome is being sacrificed and Paganism is being lifted up and exalted through the Papacy, a Pagan religion that professes to be Christian.

In this history [of the Church of Sardis and of the Millerites, Figure No. 168B], the Papacy is sacrificed, but the same religion, Paganism, is going to be lifted up and exalted by people professing to be Protestants.

In this history [of the Alpha Apostasy, Figure No. 168D], there is something being sacrificed here that is not Pagan Rome or Papal Rome. It is Protestantism.

And the temple here [in Figure No. 168A] is the Temple of God; and, here [in Figure No. 168B], it is the Holy Place; but, here [in Figure No. 168D], it is the Living Temple, which they think is the temple of the Lord, the temple of the Lord, are we.

Notice the next quote from *Manuscript Releases,* volume 13, page 222.

"These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christian when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, and are surely **following the path where Satan is leading them**. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, 'I will overturn, overturn, overturn.' Men say in Battle Creek, 'The temple of the Lord, the temple of the Lord are we' but they are using common fire. Their hearts are not softened and subdued by the grace of God." *Manuscript Releases*, volume 13, 222.

So, these people that are being brought into this delusion here, Spiritualism, *The Living Temple* time period, they rejected the Bible and the Spirit of Prophecy in 1888. They are going into the Alpha Apostasy. Now, they are lifting themselves up, and they are saying what Sister White said in *Early Writings,* page 74, that this [1843] Chart was directed by the hand of the Lord and should not be altered; and, "I saw that those that gave the judgment hour cry had the correct view of the Daily." And that was the argument of that history, that very quote. These men who are rejecting the Spirit of Prophecy concerning the Daily here are going into a spiritualistic experience, because Spiritualism is when you put God's Word below man's word. They are taking man's word, and they are going into Spiritualism; and, at the same time they are saying, "We have the authority. We are the temple of the Lord, the temple of the Lord." And, the symbol of the temple of the Lord that they are erecting here is the living temple, which is just another manifestation of the Pantheon Temple that comes all the way down through these histories.

So, Protestantism is the sacrifice here; because, in *The Protestant Magazine,* the prophetic message—and in the book that is published in 1919 *[The Doctrine of Christ]*—the prophetic message which is supposed to consume, be first place in our minds, consume our attention, it is removed. **It is removed!**

Okay. 1915: *Testimonies,* volume 5, page 77:

> "The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel."—

How many people did Elijah anoint?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three.

Who were they?

FROM THE AUDIENCE: Jehu.

BROTHER PIPPENGER: Jehu. And if you typed *Jehu* into the CD-ROM, over and over again who does Jehu symbolize? The Pharisees. He is the zealous defender of God's truth; but, his heart is not right with him. He is much too zealous.

Who else did Elijah anoint?

FROM THE AUDIENCE: Elisha.

BROTHER PIPPENGER: Elisha. He anointed the prophet.

But who is Hazael? She is going to tell you right here. Sister White speaks of Hazael probably about 10 to 15 times; but, here is the definition of who Hazael is.

Why do we need to know that?

Are we to believe that the history of Elijah is actually going to be repeated here at the end of the world? If there is one passage that Sister White repeatedly compares to the end of the world is the story of Elijah. Okay?

So, there are three anointings, and Jehu, that is the Pharisees in Adventism that think they are going to be defending the foundational truths, but they are going to be fighting against the foundational truths. They are "the defenders of the Law"!

Elisha is the prophetic message, but who is Hazael?

—"God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to **the deceptions you love**?"—

What does that remind you of, those that have been studying here for the past couple of weeks? Isaiah 66:4-5. The Lord is going to choose their delusions, and Sister White compares that passage with 2 Thessalonians. He is going to give you up to the deceptions that you love. He is going to give you up to the strong delusion of 2 Thessalonians.

And, why does the strong delusion come? "Because they would not receive the love of the truth."

And what is the truth being discussed in 2 Thessalonians? It is the relationship of the Daily and the abomination that maketh desolate that brings the strong delusion.

—"Who knows whether God will not give you up to **the deceptions you love**? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan"—

What destroyers? The destroyers that are represented by Hazael that are going to be a scourge to idolatrous Israel.

—"It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and **with the voice of the *[DRAGON]* cry,**"—

FROM THE AUDIENCE: The voice of the False Prophet.
BROTHER PIPPENGER: What?
FROM THE AUDIENCE: The voice of the False Prophet.
BROTHER PIPPENGER: They are going to speak like the False Prophet?
FROM THE AUDIENCE: Yes.
BROTHER PIPPENGER: The Hazaels are going to speak like the False Prophet? Who is the False Prophet?
FROM THE AUDIENCE: The United States?
BROTHER PIPPENGER: That is apostate Protestantism.

What is going to be a scourge to Adventism are the pastors that are going to carry the message of apostate Protestantism. That is Hazael, and that is W. W. Prescott. That is this book here that removes this message [referring to the 1843 and 1850 Charts] out of the Advent Message and leaves you the peace and safety message of the false prophet of apostate Protestantism.

And when does this come in? When should we expect Hazael to come into history? When those few faithful pastors who were standing in this time period fighting for the faith once delivered to the saints get laid to rest, you can rest assured from here on [1919 on] that the voice of the False Prophet is going to exist in Adventism. And it does! **It does.**

—"and only wait the departure of a few more standard-bearers to take their places, and **with the voice of the false prophet cry**, 'Peace, peace,' when the Lord hath not spoken peace. **I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write."—**

Notice the next sentence.

—"It may be that **erelong all prophesyings among us will be at an end**, and the voice which has stirred the people"—

Right there [1915, the year of Ellen White's death]. This [1860 to 1915] is the falling away; it comes right there.

—"and the voice which has stirred the people may no longer disturb their carnal slumbers.

"When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people."—

And, of course, that is something that you need to bring down to this history [Figure No. 168E].

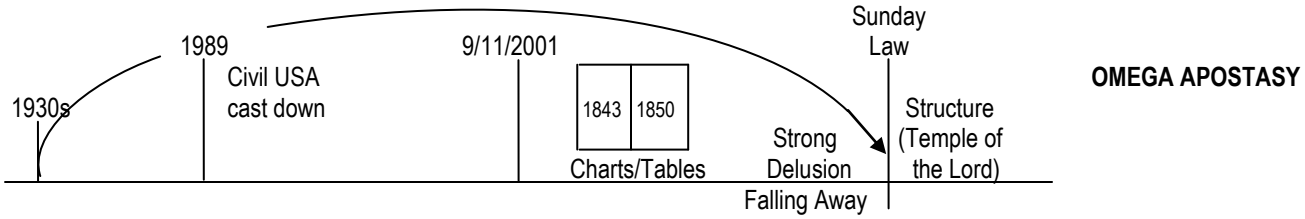


Figure No. 168E.

When holy hands no longer bear the ark, He is going to do His strange work, and His strange work is not simply punishing the wicked and the Seven Last Plagues. It is a punishment that comes upon those that are supposed to be carrying the ark of God, but they are no longer carrying it with holy hands.

And when is that period of time? When the Woe is upon the people [indicating 9/11 in Figure No. 168E].

But, here is the falling away. The voice of reproof is silent. The silent ministers are being set aside.

And in 1919 we are going to have a book by Prescott called *The Doctrine of Christ* [Figure No. 168D]..

I worked with people from Columbia and Venezuela, and they did not mind working with me because they realized that when you give the prophetic message, God's people come under conviction. And they liked to see the people come under conviction, because then they could give them *The Doctrine of Christ.*

But, when the message got too pointed, they decided that they did not want to carry on with this. They wanted to carry on with W. W. Prescott's message, which is *The Doctrine of Christ* that has removed the prophetic message out of it. They did not even care what prophetic

message that they had. Anyone could come and preach prophecy because they knew it stimulated their audience, and they wanted to deal with their audience in an emotional state so they could give them Prescott's message of *The Doctrine of Christ.*

But, *The Doctrine of Christ,* without the message of Daniel and Revelation is what? What is it? It is a false Christ. Right here, [Prescott's book, *The Doctrine of Christ*] is a false Christ. **It is a false Christ!**

> —"When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them." *Testimonies*, volume 5, 77.

Notice the next quote, *Review and Herald,* December 16, 1890.

> "Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren. The greater their light and the clearer their knowledge of the truth, the greater is their responsibility. If they are clothed with the righteousness of Christ, they will have a humble estimation of themselves. In the worship of God, and in confession of sin, they will be as the lowliest of his creatures, while at the same time they will take the lead and set the example in everything that is pure and noble. They will be despised by many for their piety, humility, and conscientiousness. They will be a by-word and a hissing to those who, while they profess godliness, are not connected with God. But they will be honored by heaven, and by men whose hearts have not been hardened by rejection of light.
>
> "Brethren, I see your peril, and again I ask, Do you who err make any effort to correct the wrong? Souls may be stumbling along, walking in darkness, because you have not made straight paths for your feet."—

Now, if you notice, if you go back up a couple of passages, in this history she says, "following the path where Satan is leading them." So, this is about this path in this history that I am trying to mark out for us.

> —"because you have not made straight paths for your feet."—

What are the straight paths? The Old Paths [the 1843 and 1850 Charts], if you have rejected these.

> —"If you are in positions of trust, I appeal the more earnestly to you, for your own souls' sake and for the sake of those who look to you as guides, repent before God for every mistake made, and confess your error.
>
> "If you indulge stubbornness of heart,"—

What is stubbornness of heart? *G al ;* there is the Daily.

—"and **through pride and self-righteousness do not confess your faults, you will be left subject to Satan's temptations**."—

That is what went on in here. They would be left to Satan's temptations.

> —"If when the Lord reveals your errors you do not repent or make confession, his providence will bring you over the ground again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions"—*THERE IS ISAIAH 66 AGAIN*—"The multitude of deceptions that will prevail in these last days will encircle you, and"—*WHAT?*—"**you will change leaders, and not know that you have done so**." *Review and Herald*, December 16, 1890.

They changed leaders right here in 1919, and did not know they had done so. They accepted a false Christ.

And, that is what happens here. There is a falling away first, and then what happens? The man of sin is revealed, only now it is talking about the leadership of Adventism that has determined that the temple of the Lord, the temple of the Lord, are we.

And what is this temple of the Lord symbolically represented by the book *The Living Temple?* It is the Pantheon Temple, all the way through.

What was sacrificed here? Protestantism; **Protestantism**, as represented in *The Protestant Magazine* that takes the symbol of Rome out of the prophetic message.

And remember Daniel 11:14 says what? Rome establishes the vision. Take Rome out of the vision, and you have no vision; and when you have no vision, the people perish.

Now, in study 23—for those of you who are watching on DVD, we would have to go back farther—we did a study on Judas.

This will not be long; this will not be long. We are going to add one more line right down here.

But, what I am saying—I skipped this line. I do not know why I did that; because, I am looking at the clock, I suppose—in the 1930s Hermes arrived, *hermeneutics.* There is a lot of information on that out there now. This is where we [the Seventh-day Adventist Church] accept apostate Protestantism's approach to Biblical interpretation: *Hermeneutics*, from the name HERMES.

I will not go there.

It begins with the Mystery of Iniquity that is going to impact us here [Figure No. 168E, at the falling away].

This [referring to the arched line in each of the timelines of Figure Nos. 168A, B, C, D, E, and F leading to the time periods of the falling away, at AD533; to fanaticism between March 22, 1844 and August 17, 1844; to the Weeping for Tammuz; to 1915 (the Alpha Apostasy); to the time of strong delusion before The Sunday Law of the Omega Apostasy; and, to the time period before the cross of Christ's crucifixion] is always the Mystery of Iniquity; and the Mystery of Iniquity always causes a falling away first before the man of sin is revealed.

Are you following the parallel lines here, or is this just too much information?

I think it might be too much information for me.

In the 1930s we have a Mystery of Iniquity that is introduced in response to this history [Figure No. 168D], when they changed leaders and do not even know it.

And this starts going through history, and it is in this history [Figure No. 168E] in 1989 when Reagan forms an alliance with the Pope. And now not Protestant USA but Civil USA is being cast down. Okay? This is another line, another thought, but it brings us to 9/11/2001, which parallels 1888 and 1840, and I suggest 508, when there is going to be a testing message once again.

And based upon this history [Figure No. 168A], when there is a testing message about whether you as a Christian is going to stay connected with the Church of Rome that is based upon 2 Thessalonians, according to Sister White, this testing message is causing a separation in this history. And the testing message is 2 Thessalonians, chapter 2, the place where William Miller discovers what the true meaning of the Daily is. So, we see the Daily here a part of this testing message.

And then in 1840, what begins to close the doors is this 1843 Chart, and right under the cross on this Chart is the Daily: right here, *al* .

Then in Ezekiel 8 [Figure No. 168C] we see the first manifestation of the first abomination, which is the Daily, *al* (jealousy, self-exaltation).

Then in here [Figure No. 168D] we see the Daily (Louis Conradi introducing the false view of the Daily), once again causing this testing process.

So, when we get down here to 9/11 [Figure No. 168E] and these people do not want to hear that the Daily is testing truth, and that the Daily (self-exaltation) is a symbol of the Omega Apostasy, I am sorry, there are too many lines that say otherwise.

These here [referencing the 1843 and 1850 Charts], these are the Old Paths that we are being tested upon; and, in order to step on [walk in] those Old Paths you have to humble yourself and say, "I'm going to do what the Lord instructs me to do, not what men instruct me to do." And that is [in direct opposition to] the very essence of *al* and self-exaltation.

That is going on right here [indicating the Charts represented on the timeline]. And those people that reject the call to return to the Old Paths and hearken to the sound of the trumpet in Jeremiah 66:16 and 17, they are destined to receive strong delusion just before The Sunday Law, a false revival just before The Sunday Law, that has been prefigured by the celebration that took place at Ellen White's death by those people who had wanted her gone, and they wanted her gone bad enough after 1888 that they exiled her to Australia. And it is documented that after she died, they put her son Willie in exile in the sense that they just left him alone. They did not want to hear no more about it. They were happy about it: strong delusion [Figure No. 168E], strong delusion [1915, Figure No. 168D].

Weeping for Tammuz: strong delusion, a false revival [Figure No. 168C], a false Latter Rain.

Fanaticism right here in the Millerite History comes in right here [Figure No. 168B]; and, of course, the empowerment of the Papacy here [AD533, the Decree of Justinian, in Figure No. 168A].

And this strong delusion [in Figure No. 168E] leads to The Sunday Law; but, the falling away first, that is the falling away of the foolish virgins of Adventism that the man of sin might be revealed.

And according to the prophecies about the Omega Apostasy, in here [between 9/11 and The Sunday Law], the foolish virgins are going to have a Movement that nothing is allowed to stand in the way of; but, storm and tempest will sweep their structure away, and they think their structure is "the temple of the Lord, the temple of the Lord, the temple of the Lord." But this structure is the parallel to *The Living Temple,* that is a parallel to the Holy Place, that is a parallel

to the false Temple of God. It is the Pantheon Temple; because, the Pantheon Temple will receive any god because it is Satan's temple that he uses to deceive those people that fail the tests right in here [referencing on the board all the periods of falling away in Figure Nos. 168A, B, C, D, E and F].

Do you follow me?

TURNING POINTS

So, along with this we will add one more line, and it is the story of Judas.

Bible Echo, August, 1895:

> "**There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on the same lines now that He ever has done**."—

He works on the same lines now that He has ever done; the same lines.

> —His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.
>
> "There are periods which are **turning points in the history of nations and of the church**."—

September 11, 2001, was a turning point in the history of the world, in the history of the United States. And September 11, 2001, is when the Seventh-day Adventist Church decided that if you were going to be an ordained pastor in Adventism that you have to take a course in the spiritual teachings of the Jesuits, which was Spiritualism. That was a turning point for Adventism. You have now turned your ministry over to the Jesuit Order.

But, there was a turning point in the life of Judas as well.

I should finish the quote.

> —"There are periods which are **turning points in the history of nations and of the church**. In the providence of God, when **these different crises arrive, the light for that time is given**."—

This is when the light of Revelation 18 is given [September 11, 2001, Figure No. 168E].

> —"If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. **The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement**." *Bible Echo*, August 26, 1895.

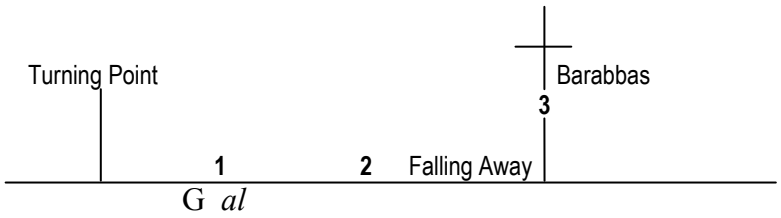


Figure No. 168F.

But, in [the story of] Judas, from *The Desire of Ages,* page 719, it says,

> "Christ's discourse in the synagogue concerning the bread of life was **the turning point in the history of Judas**."—

What is the sermon that was the turning point in the history of Judas? It was the sermon about the Bread of Heaven: "You need to eat my flesh and drink my blood." This was the turning point.

And when this Angel comes down on 9/11, the Angel of Revelation 18, He is paralleling when the Angel came down on August 11, 1840. And when the Angel came down on August 11, 1840, He had the Little Book of Daniel open in His hand, and He told John (representing the Millerites and us) to go and take the Little Book and eat it.

So, right here on 9/11, we are to eat the Little Book.

And, right here on 9/11, Judas had the same turning point; and, he refused to eat. The Biblical record shows us then that he went through three tests.

What were the three tests [for Judas]? Three times he covenanted to sell Christ; three times.

And here he fell away [at the cross].

> — He heard the words, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' **John 6:53.** He saw that Christ was offering spiritual rather than worldly good. He regarded himself as farsighted, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch.
>
> "From **that time** he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. **All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness.** He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. **Thus in a very religious, and apparently wise, way he was presenting**

> **matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed.** His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to **which of them should be greatest was generally excited by Judas**." *The Desire of Ages*, 719.

FIRST TEST REJECTED

His rebellion, his *al* begins here [at Test 1] at the foot washing of Mary. At the foot washing of Mary, his *al* was lifted up, and he goes out and he starts this covenant process. He is going to barter three times with the Jews to sell out His Lord.

But notice when Jesus rebukes him. I am going to cut in the middle of that paragraph. It says,

Youth Instructor, July 12, 1900:

> "The look that Jesus cast upon the selfish Judas convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character. This was a more direct reproof than Judas had before received. He was provoked by it, and thus **a door was opened** through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. **Stung by the knowledge of his sin, and provoked to madness because his guilt was known**,"—

About Mary anointing the feet of Jesus.

> —"**he rose from the table, and went to the palace of the high priest, where he found the council assembled**."—

Right there [at the first test], that is *al* . That is the Daily.

And this was the first time that he met with the Sanhedrin; and, when he did it, what did he do? He rose from the table; he left the Tables [referencing the 1843 and 1850 Charts]. Okay? He rose from the table.

> —"He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the Savior."—

And then in the second paragraph, it says,

> "**In spirit and practice many resemble Judas**."—

Now, this is Adventism, is it not? It is Judas.

> —"As long as there is silence in regard to the plague-spot in their character, no open enmity is seen; but when they are reproved, bitterness fills their hearts." *Youth Instructor*, July 12, 1900.

SELF-EXALTATION

His rebellion, the *a l* begins—and you have it in your notes—at the foot washing of Mary.

The Desire of Ages, page 559:

> "Judas had a high opinion of his own executive ability. As a financier he thought himself greatly superior to his fellow disciples, and he had led them to regard him in the same light. He had gained their confidence, and had a strong influence over them. His professed sympathy for the poor deceived them, and his artful insinuation caused them to look distrustfully upon Mary's devotion. The murmur passed round the table, 'To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.'" *The Desire of Ages*, 559.

THE SECOND TEST

Notice the second test. It says, from *The Desire of Ages,* page 645,

> "Before the Passover Judas had met **a second time**"—

He has already covenanted a second time to sell our Christ.

> —"with the priests and scribes, and had **closed the contract to deliver Jesus into their hands**. . . ."—

And at the bottom,

> —"Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. **He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord**." *The Desire of Ages*, 645.

He was possessed by a demon. So, in here, what was happening to him if he is possessed by a demon? Spiritualism—right?—if you are possessed by a demon, you are into Spiritualism.

First, it is *al* , when he lifts himself up: "You know, I could take that perfume and make a lot more money for the Lord's work than what she is wasting on His feet." There is *al* for you.

And now he is becoming demon-possessed.

THE FINAL DECISION

Notice the final decision, *The Desire of Ages,* pages 653 – 655:

> "In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room. 'Then said Jesus unto him, **That thou doest, do quickly**. . . . He then having received the sop went immediately out: and **it was night**.'"—

It was nighttime, the Midnight Cry.

—"Night it was to the traitor as he turned away from Christ into the outer darkness.

"Until **this step was taken**, **Judas had not passed beyond the possibility of repentance**."—

Now, Brothers and Sisters, he is still going to go covenant with them for the third time, where he gets the money; but, when he leaves Jesus right here at the foot washing, his story begins with the foot washing of Mary and ends with the foot washing of the Disciples. He is illustrated from beginning to end as exhibiting *al* . He is rebelling against foot washing, humility. That is *al* . That is the Daily.

But, before he covenants the third time, he has already closed his probation. Okay?

When the Adventists receive the strong delusion, it is before The Sunday Law; and, their probation is already closed before The Sunday Law.

And, if you are not receiving the strong delusion and you are a Seventh-day Adventist and you are going to receive the Seal of God, your probation closes before The Sunday Law. The Sunday Law is simply the test where you are going to demonstrate which character you have prepared. And, this is the case with Judas. He has already closed his probation before he goes the third time.

—"Until **this step was taken, Judas had not passed beyond the possibility of repentance**. But when he left the presence of his Lord and his fellow disciples, **the final decision** had been made. **He had passed the boundary line**.

"Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. **After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance.** By reading the secret purpose of the traitor's heart, Christ gave to Judas **the final, convincing evidence of His divinity**. This was to the false disciple **the last call to repentance**. No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, **Judas** became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

"In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them **the crowning evidence of His Messiahship**. '**I tell you before it come**,' He said, '**that, when it is come to pass, ye may believe that I AM**.' Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not **divine foresight**, and had been surprised and betrayed into the hands of the murderous mob. **A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil.** Now His words to Judas, showing that his treachery was fully known to his Master, would strengthen the faith of Christ's true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer." *The Desire of Ages*, 653–655.

REVEALED IN HIS TIME

So, you have some quotes here about Judas.

"[6]And now ye know what withholdeth that he might be **revealed in his time**. [7]For the mystery of iniquity doth already work: only he who now letteth *will let*, **until he be taken out of the way**. [8]And then shall **that Wicked be revealed**, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thessalonians 2:6–8 (KJV).

THE MYSTERY OF INIQUITY DOTH ALREADY WORK

Review and Herald, November 16, 1897:

"But Judas had opened the door of his heart, the chambers of his mind, to the temptations of Satan. And the enemy sowed in his heart and mind **the seed which he communicated to his brethren**. The questioning doubts which were passed on to the minds of his brethren. This one man, professing to be a follower of Christ, while not bearing the precious fruit revealed in the life of Christ, would be **a channel of darkness to the other disciples in the time of test and trial that was soon to come**, and that was even then upon them. He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called **Judas a devil**." *Review and Herald*, November 16, 1897.

In here [at the first test] he begins to mix truth and error as he interacts with the Disciples down in this history. That is the Mystery of Iniquity, and this Iniquity leads him to falling away.

A FALLING AWAY FIRST

And you have the quote in there that when he goes out and hangs himself, the branch would not hold him, would it?

The Desire of Ages, pages 718 – 722:

"In falling, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus." *The Desire of Ages*, 718–722.

So, he falls away before the cross. Okay? And the cross is here, and then Barabbas, who is a false Christ, is revealed.

THE MAN OF SIN REVEALED

The Desire of Ages, page 738:

"That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last." *The Desire of Ages*, 738.

The Great Controversy, page 43:

"But **Judas did not walk in the light so graciously permitted to shine upon him**. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he

became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, **they will, like Judas**, betray those who for their good have sought to reprove them." *The Great Controversy*, 43.

SELF-EXALTATION; SPIRITUALISM, A FALLING AWAY AND A FALSE CHRIST

Selected Messages, book 1, pages 204 – 205:

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. **Nothing would be allowed to stand in the way of the new movement.** The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

"**Who has authority to begin such a movement**? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" *Selected Messages*, book 1, 204–205.

SUMMARY

Okay. So, what am I saying?

I am saying that Daniel 8:11 opens up an illustration of the work of Satan as he counterfeits the Temple of God through history.

Figure No. 168A (Pergamos and Civil Rome)

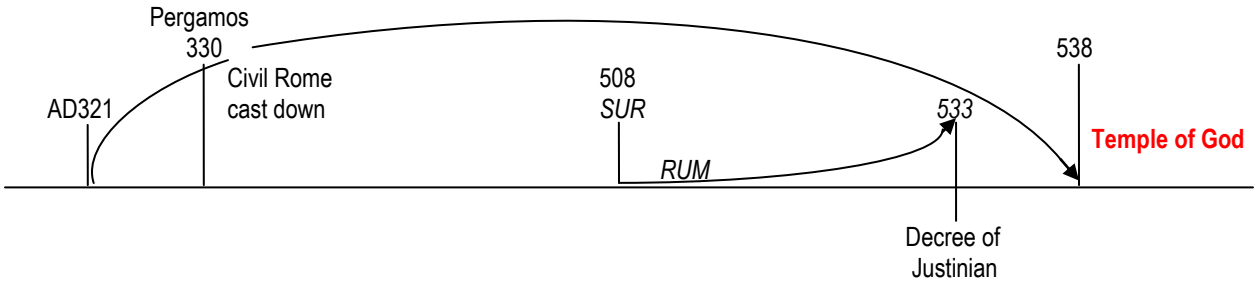


Figure No. 168B (The Millerite History – Sardis and Philadelphia)

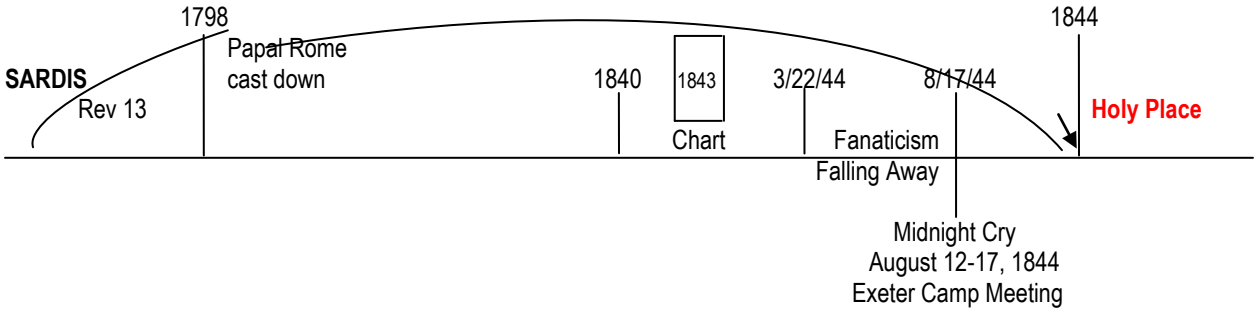


Figure No. 168C (The Four Abominations, Ezekiel 8)

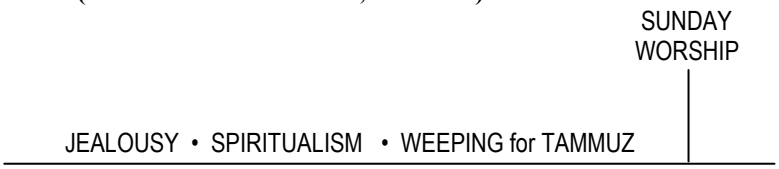


Figure No. 168D (Alpha Apostasy)

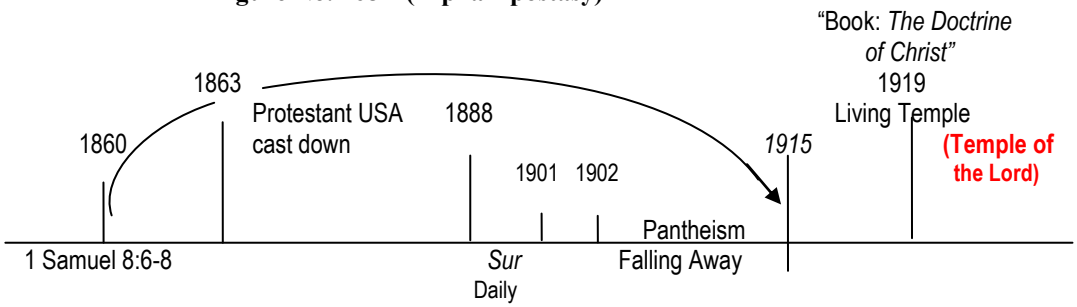


Figure No. 168E (Omega Apostasy)

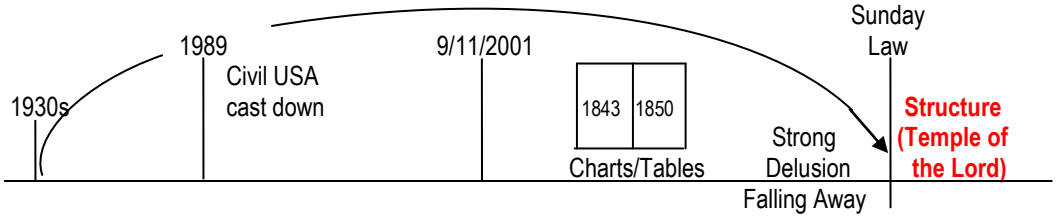
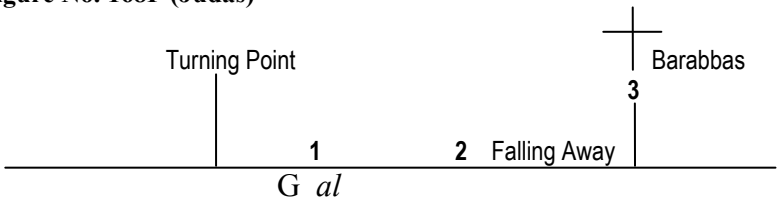


Figure No. 168F (Judas)



That Satan is here [Figure No. 168A] sacrificing Pagan Rome in order to lift up Paganism.

He is here [Figure No. 168B] sacrificing Papal Rome in order to lift up Paganism.

Here [Figure No. 168D] he is sacrificing Protestantism in order to lift up Paganism.

And, here [Figure No. 168E] he is sacrificing Adventism in order to lift up Paganism.

And these temples that he is portrayed in, in these histories, are nothing more than the Pantheon Temple in that particular place in history.

And the first step towards death for Seventh-day Adventists at the end is represented by the Daily in the Book of Daniel, the self-exaltation that allows someone to place their own human wisdom above a "Thus saith the Lord," whether it occurs in the Bible or in the Spirit of Prophecy; and, that this truth is one of the truths connected with the Daily in the Book of Daniel, whether God's people want to see it or not.

Shall we pray?

Benediction: Heavenly Father, we ask that you awaken us to the crisis that your people are now in, in this testing process that the separation is well underway. We do not want to be like Judas; we want to be like John. We want to be benefited by the light; we do not want to reject the light; we do not want to be hardened by the light. We want to be softened and changed into your image. We thank you for the lines of information that you have given us, but we know that information is worthless if we cannot turn it into an experience that glorifies you; so, we ask that you give us the wisdom to not only understand these wonderful truths but the wisdom on how to allow these truths to change us into your image. We have a busy day today. We have people arriving. We are going to begin a week of presentations with Pastor Emiliano; so, we ask that those people that are traveling here, that you give them traveling mercies and that you would make this coming week a blessing to all involved, that you would watch over and protect the work that we are doing with the LiveStreaming and the DVDs; and, we thank you in advance for doing this. In Jesus's name, amen.

Habakkuk's Two Tables #83

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning. We thank you that you have watched over the many souls that have been traveling here for the beginning of this week of presentations by Pastor Richards. And as we take up the worship this morning, we once again ask that you grant us the presence of your Holy Spirit, that you would speak to our hearts about the truths that are presented in Daniel, chapter 8. We want to understand these things in a way that allows us to be prepared to give an answer to any man that asks us. We want to understand these things in a way that the Holy Spirit can convict us of the nearness of your return and our need of personal preparation. So, we ask that this time that we spend here this morning would help accomplish that work in us and for us. We ask that you would overrule my humanity; hide me behind your cross and touch my lips with a coal from off the altar that what is presented would be a message designed by you to edify and strengthen your people. We ask a blessing upon the LiveStream and the DVD presentations that we are doing right now and throughout this week. We also pray for the short evangelistic series that we are going to have at the church at the end of this week, that your Holy Spirit will be convicting those in the community that they might attend those meetings. We thank you for all these things in Jesus's name. Amen.

THE DAILY (CONTINUED)

BROTHER PIPPENGER: Now, one of the things that I was hoping to do with these morning worships we have pretty much accomplished. I know that some of the presentations that I intend to do for morning worships in concluding Habakkuk's Two Tables are a little bit more complex than others, and I had hoped to have some of the complex ones, if that is the right word, accomplished before Emiliano got here, because we have full days ahead of us for the next five days, lots of presentations; and, it would be easier, no doubt, if I was not burdening our minds with a lot of information the beginning of each day in the morning. But, still, we want to put what we want to study here in the record.

I do not know if you listened to yesterday's presentation No. 82, that presentation, from my experience, is one that has of all kinds of lights that can be turned on further than what we touched yesterday. So, it was one of the more complex ones.

VERSE TWELVE

Now we are going to return back to Daniel 8 and finish off a couple of things and begin a couple of other things.

We have been emphasizing, among other things, that where there is no vision, the people perish; and, that vision is established by the subject of Rome, according to Daniel 11, verse 14. And we have been looking closely at Rome as a subject of Bible prophecy.

We have identified that Daniel 7 and Daniel 8 have been purposely tied together by Inspiration by Daniel. In chapter 7, the first couple of verses, and in chapter 8, the first couple of verses, it is obvious that the vision of Daniel 7 is a complement of the vision of Daniel 8.

We have identified that Bible prophecy deals with the combination of church and state, and that Daniel, chapter 7, are the manifestations of the kingdoms of Bible prophecy in their state manifestations; and, in Daniel, chapter 8, are the kingdoms of Bible prophecy in their religious manifestations.

And we have shown that Daniel uses symbols from the sanctuary to illustrate the kingdoms of Bible prophecy in Daniel 8 in order for us to recognize that these are the religious manifestations of those kingdoms; but, the symbols that he uses are corrupted symbols, whether it is the horns that are corrupted on the animals that were sanctuary animals or whether it is the word *tamid* that is translated as *Daily*, and it is only a noun in the Book of Daniel, where everywhere else it is a verb or an adverb, and that itself is a corruption.

And, we have seen that the religion of these kingdoms of Bible prophecy is a counterfeit religion, a corrupted religion all the way through. This would tell you right off the bat that the Daily cannot be Christ's Sanctuary ministry because it is a corrupted symbol and there is no corruption in Christ.

So, we have identified that the Daily, of course, represents an escalation of self-exaltation as illustrated in Daniel 8 with the word *a l.* Each of the kingdoms became "great," and that word *great* is *al ;* and, each of the kingdoms exceeded the previous kingdoms in their *al ,* in their self-exaltation, thus identifying a progression that is also noted in Daniel 2 (in the metals). There is a progression that is marked; and, there is a progression that is marked in Revelation 17.

The Books of Daniel and of Revelation are the same book. So, when you come to the kingdoms of Bible prophecy, there is a progression that is illustrated upon the testimony of two; and then in chapter 8, you have a third witness. And the progression there that is emphasized is this escalation of self-exaltation as illustrated by the word *al ;* and, therefore, the symbol of this *al* is the word *Daily* (Paganism, continual). It means *continual.* It is the continual religion of Satan from his rebellion in Heaven, until the end of time; and, his rebellion, his religion escalates as history proceeds.

And then we looked, of course, at the illustration of this counterfeit sanctuary service in Daniel 8:11.

And now we want to go back into verses 8, 9, 10, 11, and 12 and finish out that thought.

We have not dealt with verse 12 yet; but, in verse 9, we have identified that the little horn there is the masculine little horn, and in verse 10 it is the feminine, and in verse 11 it is the masculine, and in verse 12 it is the feminine. The masculine little horn is Pagan Rome; the feminine little horn is Papal Rome. We walked down through 9, 10, and 11.

And verse 12 says, in your notes,

> "[12]And an host was given *him* against the daily ~~*sacrifice*~~ by reason of transgression,"—

The word *him* is in italics, meaning that it is an added word.

> —"and it cast down the truth to the ground; and it practised, and prospered." Daniel 8:12 (KJV).

When we see the word *it* for the little horn in these verses, it is identifying that it is the little horn in the feminine tense; therefore, verse 12 once again is dealing with Papal Rome. This is the little horn in the feminine.

AGAINST

Verse 12 says, "an host," an army (military strength) was given him "against"—and we have already put in the record, we have already used the next quote from Uriah Smith, where we are dealing with the time prophecy of Daniel 11:24 that identifies that Pagan Rome would rule the world for 360 years, beginning with the Battle of Actium, and ending when Constantine moved the capitol from the City of Rome to Constantinople, that Pagan Rome would rule the world supremely for a time (for 360 years). And when Uriah Smith is addressing that verse, verse 24 of Daniel 11, it says—let us just go there where you can see it and remind ourselves. We have already put this in the record of Habakkuk's Two Tables more than once.

But, the last phrase of verse 24 of Daniel 11 says,

> "[24]. . . he shall forecast his devices against the strong holds, even for a time." Daniel 11:24, last phrase (KJV).

So, you will see in your notes there, if you will go back to your notes where it says, "Against," it says from Uriah Smith, *Thoughts on Daniel and the Revelation,* page 273,

> "To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices **from strongholds**, instead of against them."—

What he is doing is he is bringing a well-known Bible commentator to say that this word *against* in verse 24 can also be understood as *from.* And, sure enough, if you look at the *St on ' s Concordance*, that is one of the correct definitions for this word that is translated as *against.* And this word translated as *against* in Daniel 11:24 is the same word that is translated as *against* in Daniel 8:12.

> —"This the Romans did from the strong fortress of their seven-hilled city. 'Even for a time;' doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse." Uriah Smith, *Thoughts on Daniel and the Revelation*, 273.

What I am suggesting to you here is that in verse 12—back to your notes—it says, "And an host *[MILITARY STRENGTH]* was given *him [WAS GIVEN THE PAPACY], [**NOT AGAINST** THE DAILY, BUT]* **from** the daily . . . ." From these former Pagan kings, beginning with Clovis in AD496, military strength was supplied to the Papacy, "And an host was given *him* **from [**Paganism] by reason of transgression, and it [the Papacy] cast down the truth to the ground; and it practised, and prospered."

VERSE 9

So, I have a breakdown for us, just in passing. Verse 9, the little horn, the male manifestation, is talking about three areas of conquest for Pagan Rome, and you see the dates there:

65BC Syria (the East); 63BC Palestine (the pleasant land); 31BC Egypt (the South).

Syria is the east in the verse; Palestine is the pleasant land in the verse, and Egypt is the south in the verse. And those are the dates of the conquest, 65BC, 63BC, and 31BC.

VERSE 10

First Century to 1798 (waxed great)

Then in verse 10, which is one of the most difficult for me to understand, when I look at Uriah Smith's comments, they are there but this is a difficult one for me, verse 10, in the sense that it says,

"[10]And it"—

The Papacy; it is feminine, if you have your Bibles opened to verse 10.

—"[10]And it *[THE PAPACY]* waxed great,"—

This is this *al* getting greater.

> —"even to the host of heaven, and it cast down *some* of the host and of the stars to the ground, and stamped upon them." Daniel 8:10 (KJV).

I understand here that the Papacy exalts itself to Heaven. I get that part; but, I do not know how the Papacy actually casts some of the stars of heaven down to the ground.

Now, Uriah Smith tries to tie it in with the persecution of the leadership of God's church during the 1260 years, and that may very well be. I do not have a problem with that, but I do not know how it casts down the host of Heaven. Okay?

So, anyway, there is a thought in there about the persecution, no doubt.

So, for verse 10 the history is from the 1st Century, because Paul tells us that the Mystery of Iniquity "doth already work," and this is the beginning of the Papacy here in the 1st Century. All the way through AD1798 it waxed great. That is the history of verse 10.

Verse 11

Birth of Christ: AD31, 508, 330

Then in verse 11, Pagan Rome magnified itself against Christ, the Prince of the host, at His birth. When they tried to kill him, He had to flee into Egypt; and, at His death at the cross. So, you have those dates there.

And, of course, Paganism was lifted up. Once it was taken away, the religion of Paganism was lifted up from Pagan Rome and exalted unto Heaven, and this process begins in AD508, until the Papacy is placed upon the throne in 538.

And the "place of his sanctuary" was the Pantheon Temple. It was located in the City of Rome. It was cast down in the year AD330.

So, those were the dates that you can tie together with verse 11.

VERSE 12

AD496 (transgression); AD538 through 1798 (practiced and prospered)

Then in verse 12, it says,

> "[12]And an host was given *him* against the daily ~~*sacrifice*~~ by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." Daniel 8:12 (KJV).

"And an host was given *[THE PAPACY]* from *[PAGANISM]* by reason of transgression, . . ." And the host (the military strength that came to the aid of the Papacy) began with Clovis in AD496 by reason of transgression, which we are going to discuss.

So, you can see AD496, on through 1798, which it practiced and prospered.

So, that is just a breakdown of what histories are marked in these verses that allow us to go to other verses and get second and third witnesses on them.

SPOKEN OF BY DANIEL THE PROPHET

Matthew 24:15; Daniel 9:26-27

> "[15]When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whosoever readeth, let him understand:) . . ." Matthew 24:15 (KJV).

> "[26]And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. [27]And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate *[MARGIN: DESOLATOR]*." Daniel 9:26-27 (KJV).

Now, we have read this in Habakkuk's Two Tables. This is already part of the record; but, from Damsteegt's *Foundations of the Seventh-day Adventist Message and Mission,* page 22, speaking of William Miller's Rules of Prophetic Interpretation, he says the fundamental approach to Bible prophecy by the Millerites was that there are two desolating powers in Bible prophecy. Damsteegt says,

> "William Miller, when applying his hermeneutic, noticed in the various apocalyptic passages a recurring theme of controversy between the people of God and their enemies. In his analysis of the persecuting powers of God's people throughout the ages he developed the concept of the two abominations, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church. It was the motif of the two abominations that characterized

most of his following prophetic interpretations." P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 22.

So, what I am saying is we have been instructed to study the same way that William Miller studied, and we have been instructed to use William Miller's Rules of Biblical interpretation; therefore, logic tells us that we, too, should be recognizing two desolating powers in Daniel and Revelation, and those desolating powers are Paganism and Papalism.

REMEMBER DANIEL 11:14

Daniel 7:23-25; 8:9-12, 13-14; 11:30-31; 12:11; Revelation 12 and 13; 2:12-29

Now, we have spent some time on Daniel 11:14, identifying—and this is a big thing. Seventh-day Adventists should understand this, but Seventh-day Adventists do not understand this!—that the "robbers of thy people" in Daniel 11:14 is Rome; and, you need to know that because Rome establishes the vision.

And in the history of the Millerites, this truth was so attacked by the opposition of the Millerite Movement that here [referring to the 1843 Chart] we have a date on this sacred Chart, 164BC, that has no reference to the Bible whatsoever. Okay? What it is the reference to is that the people that were opposing the presentation of the Millerites that what established the vision was Rome were using a counterfeit symbol, a counterfeit argument, to undermine the identification of Rome, and that counterfeit was Antiochus Epiphanes. Therefore, it was such a controversy in their history that it was important for them to put it on this Chart.

And what the 1843 Chart says about 164 is, "Death of Antiochus Epiphanes, who of course, stood not up against the Prince of Princes; as he had been 164 yrs. dead before the Prince of Princes was born."

So, this was such an issue within their history that it is even marked on the [1843] Chart. And what the issue is, is who is going to establish the vision? Is it one of the last of these Greek kings, or is it Rome that establishes the vision?

And, of course, this is the argument of Desmond Ford, is that it is Antiochus Epiphanes; and, of course, the argument of Desmond Ford is what crystallizes the two types of hermeneutics in Adventism today.

Because of the controversy of Desmond Ford, you suddenly can see these two false systems of hermeneutics in Adventism because they had all been pretty much in the same realm of study until Desmond Ford started taking their false hermeneutics to the conclusion that destroyed Adventism.

Then some of those theologians decided, "Oh, no, we can't destroy Adventism. We need to fine-tune our hermeneutics so we can defend against Desmond Ford," and this is what crystallizes these two false hermeneutic practices in Adventism today, the Biblical Research Institute being the line that is opposing Desmond Ford but, in reality, they are just as much in darkness as Desmond Ford; because, the Biblical Research Institute will tell you we no longer believe this portion of the 1843 Chart (the Pioneer teaching of Islam); we no longer believe this portion of the Chart, the 1335 and the 1290 because we no longer believe the Daily in AD508, which is the starting point of these two time prophecies [the 1335 and the 1290]; and, we no longer believe the 2520. Therefore, they do not believe much of it. Okay? They just do not believe much of it, which, of course, means they reject the authority of the Spirit of Prophecy,

because Ellen G. White says this Chart was directed by the hand of the Lord and it should not be altered.

Although, they [the Biblical Research Institute] are the champions to oppose Desmond Ford, and Desmond Ford's primary argument is Antiochus Epiphanes.

So, when we remember that Rome establishes the vision, then underneath in your notes you will see in Daniel 7:23-25, that when Rome is presented, there are two phases of Rome: Pagan Rome and Papal Rome.

> "[23]Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. [24]And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. [25]And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:23-25 (KJV).

In Daniel 8:9-12, which we are looking at, there are two phases of Rome: Pagan Rome and Papal Rome.

> "[9]And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land.* [10]And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the starts to the ground, and stamped upon them. [11]Yea, he magnified *himself* even to the prince of the host, and by him the daily ~~*sacrifice*~~ was taken away, and the place of his sanctuary was cast down. [12]And an host was given *him* against the daily ~~*sacrifice*~~ by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." Daniel 8:9-12 (KJV).

In verses 13 and 14 of Daniel 8, where we are heading, we will see two phases of Rome: Pagan Rome and Papal Rome.

> "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily ~~*sacrifice,*~~ and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? [14]And he said unto me, Unto two thousand and three hundred days then shall the sanctuary be cleansed." Daniel 8:13-14 (KJV).

We have already considered more than once Daniel 11:30-31, where arms (Pagan Rome) stand on the part of Papal Rome; so, we see both of these Romes in those verses.

> "[30]For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do, he shall even return, and have intelligence with them that forsake the holy covenant. [31]And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily ~~*sacrifice,*~~ and they shall place the abomination that maketh desolate." Daniel 11:30-31 (KJV).

In Daniel 12:11, we see Paganism (Pagan Rome) being taken away in order to set up the Papacy. There are both phases of Rome in that verse.

"[11]And from the time *that* the daily ~~*sacrifice*~~ shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days." Daniel 12:11 (KJV).

In Revelation, chapters 12 and 13, we see the dragon in chapter 12, and the Papacy in chapters 12 and 13; so, we see both these desolating powers in Revelation 12 and 13.

"chapter 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12 (KJV).

""chapter 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given

unto him to continue forty *and* two months. [6] And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. [7] And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. [8] And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. [9] If any man have an ear, let him hear. [10] He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. [11] And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. [12] And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. [13] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, [14] And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.
[16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [18] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six." Revelation 13 (KJV).

In Revelation 2:12-29, we see Pergamos, which is Pagan Rome, followed by Thyatira, which is Papal Rome. So, when we understand that Rome establishes the vision, and we understand the Millerites recognized two desolating powers, we can go into Daniel and Revelation and see that the Millerites were correct. Rome is an illustration of two desolating powers.

"chapter 2:12 And to the angel of the church in **Pergamos** write; These things saith he which hath the sharp sword with two edges; [13] I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. [14] But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. [15] So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. [16] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. [17] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
[18] And unto the angel of the church in **Thyatira** write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; [19] I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. [20] Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. [21] And I gave her space to repent of her fornication; and she repented not. [22] Behold, I

will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. [23] And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. [24] But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. [25] But that which ye have *already* hold fast till I come. [26] And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: [27] AND HE SHALL RULE THEM WITH A ROD OF IRON; AS THE VESSELS OF A POTTER SHALL THEY BE BROKEN TO SHIVERS: even as I received of my Father. [28] And I will give him the morning star. [29] He that hath an ear, let him hear what the Spirit saith unto the churches." Revelation 2:12-29 (KJV).

And the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome.

"The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while **the dragon, primarily, represents Satan**, it is, in a secondary sense, a symbol of **pagan Rome**." *The Great Controversy*, 439.

THE DAILY AND THE TRANSGRESSION OF DESOLATION

This is J. N. Andrews; and, J. N. Andrews in this brief statement we are going to read is going to quote not only William Miller but Josiah Litch, so it is as much them as it is him. This is from *The Sanctuary and the 2300 Days,* pages 33 – 34, and it says this:

"THERE ARE TWO 'DESOLATIONS' IN DANIEL 8.—This fact is made so plain by Josiah Litch that we present his words:

"'The daily sacrifice' is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands.'"—

So, when you see the Daily in the Book of Daniel, and it says, "the daily *sacrifice,*" what he is saying is just what Sister White says in *Early Writings* that this word was added by human wisdom and does not belong to the text. Okay? So, when we see the Daily in the Book of Daniel, it should be just "the daily."

—"'This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, "**the daily and the transgression of desolation**," daily and transgression being connected together by "and;" the daily desolation and the transgression of desolation. **They are two desolating powers**, which were to desolate the sanctuary and the host.'—*Prophetic Expositions*, Volume 1, page 127.

"It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse 13 *[DANIEL 8:13]* settles this point. And this fact establishes another, viz.: that these two desolations are the two grand forms under which Satan has attempted to

overthrow the worship and the cause of Jehovah. Mr. Miller's remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head:

"THE TWO DESOLATIONS ARE PAGANISM AND PAPACY"—

Now, this is William Miller. We have read this more than once. He is going to describe how he comes to understand the Daily is Paganism in 2 Thessalonians, chapter 2; because, it was the power that was holding back the Papacy from rising. Okay?

> —"I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take way;' he shall take away, 'the daily;' 'from the time the daily shall be taken away', etc. I read on, and thought I should find no light on the text; finally, I came to 2 Thessalonians 2:7, 8. 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,' etc. And when I had come to that text, oh! how clear and glorious the truth appeared! There it is! That is 'the daily!' Well now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and the 'wicked,' popery is meant. Well, what is it which hinders popery from being revealed? Why, it is paganism; well, then, 'the daily' must mean paganism.'—*Second Advent Manual*, page 66."

J. N. Andrews, *The Sanctuary and the 2300 Days*, 33–34.

So, there are two desolating powers that are represented by Rome in the Scriptures, and this is the fundamental approach to prophecy of the Millerites.

TRANSGRESSION

But, in verse 12 that we are dealing with, it says,

> "[12]And an host was given *him [THE PAPACY]* against the daily *[FROM PAGANISM]* **by reason of transgression**, and it cast down the truth to the ground; and it practiced, and prospered." Daniel 8:12 (KJV).

So, we want to know what it means "by reason of transgression."

> **TRANSGRESSION:** ***Strong's Concordance*** **H6588—**From **H6586**; a *revolt* (national, moral or religious): - rebellion, sin, transgression, trespassive.

And *transgression* in the *St on ' s* means a revolt (national, moral or religious): - rebellion, sin, transgression, trespassive.

So, there was some kind of transgression that took place that allowed the Papacy to assume authority over the military strength of Pagan Rome, and it is worth understanding what that transgression is; because, that transgression is one of the themes of Bible prophecy.

Now, the next verses here that are listed out for you in your notes, so you can easily compare them, are three places where these two desolating powers are illustrated; but, I want you to see a distinction.

In Daniel 8:13, it says,

> "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily ~~*sacrifice,*~~"—

And I have removed the word *sacrifice*, because Ellen White and everyone, all hands agree it does not belong there.

> —"**the daily and the transgression of desolation**, to give both the sanctuary and the host to be trodden under foot?" Daniel 8:13 (KJV).

Okay. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is Paganism, and what else?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy.

All right. But, now if you go to Daniel 11:31, it says,

> "[31]**And arms shall stand on his part,** and they shall pollute the sanctuary of strength, and shall take away **the daily** and they shall place **the abomination that maketh desolate**." Daniel 11:31 (KJV).

Pagan Rome is going to stand up for the Papacy, and those arms are going to "pollute the sanctuary of strength." They are going to destroy the City of Rome over and over again in the warfare that takes place; and shall take away Paganism, "and they shall place the abomination that maketh desolate."

Who is the abomination that maketh desolate?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: Who is the Daily?

FROM THE AUDIENCE: Paganism.

BROTHER PIPPENGER: Okay. So, here, Daniel is giving us an illustration of Paganism and Papalism, but it is a little bit different than verse 13. In verse 13 the Papacy is not the "abomination that maketh desolate," it is "the transgression of desolation."

Do you see that? Do you see that distinction?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. And then in Daniel 12:11, it says,

> "[11]And from the time *that* **the daily** *[PAGANISM]* shall be taken away *[IN AD508]*, and **the abomination that maketh desolate**"—

Who is "the abomination that maketh desolate"?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: It is the Papacy.

—"set up, *there shall be* a thousand two hundred and ninety days." Daniel 12:11 (KJV).

So, what am I trying to get you to see here? That when portrayed in connection with the Daily in the Book of Daniel, when the Papacy is portrayed as the second desolating power in the Book of Daniel, the Daily is Paganism but the Papacy is portrayed in two different ways: one time it is "the transgression of desolation" in verse 13 of Daniel 8, and in Daniel 12:11 and 11:31 it is "the abomination that maketh desolate."

So, you see the differences, right?

And you, as students of prophecy, you want to know what the differences represent—do you not?—because, we have been told in the Spirit of Prophecy that every fact has its bearing. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what is the distinction that is being made there?

And the first clue is that in verse 12, which comes right before verse 13 of Daniel 8, it says an army, a host, was given the Papacy from Paganism by reason of transgression. Okay? So, if we can figure out what that transgression was that allowed the Papacy to take control of the military strength of these former Pagan kingdoms, then we might understand why the Papacy is sometimes referred to as "the transgression of desolation."

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Because, it is the verse before.

TRANSGRESSION OF DESOLATION—COMBINATION OF CHURCH AND STATE

What allowed the Papacy to take control of the military strength of Pagan Rome was the combination of church and state. When Clovis became a Catholic, he dedicated his throne to placing the Papacy upon the throne of the Earth; but, he also came into a church-state alliance, and this is the transgression. "By reason of transgression," this is how the Papacy took control of those armies. The transgression is the combination of church and state.

ABOMINATION THAT MAKETH DESOLATE

But, what is "the abomination that maketh desolate"?

If you look up *abomination,* it says,

> **ABOMINATION: H8251—***disgusting*, that is, *filthy*; especially ***idolatrous*** **or (concretely) an *idol:*** - abominable filth (**idol**, -ation), detestable (thing).

The word *abomination* in the Bible is associated with *idol,* I-D-O-L.

So, what I am saying is that the idol that represents the Papacy is the sun—okay?—the idol, the premier idol of the Papacy.

Brother Mark and Tara Marie sent us a YouTube clip last week when we were talking about the Pantheon Temple, and it was a nice little clip. But, in the Pantheon Temple, it purposely has this great big hole, this perfect, perfect hole in the top of the Pantheon. So, when it rains, the rain comes in; so, it is a purposeful hole. The hole in the roof is circular, but this hole is in there, and they give you this speculation about what the purpose of that hole is. The

purpose of that hole is they were sun worshippers. It is a symbol of the sun, because that is the premier idol of Paganism and the Papacy; and, an idol is an abomination. So, when the Papacy is portrayed as "the abomination that maketh desolate," it is emphasizing its premier idol which is the sun: Sunday worship.

COMPLEMENT

You will notice in *Acts of the Apostles,* page 585, it says,

> "In the Revelation all the books of the Bible meet and end."—

That sentence there is a very important sentence. That is an argument that every single word that comes before Revelation is pointing to Revelation and meets its conclusion in Revelation, which tells you, as the Revelation is an illustration of the end of the world, that all the prophets are speaking about the end of the world.

> —"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel."—

And a complement spelled with an "E" is different than a compliment spelled with an "I."

If I say, "You look nice today," it is a compliment with an "I."

But, the word *complement* with an "E," you see the definition, it means:

> **COMPLEMENT:** Fullness; completion; whence, perfection. *Webste 's 1828 Dictionary.*

So, when Sister White says here, in the Book of Revelation, is the complement of the Book of Daniel, she is saying that the Book of Revelation brings the Book of Daniel to perfection. They are the same book.

> —"One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Daniel 12:4." *Acts of the Apostles*, 585.

THE SAME LINE

The next quote, from *Manuscript Releases,* volume 9, page 8, says,

> "Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book *[REVELATION]* are definite, not mystical and unintelligible. In it *[THE BOOK OF THE REVELATION]* **the same line of prophecy is taken up as in Daniel**. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence." *Manuscript Releases*, volume 9, 8.

Okay. So, they are the same book.

So, why did I jump into identifying that Daniel and Revelation are the same book? I did so, because there are two symbols for the Papacy in the Book of Revelation that are premier symbols of the Papacy. One is the image of the beast, and one is the mark of the beast.

And the image of the beast we have dealt with more than once in this presentation is the combination of church and state, and the mark of the beast is The Sunday Law.

So, what I am suggesting to you is because the same line of prophecy taken up in the Book of Revelation as is found in the Book of Daniel that when the Papacy is portrayed as "the transgression of desolation" in Daniel 8:13, it is emphasizing how the Papacy took control of the armies of these Pagan kingdoms, and it did so by the combination of church and state. And in the Book of Revelation, this "transgression of desolation" is identified as the image of the beast—all right?—because, there is only one definition of the image of the beast given in Inspiration: it is the combination of church and state, with the church in control of that relationship.

But, when the Papacy is identified as "the abomination that maketh desolate" in the Book of Daniel—and an abomination is an idol—it is emphasizing its premier idol. And in the Book of Revelation, when it is being represented by John, it is represented as "the mark of the beast." So, the two characteristics of the Papacy in both Daniel and Revelation are the image of the beast and the mark of the beast; or, as Daniel would say, "the transgression of desolation" and "the abomination that maketh desolate."

And you have references for this below your notes that we have looked at previously in these presentations. Now, I am not reading these definitions of the image of the beast and the mark of the beast:

Selected Messages, book 2, page 359:

> "The Protestant world have set up **an idol sabbath** in the place where God's Sabbath should be, and **they are treading in the footsteps of the Papacy**." *Selected Messages*, book 2, 359.

PAPAL SUNDAY LAW—538

Third Synod at Orleans, the seventh of May

Review and Herald, April 29, 1890:

> "No law has ever been made to exalt **the idol sabbath** but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance, is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt **the idol sabbath**, but we cannot do it, for it would be disloyalty to God. In the face of Nebuchadnezzar's decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said, 'If it be so, our God whom we serve is able to deliver from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.'" *Review and Herald*, April 29, 1890.

The Seventh-day Adventist Bible Commentary, volume 7, page 977:

"Sundaykeeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship **this idol sabbath**. The time will come when this day will be the test, but that time has not come yet." *The Seventh-day Adventist Bible Commentary*, volume 7, 977.

THE MARK AND THE IMAGE OF THE BEAST

The Great Controversy, page 445:

"The 'image to the beast' represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The 'mark of the beast' still remains to be defined." *The Great Controversy*, 445.

The Great Controversy, pages 448-449:

"The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image**." *The Great Controversy*, 448–449.

Do you get my point?

FROM THE AUDIENCE: (Affirmations.)

THE TRAMPLING DOWN?

"[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily ~~*sacrifice,*~~ and the transgression of desolation, to give both **the sanctuary and the host to be trodden under foot**?" Daniel 8:13 (KJV).

In verse 13 of Daniel 8, where it says "The Trampling Down?" I want you to see something about these three verses that we just looked at, where we see "the transgression of desolation," and "the abomination that maketh desolate," and "the abomination that maketh desolate."

Daniel 8:13, Daniel 11:31, and Daniel 12:11 teach different things about these histories.

THE PLACING—AD538

We will start with "The Placing."

In verse 31 of Daniel 11, it says,

> "[31]And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily and they shall place **the abomination that maketh desolate**." Daniel 11:31 (KJV).

The Papacy (the abomination that maketh desolate) was placed on the throne of the Earth in AD538.

And in May of AD538, if you back up in your notes, you will see a reference that says "Third Synod at Orleans, the seventh of May." In May of 538, they passed a Sunday law.

And in 538 there is also a Sunday law that is marked in history, as was Constantine's in AD321.

THE SETTING UP—AD508

Then in Daniel 12:11, it says,

> "[12]And from the time *that* the daily *[PAGANISM]* shall be taken away *[IN AD508],* and the abomination that maketh desolate **set up**, *there shall be* a thousand two hundred and ninety days." Daniel 12:11 (KJV).

This verse is not emphasizing when the Papacy was placed upon the throne of the Earth; it is pointing up the setting up process that begins in AD508 to 538.

There are different truths about these desolating powers.

So, if you go back up to verse 13 [under the subtitle "The Trampling Down?"] that verse is not emphasizing about these two desolating powers (Paganism and Papalism); it is what they are going to do. They are going to give the sanctuary and the host to be trodden under foot.

It does not say they are going to trod the sanctuary under foot. It does not say they are going to trod the host under foot. It says they are going to trod both the sanctuary and the host down. Two entities, both of them are going to do it: Paganism is going to do it; Papalism is going to do it. It is going to tread down these two entities.

STUDY 41

TWO VISIONS

THE C *N*

Daniel 8:1-2, 15-17, 26-27

This is Presentation #83. In Presentation #41 we spent some time to identify that in Daniel 8 there are two visions. In the Book of Daniel there are two visions; although, some people will protest that there are actually three, and there is.

But, in Daniel 8 we have the *c n* and the *mareh;* but, we will find that the *mareh* in chapter 10 of Daniel takes a feminine tense and it adds light to what this represents.

But, in Daniel 8 we are looking at the mareh and the *c n* , these two visions. And these two Hebrew words that are translated as *vision* in Daniel, chapter 8, occur 10 times in the chapter. You see the verses where you can see the *c n* vision, and you can see the verses where you can find the *mareh* vision.

> **C : *Strong's Concordance*** **H2377—**From H2372; a *sight* (mentally), that is, **a *dream*, *revelation*, or *oracle:*—vision.**

And *CH* , you see the definition: a dream, a revelation, or oracle:—vision. The *c n* is a vision, a prophetic dream that a prophet sees, a prophetic vision that they see.

THE *MAREH*

Daniel 8:26, 14, 16

> ***MAREH*: *Strong's Concordance*** **H4758—**From **H7200**; a *view* (**the act of seeing**); also an ***appearance*** **(the thing seen)**, whether (real) a *shape* (especially if handsome, *comeliness*; often plural the *looks*), or (mental) a *vision:* - X apparently, appearance (-reth), X as soon as beautiful (-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look [-eth], pattern, to see, seem, sight, visage, vision.

MAREH, the other word that is translated as *vision,* you see the definition: It is the appearance. It is the act of seeing an appearance. And, you can see the definition of this word illustrated in Daniel, chapter 8.

If you go to Daniel, chapter 8, verse 15, it says in verse 15,

> "[15]And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold there stood before me as the **appearance** of a man." Daniel 8:15 (KJV).

This word translated as *appearance* is *mareh.* In the other places that this word is used in Daniel, chapter 8, it is translated as *vision;* but, here, the same word *mareh* is translated as *appearance.* And this is pretty much the definition of this word, and this is why they did this.

So, these two visions, if you do not make a distinction with them, if you are a real casual surface reader and you see *vision* 10 times in Daniel and you assume, "Well, it is the same thing every time," then you will miss a great deal of light that can be derived if you make the distinction between these two words.

Okay. We are going to spend some time with these two words over the next several days; but, we are just putting that in place.

VERSE 13

> "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* **the *[C N]* vision** *concerning* the daily ~~*sacrifice,*~~ and the transgression of desolation, to give both **the sanctuary and the host to be trodden under foot**?" Daniel 8:13 (KJV).

In verse 13, and that is what we are dealing with now, Daniel 8:13, when he says, "How long shall be the vision concerning the daily and the transgression of desolation?" that word *vision* there is the *c n* vision. And the *c n* vision in the context of Daniel 8 begins in

verse 2 and goes all the way at least through verse 13. That is the *c n* vision. It is the vision of prophetic history that Daniel sees of the kingdoms of Bible prophecy. All right? It is not the appearance. The *appearance* we will define later.

Okay. You can see Sister White's statement about the word *sacrifice* not belonging to the text, *Early Writings,* page 74.

> "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text" *Early Writings*, 74.

So, we have taken that [the word *sacrifice*] out.

THAT CERTAIN SAINT

> **PALMONI:** the wonderful numberer or the numberer of secrets.

Now, drop down to "That Certain Saint."
Daniel 8:13, it says,

> "[13]Then I heard one saint speaking, and another saint said unto **that certain *saint*** which spake, How long *shall be* the *[CH N]* vision *concerning* the daily ~~*sacrifice*~~*,* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Daniel 8:13 (KJV).

And if you have a marginal reference for "that certain *saint,*" it is Palmoni. It means *The Wonderful Numberer,* or *The Numberer of Secrets*." And I think it is Isaiah 9:6, that Christ's name was going to be *Wonderful:* "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful**, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." He is The Wonderful Numberer.

And, we have spent some time here earlier in Habakkuk's Two Tables in identifying that when Christ is portrayed as *Michael,* it is always a symbol of the Great Controversy. Every time *Michael* is portrayed, whether it is in the Book of Revelation, the Book of Jude, or the Book of Daniel, He is in confrontation with Satan. Okay? So, when you see Christ portrayed as *Michael,* it is teaching you that it is a symbol, a story that directly relates to the Great Controversy.

The Lion of the Tribe of Judah, when you see Christ portrayed as The Lion of the Tribe of Judah, it can be representing that He is the King; but, also *The Lion of the Tribe of Judah* can represent that He is the One that has been given the authority to both close God's Word up to the understanding of His people and to open the Book to His people. When the Book of Daniel is unsealed in 1798, it was The Lion of the Tribe of Judah that did so.

So, what I am saying here is that when words are used to illustrate Christ, we are supposed to understand the implications of those words. And here in Daniel 8:13, Christ is Palmoni, He is The Wonderful Numberer, which teaches you that when you come to verse 13 of Daniel 8, which is the question, and verse 14, which is the answer, that you know that Christ here is telling you that He is the One that numbers the Bible. And there are so many ways that this is manifested that I will not try to illustrate it. But, so you know that verse 13 has something to do with time prophecy.

And you see the quote from *Education,* page 123:

> **"Every principle in the word of God has its place, every fact its bearing**. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion." *Education*, 123.

HOW LONG?

Okay. "How long?"

Now, we are dealing with controversies as we go along; and, when it comes to those people that have the false view of the Daily in Adventism—I am not going to get into explaining their logic why—but, when it comes to verse 13 where it says,

> "[13]. . . "How long *shall be* the *[CH N]* vision *concerning* the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Daniel 8:13 (KJV).

The answer is in verse 14: "Until 1844."

> "[14]And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14 (KJV).

But, because of their misunderstanding about the Daily, they cannot uphold—if you uphold this question "How long?" as representing duration, it destroys their false teaching of the Daily. In fact, this is William Miller's Rule, William Miller's argument. We will show you that as we proceed. If you have the wrong view of the Daily, you destroy the 2300 years, period! You do so!

And in an attempt to undermine that argument of William Miller, they will emphasize that the word that is translated as *How long?* here in verse 13 actually means *when.* Okay? Because, if the question is *when,* then it is talking about the point in time; but, if the question *How long?,* it is talking about duration.

And, I agree that there are some places in the Scriptures where this word that is translated as *How long?* has a connotation of *when;* but, by the context, it is about duration.

And, of course, if you look up the definition, it will tell you that it is *duration,* too.

> **HOW LONG:** ***Strong's Concordance*** **H5704—**Properly the same as **H5703** (used as a preposition, adverb or conjugation; especially with a preposition); *as far* (or *long*, or *much*) *as*, whether of space (*even unto*) or time (*during*, *while*, *until*) or degree (*equally with*): - against, and, as, at, before, by (that), even (to), for (-as much as), [hither-] to, + **how long**, into, as long (much) as, (so) that, till, toward, until, when, while, (+ as) yet. **H5703—**From **H5710**; properly a (peremptory) *terminus*, that is, (by implication**)** ***duration***, in the sense of *perpetuity* (substantially as a noun, either with or without a preposition): - eternity, ever (-lasting, -more), old, perpetually, + world without end.

> **H4970—**From an unused root meaning to *extend*; properly *extent* (of time); but used only adverbially (especially with other particles prefixed), *when* (either relative or interrogative): - **long**, when.

So, I am just giving you that point, that the subject *How long?* is important. This is part of the arguments of these followers of Antiochus Epiphanes, way back at the beginning of Adventism that are still among us today.

So, by context, you can understand *How long?* can be duration.

Psalm 74:1-10; Daniel 12:5-7; Zechariah 1:12; Revelation 6:9-10

Go to Psalm 74, beginning in verse 1. All the prophets agree with one another, 1 Corinthians 14:32-33: "And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints."

So, all the prophets are speaking about the end of the world. So, when one prophet is saying, "How long?" if the context is the same context and the other prophet says "How long?" then you know it is the same question.

And in Psalm 74, beginning in verse 1, it says—and this is an important passage.

> "[1] O God, why hast thou cast us off for ever? *why* doth thine anger smoke against the sheep of thy pasture? [2] Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt. [3] Lift up thy feet unto the perpetual desolations;"—

Okay. This is about the desolation of Jerusalem, right? And, that is what Daniel 8:13 is all about, that Paganism and Papalism are going to trample down the sanctuary and the host. This is the same context, and there is going to be a question of "How long?" in here.

> —"[3] Lift up thy feet unto the perpetual desolations, *even* all *that* the enemy hath done wickedly in the sanctuary."—

So, this is about the destruction of the sanctuary. It says,

> —"[4] Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs."—

This is what Jesus is quoting from in Matthew 24:15. He says, "When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" And Sister White is clear that when Pagan Rome set their ensign up in the sacred precincts of the sanctuary, that was a sign to the Christians to flee Jerusalem because it was about to be destroyed.

So, here is where Jesus is getting the point of reference for that prophecy. He says,

—"[4] Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs. [5] A *man* was famous according as he had lifted up axes upon the thick trees."—

Thus, referring to Hiram, who cut down the trees for Solomon to build the sanctuary. He was famous for doing so.

Verse 6,

—"[6] But now they break down the carved work thereof at once with axes and hammers."—

This is about the destruction of the sanctuary, AD70; and, also, when Nebuchadnezzar destroyed it.

—"[7] They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground. [8] They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. [9] We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long. [10] O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Psalm 74:1-10 (KJV).

Now, this is the same question. It is the same subject, about the trampling down of the sanctuary; and, there is no way here that you are going to interpret this "How long?" as *when*. This is about how long is this going to keep going on?

So, what I am saying is, in verse 13 of Daniel 8, the context of the Bible tells you that this "How long?" is about duration.

And, of course, this passage corresponds to the passage we are considering.

Go to Daniel 12:5-7.

"[5]Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river,"—

There were two.

Where were they? There was one on this side of the river and the other on that side of the river.

Verse 6,

—"[6]And *one* said to the man clothed in linen, which *was* upon the waters of the river,"—

Who is it that walks upon the waters—and it is not Peter—who is it?

FROM THE AUDIENCE: Christ the Lord.

BROTHER PIPPENGER: This is Christ walking upon the water, with an angel on one side and an angel on the other side.

—"How long *shall it be* to the end of these wonders?"—

There is the question again: "How long *shall it be* to the end of these wonders?"

> —"[7]And I heard the man clothed in linen, which *was* upon the waters of the river,"—

This is who? Who is this?

FROM THE AUDIENCE: Christ again.

BROTHER PIPPENGER: Try again. Who is this?

This is Palmoni; because, He is going to give us some wonderful numbers right now. All right?

> —"[7] And I heard the man clothed in linen *[WHO IS CHRIST]* which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished." Daniel 12:5-7 (KJV).

So, what is the "time, times, and an half," particularly in the context of Daniel 12?

Daniel 12, the Book of Daniel is sealed up until the time of the end; and, we know the time of the end is what?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: 1798.

So, now, Palmoni has raised up His hand and says, ". . . *it shall be* for a time, times, and an half; . . ." That is the 1260. Okay?

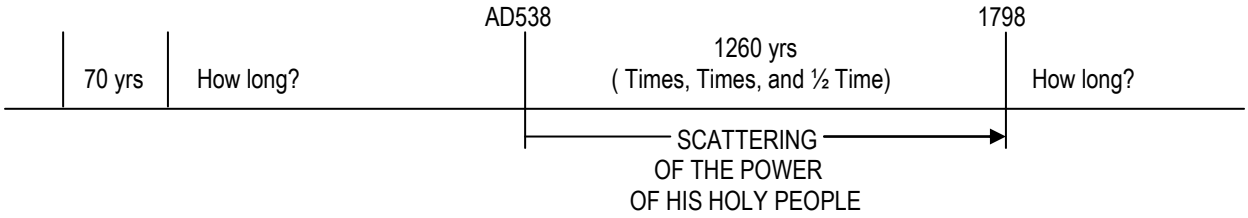


Figure No. 169A.

[Marking on the whiteboard.]

And that takes us back to AD538.

What happens here? He accomplishes . . . ? *Accomplishes***?**

What does that mean, *He accomplishes . . . ?* Shall be finished?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And the scattering, this here is the scattering and it finishes in 1798, right here.

And what is He scattering?

FROM THE AUDIENCE: The power of His people.

BROTHER PIPPENGER: The power of God's holy people. Right?

Okay. We have put that in the record. We will have more to say about that later.

In Zechariah 1:12 says,

> "[12]Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? Zechariah 1:12 (KJV).

What is that? What are the threescore and ten years?

FROM THE AUDIENCE: Seventy years.

BROTHER PIPPENGER: Seventy years.

At the end of the 70 years—where is the 70 years? That would be way back here, right?

And there is a question, "How long?"

And, I just said these questions are all the same.

God had indignation against the sanctuary and the host in this time period [70 years], had he not? He had destroyed the sanctuary here, or allowed the sanctuary to be destroyed by Nebuchadnezzar, and the host were trampled down and they were carried to Babylon. Correct?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, it is the same history; only, we are looking at Daniel 12 saying that this scattering (this trampling down) ends in 1798. So, we are seeing some prophetic expansion to what this truth means.

And this is a reference we have had in Habakkuk's Two Tables four times so far from *Prophets and Kings,* page 714.

> "God's church on earth was as verily in captivity during this long period of relentless persecution"—

Right here, these 1260 years.

> —"as were the children of Israel held captive in Babylon during the period of the exile." *Prophets and Kings*, 714.

So, Sister White just compares these 70 years with these 1260 years. So, this is the same thing, because all the prophets are speaking about the end of the world.

This history [the 70 years] is illustrating this history [of the 1260 years].

And the question is, "How long?"

And if we go to Revelation 6, in the Fifth Seal, beginning in verse 9, it says,

> "[9]And when he had opened the fifth seal,"—

And the Fourth Seal represents this history here, the 1260 years.

> —"[9]And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10]And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Revelation 6:9-10 (KJV).

At the end of the 70 years, Zechariah asked the question, "How long until you have mercy on Jerusalem?"

At the end of the 1260 years, the martyrs of this 1260 years says, "How long until you judge the Papacy for persecuting us during this time period?"

It is the same question, just broadening the understanding of this history.

But, this history here [the 70 years] and this history here [the 1260 years], it is the same history prophetically—right?—'Then I heard one saint speaking, and another saint said unto Palmoni which spake, How long *shall be* the chazon vision *concerning* Paganism and Papalism, to give both the sanctuary and the host to be trodden under foot?'

Do you see it?

FROM THE AUDIENCE: (Affirmations).

BROTHER PIPPENGER: Okay. So, let us add some to this.

Luke 21:20-24; Revelation 11:2-3

Go to Luke 21, beginning in verse 20.

"[20]And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—

What is that? **What is that?**

Where have we read this already?

FROM THE AUDIENCE: AD70.

BROTHER PIPPENGER: You are saying that is AD70.

How many believe that is AD70?

FROM THE AUDIENCE: (Various responses.)

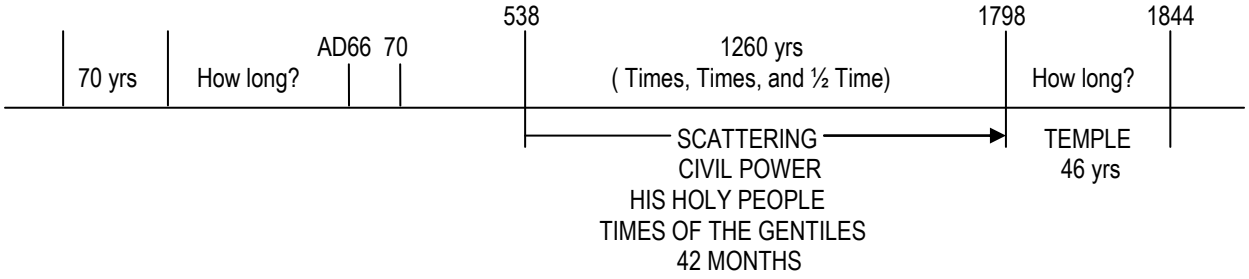


Figure No. 169B.

BROTHER PIPPENGER: It is AD66; but, you want to put AD70 somewhere in there, too.

But, that is not my point. It was not my question.

Where have we seen this? We have seen this in Psalm 74. Okay? This is the sign. The enemies have set up their ensigns as signs.

In AD66 the sign is set up identifying that Jerusalem is about to be destroyed.

Verse 21:

—"[21]Then let them which are of Judaea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. [22]For these be the days of vengeance, that all things which are written may be fulfilled. [23]But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people. [24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:20-24 (KJV).

So, Jesus is saying here [AD70] that Jerusalem is going to be trodden down until this Times of the Gentiles is fulfilled.

Now, you might think that that is right here in AD70, but it is not. We are going to show you that it is not.

And I am trying to show you that the scattering and the Times of the Gentiles are interchangeable terms here.

Go to Revelation 11:2-3. This is review for most of us in this room. I do not know that it is for people watching on LiveStream or perhaps on DVD; and, I do not want to weary anyone's mind that is here today because we have four presentations following by Emiliano. But, we are going to go to Revelation 11, verses 2 and 3; and, I want to tell you that we only have a few minutes left. And in the few minutes that we have left, we are going to pull at least one trigger. So, focus in now. Okay?

This is Revelation 11, beginning at verse 2:

"[2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months."—

Here is the trampling down of Jerusalem, right? This is Daniel 8:13. And here the Gentiles, the Times of the Gentiles (Luke 21:24), Jerusalem is going to be trodden down until the Times of the Gentiles are fulfilled. And here [in Revelation 11:2] it says, "Leave off the courtyard because it is given to the Gentiles, and they shall tread down the holy city"—that is Jerusalem—"for 42 months.

So, when do the Times of the Gentiles end?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: 1798.

So, we have a false teaching in Adventism saying the Time of the Gentiles ends in the Six-Day War in 1967, or whatever. That is based upon Catholic rules of prophetic interpretation, if it is not based upon the Word of God.

The Times of the Gentiles is 42 months.

But, what is John doing in Revelation 11, verses 1, 2 and 3? He is given a rod to measure the temple and the worshippers therein.

It says, "Measure the temple and the worshippers therein, but leave off the 42 months because it is given to the Gentiles."

And, John is told to do this in Revelation 11:1, which comes right after Revelation 10 (verses 8, 9, 10, and 11). And in Revelation 10, verses 8, 9, 10, and 11, John has just eaten the

Little Book. It is sweet in his mouth and becomes bitter in his stomach. So, John is standing in October 22, 1844. And in verse 11 He is saying, "You must prophesy again."

And then in chapter 11, verse 1, He says, standing in 1844, "Measure the temple, but leave off the courtyard," which is the 42 months.

So, He is saying, "Measure this history [AD538 to 1798], but leave this off [1798 to 1844]." In other words, the temple here that John is measuring is the 46 years from 1798 to 1844. Right? That is what John is measuring.

> —"[3]And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth." Revelation 11:2-3 (KJV).

In your notes you will see two quotes there that Sister White tells you two things, if you read them carefully.

The first quote, *The Desire of Ages,* page 630:

> "From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth's history,—the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ's view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. 'Then shall be great tribulation,' He said, 'such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' For more than a thousand years such persecution as the world had never before known was to come upon Christ's followers. Millions upon millions of His faithful witnesses were to be slain. Had not God's hand been stretched out to preserve His people, all would have perished. 'But for the elect's sake,' He said, 'those days shall be shortened.'" *The Desire of Ages*, 630.

This was talking about the destruction of Jerusalem to the Disciples, that He was portraying the destruction of Jerusalem, AND the terrors of the last days down here when human probation closes, AND the history of the Papacy from AD538 to 1798.

And then in *The Great Controversy,* page 25, she says,

> "The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts,—the Redeemer's sufferings and death and the destruction of their city and temple,—they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as his people should need the instruction therein given. The prophecy which he uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day." *The Great Controversy*, 25.

He [Christ] is talking about the destruction of Jerusalem and this history [AD538 to 1798]. And line upon line tells you that Jesus is using the history of the destruction of Jerusalem to illustrate the 1260 years of Papal rule, and the time period of the Seven Last Plagues. Okay?

So, you have two references there to show you that.

Now, I want to deal with something that maybe you have not looked at before. I am going to skip over, because of time, the page where it says Daniel 7:25.

Daniel 7:25; 9:26-27; 12:11

> "[25]And he shall speak *great* words against the most High, and shall war out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25 (KJV).

Daniel 7:25 is identifying this time period, the 1260 years of Papal rule.

Daniel 9:26-27:

> "[26]And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. [27]And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, given until the consummation, and that determined shall be poured upon the desolate *[MARGIN: DESOLATOR]*." Daniel 9:26-27 (KJV).

Daniel 9:26 and 27 is identifying the two desolating powers. The one is the prince that comes and destroys the city in Daniel 9:26; but, unto the end of the war a flood is going to take place, and Daniel 12:11[32] tells us the flood is this period [the 1260 years].

> "[11]And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days." Daniel 12:11 (KJV).

So, Daniel 9:26-27 is talking about these two desolating powers.
But, I want to go back to Daniel 12:7 to close this study out and spend some time there.
Follow this. This is the one thing to follow. Follow it all, but . . .

> "[7]And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished." Daniel 12:7 (KJV).

Okay. I want to know what the power of His holy people is.

POWER IN THE BOOK OF DANIEL

2:37; 3:27; 4:30; 6:27; 8:6-7, 23-24; 11:6, 25, 43; Leviticus 26:18-19, 33-35

[32] Corrects DVD audio from Revelation 12 to Daniel 12:11.

So, you see "Power in the Book of Daniel" in your notes. In Daniel 2:37—go to Daniel 2:37.

I will just give you a couple of these. We will not read them all.

But, in Daniel 2:37, we are looking at what *power* means. We want to know what the power of His holy people is. Right? Because, he is going to scatter the power of His holy people.

Daniel 2:37 says,

> "[37]Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory." Daniel 2:37 (KJV).

What I want you to see is, every time that Daniel uses *power* in his book, it represents the power of a king—okay?—a monarchy, a civil power every single time.

Go to Daniel 3:27.

> "[27]And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, **upon whose bodies the fire had no power**, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Daniel 3:27 (KJV).

What happened? They [Shadrach, Meshach, and Abednego] had just been thrown into the burning fire by whom?

FROM THE AUDIENCE: By Nebuchadnezzar.

BROTHER PIPPENGER: The king's power had them thrown in the fire. It had no power; the king had no power.

Okay. It does not matter. You go to [Daniel], chapter 4, verse 30,

> "[30]The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? Daniel 4:30 (KJV).

There is the king's power.

You have got all the references to *power* there. You look them up. You test it out and see if I am pulling your leg.

Daniel 6:27:

> "[27]He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel **from the power of the lions**." Daniel 6:27 (KJV).

Daniel 8:6-7:

> "[6]And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him **in the fury of his power**. [7]And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground,

and stamped upon him: and there was none that could deliver the ram out of his hand." Daniel 8:6-7 (KJV).

Daniel 8:23-24:

"[23]And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. [24]And his power shall be mighty, but **not by his own power**, and he shall destroy wonderfully, and shall prosper, and practise and shall destroy the mighty and the holy people." Daniel 8:23-24 (KJV).

Daniel 11:6:

"[6]And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she **shall not retain the power** of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times." Daniel 11:6 (KJV).

Daniel 11:25:

[25]And **he shall stir up his power** and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him." Daniel 11:25 (KJV).

Daniel 11:43:

"[43]But **he shall have power** over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians *shall be* at his steps." (Daniel 11:43 (KJV).

Every time *power* is mentioned in the Book of Daniel, in one way or another it is emphasizing the power of a king. All right?

Are you with me?

So, what does that mean? **What does that mean?**

Well, if you go back to verse 7 of Daniel 12, which is what we are looking at now, it says, ". . . ; and when he shall have accomplished to scatter **the power** of the holy people, all these *things* shall be finished." Daniel 12:7 (KJV).

This scattering of this time, times, and an half time, what is being accomplished is that he is dealing with the power of the holy people. He has scattered the power of the holy people; therefore, he has scattered—what?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: —civil power; kings. This is the power of a king that has been scattered, is it not?

By the context of Daniel, *power* represents the power of a monarchy.

Are you with me?

Okay. Go to Leviticus 26:18-19. Beginning with verse 18, it says,

> "[18]And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. [19]And **I will break the pride of your power**; and I will make your heaven as iron, and your earth as brass: . . ." Leviticus 26:18-19 (KJV).

Whatever this *seven times* is, when the *seven times* comes into—when it is fulfilled because Israel breaks the statutes, one of the things that happens is that He is going to break the pride of their power.

What is their power? It is a monarchy. It is their civil government. He is going to break their civil government as represented by a king; but, not simply their king; it is the pride of their power.

Now, in our last presentation or two we read a quote about Samuel thinking he was rejected when Israel rejected God and wanted a king. And in the quote that we read, which is right at the bottom of your page of notes—no.

While you are still in Leviticus, go to verses 33-35. I want you to see something. I almost passed over that.

Verse 33 is still talking about the curse that takes place when the pride of their power is broken. It says,

> "[33]And I will scatter you"—

He is going to scatter the power of the holy people. And part of the curse is that He is going to break the pride of their power, but He is going to scatter them in verse 33.

> —"[33]Ad I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. [34]Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies; land; *even* then shall the land rest, and enjoy her sabbaths." Leviticus 26:33-34 (KJV).

And on to verse 35; we will not deal with that today.

PRIDE

But now, in our previous quote when we were dealing with Israel rejecting the Lord and wanting a king, Sister White says why they did so.

It says, from *Patriarchs and Prophets,* page 604,

> "Samuel saw that their real motive **was discontent and pride**, and that their demand was the result of a deliberate and determined purpose. No complaint had been made against Samuel. All acknowledged the integrity and wisdom of his administration; but the aged prophet looked upon the request as a censure upon himself, and a direct effort to set him aside. He did not, however, reveal his feelings; he uttered no reproach, but carried the matter to the Lord in prayer and sought counsel from Him alone." *Patriarchs and Prophets*, 604.

It was their pride that wanted them to have a king.

Notice this next quote from *Spirit of Prophecy,* volume 1, page 355:

> "**But the people would not receive the advice of Samuel, and continued to demand a king.** 'And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.' **Here, God granted to rebellious Israel that which would prove a heavy curse to them, because they would not submit to have the Lord rule over them**. They thought that it would be more honorable in the sight of other nations to have it said, The Hebrews have a king. The Lord directed Samuel to anoint Saul as king of Israel. **His appearance was noble, such as would suit the pride of the children of Israel.** But God gave them an exhibition of his displeasure. It was not a season of the year when they were visited with heavy rains accompanied with thunder. 'So Samuel called unto the Lord, and the Lord sent thunder and rain that day. And all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king.' Samuel sought to encourage the people, that although they had sinned, yet if they from that time followed the Lord, he would not forsake them, for his great name's sake. 'Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way; only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.'" *Spirit of Prophecy*, volume 1, 355.

When the Lord is going to break the pride of their power, it means He is going to punish their king at the beginning of this *seven times*. Okay? Because, the power of the holy people is going to be scattered, and the power in the Book of Daniel is only a king.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

Nehemiah 9:32; 2 Chronicles 33:10-12; 2 Kings 21:10-16; 1 Kings 14:20-21; Deuteronomy 7:6; Daniel 8:24

Go to Nehemiah 9:32. We are almost done here.

This is in this history. They have come out of Babylon after the 70 years.

Okay. Nehemiah 9:32. Nehemiah says in Nehemiah 9:32:

> "[32]Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the"—*WHAT?*—"since the time of the kings of Assyria unto this day." Nehemiah 9:32 (KJV).

Well, the problems that had been going on here according to God's Word, according to Nehemiah, started with the kings of Assyria.

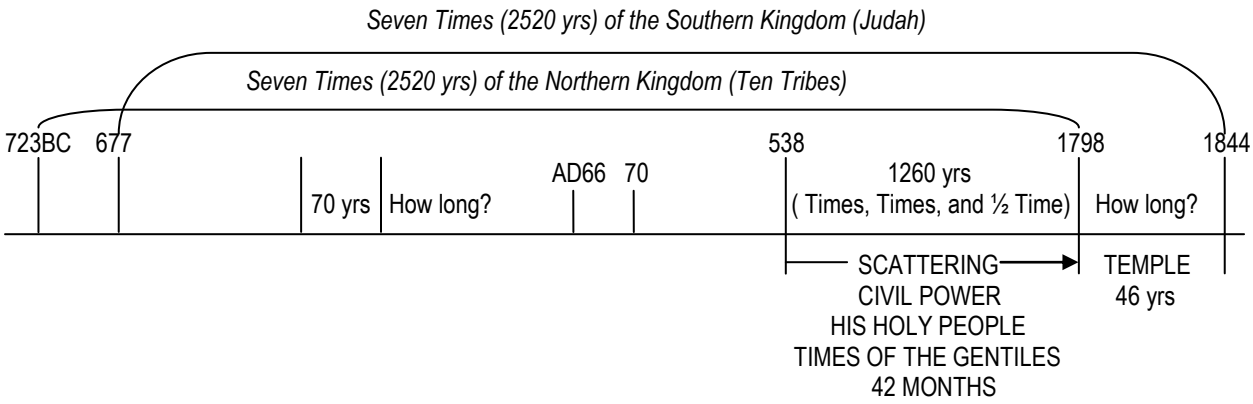


Figure No. 169C.

The kings of Assyria: of course, we know that in 723BC, the kings of Assyria removed the Northern Kingdom out of history. Right? It scattered them! And, when it did so, it conquered the king of Israel. It broke the pride of Israel. Right?

But, then we know that the Assyrians took Manasseh captive and broke the pride of Judah's power in 677BC.

Now, there is an argument that is brought by the people that want to stay blind; and, they say, "Well, Manasseh repented."

Well, there is no argument there. You have to deal with Nehemiah. Nehemiah says in verse 32 that from the days of the Assyrian kings until this time—way down here [between the end of the 70 years and AD66]—that the kings, the princes, they have been in subjection to these Pagan powers.

So, it is here in this history [from 723BC to 677] where the price of their power was broken and scattered. Get it? It was in this history back here.

But, we are looking at Daniel 12:7, where He is going to finish the scattering of the power of the holy people in AD1798. Right?

So, go to 2 Chronicles 33:10-12. Almost done.

We should know this one. This one is enshrined upon this [1843] Chart, the starting point for the 2520.

But, beginning in verse 10, it says,

> "[10]And the LORD spake to Manasseh, and to his people: but they would not hearken. [11]Wherefore the LORD brought upon them the captains of the host of the king of Assyria,"—

That is what Nehemiah said.

> —"which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. [12]And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers." 2 Chronicles 33:10-12 (KJV).

But, it was too late. The pride of Judah's power had been broken; and, even though he had repented, he was from that point on in subjection to the Pagan kings around them, and they are still in subjection in this history [after the 70 years], when Nehemiah says, "to this very day."

The pride of their power was broken right here [677BC].
Okay. 2 Kings 21—almost finished—2 Kings 21:10-16 says,

> "[10] And the LORD spake by his servants the prophets, saying, [11] Because Manasseh"—

"I thought Manasseh repented" [the argument of the people that want to stay blind]? Just follow along.

> —"[11] Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols: [12] Therefore thus saith the LORD God of Israel, Behold, I *am* bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. [13] And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, wiping it, and turning it upside down. [14] And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; [15] Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. [16] Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD." 2 Kings 21:10-16 (KJV).

Here, the same punishment that came upon the House of Israel, **this plummet** [in 723BC]—which in Habakkuk's Two Tables we have already let the Bible define as **the 2520**—this plummet is going to be stretched over Judah. The same punishment that was placed upon the Northern Kingdom (the House of Ahab) is going to be placed upon Manasseh [Judah, the Southern Kingdom].

And the beginning point of either of these plummets is the breaking of the pride of the power.

> FROM THE AUDIENCE: Amen!
> BROTHER PIPPENGER: And the scattering.

So, in 1 Kings—we are almost done [smiling]—14:20-21; 1 Kings 14:20-21 says,

> "[20] And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.
> "[21] And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess." 1 Kings 14:20-21 (KJV).

Now, here we have the story of the separation of the two kingdoms (the Southern Kingdom and the Northern Ten Tribes), and what does it tell us? That the Lord chose Jerusalem. He is

choosing Jerusalem. Okay? He is not choosing the Northern Kingdom; He is choosing Jerusalem.

Go to Deuteronomy 7:6.

And you can find this throughout Moses's writings. We are going to look at one reference to make a point in closing, Deuteronomy 7:6.

What I am saying is that the Lord is specific in whom He chose. He chose Judah; He chose Jerusalem. He did not choose Jeroboam; He chose Rehoboam.

Jerusalem is what is being trampled down. It is the chosen city, all the way through.

And, verse 6 of Deuteronomy, chapter 7, says,

> "[6]For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, and all people that *are* upon the face of the earth." Deuteronomy 7:6 (KJV).

So, the Lord chose Ancient Israel to be what?

FROM THE AUDIENCE: A special people.

BROTHER PIPPENGER: A special people; and, what were they? A holy people.

Now, we need to know this; because, in Daniel 12:7 He scattered the power of the holy people. Okay?

And what is the power of the holy people?

FROM THE AUDIENCE: The king.

BROTHER PIPPENGER: The king, **the king**.

So, this time, times and an half time that is accomplished in 1798, what is being emphasized about it is this is the end of the scattering of the holy people and the breaking of the pride of their power.

Go to Daniel 8:24, so you can see how Daniel understands *the holy people*.

Daniel 8:24, speaking of Rome; and, it says,

> "[24]And his power shall be mighty, but not by his own power;"—

Once again, *power* being associated with a kingdom, a king; Rome.

> "and he shall destroy wonderfully and shall prosper, and practise and shall destroy the mighty and"—

The what?

FROM THE AUDIENCE: —"the holy people." Daniel 8:24 (KJV).

BROTHER PIPPENGER: Who are the holy people?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Okay. Now we are dealing with closing with Daniel 12:7.

Here is Palmoni (The Wonderful Numberer) on the water, lifts up His hand unto Heaven and says when the question is asked, "How long?", "it shall be for a time, times, and the dividing of time," until He has accomplished the scattering of the power of His holy people.

Well, in AD538 to 1798, who was His holy people?

FROM THE AUDIENCE: The Christian Church.

BROTHER PIPPENGER: The Christian Church.

Okay. And where was it in Christianity within this history, what was the date, that the Christian Church selected a king?

FROM THE AUDIENCE: AD538?

BROTHER PIPPENGER: They never did. **They never did**. The Christian Church never had a king.

So, the scattering of the power of the holy people is referencing the beginning of a time prophecy when the holy people (God's people) had a king; therefore, in verse 7 of Daniel 12 what is being referenced is not simply the time, times and an half time but the *seven times* that begins [723BC and ends in AD1798 for the Northern Kingdom]; and, this one [begins 677BC] and should go to here [ends in AD1844 for the Southern Kingdom].

So, Daniel 12:7, the time, times, and half a time is referencing the *seven times* when the kings, when the power of their pride, were broken to start the *seven times* scattering.

So, we are not done with verse 13 of Daniel 8.

Shall we pray?

Benediction: Heavenly Father, we want to understand that the Books of Daniel and Revelation are the same book and that they are illustrating two desolating powers that are represented by Rome in order that we can understand not only the prophetic history that you used to establish the Millerites at the beginning of Adventism but that this history would prepare us to understand the history that is unfolding on Planet Earth today. In either case, it is Rome that establishes the vision, and we need to understand who modern Rome is. We recently have a new pope placed upon the beast of Revelation 16. We see the United Nations ready to come together with the beast of Revelation 16. The Beast and the Dragon are prepared to strike; and, we see the False Prophet (the United States) preparing to push this threefold union upon the world and, once again, Rome (modern Rome) will be persecuting God's people, as it has done in past ages. We want to understand this past history to rightly divide what is taking place on Planet Earth today. So, we ask that you give us the discernment to come back upon the platform that you established at the beginning of this Movement and rightly divide the Books of Daniel and Revelation that we can be among those that are lifted up as your ensign in the near future to clarify these issues for those of your other children that are still in Babylon. We thank you for these things in Jesus's name. Amen.

Habakkuk's Two Tables #84

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest. We ask that you would awaken us now to this initial study this morning, that you would grant us the presence of the Holy Spirit, that you would help us to understand some of the implications of the controversy in Adventism over the true and the false understanding of the Daily, that you help us to better understand Daniel, chapter 8, which represents the foundational truth of Adventism. We know that as human beings we have many things in us that prevent us from conveying the truth and understanding the truth correctly. We would ask that you would overrule all of those limitations, that you would take a coal from off the altar and touch my lips that the words that are conveyed would be not human words, not human ideas but concepts that would prepare your people to stand in these testing times that are just ahead. We know that in the time of the Latter Rain we are to ask for the Latter Rain, and we do so now; that we want the Latter Rain poured out upon us this day. We want our vessels purified that they might receive all that you have for us. So, we would ask that you forgive us of any transgressions, any missteps that we may have made. Make us clean vessels, that as we begin our study this morning you can speak to us. We ask for a continued blessing upon the work we are doing here with the production of the DVDs and the LiveStreaming. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: The Habakkuk's Two Tables series began long ago, the first part identifying that the Spirit of Prophecy upholds the truths on this [1843] Chart.

And, then we went into a rather long demonstration as Part 2 as how the truths on this [1843] Chart and these [1843 and 1850] Charts are actually typified in God's Word. They are a subject of the prophetic Word.

And now we are in the conclusion, and here we are demonstrating that the truths on these Charts can be defended from God's Word. We started with the Spirit of Prophecy, and then we looked at these Charts and the truths on the Charts typified in God's Word.

THE DAILY (CONTINUED)

And we began by discussing the Daily, as in our conclusion here, as a truth that is sustainable by God's Word. And by "a truth," I mean a truth that agrees with the Pioneer understanding of the Daily.

So, certain things that we have put in place already concerning the Daily, because we are now at the point where we are going to begin moving away from the Daily and take up another truth on this [1843] Chart, which is the 2520; so, I am going to be trying to bind off some of these things that we have already discussed over the past couple of weeks about the Daily, and then maybe get back into Daniel 8 and move into the 2520.

One of the things that we have already looked at here recently, and I am going to give you a second witness to it before, there is much to say about this particular study [referencing timelines of Christ, the Word, and the Antichrist on the whiteboard]. This corner here can easily take three or four hours just to present this.

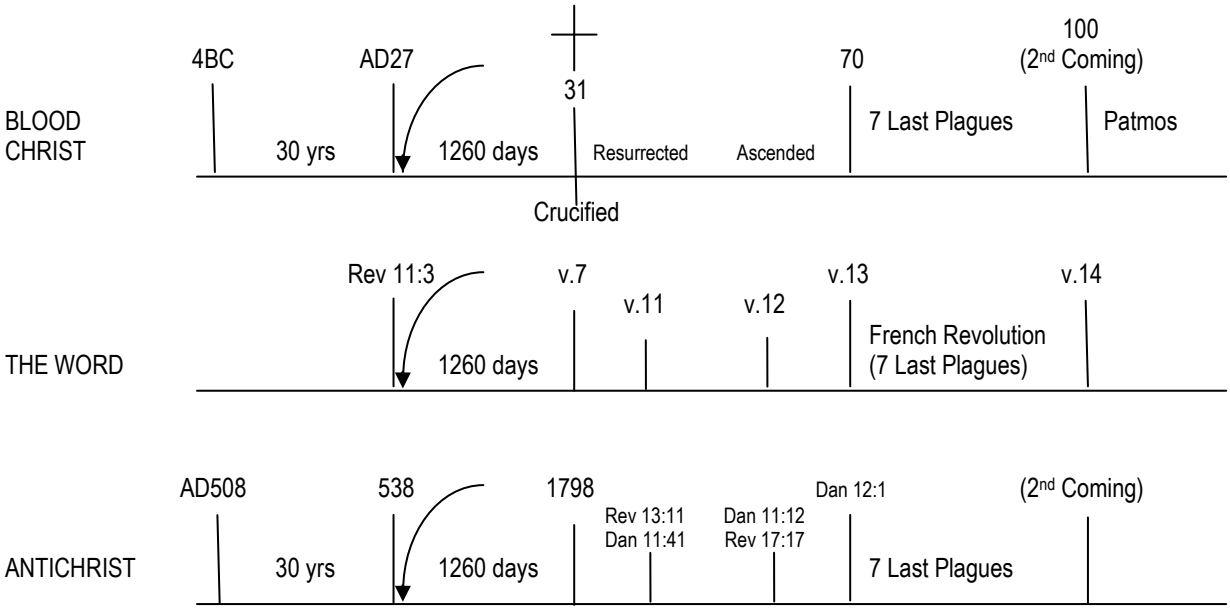


Figure No. 170.

This pattern of Christ, Tracy, what is the date that Christ was born?

BROTHER TRACY: I don't know.

BROTHER PIPPENGER: What do you usually say?

FROM THE AUDIENCE: 4.

BROTHER PIPPENGER: 4? 4BC?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: I will admit on DVD, I do not know; but, we are going to put 4BC here for the birth of Christ. All right?

And He was 30 years in preparation. The Spirit of Prophecy and the Bible say He was 30 years old when He was baptized.

So, what I am saying here, this is the line of Christ up here. All right? And He was 30 years in preparation, and then he was empowered at the baptism. He was anointed. He was empowered, and He gave His testimony for 1260 days; and, after that He was crucified in the midst of the week. After that He was resurrected, and after that He ascended to Heaven.

And then in AD70, Jerusalem was destroyed, which Sister White informs us this is the symbol of the Seven Last Plagues.

And after that in AD100, he appears to John at the Isle of Patmos, and Sister White plainly says in the days of the early Christians, Christ came a second time. His first appearing was at His birth, and His second coming was at the Isle of Patmos when He gave the Revelation to John.

So, that quote in the Spirit of Prophecy tell us that when He came to see John on the Isle of Patmos, that represented the Second Coming, the destruction of Jerusalem as the Seven Last Plagues. His ascension, His resurrection, etc., this is the pattern of Christ in terms of waymarks.

This is about the covenant. And in this history, Hebrews tells us that He came to set aside the old and bring in the new. This is a change of dispensations in this history. It is one of

the main teachings about this. Whether it is from the earthly sanctuary to the Heavenly Sanctuary, Old Testament to New Testament, there is a change in dispensations here.

But, it is about the covenant. He came to confirm the covenant with many for one week.

There are two primary components of the covenant in the Bible, and what is that? The covenant is based upon God's Word; but, a covenant has to be ratified with what?

FROM THE AUDIENCE: Christ's blood.

BROTHER PIPPENGER: So, this is the covenant here [the timeline of Christ], the part of the covenant that is ratified by blood.

But, in Revelation 11, in Revelation 11 we all know as Seventh-day Adventists that this is about the Old and New Testaments. It is about the Word.

And who is the Word?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ is the Word.

So, in Revelation 11 we see the Word that confirms the covenant. And in this history of the Word (the Old and New Testaments) runs parallel totally with the pattern of Christ; because, the Word is Christ.

These two lines together [the timelines of Christ and the Word] will give you the Word and the blood that confirms the covenant (these two witnesses).

Okay. So, if you go to Revelation 11, verse 3—we are going to go through this quickly, because we are not even close to our notes yet—Revelation 11:3 says,

"[3]And I will give *power* unto my two witnesses,"—

So, right here the Old and New Testaments are empowered in the time period of the French Revolution. And that is what this is, in verse 3.

—"[3]And I will give *power* unto my two witnesses, and they shall prophesy"—

How long? 1260 days.

> —"a thousand two hundred *and* threescore days, clothed in sackcloth." Revelation 11:3 (KJV).

How long did Christ give His testimony in person? 1260 days.

Okay. And then what happens to the Old and New Testaments in verse 7?

Right on time, it says,

"[7]And when they shall have finished their testimony,"—

And they are going to give their testimony for 1260 days; so, at the end of 1260 days.

> —"[7]And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Revelation 11:7 (KJV).

Right here they are crucified, just as Christ was crucified, the same place, same time: no accidents in the Word of God.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And then in verse 11, it says,

> "[11]And after three days"—*THEY ARE DEAD*—after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Revelation 11:11 (KJV).

They were resurrected, just as Christ was resurrected. They are following the pattern of Christ to the very letter.

And then in verse 12, it says,

> "[12]And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Revelation 11:12 (KJV).

They ascended, just like Christ ascended.

And where did Christ ascend to?

FROM THE AUDIENCE: Heaven.

BROTHER PIPPENGER: Heaven.

Where did they ascend to? Heaven. Okay? It is a parallel line, the second witness to the pattern of Christ.

Do you follow me?

And then in verse 13, it says,

> "[13]And the same hour was there a great earthquake,"—

That earthquake is the French Revolution.

> —"and the tenth part of the city"—

And a *city* in Bible prophecy is a kingdom, and the kingdom that is divided into 10 parts is Pagan Rome, and this earthquake is going to impact one-tenth of the city, because one-tenth of the tenfold division of Pagan Rome is France. And this earthquake is the French Revolution.

And it says,

> —"[13]And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." Revelation 11:13 (KJV).

This was the French Revolution.

And Sister White tells us that the French Revolution is a symbol of the Seven Last Plagues, just like Sister White tells us that the destruction of Jerusalem is a symbol of the Seven Last Plagues. Okay?

And then in the next verse, verse 14, it says,

> "[14]The second woe is past; *and,* behold, the third woe cometh quickly." Revelation 11:14 (KJV).

And the Third Woe represents the judgments that lead to the Second Coming of Christ.

Do you follow me?

Okay. So, you have got two witnesses here about the covenant of Life: You have got one of them giving the Word. And it is. This is prophetic language, and God's Word is always in prophetic language. The Bible says that God cannot lie. "God cannot lie" means that every word He speaks is going to be fulfilled. Every word He speaks is a prophecy, then.

So, Revelation 11 is God's Word that is confirming this history [of Christ]. It is giving a second witness to this history. And this history is the history of Christ where the blood is shed. So, these two histories are confirming the covenant, both with the Word and with the blood.

But, these two histories give you the pattern of the antichrist.

Antichrist: Paganism is set aside in AD508, right? And this is what this story is about [the history of Christ]. It is a change in dispensations. Jesus is setting aside the old and bringing in the new.

That is what is happening down here [with the timeline of the antichrist]. Paganism is being set aside to bring in Papalism: a change in dispensations. This is a counterfeit of Christ, but it is right on time.

AD508, Paganism is taken away.

Thirty years later, just like Christ, the Papacy is empowered to give its testimony for 1260 days, just like the French Revolution, just like Christ. And at the end of the 1260 days in 1798, the Papacy receives the deadly wound, just like the two witnesses [the Old and the New Testaments], just like Christ.

Then in Revelation 13:11 and Daniel 11:41 (The Sunday Law in the United States), the Papacy is resurrected back to life.

> "[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Revelation 13:11 (KJV).

> "[41]He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon." Daniel 11:41 (KJV).

And you can find tons of quotes in the Spirit of Prophecy that at The Sunday Law that is when the Papacy is revived and the tyranny is about to begin.

But, after the United States in Daniel 11:42, the Papacy is going to take control of the world.

> "[42]He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape." Daniel 11:42 (KJV).

It is going to ascend to the throne of the Earth. This is Revelation 17:17, when the United Nations (the Ten Kings) agree to give their kingdom unto the Beast (unto the Papacy) for one hour.

> "[17]For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Revelation 17:17 (KJV).

So, the Papacy is following this history perfectly. And, then as we are following Daniel 11, we get to Daniel 12:1: Michael stands up, and the Seven Last Plagues come, and then the Second Coming of Christ.

> "[1]And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1 (KJV).

So, there are the three witnesses. They are just absolutely simple and air-tight that confirm that there is a transition between Paganism and Papalism in this history [of the antichrist]. And the 30 years from AD508 to 538, it is confirming the Pioneer understanding that the Daily (Paganism) was taken away in 508.

So, this is an argument in support of the Pioneer position of the Daily is Paganism.

ALPHA	**OMEGA**		
Daily	Glorious Land	***RUM*** – Daniel 8:11	***S*** – a sanctuary
Satanic	Satanic	***SUR*** – Daniel 11:31; 12:1	***S*** – *o ' s sanctua y*
Godly	Godly		

Figure No. 171.

Okay. Another argument that we have already put in place: the Alpha Apostasy, Brothers and Sisters. It began in 1888, maybe a little bit before but at least in 1888.

In 1888 the Seventh-day Adventist Church in committee, all the leadership in one place, and they reject the Spirit of Prophecy and they reject the Bible; and, from this point on, they are marching into darkness. Okay?

And there are several issues that take place between 1888 and 1919, that generation; but, one of those issues is a prophetic argument. And the prophetic argument that comes into that history is over the Daily.

The primary movers and shakers to present the new view of the Daily are General Conference President A. G. Daniells, and W. W. Prescott. There are others on their side of the issue. But, they argue that the Daily represents Christ's Sanctuary ministry, a Godly symbol.

Christ's Sanctuary ministry is Godly, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Of course, Sister White says that teaching came from angels that were expelled from Heaven; but, that is what they are teaching; whereas, the Pioneers say that the Daily represents a satanic power, Paganism.

That is the Alpha Apostasy.

We are now in the Omega Apostasy; and, in the Omega Apostasy, in *The Great Controversy* Sister White says, "The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed." {GC88 594.1} And the paragraph that she introduces that thought from is she is talking about how the Jews since the time of Christ misunderstood prophecy. It is a paragraph talking about how the Jews misunderstood prophecy and, therefore, participated in the crucifixion of their Messiah because of a misunderstanding of prophecy.

And then she says to us, as a prophetess here at the end of the world, "The events connected with the close of probation . . . ."

Was the time of Christ a close of probation?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. This whole history [of Christ] are events connected with the close of probation; because, in AD70 it is all over for the Jews. Their probation closes officially in AD34; but, actually, when they participated in the crucifixion of the Messiah, their probation is closed. In fact, you can go all the way back when He was 12 years old in the temple. You can go all the way back to His birth and the Jews were beginning to reject the Messiah and, therefore, closed their probation.

So, this is the history with the events connected with the close of probation. Sister White says what caused the Jews, or allowed the Jews to be placed in the position where they would misunderstand what was going on; it was a misunderstanding of prophecy. And then, in the next paragraph, she says the events connected with the close of probation and the need for preparation for the time of trouble, have been clearly revealed.

Where are the events connected with the close of probation? Well, Daniel 11:40 through 45; because, in Daniel 12:1 Michael stands up. There is no clearer illustration of the events connected with the close of probation than the last six verses of Daniel 11. This is what we need to understand at the end of the world, are the events connected with the close of probation.

But, we now are at the end of the world and, therefore, we are in the Omega Apostasy. And in the Alpha Apostasy there was a prophetic argument; and, in the Omega Apostasy, there is a prophetic argument, and the prophetic argument is that the glorious land in Daniel 11:41 is either the United States of America (that is the correct view!) or it is the Seventh-day Adventist Church.

And this is not just a random guess about this. These are the prophetic facts!

In the Omega Apostasy in our day and age, if you understand correctly that the glorious land represents the United States of America at the time when the United States of America is passing The Sunday Law, then you are identifying the glorious land as a satanic power; because, it is going to force the whole world to worship the Beast. The glorious land **is** the United States, and it **is** a satanic power.

But, it does not matter whether it is the self-supporting ministries or the BRI [Bible Research Institute] at the General Conference; they teach you that the glorious land is the Seventh-day Adventist Church, a Godly power. It is the same argument!

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: They have taken a symbol in the Alpha Apostasy that is a satanic symbol and said, "No, no! It is a Godly symbol."

But, it is more than that. This symbol here, the Daily, represents Paganism and Pagan Rome; and, Pagan Rome was the power that placed the Papacy on the throne of the Earth.

And in our history, this satanic power (the United States) is the power that places the Papacy on the throne of the Earth.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. This puts some significance to the correct understanding of the Daily. Okay? This is about the Alpha and Omega Apostasies.

Okay. When you go into the discussion of the Daily—and we are binding off "The Daily," if you do not know what we are doing. We will deal with this a little bit more—but it really breaks down to when you approach the Book of Daniel, it breaks down this way.

I do not know if people get my point here. I have been making this point for years: If you are on the wrong side of the understanding of the Book of Daniel in terms of the controversy in Adventism, then you think that Daniel is a careless writer. If you are on the right side, you know that Daniel is a careful writer. I will try to explain that to you.

There are two words that are translated as *take away* in the Book of Daniel. The Daily is *sur.* It is taken away. The Hebrew word *sur* is translated as *take away.* And in Daniel 11:31 when the Daily is taken away, and in Daniel 12:11 when the Daily is taken away, the word is *sur,* and it means *removed.* In both of those verses, it means Paganism is removed.

But, not so when the Daily is taken away in Daniel 8:11. When the Daily is taken away in Daniel 8:11, the Hebrew word that is translated as *take away* is *rum.* And we showed you that Daniel uses this word *rum* five other places in his writings, and he always uses it just as it is defined; and, it is defined in the Hebrew as *lifting up and exalting.* It does not mean *take away.* It means *to lift up and exalt.*

And in Daniel 8:11, if you are on the wrong side of the issue, then you insist that *rum* means the same thing as *sur.* That is how you teach it: it means *take away.*

You cannot teach it means *lift up and exalt;* because, you are saying that verse 11 of Daniel 8 is talking about the activities of the Papacy, and you are also saying that the Daily represents Christ's Sanctuary ministry. So, if the Daily is taken away in Daniel 8:11, what you are saying is that the Papacy lifted up and exalted Christ's Sanctuary ministry.

"Oh, no, you cannot say that!"

So, you are saying, "Daniel was a careless writer, and really he should have used *sur* in Daniel 8:11; because, it really means *take away.* It does not mean *lift up and exalt.*"

Now, there are two words that are translated as *sanctuary* in the Book of Daniel: *s* and *e s* . *s* is a sanctuary. It can be God's sanctuary; it can be a Pagan sanctuary. It could be a military fortress. Okay? It is a "sanctuary" in a general sense; but, *s* can also be used for God's sanctuary.

But, *e sh,* which is also translated as *sanctuary* in the Book of Daniel, *e s* in the Bible is **only** used as God's sanctuary, whether it is His sanctuary on Earth or His Sanctuary in Heaven. When it is *e s :* NEVER as a Pagan sanctuary.

So, if you are on the wrong side of the issue in Adventism, you are going to say that the sanctuary that is cast down in Daniel 8:11 is God's Sanctuary in Heaven. But, that word there is *s* .

And two verses later, Daniel talks about God's sanctuary being trampled underfoot by Paganism and Papalism, and he uses the word *e s ;* and, then in verse 14 he says, ". . . Unto 2300 days; then shall the sanctuary *[e s]* be cleansed."

In four verses Daniel uses two different Hebrew words that are translated as *sanctuary* three times. And if you are on the wrong side of the issue, then you insist that *s* has the same meaning as *e sh.*

"Well, Daniel should have put *e sh* in verse 11. He didn't. He is a careless writer, just like he should have put *sur* in verse 11."

Well, he did not. He put *rum.*

So, when you are on the **wrong side** of the issue, you have got to use your expertise in Biblical history and Biblical languages to correct Daniel—all right?—to correct Daniel, because "he is a careless writer."

I do not believe that ["he is a careless writer"] for a moment!

I want to show you Miller's argument now, and then we will start heading into our notes. I like this argument.

MILLER'S ARGUMENT	
2300	**2300**
+ **AD31**	− **457BC**
2331	**1843**[33]

Figure No. 172.

Yesterday—and you may not remember it; I know yesterday was a long day and our part of the day was at the beginning of the day. But, if you go to Daniel 8, in verse 13, we looked at that not in fullness yesterday but it says,

> "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake,"—

And that "certain *saint*" is Palmoni. And when Christ is typified as Palmoni, He is The Wonderful Numberer; and, it is telling us that there is some kind of wonderful revelation about numbers in this passage Okay?

> —"that certain *saint* which spake, How long *concerning* the daily ~~*sacrifice,*~~ and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Daniel 8:13 (KJV).

And he said, "How long . . . ?" And we took time to show that this means *duration.* And, I told you that the people that are on the wrong side of the issue says that this Hebrew word that is translated as *How long?* should be W*hen.* They do not want to deal with the *duration;* but, it is *How long?* We showed you that from the context of the Bible.

[33] Applying the fullness of the year as corrected by the Pioneers in the 1850 Chart; it upholds 1844.

Now, you have got to know that because there is a question in verse 13: if it should be "*[when] shall be* the vision *concerning* the daily, and the transgression of desolation." And if it is *when,* then the answer is identifying a point in time; but if it is how long, it is *duration* and the answer is identifying a period of time instead of a point of time.

But, because those people in Adventism are on the wrong side of the issue, they have got to say "When," and I am going to show you why in a moment. Okay? They have got to say, "When."

And if you can focus in on this, if you have not heard this before, let this settle in. This is Miller's argument.

And whose is Miller's argument? We know where Miller's argument came from? It was Gabriel's argument.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: Okay.

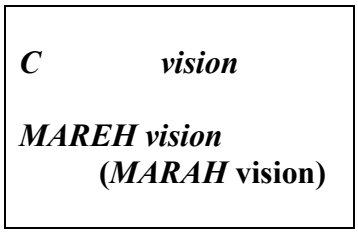


Figure No. 173.

So, let us look at verse 13. It says,

—"How long *shall be* the *[CH N]* vision"—

All right. The *c n* vision is a vision of prophetic history. And we are going to show you that perhaps today. It is in the notes, but we may not get there. It is the prophecy that covers a period of time, the *c n* vision;—this one here [Figure No. 173]—whereas, the *mareh,* we discussed there are two words translated as *vision* in Daniel 8. You will see it 10 times. One of them is the *c n* vision, which means a period of time, the prophetic history; but, the *mareh* is the appearance of Christ in the Most Holy Place.

And in chapter 10 we are going to see that there is a variation on *mareh*, which is the *marah* vision, which is the looking glass. But, we are not there.

In verse 13 it says, "How long is the *c n* vision?" the vision of prophetic history, and then it is going to tell us what this vision is about: concerning the Daily (Paganism), and the transgression of desolation (Papalism). And, it tells us what Paganism and Papalism are going to do: "to give both the sanctuary and the host to be trodden under foot."

So, the controversy is, do we believe in the understanding of the Daily that Sister White said that came from angels that were expelled from Heaven, that the Daily is Christ's Sanctuary ministry, or do we believe that the Daily is Paganism as marked in Daniel, chapter 8? Because, the question is, "How long is the vision?" And that question is asked in Daniel, chapter 8. So, the context of the question is Daniel, chapter 8.

And those of us who have studied this know that the *c n* vision goes beyond Daniel, chapter 8; but, I am saying, to be technical to this question, you first have to apply it to Daniel, chapter 8.

So, the question is, "How long is the prophetic vision (the *c n* vision) concerning the Daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Now, watch this: If you believe that the Daily represents Christ's Sanctuary ministry, when did Christ begin His Sanctuary ministry?

Emiliano spent at least 30 minutes, if you brought it all together, yesterday telling us when Christ began His Sanctuary ministry. When did He begin it?

FROM THE AUDIENCE: 31AD.

BROTHER PIPPENGER: 31AD.

On what day?

FROM THE AUDIENCE: On Pentecost.

BROTHER PIPPENGER: On Pentecost.

So, Christ began His Sanctuary ministry in AD31.

Now, the question is about duration: How long is the vision concerning Christ's Sanctuary ministry and the Papacy (the transgression of desolation)?

So, if the question is about duration, and the question is, "How long is this vision that is identifying the work of Christ in the Sanctuary and the Papacy?" can you start this duration before Christ began His work in the Sanctuary?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: You cannot start it before AD31.

Now, if you believe the understanding which Sister White says in *Early Writings,* page 74, "I was shown that those that gave the judgment hour cry had the correct view of the Daily," if you believe that the Daily is Paganism, well, the Paganism that is illustrated in Daniel, chapter 8, begins in the times of the Medes and the Persians. It does not start with Babylon in chapter 8; it begins in the times of the Medes and the Persians. And, therefore, you have the authority on this vision to go back all the way to 457BC, once you get the direction in Daniel 9 from the going forth of the command to restore and rebuild Jerusalem. Then you can go right back into Daniel, chapter 8, into the times of the Medes and the Persians and you can say 457BC.

So, if you believe that the Daily is Christ's Sanctuary ministry, what is the answer? The answer is verse 14: Unto 2300 days, then shall the sanctuary be cleansed."

So, this is Miller's math [Figure No. 171]. Add 2300 to AD31, and the sanctuary will be cleansed **a couple of hundred years from now** [in AD2331]! If you believe the Daily is Christ's Sanctuary ministry, you destroy Adventism and prove that Ellen White is a false prophet, all in one swoop.

But, if you believe that the Daily is Paganism, you uphold 1844 [applying the fullness of the year, as corrected by the Pioneers in the 1850 Chart].

So, when you are dealing with this subject, you are dealing with Spiritualism. The people that are pushing this false view have put their word over God's Word, and the Bible plainly says that rebellion is witchcraft, and witchcraft is Spiritualism. And to put your word over God's Word is rebellion; it is witchcraft; it is Spiritualism. And that is why Sister White, when Prescott and Daniells were promoting the false view of the Daily, that she said, "I was shown the results, and they were weaving into their experience spiritualistic sentiments." The false view of the Daily brings upon yourself Spiritualism.

And why would it not? Why would it not, to take a satanic symbol and say, "That is Christ"!

So, this is where some of the thoughts that we have been developing about the significance of the Daily.

Of course, on the other side of the board we had to work up the lines that we will not address.

Let us go to our notes now.

And I am sorry, for those of you that have just showed up the first time today, this is Presentation No. 84; so, there has been a lot of previous—and I have been kind of intemperate on ending my presentations in one hour—so, when this is Presentation No. 84, it does not mean that it was preceded by 83 hours. It was preceded, probably, by 100 hours.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, you are coming in very late in the game.

So, yesterday we dealt with the fact that in Daniel 8 there are two words that are translated as *vision.* We did not spend much time on pointing them out. We just wanted you to see that the *c n* vision was this vision in verse 13, the vision of prophetic history.

DAYS

Daniel 8:14

And I want to go to verse 14 now, and it says,

> "[14]And he said unto me, Unto two thousand and three hundred days shall the sanctuary be cleansed." Daniel 8:14 (KJV).

Yesterday we had a quote from the Spirit of Prophecy in our notes that we have used a few times in Habakkuk's Two Tables, where Sister White says "every fact has its bearing." Okay? So, I am going to give you a fact that will seem a little bit obscure.

In your notes where it says, "Days," at the top of the page,

> **EVENING—*Strong's Concordance* H6153**: ereb: *dusk:* - + day, even (-ing, tide), night.
> **MORNING—*Strong's Concordance* H1242**: *bôqer*: properly *dawn* (as the *break* of day); generally *morning:* - (+) day, early, morning, morrow

> "[27]And **the vision** *[mareh]* of the evening *[ereb]* and the morning *[bôqer]* which was told is true: wherefore shut thou up the vision *[c n];* for it shall be for many days." Daniel 8:26[34] (KJV).

EVENNG is the Hebrew word *ereb*; and, *MORNING* IS THE Hebrew word *bôqer.* So, *EVENING* and *MORNING* is *ereb and bôqer;* and, this is an expression in God's Word that is repeated over and over. You know it is, "And the evening and the morning were the first day," and "the evening and the morning were the second day."

[34] Corrects the cite in the Notes from Daniel 8:27 to Daniel 8:26.

2300 *EREB(S)* AND B*ÔQER(S)*

Throughout the Scriptures you will find this expression, *ereb* and *bôqer,* and it means *evening* and *morning.* Okay?

You will even find it in Daniel, chapter 8. Go to verse 26.

"[26]And the vision of the evening and the morning,"—

That is there. That is the *mareh* vision. That is this one [see Figure No. 173]. That is not the *c n* vision. That is the *mareh* vision.

And what does the *mareh* vision mean? The appearance.

And the *mareh* vision is the vision of the evening and morning. It is the vision of the *ereb and bôqer.*

Do you follow me?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: If you follow me, say, "Amen."

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Okay. I was wanting "Amens" from the newbies in the group.

Do you follow me, Sister?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: All right. So, here is the fact (every fact has its bearing): Every time in God's Word where *ereb* and *bôqer* is used, it is translated as *evening* and *morning*, except for one verse. There is only one verse in God's Word where it is not translated as *evening* and *morning,* and according to Ellen White, that verse is the foundation of Adventism.

What verse is that?

FROM THE AUDIENCE: Daniel 8:14.

BROTHER PIPPENGER: Daniel 8:14, "Unto 2300 days" is actually "Unto 2300 *ereb(s)* and *bôqer(s).* And the fact that that is the one verse where it gets translated differently is a fact that allows a student of prophecy to say, "God wants us to focus in on this verse. There is something there."

And what He is teaching us, one of the things in verse 26, is that Daniel 8:14 is a *mareh* vision; because, in Daniel 8:26, it says, "The *[mareh]* vision of the evening and the morning is true." And, the evenings and the mornings are in verse 14; so, we need to understand that Daniel 8:14 is the *mareh* vision, and in verse 13 where the question is, it says, "How long is the *[c n]* vision concerning Paganism and Papalism, to give both the sanctuary and the host to be trodden under foot?" And the answer is 2300 evenings and mornings; the answer is the *mareh* vision. Okay? You need to make that distinction.

If you can just understand that, the first time around without understanding what it is going to teach you, that is the first step. Just understand, these two visions are together but they are teaching two different things; and, understand that God has purposely emphasized verse 26 and Daniel 8:14 so we could be forewarned that this is something that we need to wrap our minds around; because, He does not make any accidents. Every fact has its bearing.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

CLEANSED: MADE RIGHT

> **CLEANSED:** ***Strong's Concordance*** **H6663—**A primitive root; **to *be* (causatively *make*) *right*** (in a moral or forensic sense):—cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).
>
> "[8]And let them make me a sanctuary; that I may dwell among them." Exodus 28:8 (KJV).

So, in verse 14, the sanctuary is going to be cleansed; and, you have that definition of *CLEANSED:* A primitive root; to *be* (causatively *make) right* (in a moral o forensic sense)—this is what happens on the Sanctuary in 1844—cleanse, clear self, justify, righteousness.

So, generally as Adventists, when we think of Daniel 8:14, we think, "Okay. The sanctuary is going to e cleansed. This is the work of Judgment. Christ is going to begin to remove the sins that have been accumulated in the sanctuary, in advance of the Second Coming of Christ." And all that is true, but what I want you to see is that the word that is translated as *CLEANSED* can also be correctly translated as *made right:* "Unto 2300 years; then the sanctuary is going to be *a e t .*"

And another way to say that is, before 1844 arrives, the sanctuary is not right; because, in 1844 there is something that needs to be cleansed and *made right* about the sanctuary. Okay?

Now, are you with me? Because, I will try to put some meat on these bones now.

MAKE DANIEL UNDERSTAND THE *MAREH* VISION

Go to verse 15 [of Daniel 8].

> "[15]And it came to pass, when I, *even* I Daniel, had seen **the vision *[c n]***, and sought for the meaning, then, behold, there stood before me as the appearance of a man. [16]And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this man to understand **the vision *[mareh].*** Daniel 8:15–16 (KJV).

This is the *c n* vision.

What is the *c n* vision that Daniel had seen?

You go to verse 2 in Daniel 8. All right? Go to verse 2 in Daniel 8.

Verse 1 is just telling you the place where it happens; but, verse 2 says,

> "[2]**And I saw in a vision**; and it same to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai." Daniel 8:2 (KJV).

Okay. So, verse 2, Daniel starts seeing this *c n* vision—this is a *c n* vision in verse 2—and, from verse 2 and to verse 13 he sees this vision of prophetic history. And verse 13, along with the vision of the sequence of events in prophetic history, in verse 13 it has added this Heavenly dialogue with Palmoni, The Wonderful Numberer, that raises this question, "How long is Paganism and Papalism going to trample down the sanctuary and the host?" That is the *c n* vision. That is the complete story.

So, in verse 15, it says,

> "[15]And it came to pass, when I, *even* I Daniel, had seen **the vision *[CHÂZÔN]***,"—

Have you ever seen a vision?

You have had a dream, right? Sometimes you have had a dream and you woke up and you remembered it or you remembered part of it and you want to remember it at least for maybe 15 minutes it is a significant thought in your life and then it is gone, you know, one of those type of things.

But, sometimes you might have had a dream, no doubt, that you remember for a long time, right?

This is more than a dream. This is a genuine, certified vision that was given to Daniel, the *c n* vision; but, he does not understand what that means. He wants to understand what means. Okay?

Verse 15,

> —"[15]And it came to pass, when I, *even* I Daniel, had seen the *[CH N]* vision *[OF VERSES 2 THROUGH 13]* and sought for the meaning,"—

He is wanting to understand the meaning of the *c n* vision.

> —"then, behold, there stood before me as the appearance of a man. [16]And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this man to understand **the *[mareh]* vision.** Daniel 8:15–16 (KJV).

Daniel wants to understand the *c n* vision, and [Palmoni] said, "Gabriel make him to understand the *mareh* vision."

And I said to my mom when I was a little boy, "I want some candy," she says, "Have an apple."

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Daniel wants to understand the *c n* vision. God says, "Gabriel, make him understand the *mareh* vision.

What is the *mareh* vision? It is verse 14, the vision of the *ereb(s)* and the *bôqer(s)*.

And believe it or not, Brothers and Sisters, if you are not going to make this distinction, you are not going to understand what Gabriel is there teaching. Gabriel is going to teach him about the *c n* and the *mareh;* but, his highest priority that comes from the Throne Room in Heaven is, "Make him understand the *mareh* vision."

Do you see, even if you do not understand it yet, why it is worth making the distinction between these two Hebrew words that are translated as *vision?* It starts throwing some light into Daniel 8 that you do not see if you just read it at the surface of the English. Right?

THE TIME OF THE END—1798

Okay. So, verse 17:

> "[17]So he came near where I stood: and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end *shall be* the *[CH N]* vision." Daniel 8:17 (KJV).

So, he has been told to make him understand the *mareh;* but, the first thing that he tells him is that the *c n* vision is at the Time of the End.

And what is the *c n* vision?

FROM THE AUDIENCE: It is the events at the Time of the End.

BROTHER PIPPENGER: It is the vision of prophetic history.

And when is it going to be?

FROM THE AUDIENCE: The Time of the End.

BROTHER PIPPENGER: The Time of the End.

What does that mean?

Do we have any other references to the Time of the End in the Book of Daniel?

Daniel 11:24, 27, 29, 35, 40; 12:5-9

Go to Daniel 11:24.

Now, some of you—we are not going to spend a lot of time here; but, we have already addressed this more than once. Daniel 11:24, the last phrase, speaking of Pagan Rome, it says,

> "[24]. . . and he shall forecast devices against the strong holds, even for a time." Daniel 11:24, in part (KJV).

This "time," a *time* in Bible prophecy is a year; a Biblical year is 360 days. Pagan Rome was going to rule the world supremely for 360 years, from the Battle of Actium in 31BC, until Constantine moves the capitol from Rome to Constantinople in AD330. This is a time prophecy, this "time."

And this time prophecy, we have read the quotes from Uriah Smith. It is in the record. This is not something that we are seeing. This is old-time Adventist understanding.

And you go to verse 27; it is still talking about this time prophecy. It is talking about the history of Pagan Rome. And it says,

> "[27]And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed." Daniel 11:27 (KJV).

The end of what? Uriah Smith told us it is the end of this time prophecy. The end of this time prophecy is the Year AD330, and the end of this time prophecy is the "time appointed," the Hebrew word *moed.* And *moed,* when you look at the definition, means *appointed time.* So the translation of "time appointed" is correct.

The end of this 360 years is going to be at the appointed time.

Then, in verse 29, it says,

> "[29]**At the time appointed** *[in the Year AD330]* he shall return, and come toward the south; but it shall not be as the former, or as the latter." Daniel 11:29 (KJV).

All I am wanting you to see here is that the end of this time prophecy is called "the time appointed," and "the end" in the Book of Daniel; because, we are dealing with Daniel's terms here, and Gabriel has just come to Daniel with the commission to explain the *mareh* vision, but the first thing he tells him is the *c n* is going to be at the "time of the end." Okay? He is trying to settle Daniel's thoughts; because, Daniel just had a *c n* vision, and he wanted to understand it. And Gabriel comes to him and says, "Look, the *c n* vision is at the time of the end; but, I need to tell you about the *mareh.*

Now, that is what is going on here.

And, what I am going to try to show you is what "the Time of the End" is, in connection with the *c n* , se we can understand that before we move into the *mareh,* just like Gabriel did with Daniel.

So, go to verse 35 of Daniel 11.

We have already established that in verse 31 of Daniel 11 that Pagan Rome places the Papacy on the throne of the Earth. They shall place the abomination that maketh desolate.

When was the Papacy placed upon the throne of the Earth?

FROM THE AUDIENCE: AD538.

BROTHER PIPPENGER: AD538.

And the following verses (and we have already dealt with this) describe the persecution of the 1260 years. All right.

This is in the Habakkuk's Two Tables' records. Rewind if you are not familiar with this.

So, once the Papacy is placed on the throne of the Earth in verse 31 of Daniel 11, it begins to persecute God's people; and, in verse 35 it says,

> "[35]And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end:"—

When was the 1260 years over?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: Now, notice what he further said.

> —"*even* to the time of the end: because *it is* yet for a time appointed." Daniel 11:35 (KJV).

See, the end of a prophecy is "the time appointed," and the end of a prophecy is also "the time of the end."

So, when you go back to Daniel 8—I just want you to see something here—in verse 17, when Gabriel is going to tell him about the *c n* vision, he says—the last half of the verse—

> "[17]. . . Understand, O son of man: for at the time of the end *shall be* the vision." Daniel 8:17, in part (KJV).

The *c n* vision is going to come on time at the time appointed, at the end of a time prophecy.

Go to verse 40 of Daniel 11 now.

There is no justifiable change from the power that is set on the throne of the Earth in AD538 in verse 31 of Daniel 11, and all the way through the end of the chapter. There is no

grammatical or prophetic justification for saying that from verse 31 onward that the King of the North is other than the Papacy.

And in verse 35, the time of the end (1798) is the time appointed; and, when you get to verse 40 [of Daniel 11], the same flow of events that says,

> "[40]And at the time of the end shall the king of the south push at him: . . ." Daniel 11:40, in part (KJV).

In 1798 atheistic France is going to begin a war against the Papacy. That is what verse 40 is all about, and it is 1798 that is the time of the end here.

The *c n* vision is for the time of the end.

Go to Daniel, chapter 12, beginning at verse 4. Daniel 12, verse 4, says,

> "[4]But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.
>
> "[5]Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. [6]And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders? [7]And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. [8]And I heard, but I understood not: then said I, O my Lord, what shall be *the end of these* things? [9]And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end." Daniel 12:5-9 (KJV).

The *c n* vision is sealed up to the time of the end.

So, going back to Daniel 8, according to the verbiage that is employed by Daniel, the time of the end is the *c n* vision, a vision of prophetic history that is going to be unsealed in 1798. Okay?

So, in verse 17, when Gabriel says,

> "[17]So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *[1798] shall be* the *[CH N] vision.*" Daniel 8:17 (KJV).

The revelation of the *c n* vision, what is it going to be? In the terminology of Daniel 12, it is going to be the increase of knowledge that comes out of the Book of Daniel when it is unsealed. That is why it is for the time appointed.

And, what is it going to do? Daniel 12:10: Many shall be purified by this message. The wise will understand; the wicked will not understand it.

The *c n* vision is sealed up until 1798 because it is going to produce the Reformatory Movement of the Millerites that develops two classes of worshippers, and prepares one of those classes to move into the Most Holy Place with Christ. The *c n* vision is going to do that because, if you do not accept that message in the Millerite history, you perish; because, the Bible

says "Where there is no vision, the people perish." And that word *vision* is the *c n* vision. Okay?

I have been saying ***ch*****al***zone [phonetic]* for so many years; and, you know, only in the past four or five years people have said, "It is *khaw-zone [phonetic]*. You know, like the Chaldeans that is spelled with a 'C-H,' and the *khaw-zone [phonetic]* is spelled with a 'C-H'; so, quit saying ***ch*****al***zone [p onet c]."*

It is *khaw-zone [phonetic]*. It should be easy to remember. I could think "calzone," the Italian sandwich, or whatever; but, I am making the correction now: *c n* , *[khaw-zone, phonetically]*.

I do not particularly personally worry about the correct pronunciation of Hebrew or Greek words. I worry about what they mean in the prophetic record; but, I stand corrected.

C N VISION SEALED UP UNTIL FOR LATTER DAYS

So, go to Daniel 10:14. We are still dealing with the *c n* vision being sealed up until the time of the end. Daniel 10:14 says,

> "[14]Now I am come to make thee understand what shall befall thy people in the latter days: for yet the *[CH N]* vision *is* **for *many* days**. Daniel 10:14.

So, this *c n* vision, it not only going to produce a purifying process in the time of the Millerites, it is the vision that is going to allow us to understand what is going to befall you and me at the end of the world, what is going to befall God's people in the Latter Days. So, this is a pretty important vision.

But, one of the characteristics is that it is "for many days." The *c n* vision, one of its characteristics is that it is for many days.

Daniel 8:26

Notice Daniel 8:26

> "[26]And the *[mareh]* vision of the evening and the morning which was told *is* true; wherefore shut thou up"—*SEAL UP*—"the *[CH N]* vision; for it *shall be* for many days." Daniel 8:26 (KJV).

Okay. The reason in Daniel 8 Gabriel tells Daniel to do not be concerned about the *c n* so much is because it is going to be sealed up until 1798, until it fulfills its purpose.

Are you with me?

Okay. You might think we are done on this, but we are not. I mean, in terms of dealing with *c n* .

THING

Daniel 10:1; 9:21-23

Go to Daniel 10:1.

This is the smallest amount of notes (three pages) that we have probably done in these presentations—we may have had one smaller—but, we are not going to get through them today. (Laughter.) We are not going to do it.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Okay. We will bring this to a conclusion and try to get some break time in here.

We are at a hard part here now. We are at the hard part; because, what I am wanting to show you in Daniel 8 is that Gabriel came to explain the *mareh* vision. All right? We are not going to get to that today.

What we are doing is that we are making sure that we understand the *c n* vision in the context of all these things. And, what we have shown you is that the *c n* vision in Daniel is the vision that is sealed up to the time of the end. It is the vision that is the long vision. It is the vision that tells us what is going to happen to God's people in the Latter Days. It is the vision that produced the purification process in the time of the Millerites. Okay?

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, it is also in Daniel in a different way—and a lot of people do not see it; and, if you do not see it, then you are missing another component of the *c n* vision. This is a little bit tricky to where we are going; but, if you follow on, you will get it. If I can get it, you can get it.

Daniel 10:1; this is Daniel's last vision. Daniel 10, 11, and 12 is the same vision. It is important to remember that. There is a whole sector of Adventism that are going to be lost because they refuse to make that distinction. They pretend that Daniel 12 is something that is not connected with Daniel 10 and 11; and, therefore, they claim they have the right to take Daniel 12 and place it at the end of the world and say that those prophecies there are at the end of the world in a day-for-a-day fashion, and they get wrapped up in timesetting and they will be lost for that foolishness. It is fanaticism; it is a delusion. Daniel's last vision is 10, 11, and 12.

They will be lost if they do not repent. I better not be so dogmatic.

Verse 1 of Daniel 10:

> "[1]In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision." Daniel 10:1 (KJV).

Hmm. Let me explain something got you that we have already put in Habakkuk's Two Tables. When a prophet becomes part of the prophecy, he is representing God's people at the end of the world. **And Adventists know this.**

You know that in Revelation 10, verses 8 through 10, that when John takes the Little Book and eats it, and it is sweet in his mouth and becomes bitter in his stomach, that he represents the Millerites who took the message of Daniel in their history that was sweet in their mouth. But, in October 22, 1844, that message of Daniel became bitter.

And, what I am saying is John in The Revelation, when he is giving that illustration, he has become part of the prophecy. He goes and he takes the Little Book out of the Angel's hand. He eats it. He has that experience.

And that is not John. That is John representing the Millerites, and it is John representing us; and, you can show how that experience is repeated in our history, and you can even show that primarily in Revelation 10:8-10 that he is more representing the 144,000 than he is the Millerites.

But, I will give you one more reference.

And in Habakkuk's Two Tables, we have done this argument over and over again and showed this.

But, go to Zechariah, chapter 4. It comes into my mind because Emiliano mentioned it briefly yesterday.

In verse 1 it says,

> "[1]And the angel that talked with me came again, and waked me,"—

This is Zechariah, chapter 4, verse 1.

> "[1]And the angel that talked with me"—

Who is that angel?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: If Gabriel talked to John, and Gabriel talked to Daniel, then upon a testimony of two, a thing is established: Gabriel is the Light Bearer. He is the one that replaced Lucifer (which means *Light Bearer)*. He is the one that brings the message to the prophets.

> "[1]And the angel that talked with me"—*WITH ZECHARIAH*—"came again, and waked me, as a man that is wakened out of his sleep." Zechariah 4:1 (KJV).

Zechariah here is representing the foolish virgins at the end of the world. And Sister White tells us in *The Great Controversy,* page 393, that the parable of the Ten Virgins of Matthew 25 illustrates the experience of the Adventist people.

And in *Review and Herald,* Sister White says, "I am often referred to the parable of the Ten Virgins, five of whom were wise and five foolish. And this parable has been and will be fulfilled to the very letter."

The parable of the Ten Virgins was fulfilled to the very letter in the history of the Millerites, and it is going to be fulfilled to the very letter in our history.

So, Zechariah here is representing the virgins of both the Millerite History and of our history who are sleeping, and they wake up; because, he is becoming part of the prophecy.

In verse 2 it says,

> "[2]And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof." Zechariah 4:2 (KJV).

What does Zechariah see?

What does he see?

FROM THE AUDIENCE: (Indistinct responses.)

BROTHER PIPPENGER: He sees right here, does he not [pointing to the Sanctuary message on the 1850 Chart]?

But, you know what? What are they doing in that history? What is Zechariah doing?

He is participating in rebuilding Jerusalem. They have come out of Babylon and they are building the temple; they are building the city.

So, a prophet that is in that history, when they are rebuilding the Sanctuary, he knows that the seven branched candlestick is, does he not?

Notice verse 3.

> "[3]And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. [4]So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?" Zechariah 4:3-4 (KJV).

Zechariah did not know what the seven branched candlestick is.

And, it is emphasized. Notice the next verse.

> "[5]Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord." Zechariah 4:5 (KJV).

We will not go into it any further, but I am just showing you, Zechariah there is representing the Millerites that woke up at the Midnight Cry in the Summer of 1844 thinking that the Sanctuary was the Earth.

And then when they woke up shortly thereafter, within two months they realized (the ones that were willing to realize) that they really did not know what the Sanctuary was. They thought it was the Earth; but, it was the Heavenly Sanctuary. They did not know what the candlestick was.

But, further on, there is another meaning of the candlestick. The candlestick represents the outpouring of the Holy Spirit and the Latter Rain at the end of the world during the wake-up time in Adventism; and, the Adventists are going to wake up and realize they do not know what the candlestick is; they do not know what the Latter Rain is.

So, it hits both histories.

So, that is the testimony of two that when a prophet becomes part of the prophecy, he represents God's people at the end of the world.

Go back to Daniel 10, and notice verse 2. I am saying that Daniel becomes part of the prophecy here.

It says,

> "[2]In those days I Daniel was mourning three full weeks. [3]I ate no pleasant break, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. [4]And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel; . . ." Daniel 10:2-4 (KJV).

Okay. Who is it—what is Daniel doing? He is fasting.

Who is it that is fasting and afflicting their souls at the end of the world? This is Seventh-day Adventists at the end of the world.

And in verse 1—now, I am just trying to show you that Daniel is representing Seventh-day Adventists at the end of the world. We will go back to verse 1.

Daniel is representing Seventh-day Adventists at the end of the world, and it is emphasized that they understand two things in verse 1. It says,

> "[1]In the third year of Cyrus king of Persia a thing"—

"A thing." What is "a thing" in the Hebrew? It is called *b* . It means the Word. Jesus is he *b* . He is the Word.

It says,

> —"a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true,"—*[TH B R WAS TRUE]*—"and the thing *was* true, but the time appointed *was* long;"—

When it comes to the *b* , to this Word [Jesus Christ], His Word is His prophetic Word. And this particular word, the *b* , one of its characteristics is that it is long.

Do you know any other vision in the Book of Daniel that is long, that is for many days?

Ah, the *b* is another word for the *c n* vision.

See, it says,

> —"and the thing *was* true, but the time appointed *was* long; and he understood the thing,"—

It is emphasizing that he understands the *b* , the *c n* vision

> —"and had understanding of the *[mareh]* vision." Daniel 10:1 (KJV).

Daniel here represents Adventists that understand the *mareh* and the *c n* at the end of the world during the Day of Atonement.

The *b* is another word for the *c n* .

Now, go to Daniel 9, and we will close this out and take it up tomorrow.

Too much information this early in the morning, right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: That is why we are recording it. You can look at it again and again, if you need to, and test it to see if it is incorrect.

Verses 21-23 of Daniel 9,

> "[21]Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. [22]And he informed *me,* and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding."—

Daniel has been praying in Daniel 9. Why?

Go back to Daniel 8, verse 27. The last verse in Daniel 8, it says,

"[27]And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision,"—

The *mareh* vision that Gabriel was told to make him understand, he was astonished at it;

—"but, none understood *it*." Daniel 8:27 (KJV).

Whereas, in Daniel 10:1, now Daniel understands it, in Daniel 10:1.

In Daniel 8, when that is all said and done, he does not yet understand the *mareh* vision; but, it was so powerful that it made him sick. Okay? It blew his mind!

He knew who the Son of God was. I mean, in chapter 3, when Nebuchadnezzar sees a fourth walking in the furnace that has the appearance of the Son of God, who had taught Nebuchadnezzar who the Son of God was to the extent that he could identify the Son of God in that fiery furnace?

Daniel had. Daniel knew who the Son of God was. But, you know, one of the things that probably blew Daniel's mind in Daniel 8 that he could not wrap his mind around, he realized there that the Son of God was also the High Priest in the Heavenly Sanctuary. It blew his mind That is the *mareh* vision.

And, at the end of chapter 8, he does not quite understand it; so, in Daniel, chapter 9, he is praying for understanding. He wants to understand this 2300 days and the appearance of Christ in the Most Holy Place as the High Priest.

And, he wants to understand the *c n* vision.

So, when you get to verse 23 of Daniel 9, it says,

—"Daniel 9: 21-23 (continued) [23]At the beginning of thy supplications *[PRAYERS]* the commandment came forth, and I am come to shew *thee;* for thou *art* greatly beloved: therefore understand"—

"Understand" is *bîyn* [in the Hebrew]. The word that is translated as *understand,* the meaning of it is to mentally separate.

I can look at the room right now and I can mentally separate the boys and the girls in this room; or, I could ask you all to stand up and put the girls on that side [gesturing to his right] and put the boys at that side [gesturing to his left]. That would be to physically separate you. But, *bîyn* (to understand) means to mentally separate. Okay?

So, let us go back to verse 23. And, this same word is also translated as *consider* in the same verse. It says,

—"[23]At the beginning of thy supplications the commandment came forth, and I am come to shew *thee;* for thou *art* greatly beloved: therefore, understand *[MENTALLY SEPARATE]* the matter,"—

Do you know what "the matter" is?

FROM THE AUDIENCE: It is the *b* .

BROTHER PIPPENGER: It is "thing." It is the *b* . It is the *c n* vision.

Do you follow me?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —"therefore, understand *[MENTALLY SEPARATE]* the matter *[CH N]*, and consider *[MENTALLY SEPARATE]* the ***[MAREH]*** **vision**." Daniel 9:21-23 (KJV).

He is told to make a distinction between these two visions.

And why is he told that? Because, he is going to get the breakdown of the 2300-day prophecy; and, you need to understand the distinction between these two visions. And he did not understand them yet; but, Gabriel is going to give him the breakdown of the 2300-year prophecy here in chapter 9.

And by chapter 10, verse 1, Daniel understands the "thing," the "matter," the *c n* vision, AND the *mareh* vision.

How did he understand it? **How did he understand it?**

FROM THE AUDIENCE: By mentally separating them.

BROTHER PIPPENGER: By mentally separating the two. Okay?

So, I am telling you that when we are making the distinction between these two visions in the Book of Daniel that the Book of Daniel tells you, if you want to understand them as Daniel did, in Daniel 10:1, you have to understand there are two visions, and you have to mentally separate them.

And, we will continue this thought tomorrow.

Shall we pray?

Benediction: Father in Heaven, we want to be those that are represented in chapter 10 that understand the *mareh* and the *c n ,* that understand the spiritual and the intellectual that these two visions can do their work of sealing us that we might not be moved. We ask a blessing upon this day of study that we are about to do, and we ask for extra energy as this is going to be another long day. We ask that you would bless our efforts to come to understand you better this day. Allow your Holy Spirit to be poured out freely among us, and we thank you for all these things. And we also now, as we are breaking for the physical food, ask a blessing upon the physical food that we are about to partake of. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #85

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin our day of study, we thank you for a good night's rest. We thank you for bringing some other guests here safely. We ask that you would make this day a benefit to us all. We know that Emiliano yesterday was feeling a little bit down, and we ask that you would strengthen him and remove any illness that may be coming upon him, and keep him strong through this week. As we take up our study this morning, we ask that you would pour your Latter Rain out upon us, that you would open our understanding to truths that we need to understand as we take this message, this final message, to the Adventist Church and thereafter to the world. We want our humanity to be humbled in the dust, as was Isaiah's, and John's, and Daniel's when they saw you in the Heavenly Sanctuary. And as we send our prayers into the Most Holy Place at this time, we ask that you would accomplish that work for us and that you would purify us that we can understand the message that you have for us. Eternalize it in a way that will glorify and honor you. And I ask that you take control of the things that I intend to share that they also would glorify and honor you. Please be with us throughout this day. We want the angels from on High, the Heavenly angels to be with us that we might breathe the atmosphere of Heaven throughout this day; and, we ask that you would give them permission to give the distractions away. We thank you for all these things in Jesus's name. Amen.

THE 2520

BROTHER PIPPENGER: So, I am at the point in the Habakkuk's Two Tables series where I am now trying to show the doctrines that are represented on the [1843 and 1850] Charts from the Word of God.

And, we are moving away from the presentation on the Daily, although we will return to it from time to time, and moving into the presentation on the 2520.

MAKE DANIEL UNDERSTAND THE *MAREH* VISION

> "And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the *[MAREH]* vision." Daniel 8:16 (KJV).

> **CLEANSED:** ***Strong's Concordance*** **H6663—**A primitive root; **to *be* (causatively *make*) *right*** (in a moral or forensic sense):—cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

Yesterday we were looking at the fact in Daniel 8 that Daniel had seen the *c n* vision, from Daniel 8, verse 2 through verse 13, the vision of prophetic history, which we had already taken time to describe.

And then in verse 15, after he had seen the *c n* vision, he sought for meaning of the *c n* vision; and, we found that Gabriel was appointed to explain to him what the *mareh* vision was.

The first thing that Gabriel did in verse 17, as he takes up his task to explain the *mareh* vision to Daniel was to give him some detail about the *c n* vision; so, we stayed there a little while and we showed that the *c n* vision is the vision that is sealed. It is the vision of prophetic history. It is the vision that is sealed up until the time of the end. It is the vision that is long.

And, we took it a step further and showed that in Daniel 10:1 the word *thing* is *b ;* and, in Daniel 9:23 that *b* is translated as *matter.*

So, we showed that in Daniel 10:1 the *thing* is contrasted with the *mareh* vision; and, therefore, the *b* vision and the *mareh* vision are in Daniel 10:1; and, in Daniel 9:23 we see the *matter* is also the *b* and it also is contrasted with the *mareh* vision.

And then when we looked at what is stated about the *b r* in verse 1 of Daniel 10, we saw that it also was of a long period of time; so, we identified that the *b* is simply another expression by Daniel for the *c n* vision, which is an important vision in terms of Daniel 10, verse 14: Gabriel tells Daniel that he is going to show him what will befall Daniel's people in the Latter Days, and that is illustrated with the *c n* vision.

And the *c n* vision is the vision that if you do not understand, the people perish: "Where there is no vision, the people perish."

But, now we are returning to Daniel, chapter 8, and we are beginning to deal with the *mareh* vision.

So, in Daniel 8:14, we showed yesterday that the vision of the 2300 days is actually, technically in the Hebrew the vision (the *mareh* vision) of the 2400 evenings and mornings.

And in verse 26, the vision of the evenings and mornings which was told is true.

FROM THE AUDIENCE: 2300.

BROTHER PIPPENGER: 2300.

Why am I saying 2400?

FROM THE AUDIENCE: I don't know.

BROTHER PIPPENGER: Neither do I.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Okay. Thank you.

How come he is the only one that caught that?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Oh, you caught it, but you just did not have the guts to say anything, huh?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: I want you to know that I have been listening to Emiliano, and I have been blessed, and I do not have anything to criticize. And it is not that I do not believe, but I do not understand everything he said the same way that he does. Do you?

I hope you do not understand everything the same way I do. I hope that we are being critical enough in our experience that we are going to go test everything that anyone says from the pulpit and not get the mindset that just because it is said by someone that we think is special for some reason that that makes it so. Okay?

So, let us not change the 2300 to the 2400. Okay?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, it is okay to listen to what I say. All right?

So, we are looking at the 2300 days and that it is the vision of the evenings and the mornings, and it is the *mareh* vision; and, Gabriel was commanded to make Daniel understand the *mareh* vision.

And just to give some context to it, if you go to the last verse of Daniel 8, verse 27, it says,

> "[27]And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the *[MAREH]* vision,"—

The vision of the 2300 days.

> —"but none understood *it.*" Daniel 8:27 (KJV).

So, even though Gabriel had been commanded in chapter 8 to make Daniel understand the *mareh* vision, Gabriel had not finished his job assignment by the time Daniel 8 comes to a conclusion.

THE LAST END OF THE INDIGNATION: 1844

But, in verse 17, when Gabriel takes up his work of explaining the *mareh* vision to Daniel—and remember, Daniel was not worried about the *mareh* vision; he wanted to understand the *c n* vision; but, Gabriel got a different job assignment—in verse 17, it says,

> "[17]So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the *[CH N]* vision. [18]Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. [19]And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be.*" Daniel 8:17-19 (KJV).

Okay. Verse 19 is the first piece of information that Gabriel is going to give to Daniel so that he can understand the *mareh* vision.

And what is the *mareh* vision? It is the vision of the 2300 days that Gabriel is supposed to make Daniel understand.

And what I am saying is this is the first place where Gabriel begins to make Daniel understand 1844 (the 2300 days), the *mareh* vision.

Why is this important? There are probably so many reasons why this is important that there is no way human beings can explain it; but, a simple one is that Sister White says that the *mareh* vision is the Foundation of Adventism. She did not say it *like* that, but she says "the 2300 days of Daniel 8:14 are the foundational pillar of Adventism." So, the *mareh* vision is the Foundation of Adventism. So, it is important, you would think, if we are Adventists to understand this.

So, the first piece of the puzzle that Gabriel gives to Daniel is verse 19, and he tells him about "the last end of the indignation," and he says it is "at the time appointed."

TIME APPOINTED

And I passed over some notes, so I will pass over them. I am in the middle of page 1 [of the presentation notes].

[Note from Transcriptionist: All notes passed over have been incorporated into the transcription above.]

TIME APPOINTED

> **APPOINTED—*Strong's Concordance* H4150:** môw'êd (*mo-ade'*): From H3259; properly an ***appointment***, that is, **a fixed *time* or season**; specifically a ***festival***; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand):—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

BROTHER PIPPENGER: This word translated as *time appointed,* mean *appointed time,* just simple and straightforward.

But, what I want you to see, even if you do not understand anything about the last indignation, or if someone did not understand anything about that verse, if they will take the definition of *time appointed* as it is set forth, it will tell you something to start with.

What will it tell you? That whatever the last indignation is, it has got to be a time prophecy; because, it has an appointed time to end. Okay? You know that right off the bat. Whatever it means, it has an appointed time that it is going to end. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, you can see that right off the bat with the word *moed [w'ê],* which means an *appointment,* or a fixed *time* or season; or a festival.

GOD'S INDIGNATIONS

So, we need to understand what is God's Indignation is; and, there are two types of righteous indignation that God identifies in His Word.

AGAINST THE WICKED

Isaiah 26:20-21; 30:27-33; Zephaniah 3:8; Revelation 14:9-11

> "[20] Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. [21] For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:20-21 (KJV).

> "[27] Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire: [28] And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err. [29] Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the

mountain of the LORD, to the mighty One of Israel. [30] And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones. [31] For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod. [32] And *in* every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it. [33] For Tophet is ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it." Isaiah 30:27-33 (KJV).

"[8] Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zephaniah 3:8 (KJV).

"[9]And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, [10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11] And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Revelation 14:9-11 (KJV).

There is His indignation against the wicked.

I have some references there for you. I never intended to read those references because I think that we understand this fairly well.

Where it says His indignation "Against the Wicked," that is His indignation against the wicked in the Seven Last Plagues. Okay? That is where he is punishing mankind for rejecting the Gospel of Salvation.

AGAINST GOD'S PEOPLE

Lamentations 2:1-9, 17; Ezekiel 22

"[1] How hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! [2] The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof. [3] He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about. [4] He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. [5] The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increase in the daughter of Judah mourning and lamentation. [6] And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. [7] The Lord hath cast off his altar, he hath

abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast. [8] The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament: they languished together. [9] Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more;* her prophets also find no vision from the LORD. . . . [17] The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries." Lamentations 2:1-9, 17 (KJV).

"[1] Moreover the word of the LORD came unto me, saying, [2] Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. [3] Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. [4] Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. [5] *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed. [6] Behold, the princes of Israel, every one were in thee to their power to shed blood. [7] In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. [8] Thou hast despised mine holy things, and hast profaned my sabbaths. [9] In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. [10] In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution. [11] And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter. [12] In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD. [13] Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. [14] Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do *it.* [15] And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. [16] And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

"[17] And the word of the LORD came unto me, saying, [18] Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver. [19] Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. [20] As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there,* and melt you. [21] Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. [22] As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

"[23] And the word of the LORD came unto me, saying, [24] Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation. [25] *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey;

they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. [26] Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. [27] Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. [28] And her prophets have daubed them with untempered *morter,* seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. [29] The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. [30] And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. [31] Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD." Ezekiel 22 (KJV).

But, He also has an indignation in God's Word that is against His people for them breaking the covenant that He made with Him, that they made with Him.

So, there are two indignations in God's Word, to start with: One against the wicked at the Close of Probation—and if you are not familiar with it, you can read Isaiah 26:20-21; 30:27-33; Zephaniah 3:8; and, of course, Revelation 14:9-11 [the foregoing cites are included above, and then read into the record by Brother Pippenger with comments as follows].

We should understand the Third Angel's Message.

What is He going to do to those people who have the mark of the beast?

FROM THE AUDIENCE: He is going to pour out the wrath of His indignation.

BROTHER PIPPENGER: He is going to pour out the wine of the wrath of . . .

FROM THE AUDIENCE: His indignation (responded in unison).

BROTHER PIPPENGER: . . . His indignation.

Okay. The punishment of the wicked is a subject of prophecy.

But, we want to look at the punishment of God's people, and go to Lamentations.

And Lamentations was penned by Jeremiah. So, if you are not familiar with where it is at, it is the Book right after Jeremiah.

In chapter 2, verse 1, it says this:

"[1] How hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!"—

There is God's anger.

—"[2] The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof. [3] He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about. [4] He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his

> fury like fire. [5] The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increase in the daughter of Judah mourning and lamentation. [6] And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. [7] The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast. [8] The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament: they languished together. [9] Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more;* her prophets also find no vision from the LORD. . . .”—

And in verse 17, it says,

> —“[17] The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.” Lamentations 2:1-9, 17 (KJV).

So, God’s indignation here is being described, and it is against His people; and, Jeremiah also notes that it was a prophecy from “the days of old.” This was a fulfillment of a prophecy of the days of old.

It says in verse 17, “[17] The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: . . .”

So, God’s indignation is a prophecy against His people that was set forth well before Jeremiah. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Let us go to Ezekiel 22. We want a second witness that God’s indignation represents His righteous indignation against His people.

Verse 1,

> “[1] Moreover the word of the LORD came unto me, saying, [2] Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. [3] Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. [4] Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. [5] *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed. [6] Behold, the princes of Israel, every one were in thee to their power to shed blood. [7] In thee have they set light by father and mother: in

the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. [8] Thou hast despised mine holy things, and hast profaned my sabbaths. . . ."—

Notice it says, "sabbaths" in the plural, not simply the Seventh-day Sabbath. We will show you one of the sabbaths that is directly connected to this curse that was of old times ["days of old"] is the Seventh-year Sabbath of the Lord of the land resting.

Drop to verse 15.

—"[15] And I will scatter thee"—

We want to show that God's indignation is also the Scattering.

Verse 15:

—"[15] And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. [16] And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

"[17] And the word of the LORD came unto me, saying, [18] Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver. [19] Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem."—

Did He gather them into the midst of Jerusalem? Yeah. He put a siege upon Jerusalem.

—"[20] As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there,* and melt you. [21] Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. [22] As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

"[23] And the word of the LORD came unto me, saying, [24] Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of *[HIS]* indignation. [25] *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. [26] Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths,"—*PLURAL*—"and I am profaned among them. [27] Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. [28] And her prophets have daubed them with untempered *morter,* seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. [29] The people of the land have

used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. [30] And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."—

What is being referred to there?

What did He do? What is He saying He did? Judgment: He passed judgment.

Who is He referring to; where is this illustration coming from?

Pardon me?

FROM THE AUDIENCE: The Jews?

BROTHER PIPPENGER: He is referring to the Jews; but, where is He getting this Biblical illustration?

Do we know of another place that was destroyed and there was a man that was trying to intercede saying, "If there be 50 righteous in there, will you not destroy it?"

FROM THE AUDIENCE: Abraham.

BROTHER PIPPENGER: That is Abraham. He sought for someone like Abraham; there was not anyone in there.

Verse 31:

—"[31] Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD." Ezekiel 22 (KJV).

So, what I am saying is, Daniel in verse 19 is not dealing with the indignation of God against the wicked when Michael stands up and probation closes. He is dealing with the indignation against God's people because they broke the covenant; and, the indignation that He delivers to them is the scattering, and it is based upon an ancient prophecy.

But, in verse 19, Gabriel tells Daniel it is "the last end of the indignation."

Which means what? Even if you do not know what the indignations are, what does it mean? At minimum, *at minimum*—you could argue more, but you would be wrong—at minimum it means there are at least indignations against God's people. If there is a last indignation, at minimum there has to be a first. You may argue that there are 10, and the last is the tenth; but, you would be wrong. There are two indignations: One against the Northern Kingdom, and one against the Southern Kingdom.

And in verse 19, Gabriel is telling Daniel, "I'm come to make you understand what will be in the last end of the indignation"; because, it is going to be the time appointed, which means this indignation is a period of time, but means it is a period of time that is based upon an ancient prophecy describing the scattering of God's people.

Do you follow me there? We have covered those arguments.

THE NORTH AND SOUTH

Daniel 11:35-36; Matthew 24:14-15; Daniel 9:26-27; 8:19

"The North and South" is your subtitle.

Go to Daniel 11:36, one of the most, perhaps the most, controversial verse in the Book of Daniel in the history of Adventism. People still stumble there today.

Verse 36 is talking about the Papal power. Everyone, including Uriah Smith, agrees that the Papal power is placed upon the Earth at the end of verse 31, where it says the arms are going to place the abomination that maketh desolate. Everyone agrees that the abomination that maketh desolate was placed, in that verse, on the throne of the Earth in AD538. And then in verses 32, 33, 34 and 35 describe the persecution of the Dark Ages.

Let us start in verse 35. It says,

> "[35] And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end:"—

We have dealt with this.

> —"because *it is* yet for a time appointed."

The Time of the End there is dealing with the end of the persecution period of the Papacy. That is 1798; it is an appointed time.

The previous verses are talking about the persecution during the Dark Ages.

And then verse 36 says,

> —"[36] And the king"—

And this is where Uriah Smith went astray. We have mentioned this before. Uriah Smith here just changes one word, **just changes one word**. He said, "If we could say 'a king' instead of 'the king,' we would see a new power introduced into the verse."

But, we cannot say "a king," because the verse does not say "a king." The verse says "the king," which means it is the king in the previous verse. It is the Papacy.

And it says,

> —"[36] And the king *[THE PAPACY]* shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." Daniel 11:35-36 (KJV).

The Papacy is going to prosper until the indignation be accomplished.

Figure No. 174A.

And, we know, without getting too technical—this is a pretty easy one for us; we have already dealt with it.

When does the Papacy cease to prosper?

FROM THE AUDIENCE: AD1798 [in unison].

BROTHER PIPPENGER: But, did you notice that there is something determined for the Papacy, and it is going to be done, and it is going to be done in 1798?

But, he is going to prosper until the indignation be accomplished.

What does *accomplished* means in this context?

FROM THE AUDIENCE: Finished.

BROTHER PIPPENGER: Finished.

So, in 1798 there is an indignation finished, and this is the indignation against God's people (one of [the indignations]).

Go to Matthew 24:15. We have dealt with this before in this series.

Let us start in verse 14.

> "[14] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. [15] When ye therefore shall see the ABOMINATION OF DESOLATION spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) . . ." Matthew 24:14-15 (KJV).

Who said that?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Jesus.

So, what did Jesus just tell you?

We are not dealing with this, but we do not want to pass by this.

What did Jesus just tell you? Because, it is something they do not tell you in Adventism today; it is something they argue about in Adventism today. What did Jesus just tell you in verse 14?

FROM THE AUDIENCE: (Indiscernible.)

BROTHER PIPPENGER: He said, "This is the Gospel."

And in verse 15, He says, "Make sure that you understand the Gospel that is represented by the abomination of desolation in the Book of Daniel." I guess the prophecies of Daniel are the Gospel.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And anyone that tell you otherwise is just following the philosophy of W. W. Prescott that was brought into Adventism in 1919, which consisted of cutting the prophetic message out of the Gospel and creating a false Christ in the history of Adventism. But, that is not what we are dealing with here. We are just taking note of it.

Jesus tells us that we must understand the abomination of desolation spoken of by Daniel the prophet. This is a key verse for the Millerites; because, this takes the Millerites to Daniel 9, verse 26, because, the Millerites, they understand as we do that the abomination that maketh desolate in Daniel 11:31 and Daniel 12:11, and the transgression of desolation in Daniel 8:13, that is the Papacy.

But, the Millerites, they understood the abomination of desolation that Jesus is referring to is not simply the Papacy; it is a general term that represents the two desolating powers of Bible prophecy. And they prove this by going to Daniel 9:26.

So, in some senses, if you remember a few days ago, we have read from Damsteegt where he, in his book *The Foundation of Seventh-day Adventist Message and Mission,* on page 22, he tells us that the fundamental approach to Bible prophecy that Miller and the Millerites used was that there were two desolating powers in Bible prophecy. Well, if that is

their fundamental approach to Bible prophecy, then their fundamental verse is verse 26 of Daniel 9; because, this is where they show the two desolating powers that they build everything else upon.

And in verse 26, it says,

> "[26]And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary;"—

Who is the prince that comes and destroys the city and the sanctuary?

FROM THE AUDIENCE: Rome.

BROTHER PIPPENGER: Rome; Cestius and Titus; destroyed it in AD70.

Okay. So, this is one of the desolating powers; but, notice what the rest of the verse says.

> —"and the end thereof"—

Okay. It is saying that the Jerusalem was destroyed in AD 70; but, it goes on and says "and the end thereof," saying that "It ain't over yet!"

> — "and the end thereof *shall be* with a flood, and unto the end of the war desolation**s**—*[IN THE PLURAL]*—"are determined." Daniel 9:26 (KJV).

So, we have been into Revelation 12 more than once to prove this verse, and we will not go there. In Revelation 12 you have the dragon; and, Sister White tells us that the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome. But, by the time you get down to verses 14 and onward, it is no longer Pagan Rome that is persecuting the woman that has fled into the wilderness for 1260 days; it is Papal Rome.

And, let us go there, just so you can see what the symbol of Papal Rome is, if you are not familiar.

The dragon in the first part of Revelation 12 is Pagan Rome; but, by the time you get to verse 15, it says,

> "[15] And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. [16] And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Revelation 12:15-16 (KJV).

And, of course, this [the serpent] is Papal Rome. The symbol of Papal persecution is the flood.

So, if you go back to Daniel 9:26, it says, ". . . and the people of the prince that shall come shall destroy the city and the sanctuary,"—that is Pagan Rome in AD70—"and the end thereof *shall be* with a flood,"—that is Papal Rome—"and unto the end of the war desolations are determined." There is a war that is carried out by two desolating powers in the history of Ancient Israel: Paganism and Papalism. That is Daniel 9:26; it is Revelation 12.

But, notice verse 27 [of Daniel]:

> "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations"—

At the cross, the overspreading of abominations, Ancient Israel has filled up the cup of their iniquity. What is ahead of them is the destruction of Jerusalem.

> —"and for the overspreading of abominations he shall make *it* desolate, even until the consummation,"—

What is the consummation? The conclusion.

> —"and that determined shall be poured upon the desolate *[DESOLATOR (marginal reference)]*." Daniel 9:27 (KJV).

And if you have a marginal reference—do you have a marginal reference for [the last word of the verse] *desolate?* It is "the desolator."

So, what it is saying is, when you take verse 26 and 27 together, verse 26 is telling you the abomination of desolation that Jesus told us in Matthew 24 that we were to understand, the abomination of desolation spoken of by Daniel the prophet represents two desolating powers: the one destroys the city in AD70; symbolized by the flood, the Papacy is the one that carries out persecution until the end of the war.

And then in verse 27 it says that there is something is determined at the consummation of the war, "and that determined shall be poured upon the desolator"; and, the desolator at the end of the war is Papal Rome. It is determined that the desolator is going to be desolated; and, it will be at the end of the war; it will be at the end of the indignation. Because, we just read Daniel 11:36,

> "[36]And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." Daniel 11:36 (KJV).

And when the indignation is accomplished, that that is determined shall be done. And what is determined is Daniel 9:27. What is determined is that desolation is going to be poured upon the desolator in 1798.

So, what am I saying? I am saying that when Gabriel is commanded to make Daniel understand the *mareh* vision, when Gabriel is commanded to make Daniel understand 1844, that in verse 19 he shows Daniel another time prophecy. The "last end of the indignation" will be at a time appointed. When it is a "time appointed," it means it has a marked point where it is going to arrive; therefore, it is a time prophecy. But, this time prophecy is the last of two indignations, and the first indignation is marked by Daniel in Daniel 11:36 and Daniel 9:26-27. It concludes in 1798.

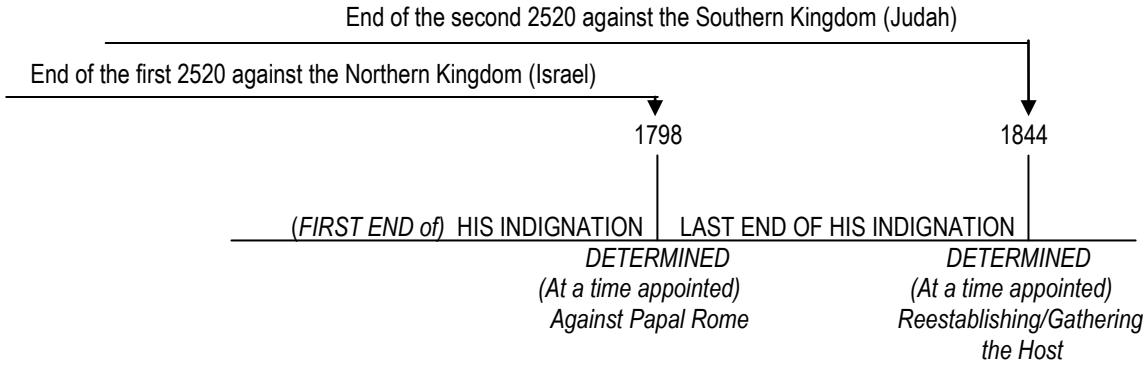


Figure No. 174B.

But, the other indignation that ends (the **last end** of the indignation), it happens to end in 1844.

What does that show you? Well, one of the things that it shows you, if you want to see it, is that Gabriel instructed every prophet that is recorded in the Bible. So, Gabriel knows the rules that are in the Bible. And there is a rule in the Bible that is there—depending on how you approach the rule—it is probably there to 20 or 30 times, at least 20 times; and, the rule is, "upon the testimony of two a thing shall be established."

So, when Gabriel is commanded to make Daniel understand the *mareh* vision of 1844, the first thing he does is he gives him a second witness. He says, "Here is another time prophecy that also ends in 1844; because, if you are going to establish 1844, you need to have two witnesses to 1844."

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: And at the end of the last indignation is the second witness to 1844.

And, of course, the men that are fighting this message, they pooh-pooh this truth, and perhaps so (perhaps rightly so) because they think that is what it is all about; and, that is really not what it is all about. That is just a secondary part of it.

Do you remember Daniel 8:13? That is really what we are dealing with, that the Daily and the transgression of desolation are going to do what? Trample down the sanctuary AND the host.

So, in Daniel 8:14, the sanctuary is going to be cleansed, and what does the word *cleansed* mean?

FROM THE AUDIENCE: Made right.

BROTHER PIPPENGER: Made right.

And, if you look at Exodus 25:8, it says,

> "[8] And let them make me a sanctuary; that I may dwell among them." Exodus 25:8 (KJV).

The purpose of the sanctuary is that God would dwell among His people.

But, in Daniel 8:13, not only is the sanctuary trampled underfoot but the host (the people) is trampled underfoot; therefore, in order to make the sanctuary right in 1844, the sanctuary has to be made right, but a host has to be reestablished.

So, this last [end] of the indignation, it is not dealing with making—well, it is, but it is not—it is not emphasizing the cleansing of the sanctuary so much—I am not saying this right. It is emphasizing the making right of the sanctuary—it is identifying the restoration of the host; because, this indignation is against God's people. It is against the host. This [prior to 1798] is where in this history God's host is scattered, and this [1844] is where they are gathered. He has to gather the host together in 1844 when He is reestablishing the sanctuary to cease the treading down of both of those entities.

If you throw out the 2520, this last [end of the] indignation, then you have a sanctuary in 1844 with no host.

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: **It is a purposeless sanctuary; because, the purpose of the sanctuary is that God may dwell among His host.**

THE ROD OF HIS INDIGNATION

Isaiah 10:5-6; Matthew 24:15; Daniel 9:26-27; 8:19

The Scriptures tell us, in connection with this indignation, that the Lord uses Pagan powers or powers outside of God's people to accomplish His indignation. So, go to Isaiah 10:5-6.

> "[5] O Assyrian, the rod of mine anger, and the staff in their hand"—

In whose hand?

FROM THE AUDIENCE: The Assyrian.

BROTHER PIPPENGER: The Assyrian's hand.

And what is his staff? This is their authority, their power.

> —"[5] O Assyrian, the rod of mine anger, and the staff in their hand is mind indignation. [6] I will send him *[THE ASSYRIAN]* against an hypocritical nation, and against the people of my wrath will I give him a charge,"—

Now, what you need to understand, the Assyrian is a symbol of the King of the North. He is the symbol of those that are going to receive the wrath of God in The Seven Last Plagues. So, this wrath here is not The Seven Last Plagues; this is the wrath against God's people, and the Lord is going to use the Assyrian to be the tool in the Lord's hands to accomplish that indignation.

Verse 6:

> "[6] I will send him *[THE ASSYRIAN]* against an hypocritical nation,"—

Who is the hypocritical nation?

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: Israel (God's people).

> —"and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." Isaiah 10:5-6 (KJV).

So, when it comes to God's indignation, He uses an exterior power to accomplish that indignation.

Go to Jeremiah 50, verses 1 through 18.

> "[1] The word that the LORD spake against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet. [2] Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. [3] For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast."—

Who is going to bring down Babylon? A nation out of the North.

Who is the nation out of the North?

FROM THE AUDIENCE: (No response.)

Who brought down Babylon?

BROTHER FROM THE AUDIENCE: The King of the North.

SISTER FROM THE AUDIENCE: No.

FROM THE GENERAL AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Babylon was the King of the North.

Who brought down Babylon?

This is a pronouncement against—

FROM THE AUDIENCE: The Medes and the Persians.

BROTHER PIPPENGER: The Medes and the Persians. Okay?

And, what do the Medes and the Persians represent? A confederacy, right?

Who brings down modern Babylon?

FROM THE AUDIENCE: A confederacy.

BROTHER PIPPENGER: A confederacy of Ten Kings are going to burn her with fire and eat her flesh.

In either case, Babylon gets punished, too.

Verse 3:

> —"[3] For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.
>
> "[4] In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. [5] They shall ask the way to Zion with their faces thitherward, *saying,* Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten."—

When Babylon is fallen, they are going to come out of Babylon. Is that right?

When did Babylon fall?

I am not asking for the year; I am not asking for the day. Babylon fell 70 years after Israel fell.

—"[6] My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace. [7] All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers. [8] Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

"[9] For, lo, I will raise and cause to come up against Babylon an assembly of great nations"—

The United Nations, in our day and age.

—"an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain. [10] And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. [11] Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; [12] Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert. [13] Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. [14] Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD. [15] Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her. [16] Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land."—

Now, here is where we are getting to.

—"[17] Israel is a scattered sheep; the lions have driven *him* away:"—

Remember, the indignation is the Scattering.

—"the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. [18] Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria." Jeremiah 50:1-18 (KJV).

And who is the king of Assyria?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: The king of Assyria is the rod of indignation that the Lord uses; but, when He is done using him, He is going to punish him.

But, how many indignations, how many rods are there here? There are two.

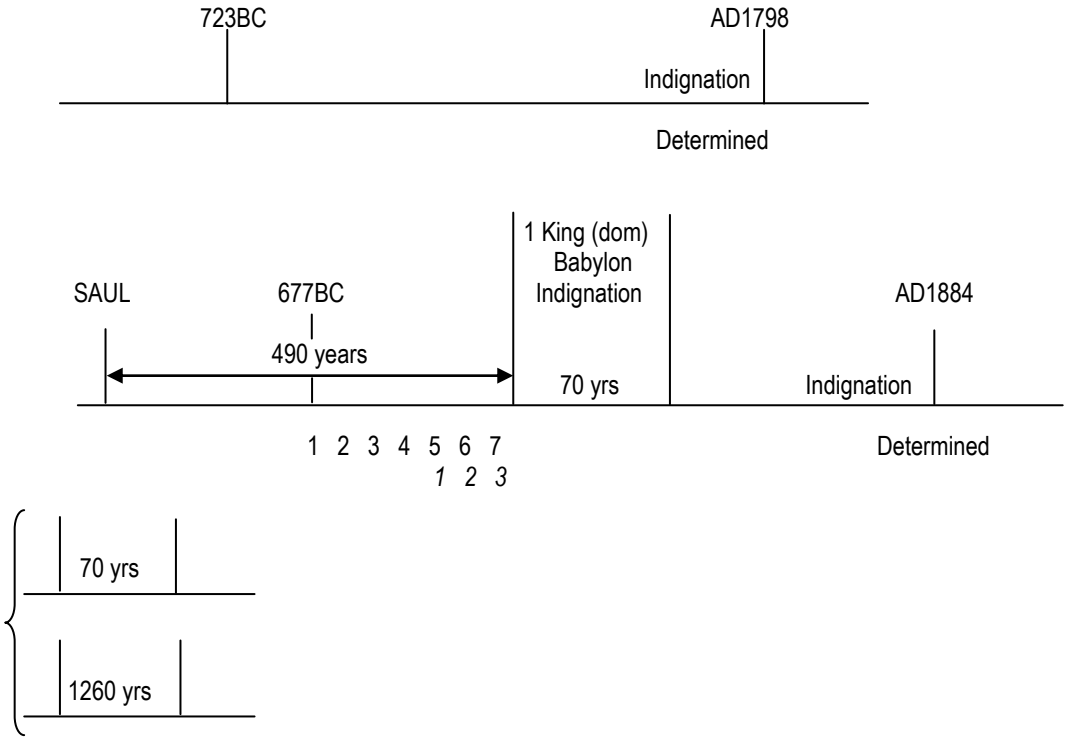


Figure No. 175.

Israel is a scattered sheep. First, the king of Assyria came—and we are saying this is 723BC when the Northern Kingdom is scattered and never comes back by the king of Assyria.

Of course, the context here is Nebuchadnezzar, but we have more to say about that.

And, second, the king of Babylon.

What I am wanting you to see here is that there are two rods of indignation, one against the Northern Kingdom, and one against the Southern Kingdom.

And, I am marking Manasseh [at 677BC].

But, Nebuchadnezzar, what do you have? You have (1) Manasseh, (2) Amon, (3) Josiah, (4) Jehoahaz, (5) Jehoiakim, (6) Jehoiachin, and (7) Zedekiah. Here is where Nebuchadnezzar comes: in these last three kings.

So, when he is talking about the king of Babylon here, he is talking about Nebuchadnezzar; but, we are actually going to show that it starts back here in 677BC. But, all I want you to see is that both the Northern and the Southern Kingdoms had a rod of indignation that was used against them.

Zechariah 1:12.

There was a sister that came here on Monday, and she was totally lost by the end of the presentation.

And another sister said, "You know, your sister is totally lost."

So, I said, "Were you?"

She said, "No."

I said, "Well, explain it to her."

But, my point is, part of the reason that she got totally lost, probably, and it may be the reason that you are going to get totally lost here. We are now starting into our study of the 2520. We are still in Daniel 8; but, the only way it makes sense for me to do it is to explain certain principles, get them in place, and then start pulling them together. But, you cannot do that in a few minutes; and, there is no reason for me to hurry now.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: This is #85, all right? I am going to just keep going at the same speed. All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, just bear with this. We are entering into the 2520, and I am going to try to slowly and carefully put some things in place before we pull the trigger on everything. So, do not let yourself get lost.

Zechariah 1:12:

> "[12] Then the angel of the LORD answered and aid, O LORD of hosts, how long will thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had"—what?
>
> FROM THE AUDIENCE: Indignation.
>
> BROTHER PIPPENGER: —"indignation these threescore and ten years?" Zechariah 1:12 (KJV).

Now, we see that in the threescore and ten years, which is the 70 years, that this is an illustration of God's indignation in a 70-year period. All right?

And, we have read more than once in Habakkuk's Two Tables the next quote, where it says, from *Prophets and Kings,* page 714,

> "God's church on earth was as verily in captivity during this long period of relentless persecution *[1260 YEARS OF PAPAL RULE]* as were the children of Israel held captive in Babylon during the period of the exile." *Prophets and Kings*, 714.

So, this 70 years here [Figure No. 175] is tied together by Sister White with the 1260 years of Papal rule. They are typifying one another; and, we have dealt with this before.

So, this here is a miniature of God's indignation. It is definitely His indignation. It was accomplished; but, it, in itself, is an illustration of the indignation of God.

And you will notice, Jesus illustrates the end from the beginning. Where do these 70 years begin?

I already mentioned it in this presentation. I have mentioned in several times in this series.

Where do these 70 years begin?

FROM THE AUDIENCE: With the destruction of Jerusalem.

BROTHER PIPPENGER: With the destruction of Jerusalem, and the end of Israel as a kingdom.

Where does it end, not date?

FROM THE AUDIENCE: At the destruction of Babylon.

BROTHER PIPPENGER: At the destruction of Babylon, when the Medes and Persians come under the gates.

So, Jesus begins this prophecy with the removal of a kingdom, and He ends this prophecy with the removal of a kingdom; because, He illustrates the end from the beginning.

And, of course, this has many places that it lines up in prophetic history. This is the time period of Babylon.

And Babylon is how many kingdoms? One; so, this is one king, one kingdom.

So, when you get to Isaiah 23, you are going to see this 70 years used as a symbol of one kingdom. In Isaiah 23 it is not the kingdom of Babylon; it is the kingdom of the United States. So, all I am saying that for at this point is to tell you that this 70 years is a prophetic symbol that produces lots of light from lots of different directions. And what I am saying here is that according to Zechariah 1:12, this 70 years is an illustration of God's indignation; and, we are dealing with God and His indignation against His people, so we want to put this in the record because there is light from the story of the 70 years that is going to contribute to the understanding of the 2520s being God's indignation. And, it is now in the record.

2 Chronicles 36:21; Leviticus 26:28-34

Go to 2 Chronicles 36:21.

Now, maybe someone has got a proof-text. I believe this; but, I do not know if there is a proof-text in the Bible or in the Spirit of Prophecy that says for sure that Ezra is the author of 2 Chronicles. I understand he is; I believe he is. A proof-text would be nice.

But, if it is Ezra that authored this, when did Ezra live?

If you are going to place Ezra in history, where would you place him? Where does he really stand and shine in history?

FROM THE AUDIENCE: During the Medo-Persian time period.

BROTHER PIPPENGER: In the Third Decree. All right. They came out of Babylon under three decrees: Cyrus, Darius, and Artaxerxes. It is in the time period of Artaxerxes and Nehemiah where Ezra is active, right?

So, does he come before or after Daniel?

FROM THE AUDIENCE: After.

BROTHER PIPPENGER: After.

Okay. So, we are going to get into Daniel 9. I thought we were going to get in there tomorrow, but as I look at the clock probably Friday. But, we are going to find out that Daniel understood about this 70 years from the Books of Jeremiah; but, Ezra writes about these 70 years, which is an illustration of God's indignation. He writes about it as well, and we want to put this in the record.

It is in 2 Chronicles 36. And the reason that I could spit out these kings is because when I was reviewing this, this morning, if you go into—you back up in 2 Chronicles and you start in chapter 34 and read down through of 2 Chronicles, it will give you the history of these kings: Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

So, from Manasseh, to the carrying away of captivity, you have seven kings.

And in 2 Chronicles 36:21, Zedekiah (the last of those kings), it is all over. They are getting carried to Babylon. Jerusalem is destroyed. That is right here at the beginning of the 70 years in this time period.

And what does it says in 2 Chronicles 36:21. Let us do verse 20. We have given the context, but that will help us flow into verse 21.

> "[20]And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia" [21]To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." 2 Chronicles 36:20-21 (KJV).

Okay. They are going to be in Babylon for 70 years, until when?

FROM THE AUDIENCE: Until Babylon is destroyed.

BROTHER PIPPENGER: By whom?

FROM THE AUDIENCE: The Medes and Persians.

BROTHER PIPPENGER: Until the kingdom of the Medes and the Persians. That is this 70 years. This is the kingdom of Babylon, and they are destroyed by the Medes and Persians.

But, while they are there, this 70 years is based upon their desecration of the land-resting sabbath. It says so.

And you have got to get this one. This here, this here is a slap in the face to the theologians of Adventism. Okay? This is a righteous indignation slap in the face. Okay? They go back and they say that there is no justification in the Hebrew for William Miller to assign a numerical value to Leviticus 26; after all, he was just a farm boy.

But, Ezra is not a farm boy, and Ezra understands the Hebrew. Okay? So, in verse 21 Ezra is referring to this 70-years captivity and he tells us, unlike the other references in the Bible about these 70 years, that this 70 years is based upon them desecrating letting the land rest, according to the statute. And the words he used is, ". . . until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." There is only one other place in God's Word where this expression about letting the land rest is found, and it happens to be in the very sequence of verses that William Miller points to, right here [indicating the 7 years noted in the upper right-hand corner of the 1843 Chart], as identifying the 2520. Up here he says, "Leviticus 26:28-34."

Let us go there, Leviticus 26:28-34, and verse 27 just to put it in context.

> "[27]And if ye will not for all this hearken unto me, but walk contrary unto me;—

"If you break the statutes and covenant that I have given you,"

> —"[28] Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins."—

And the modern theologians say this Hebrew word that is translated as *seven times,* Miller has no justification for applying a numerical value to this Hebrew word; and, this is where he gets it from. It is right there [again referring to the upper right-hand corner of the 1843 Chart].

But, notice the next verse.

> —"[29] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. [30] And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. [31] And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. [32] And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. [33] And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. [34] Then"—***THEN***—"shall the land enjoy her sabbaths, as long as it lieth desolate, and *ye be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths." Leviticus 26:28-34 (KJV).

Go back to 2 Chronicles 36:21: "To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." The modern theologian, maybe they need to remove Ezra from God's Word, because Ezra just took Leviticus 28 through 34 and applied a numerical value to this curse. He says the land was resting for these 70 years, based upon Leviticus 26, the same passage that Miller uses to derive the numerical value for the 2520; and, they say he is wrong for doing so.

So, what does this mean? If you have 70 years that the land is resting to make up for all the years that the land did not rest, how many years did the land not rest?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: 490. In order to calculate it out, the land rested every seventh year. You have to take 70 × 7 to determine—if there are 70 years worth of sabbath years of rest, then it meant it took 490 years to build up that rebellion.

And, do you know what you do if you go back starting here [at the destruction of Jerusalem] 490 years?

What you will do is you will identify how long they had been in rebellion to the statute, and you will arrive right here. What is this?

FROM THE AUDIENCE: King Saul.

BROTHER PIPPENGER: The first king, king Saul, 490 years before.

What did they do then [at that time, of the first king of Israel]? They rejected the Lord.

The Lord said, "Samuel, they haven't rejected you. They have rejected me." And for 490 years they desecrated the statute of Leviticus 25. And Ezra takes the curse of Leviticus 26 that is based upon the statute of Leviticus 25, and he shows that curse is to be understood according to the year-day principle of Bible prophecy, just exactly as William Miller applied it.

So, this 70 years, an illustration of the indignation, it produces a lot of information that we need to put in the record.

We are not done with that, and we will have to return to this tomorrow.

Shall we pray?

Benediction: Father in Heaven, we are amazed at the consistency that runs through your Word, the way that over thousands of years you can take a human instrument and lead them to make a

prediction based upon your will and that that prediction always come through, but that every other human being that you choose to use in that fashion is in agreement with the other throughout that whole period of time. And, we are amazed that you could use such a one as William Miller coming out of the Dark Ages, a Deist, a farmer from such an ancient time and lead him to such profound understandings, understandings that become the foundation of those people that you are about to lift up as an ensign to Planet Earth here at the end of the world. We thank you for the work that he did. We thank you that you are allowing us to understand these things, that you are recovering the jewels and that you are making them shine ten times brighter than the sun. We ask a blessing upon the work that we are doing here in recording the DVDs and the LiveStreaming, and ask that you continue to watch over and bless that production. And as we break now for physical food, we also ask a blessing upon that. In Jesus's name, amen.

Habakkuk's Two Tables #86

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, first off, we want to lift up Brother Emiliano who has been taken down with a cold and ask that you would heal him according to your will that he might accomplish the wonderful work that he has begun here the past couple of days. We know that you have been using him in a large way throughout Planet Earth recently, and I am aware personally that that kind of travel has a heavy impact upon the body. We ask that his time here does not bring him down even further; and, that if it is according to your will that you can heal him in a quick fashion. We have been praying for the work that he has been doing here for a long time, and we would like to see that go forward. And as we continue on in Habakkuk's Tables, we ask that you once again grant us the outpouring of your Holy Spirit, that you would send holy angels from on high to be in attendance with us, that they would keep the distractions away. And I ask that you would help me to keep focused on what you wish to present in Habakkuk's Tables but to keep my humanity out of it, that the light that you have for us will be able to come through this weak human vessel. I ask also that you would prepare the hearts and minds of those that are listening, whether here or on LiveStream or on DVD, to receive what you have for us. Please send us your Holy Spirit. Forgive us our sins. Clear our hearts, our minds, and bless us with some Rain from on High. We ask in Jesus's name, amen.

THE 2520 (CONTINUED)

MAKE DANIEL UNDERSTAND THE *MAREH* VISION

BROTHER PIPPENGER: If you were here this morning, we did [Presentation] #85, and we were dealing with the last end of the indignation in Daniel 8:19. We were identifying that Gabriel had been commanded in Daniel 8 to come and make Daniel understand the *mareh* vision; and that Gabriel presented the indignation that ends last as a second testimony to 1844. I do not think we have proven that yet. We are still in Daniel 8:19, so to speak; but, what we have been doing is looking at the indignations in God's Word.

If you look at your notes, from Daniel 8:16, we see the command given to Gabriel for Daniel; and, it says,

> "[16]And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the *[mareh]* vision." Daniel 8:16 (KJV).

And the *mareh* vision we have already identified: the vision of the evenings and the mornings. It is the vision of 1844, when the sanctuary was going to be cleansed.

And, we have identified that one of the correct definitions of this word that is translated as *cleansed* is *to be made right.*

> **CLEANSED:** ***Strong's Concordance*** **H6663—**A primitive root; **to *be* (causatively *make*) *right*** (in a moral or forensic sense):—cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

DANIEL 8:13-14

> "[13] Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning the daily* ~~*sacrifice,*~~ and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? [14] And he said unto me, Unto two thousand and three hundred days *[IN 1844]*; then shall the sanctuary be cleansed *[MADE RIGHT]*." Daniel 8:13-14 (KJV).

And, of course, what we are doing here is addressing the answer of verse 14 to the question in verse 13; and, the question in verse 13 is, "How long is the *c n* vision of prophetic history concerning Paganism and Papalism that are going to trample down the sanctuary, and they are also going to trample down the host?" And the answer is, in 1844 the sanctuary will be *made right.*

But, in Exodus 25:8 we are informed that the purpose of the sanctuary is that God may dwell among His people.

> "[8]And let them make me a sanctuary, that I may dwell among them." Exodus 25:8 (KJV).

So, in the Scriptures, whenever you find God's sanctuary referenced, it is automatically understood that there is a host connected to God's sanctuary. It is a given that is the purpose of the sanctuary.

So, in verse 13 of Daniel 8, where we see both the sanctuary and the host being trodden underfoot, what we are saying is that Daniel 8:14 is identifying the restoration of the sanctuary to its rightful place on October 22, 1844, but that Gabriel is also giving a second witness to 1844 and, in so doing, he is identifying the prophecy that restores the host in 1844. And that prophecy we are identifying as the *seven times* of Leviticus 26 that was accomplished against the Southern Kingdom of Judah, beginning in 677BC when Manasseh was carried to Babylon by the Assyrians, as marked by Miller up here [indicating the year 677BC in the upper right-hand corner of the 1843 Chart] as being 2 Chronicles 33:11.

Of course, we can have a certain amount of confidence in William Miller because we know that the same angel that directed Daniel[35] to write the Book of Revelation was the same angel directing Miller to understand the Book of Daniel.

And, we can have a certain amount of confidence in Miller's assessment that the *seven times* of Leviticus 26 was an expression of the year-day principle; because, we closed out our last presentation by noting that Ezra, in 2 Chronicles 36:21, tied in the 70 years of the captivity of Babylon with Leviticus 26, the same passage that Miller places up here [on the 1843 Chart] for the *seven times,* Leviticus 26:28-34, which among other things beyond simply identifying the *seven times* and the scattering of God's people, it identifies the land resting; and, this is where Ezra draws from Moses in Leviticus 26 and Jeremiah's 70 years and he brings them together.

So, we are still looking at God's indignation against His people.

Another characteristic of God's indignation, and the characteristics that we have identified so far, is that there is an indignation against the wicked during The Seven Last Plagues. That is God's righteous indignation. But, there is also an indignation in the Bible

[35] Corrects audio on DVD on the authorship of the Book of Daniel from John to Daniel.

against God's people for breaking the covenant. And that was carried out twice: one against the Northern Kingdom and one against the Southern Kingdom.

We identified in our last presentation that the Lord uses Pagan kings to be the instrument that begins both of these indignations (the one against the Northern Kingdom and the one against the Southern Kingdom); but, ultimately, we identified that the Lord will punish the kings that He uses to carry them [His people] into captivity as well.

A SIGN

Deuteronomy 29:1 – 30:7; Deuteronomy 28:45-50; 2 Chronicles 34:18-28

And the next point about the indignation that we want to look at, at to me this is perhaps the most important; and, I will tell you why I think it is the most important. There is no way I could know if is the most important. That is my human evaluation, which is like everyone else's human evaluation. It is flawed because it is human.

But, when it comes to marking the characteristics of the indignation, one of those prophetic characteristics is that it is a sign that must be recognized by God's people; and, we are first just going to deal with it as it is set forth in ancient history. But, the purpose of putting the emphasis on it is to identify that it was a sign that the Millerites had to recognize. They had to understand this indignation, and it is a sign here at the end of the world that Seventh-day Adventists have to understand in order to go back to the Old Paths of Jeremiah 6:16.

So, if we could show that among other things the indignation of God is a sign, and then we can take the principle that all the prophets are speaking more about the end of the world than the days in which they lived, then we see that the 2520 at the end of the world is a sign. And, of course, a sign in prophecy is life or death. If you reject the sign, if you reject the idea that, "Well, I have never seen it rain before, and I really don't know why those animals are getting on the ark; but, I am just going to stay here anyway," you reject that sign, you die in the flood. Signs in the Bible are to be recognized as life or death.

But, let us see if we can demonstrate that. Go to Deuteronomy 29, verse 1.

And I want to say that in terms of the way I was personally trying to do Habakkuk's Two Tables, and I know that there are some people that are thinking that Habakkuk's Two Tables is a never-ending story. Okay? And they have some concern about that. And perhaps it is. I would say that if we are going to study the Scriptures throughout eternity, we are going to be studying these Tables throughout eternity.

So, in terms of "eternity," 100 hours ain't much. Okay?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: But, I have been trying to go through this to where when I was done the points that I was going to stand upon were in place. So, pretty much, what I have been doing is waking up pretty early in the morning and getting the day's presentation together where I thought I had what I wanted when I come in here.

This is not what we are doing here; so, I am not necessarily so happy about doing this, where I have not put all the ducks in a row that I wanted to have, at least in my head. But, I am trusting that this is the Lord's will, but I am forewarning you, it may be a little bit more—what would you call it?—scattered, **scattered**, before we gather it together. All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, Deuteronomy 29, starting at verse 1:

“chapter 29:1 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

“2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; 3 The great temptations which thine eyes have seen, the signs, and those great miracles: 4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. 5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.”—

So, what history is going on here?

We have already read it, but what is happening here?

I will tell you, because you cannot know what I really want you to say.

When the Lord entered into covenant at Sinai when they came out of Egypt, He entered into covenant. But, just before they go into the Promised Land, He reinstitutes the covenant.

And this is worth knowing, because, Sister White has a statement where she says in the last days the Lord renews His covenant with His commandkeeping people, and the Lord entered into covenant with Adventism in the 1844 to 1850 time period, with modern Israel; therefore, before modern Israel goes into the Promised Land, He is going to renew the covenant again with them, and that is in the time period of The Sunday Law.

So, this history here is prefiguring right now. It is right now. This is the renewal of the covenant that was made with Millerite Adventism at the beginning of Adventism. It is being typified here in this story.

Amen?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Verse 6:

—“6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.”—

Does everyone understand what I just said? Yes?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Does it seem to make sense to you? Do you believe that?

Or, are you willing to say you believe that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what does it tell you about the history of Adventism? That they were wandering in the wilderness for almost the entire time, and they were all destined to die because they would not have anything to do with God’s covenant.

So, what does that tell you about today? Where is Adventism today?

Verse 7:

—“7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: 8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the

> Gadites, and to the half tribe of Manasseh. [9] Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.
>
> "[10] Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, [11] Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: [12] That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:"—

That oath is a very significant word.

And Daniel 9:11, that is an easy passage in Daniel to remember: In Daniel 9:11, this oath is referred to. It comes from the same word that is translated as *seven times* in Leviticus 26.

> —"[13] That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. [14] Neither with you only do I make this covenant and this oath;"—

I like this part.

> —"[15] But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

That is us. We were not there, but this is the covenant that He is making prophetically right now.

> —"[16] (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; [17] And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)"—

Have you seen the idols and abominations here in the glorious land?

> —"[18] Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; [19] And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: [20] The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. [21] And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: [22] So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; [23] *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass

groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: [24] Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?"—

Now I want you to see, if you will, that the curse was something designed not only for the Jews to recognize but for the whole world to recognize. It was something they had to recognize. That qualifies for defining *a sign.*

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: It goes on, it says,

—"[25] Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: [26] For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them: [27] And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: [28] And the LORD rooted them out of their land in anger, and in wrath, and in"—what?

FROM THE AUDIENCE: Great indignation.

BROTHER PIPPENGER: —"great indignation, and cast them into another land, as *it is* this day. [29] The secret *things"*—

This verse, if you read it, this verse is kind of just like thrown in there. It is out of the flow. And, what it is telling you, the student of prophecy, is that this is a prophetic subject that you need to recognize.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —"[29] The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

"chapter 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee, [2] And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; [3] That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. [4] If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: [5] And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. [6] And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. [7] And the LORD thy

God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee." Deuteronomy 29:1 – 30:7 (KJV).

What I am saying is, among other things, this curse, all the curses of Moses were designed to be recognized by the world as a sign of what the Lord had done; but, they are also designed for God's people to recognize. They were to recognize, when they finally woke up out of their Laodicean condition and realized they did not live in Israel anymore, they lived in Babylon and they did not have slaves working for them; they were working as slaves. They were to wake up and realize that "This was not what God intended for me," and then they should go through the repentance process, but they would do it only because they recognized that the curse had been accomplished upon them. And, when they acknowledged the curse that had been accomplished upon them, and then met the requirements of the Gospel (because there are requirements), then the Lord would gather them.

So, I want you to see in here that this scattering, this indignation is a sign.

Go to Deuteronomy 28:45-50.

"[45] Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: [46] And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever."—

What will be a sign and a wonder upon them forever?

FROM THE AUDIENCE: The curses.

BROTHER PIPPENGER: The curses. It is a sign and a wonder forever.

What does *forever* mean? Forever. Okay? It is a sign throughout the Gospel dispensation.

Verse 47:

—"[47] Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things:* [48] Therefore shall thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put a yoke of iron upon thy neck, until he have destroyed thee."—

That is AD70; because, the next verse tells you who is going to destroy them. It says,

—"[49] The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; [50] A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: . . ." Deuteronomy 28:45-50 (KJV).

The iron nation that is going to put a yoke on them that speaks a different language that is the fierce countenance is Pagan Rome that destroys them in fulfillment of this prophecy in AD70.

And according to this passage, the trampling down that was accomplished upon them is a sign and wonder forever.

Does that mean even now?

FROM THE AUDIENCE: (Indistinct responses.)

BROTHER PIPPENGER: Does that mean that the curse of God is the sign for Seventh-day Adventists? That is what this is all prefiguring, is us at the end of the world. So, maybe we should be careful about how we should relate to this doctrine in God's Word.

2 Chronicles 34:18-28. You have an illustration of someone who recognizes the sign for what it is supposed to be.

2 Chronicles 34, beginning at verse 18, is everyone there?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: "[18] Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king. [19] And it came to pass, when the king had heard the words of the law, that he rent his clothes."—

What king is this?

FROM THE AUDIENCE: Josiah.

BROTHER PIPPENGER: Good king Josiah.

—"[20]And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, [21] Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book. [22] And Hilkiah, and *they* that the king *had appointed,* went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that *effect.* [23] And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,"—*THAT IS JOSIAH, GOOD KING JOSIAH*—"[24] Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah: [25] Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. [26] And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard; [27] Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD. [28] Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again." 2 Chronicles 34:18-28 (KJV).

So, what we are saying is, this indignation (this curse of Moses) is a sign; and, Josiah represents those that recognize the sign correctly and respond accordingly in his history, but his history is typifying our history.

And in his history, when the curse of Moses was discovered, where did he seek light to understand it from?

FROM THE AUDIENCE: From the prophetess.

BROTHER PIPPENGER: From the prophetess.

Okay. And that is where we started with Habakkuk's Two Tables, is to show that Ellen White fully endorsed the 2520.

And, we took a great deal of time to show that if you are rejecting the truths (the foundational truths) on these [1843 and 1850] Charts, you are simultaneously, whether you do it openly or whether you understand it, you are simultaneously rejecting the Spirit of Prophecy.

And here, good king Josiah is recognizing the discovery of the curse of Moses as a sign, and acting accordingly. We wanted to put that in the record that this curse that we are dealing with, this indignation, this scattering, is a sign. All right?

A GATHERING

Deuteronomy 30:1-3; Jeremiah 30:10-11; Ezekiel 11:17-21; 20:33-42; John 11:49-52; Genesis 49: 1-2, 7, 9-11, 33

Another point we want to put in place is the Gathering.

Deuteronomy 30, verses 1 and 2—Some of you just got here. I trust you understand that Brother Emiliano is sick.

Deuteronomy 30, verses 1 through 3:

> "[1] And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee. [2] And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; [3] That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee." Deuteronomy 30:1-3 (KJV).

That is good. Did you see the conditions of the Gospel there? It is if you see this curse and you understand your condition, and you turn "with all thine heart, and with all thy soul," then the Lord will gather you. There is a promise of a gathering to the scattering; but, you have to meet the conditions.

Okay. So, we are working in a little different fashion. Let me throw something in here for you. I want to show you that this is a specific command.

What command? A command to meet the conditions of the Gospel.

The reason that I am saying "to meet the conditions of the Gospel" is there has been controversy in Adventism that began in 1888, probably, when we began to reject the light. But, in the Fifties and Sixties it really got enthroned in Adventism that the Gospel is justification by faith; everything is done at the cross; and, you are safe in your sins—okay?—which is, pretty much, the Evangelical Gospel, which Adventism now presents to the world.

So, when you are dealing with that kind of foolish teaching in Adventism, there are places where Sister White says in order to be justified, we have to meet the conditions of Salvation. So, that is why I am emphasizing that phrase. There are conditions that have to be met.

And in this curse it is a sign. Okay? You saw that, it is a sign?

And when you see the sign, you have to respond to the conditions given. And, we have just seen some of the conditions, but I want to show you the conditions in a little bit more detail. It is not in your notes.

Go to Leviticus 26. We have already read down to verse 34 in our last presentation; so, let us start in verse 33. Leviticus 26, starting at verse 33.

You will see what I am getting at in a moment.

Leviticus 26, verse 33, says—and this is starting in the verses that Miller uses to identify the *seven times* [gesturing to the upper right-hand corner of the 1843 Chart]. Okay. Verse 28 references the *seven times.*

Verse 33 says,

> "[33] And I will scatter you among the heathen,"—

And we showed that in the last presentation, that God's indignation is the scattering.

> —"[33] And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. [34] Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths."—

We tied that in with the 70 years in 2 Chronicles 36:21.

Verse 35:

> —"[35] As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. [36] And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. [37] And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. [38] And ye shall perish among the heathen, and the land of your enemies shall eat you up. [39] And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them."—

Now, here are the conditions of the Gospel.

> —"[40] If they shall confess their iniquity and the iniquity of their fathers,"—

There are right there two points. You have got to confess your iniquities and your fathers' iniquities.

—"[40] If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me,"—

Have you ever had someone do a really dirty deed to you, and you knew they owed you an apology; and, it was such a dirty deed that it needed to be a specific apology, and they come up and just say, "I'm sorry." You know, it is not quite the same as when you say, "I am sorry for doing this, this, this, this."

You need to be specific with your apologies here. That is what it is saying.

—"[40] If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;"—

Not just your sins, your fathers' sins, what you did, but also go ahead and admit that you turned and walked away from me. Okay?

—"[41] And *that* I also have walked contrary unto them, "—

And, "You need to admit that during this rebellion, I wasn't leading you. You were being led by Satan."

—"[41] And *that* I also have walked contrary unto them, and have brought them into the land of their enemies;"—

You have to admit that Laodicea is not God's land. Philadelphia is God's land. You cannot be confessing to be a Philadelphian when you are living the experience of a Laodicean. You have to admit that you are in the enemies' land, captive.

—"have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: [42] Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. [43] The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes." Leviticus 26:33-43 (KJV).

Okay. Just to put it in the record—I do not want to put a lot of time there—go back to the next chapter, chapter 25, verse 1.

"[1] And the LORD spake unto Moses in mount Sinai saying, [2]Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD." Leviticus 25:1-2 (KJV).

Okay. He just talked about, at the beginning where we read, in verse 34 (we started in verse 33, but in verse 34), and in verse 34 he references the land resting every seventh year; but, he also

referenced that they had broken the statutes. So, I want you to understand that the statutes that in context have been broken are the statutes of the land resting. But, keep that in the back of your mind.

Where I want you to go to is Daniel 9—and keep your finger in Leviticus 26, just in case.

You know, there are many wonderful things in Daniel, chapter 9; but, what I want you to see is that when Daniel is praying, he is specifically praying the prayer that is identified, that is outlined in Leviticus 26.

If there is an outline in Leviticus 26 and Daniel prays a prayer that point by point covers that outline, then is Daniel praying that prayer because he understands the curse of Leviticus 26?

FROM THE AUDIENCE: {Affirmations.}

BROTHER PIPPENGER: Yes.

Daniel 9, and verse 1.

And what we are talking about is that this indignation, this scattering is among other things is a sign and the Bible is specific, giving us Josiah as an example, that those that recognize the sign are going to be blessed, and it gives us the example or it identifies what we need to do to be blessed, what our response must be, and it gives us an example of this in Daniel, chapter 9.

So, Daniel, chapter 9, verse 1, says,

> "[1] In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; [2] In the first year of his reign I Daniel understood by [a book]"—

FROM THE AUDIENCE: Books.

BROTHER PIPPENGER: —"Books."—

Okay. More than one book.

And, as you read this chapter, he is going to tell you who the books are.

What are the books?

FROM THE AUDIENCE: The books of Moses and Jeremiah.

BROTHER PIPPENGER: Moses and Jeremiah. Okay.

> —"I Daniel understood by books the number of years, whereof the word of the LORD came to Jeremiah the prophet,"—*THERE IS ONE BOOK*—"that he would accomplish seventy years in the desolations of Jerusalem.'—

FROM THE AUDIENCE: 2 Chronicles.

BROTHER PIPPENGER: Pardon me? No, it could not have been 2 Chronicles.

FROM THE AUDIENCE: Ezra comes after Daniel.

BROTHER PIPPENGER: Ezra comes a long time after Daniel, if Ezra is the author of 2 Chronicles.

Verse—pardon me?

FROM THE AUDIENCE: It is the book of Moses.

BROTHER PIPPENGER: Yes, it is the book of Moses, the Pentateuch; and, the book of Jeremiah; and, perhaps others. But, it is not Chronicles, because Ezra wrote Chronicles after Daniel had been laid to rest. So, Daniel was not studying Ezra.

Verse 3:

> —"[3] And I set my face unto the Lord God, to see by prayer and supplications, with fasting, and sackcloth, and ashes: [4] And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; [5] We have sinned, and have committed iniquity, and have done wickedly, and have rebelled,"—

He is being pretty specific.

> —"even by departing from thy precepts and from thy judgments; [6] Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. [7] O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee."

Okay. He is being specific about the sins, and he is acknowledging that they have been scattered to the other countries.

> —"[8] O Lord, to us *belongeth* confusion of faces,"—

He is acknowledging that they walked contrary to God, and He has walked contrary to them. They are confused; they are in confusion; they are in Babylon.

> —"to our kings, to our princes, and to our fathers, because we have sinned against thee. [9] To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; [10] Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. [11] Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. [12] And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. [13] As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. [14] Therefore, hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice. [15] And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly."
>
> "[16] O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain:

> because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. [17] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. [18] O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. [19] O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Daniel 9:1-19 (KJV).

Brothers and Sisters, that is Daniel meeting the conditions of Leviticus 26. So, Daniel is praying this prayer because he understands the curse of Leviticus 26.

God's people at the end of the world are supposed to understand the curse of Leviticus 26 because it is a sign; and, you can relate to this sign either as Ahab does in Isaiah, chapter 7, or as Josiah did. And you know this is the prayer of Leviticus 26, because the point in time when you and I were supposed to investigate this curse, this sign at the end of the world was 9/11 [September 11, 2001].

And, if you read Daniel 9:11, it says,

> "[11] Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and **the oath that *is* written in the law of Moses** the servant of God, because we have sinned against him."

And that *oath* is the same word that is translated as *seven times* in Leviticus 26.

So, what we are dealing with here is that the indignation is a sign and that it has conditions. When you see the sign, you have conditions that you need to meet if you are going to be benefited by the sign as Josiah was.

So, go back to your notes now. Let us go to Jeremiah 30:10-11. We are still looking at the fact that the indignation is a sign.

Jeremiah 30, beginning at verse 10:

> "[10] Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. [11] For I *am* with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Jeremiah 30:10-11 (KJV).

You need to look at my notes. The scattering has with it the promise of a gathering; but, you are only going to participate in that gathering if you recognize that the curse is a sign and you respond correctly to the requirements of the sign.

So, now we are looking at the fact that the scattering also promises a gathering. Okay?

Let us go to Ezekiel 11. All we are doing is bringing two or three witnesses to the idea that the indignation that we are considering is a sign.

Ezekiel 11, beginning at verse 17, is everybody there?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: "[17] Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered; and I will give you the land of Israel."—

Now, there is more to read about this, but there is no reason not to make some points along the way.

If all the prophets are speaking about the end of the world, if the Lord is going to gather us at the end of the world and renew the covenant with us, what does it mean about the time period just before He gathers us?

FROM THE AUDIENCE: We have been scattered.

BROTHER PIPPENGER: Adventism has been scattered; and, he is going to gather us.

Adventism has been scattered? How have we been scattered?

If we are claiming that this is the time when the Lord is gathering us, there is no evidence that Seventh-day Adventists have been physically scattered to the other nations of the world, is there?

FROM THE AUDIENCE: Spiritually gathered—

BROTHER PIPPENGER: Spiritually scattered.

FROM THE AUDIENCE: —spiritually scattered.

BROTHER PIPPENGER: Spiritually gathered and scattered.

Pardon me?

FROM THE AUDIENCE: Also, from the winds of doctrine.

BROTHER PIPPENGER: Winds of doctrine.

How did that happen?

FROM THE AUDIENCE: The leaders have led us astray.

BROTHER PIPPENGER: The leaders have led us astray, but how does it happen?

FROM THE AUDIENCE: The Old Paths; we left the Old Paths.

BROTHER PIPPENGER: The Old Paths. We have left the Old Paths.

Why did we leave the Old Paths?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Because, it got covered up, covered up over a period of time. All right?

And, counterfeit coins were introduced [referencing William Miller's dream], as the old coins were covered up; and, they were taken out of the casket and scattered. Right?

So, we have been spiritually scattered, according to Inspiration.

FROM THE AUDIENCE: And we have lost sight of the vision.

BROTHER PIPPENGER: Sure. You lose sight of the vision.

That is what these jewels [gesturing to the 1843 and 1850 Charts] identify, is the vision. This is the vision: ". . . Write the vision, and make *it* plain upon tables, that he may run that readeth it." [Habakkuk 2:2, in part (KJV)]. This is the vision. You take these jewels, you throw them [away], and there is no vision: "Where there is no vision, the people perish: . . ." (Proverbs 29:18).

FROM THE AUDIENCE: In the light behind us, the Midnight Cry was removed.

BROTHER PIPPENGER: The Midnight Cry was removed.

FROM THE AUDIENCE: And there was no light to guide the people to Christ.

BROTHER PIPPENGER: Why was the Midnight Cry removed?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Because we rejected the Midnight Cry as a fulfillment of the Lord.

And that did what? It took us off the path, down to the dark, wicked world below; and, we lost sight of Jesus who was before us, and we were no longer receiving light from His glorious right hand.

FROM THE AUDIENCE: But, there will be a physical scattering.

BROTHER PIPPENGER: Oh, yes, there will be a physical scattering, for certain. Sister White says that more than once.

FROM THE AUDIENCE: Like the Disciples, they were spiritually scattered before the cross. At the cross, they were physically scattered.

BROTHER PIPPENGER: [Nodding his head in agreement], the Disciples were spiritually scattered before the cross; at the cross they were physically scattered. And the punch line of that study, when you do that, is that if you think you are going to be hanging around with all these spiritual giants that you are hanging around with now when The Sunday Law hits, you are going to be scattered and you are going to have to stand on your own. And you might find out that all these spiritual giants receive the mark of the beast at that time.

FROM THE AUDIENCE: (Indiscernible comment.)

BROTHER PIPPENGER: This is wonderful, but I have to pull it back in. Okay? This is getting me going to where we do not need to go.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Ezekiel 17 says,

> —"[17] Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered; and I will give you the land of Israel. [18] And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. [19] And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: [20] That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. [21] But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God." Ezekiel 11:17-21 (KJV).

So, this curse is a sign. You must meet the conditions that are set forth in the curse in order to be benefited by this sign; and, if you do, the Lord will be entering into covenant with you and giving you a new heart.

But, if you do not, He is going to do what? Recompense their own way.

What way is that? There are two paths. The people who He is entering into covenant with, they are on the Old Paths. These other people are on the path of destruction.

Ezekiel 20:33-42:

> "[33]As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:"—

When does the Lord do that?

When does He rule over us with an outstretched arm? Well, He did that in Egypt. He led them out of Egypt with an outstretched arm.

Of course, when they [the children of Israel] came out of Egypt, that is prefiguring 1840 to 1844; and, Ellen White's first vision in 1844 places Christ on a Path that leads to Heaven, with His glorious right hand shedding light all along the way. So, from 1840 to 1844 He was delivering us out of spiritual Babylon, the same way He was delivering Ancient Israel out of Egypt with His right hand stretched out.

> —"[34] And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. [35] And I will bring you into the wilderness of the people, and there will I plead with you face to face."—

When He brought them out of Egypt, did He plead with them face to face in the wilderness?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Did He do that with the Millerites? Yes.

Is He going to renew the covenant at the end of the world?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: So, He is going to do it the same way again, right? The same history: the Millerite History is repeated to the very letter, and the Millerite History is illustrated by the history of Ancient Israel.

Verse 36:

> —"[36] Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. [37] And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:"—

This is the covenant that we are entering into right now.

> —"[38] And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD."—

When does He purge out the rebels?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law; but, the purging process begins before The Sunday Law, does it not? That is why Sister White says the Church appears to fall, but it does not fall. It remains while—what?—the sinners in Zion are removed. This is a terrible ordeal, but the rebels are going to be purged out.

—"[39] As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also,* if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. [40] For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. [41] I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. [42] And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers." Ezekiel 20:33-42 (KJV).

So, there is going to be a gathering at the end of time that is prefigured by these histories.

Before we go to John, go to Zechariah. It is not in your notes.

Zechariah 1, starting at verse 12. I will not read all the way down.

But, in verse 12, in our last presentation, we read where Sister White compares the 70 years with the 1260 years. That is why we put this down here [referring to the whiteboard; see Figure No. 175]. Your notes from this morning has that quote.

So, the 70 years is referenced in verse 12.

And then in verse 16 it says,

"[16] Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. [17] Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Zechariah 1:16-17 (KJV).

When He is choosing Jerusalem at the end of this history [the 70 years], He is prefiguring Him choosing Jerusalem at the end of the world and He is going to enter into covenant with those that are gathered out of the places where they have been scattered, put His laws in their hearts; but, if you do not see the sign that allows you to respond to this covenant call, then you are going to be purged out as a rebel of Adventism.

John 11: The scattering has a promise of a gathering.

John 11, starting at verse 49:

"[49] And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all. [50] Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. [51] And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; [52] And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

All the prophets are speaking more about the end of the world than the days in which they lived, including John, the author of Revelation. And, there is a promise that He is going to gather all His people at the end of the world into one; because, they have been scattered.

But, in order to be gathered, what do you have to do?

FROM THE AUDIENCE: Repent.

BROTHER PIPPENGER: In the Old Testament you had to admit that you had been scattered.

But, in our time period, what do we have to do?

FROM THE AUDIENCE: [Indiscernible response.]

BROTHER PIPPENGER: Well, we have to admit that we are scattered; but, more importantly, what do we have to do?

FROM THE AUDIENCE: Meet the conditions.

BROTHER PIPPENGER: Meet the conditions; but, what do we have to—

FROM THE AUDIENCE: (Various responses).

BROTHER PIPPENGER: All of you are nailing the details of the paradigm. That is good, but that is not what I am after.

FROM THE AUDIENCE: Recognize the sign.

BROTHER PIPPENGER: You have to recognize the sign, but what is the sign for us?

FROM THE AUDIENCE: (Indiscernible response).

BROTHER PIPPENGER: It is a doctrine. It is a doctrine that was presented here [indicating the 2520 in the upper right-hand corner of the 1843 Chart]. We have to recognize that this is truth, that this is one of the foundational truths. We have to recognize the curse in our day and age and then achieve all of those requirements.

Is that not how you would apply it, if you are going to be gathered?

Genesis 49. And we are talking about the scattering having the promise of the gathering; Genesis 49:7 [correcting notes from Isaiah 49:7]. And the subject of the scattering can be traced back to Genesis 49. What does that mean?

FROM THE AUDIENCE: It is the first place that it is mentioned?

BROTHER PIPPENGER: It is the first mentioned perhaps; not really; the first mentioned of God's people. But, in Genesis 11 Babel is scattered.

But, what I wanted to emphasize and point out is that the scattering and gathering is mentioned in Genesis 49 long before Moses is born and puts it into a prophecy in Leviticus 26. So, Moses's prophecy is just a secondary prophecy to Genesis 49.

Genesis 49—and we are talking about the scattering and the gathering, and students of prophecy should pay attention to this chapter; because, this chapter is poetically structured upon the theme of the scattering and the gathering, if you will see it.

Notice verse 1. My notes say differently, but I am going to start in verse 1. I have verse 1 in the notes.

> "[1] And Jacob called unto his sons, and said, Gather yourselves together . . . ."
> Genesis 49:1, in part [KJV].

Do what?

FROM THE AUDIENCE: Gather together.

BROTHER PIPPENGER: Gather together.

So, the first thing that is mentioned in this prophecy is a gathering.

And notice—go to the last verse of Genesis 49.

—"[33] And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Genesis 49:33 (KJV).

So, the first thing that is emphasized in this prophecy, and the last thing, is the gathering.

FROM THE AUDIENCE: (Inaudible comments).

BROTHER PIPPENGER: I was not there yet.

When he calls them unto himself, it is JACOB, and they were to hearken unto ISRAEL. So, verse 1, and Jacob called unto his sons, and said,

—"[1] . . . Gather yourselves together, that I may tell you *that* which shall befall you in the last days."—

And do you know what Sister White says about this verse? That this is a prophecy for the last days.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: It is just black and white. You do not need her to tell you that. It says it in verse 1; but, a second witness is good, right? So, this is for us.

Verse 2:

—"[2] Gather yourselves together, and hear, ye sons of Jacob, and hearken unto Israel your father." Genesis 48:1-2 (KJV).

Okay. "The sons of JACOB," who is Jacob? The supplanter; the deceiver.

Who is ISRAEL? The overcomer; the victorious one; the prince.

So, "hearken unto the victorious one, not to the deceptive one."

Go to verse 7. I probably ought to back up to verse 5 so you can see the context.

"[5] Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations. [6] O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall."—

Simeon and Levi, there is a curse pronounced upon them.

In the next verse, it says,

—"[7] Cursed *be* their anger, for it *was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and will"—what?

FROM THE AUDIENCE: Scatter them.

BROTHER PIPPENGER: —"scatter them"—where?

FROM THE AUDIENCE: In Israel.

BROTHER PIPPENGER: —"in Israel."—

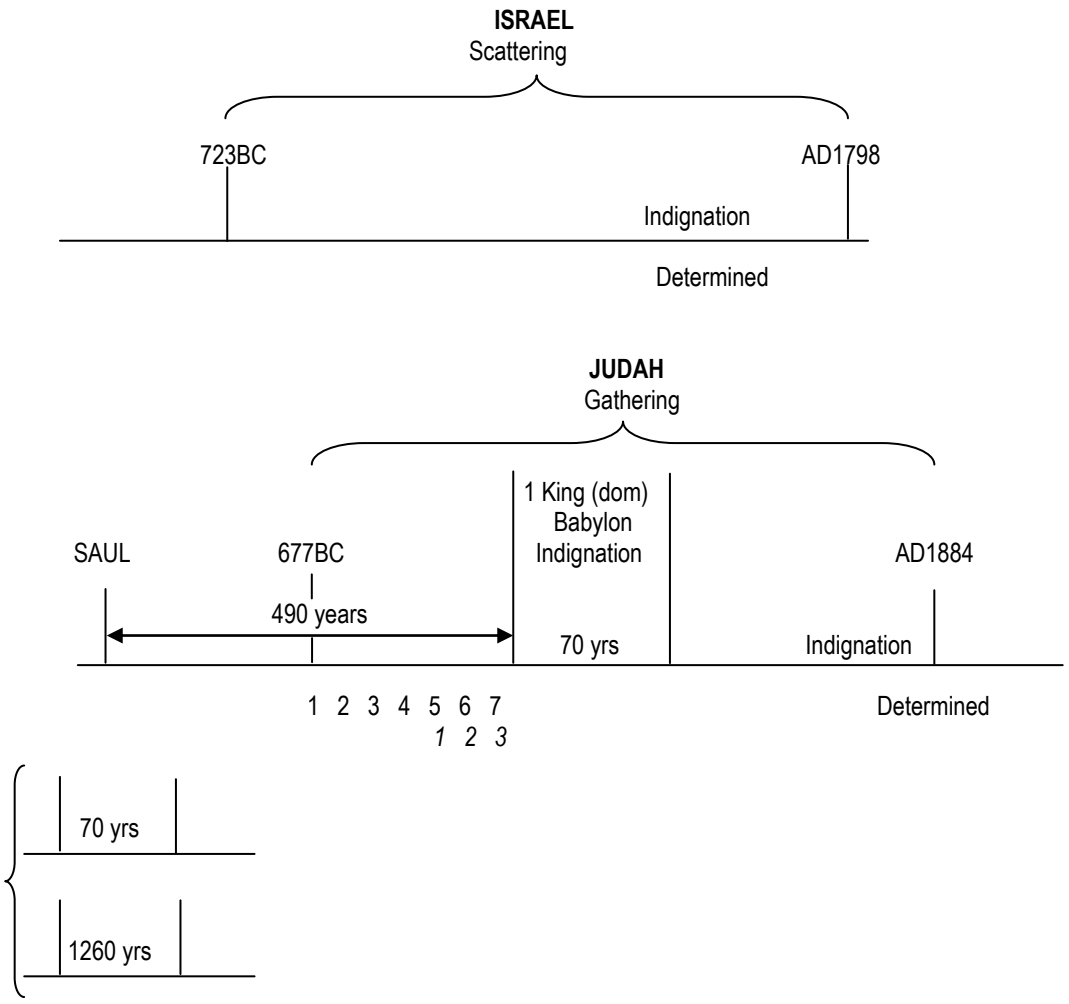


Figure No. 176.

Israel is where the scattering is marked. ISRAEL is the name for the Northern Kingdom; and, this kingdom is where the scattering is going to take place.

Right? Maybe? Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Now, in verse 8, it says,

> —"[8] Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee. [9] Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? [10] The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be."*—

Who is Shiloh?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: But, what tribe is being referenced here?

FROM THE AUDIENCE: Judah.

BROTHER PIPPENGER: Judah, the Southern Kingdom, is the gathering. That is where the gathering is going to be, according to this prophecy, which of course Sister White refers to the last days.

But, speaking of Christ, the fulfillment of this verse, the scepter not departing until Shiloh comes—right? That is Christ—what does it say in verse 11?

> —"[11]Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:" Genesis 49:5-11 (KJV).

How did He wash His clothes and garments in the blood of grapes? How did He?

FROM THE AUDIENCE: At the cross.

BROTHER PIPPENGER: At the cross. He did it at the cross.

So, what is the cross? Well, one thing, it is where He confirms the covenant. This is about the covenant at the end of the world with the people that are going to be gathered, right? And He is going to enter into covenant with them. So, He is going to confirm that covenant with many for one week, and in the midst of the week He is going to be cut off.

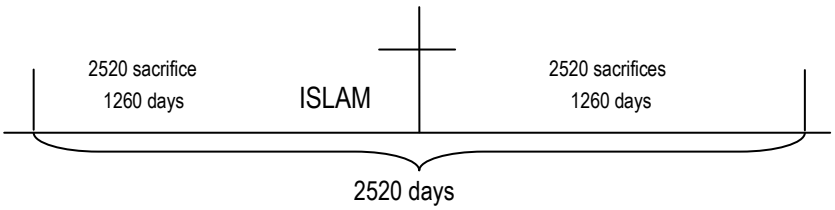


Figure No. 177

What is that one week? It is the 2520. And in the midst of the week, He is cut off.

So, where is He confirming the covenant? Right in the center of the 2520.

And as Emiliano was pointing out within the past couple of days, this 1260 days and this 1260 days, each day had an evening and morning sacrifice, and they continued on even after the cross. So, the first 3-1/2 years there were 2520 sacrifices, and 2520 [sacrifices] after [the second 3-1/2 years]. So, a week is a presentation of the 2520.

But, when He is going to the cross here, when He is going to the cross here to wash His garments in the blood to confirm the covenant, which is in the midst of the 2520, this covenant, when He is doing that (in verse 11) He binds his foal unto the vine.

Who is the vine?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ is the vine.

And his ass's colt unto the choice vine.

When He is going to the cross, what takes Him into Jerusalem to go to the cross?

FROM THE AUDIENCE: An ass; Islam.

BROTHER PIPPENGER: Islam is associated with this covenant, from the beginning of the Bible to the end; but, that is another subject.

Verse 33 we have already read:

> "[33] And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Genesis 49:33 (KJV).

So, what I am saying is, is that the indignation (the scattering), among other things, is a sign; and, the Bible is not casual about identifying this sign. It tells you what happens to the people that are going to reject the sign. It gives you examples like Josiah, of those that will accept the sign, the blessing that is upon them. It tells you there are conditions, specific prayer conditions, that need to be met if you are going to receive the blessing of this sign; and, then it gives you the example of the prophet Daniel fulfilling those conditions, so you have a second witness to know what you are going to do if you are going to accept this sign. Because, if you are going to accept this sign, you are going to be among those that are gathered out of the spiritual Laodicea where you and I have been scattered; and, the Lord then will enter into covenant with us, and He is going to confirm that covenant right here at the cross in the midst of the 2520.

Therefore, one of the things about this indignation in Daniel 8 and Daniel 11 is that it is a sign that must be understood correctly, and it is from that perspective that we can understand why Adventism is being shaken by these Old Paths' truths right now. The Lord is attempting to gather His people and pour His blood upon them that they might be clean that He might enter into covenant with them.

2300/SANCTUARY 2520/HOST

THE SAME EVENT

The Great Controversy, page 426:

> "The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." *The Great Controversy*, 426.

So, I just have a couple of minutes.

With that overview of the indignation, go back to Daniel. I am just going to take a second here to tie this off, in advance of the next presentation.

Verse 15 of Daniel 8, Daniel wants to understand the *c n* vision; but, in verse 16 Gabriel is told to make him understand the *mareh* vision.

So, when Gabriel begins his job assignment in verse 19, he tells Daniel that the last [end of the] indignation is at the time appointed, thus telling us that there is at least two indignations.

And, we have identified the other indignation in Daniel 11:36.

But, because both Daniel 11:36 and Daniel 8:19 are at an appointed time, we know then that both of these indignations are time prophecies.

And, we understand that the second time prophecy that is an indignation ends in 1844. We understand that due to the work of William Miller. And with the testimony of Sister White, she says that William Miller's work was correct; therefore, we know that the indignation and the 2520 that ended in 1844 ended at the very same time that the 2300-year prophecy ended.

And the 2300-year prophecy in Daniel 8:14 is the question of verse 13 that says, "How long is the sanctuary and the host going to be trodden underfoot by Paganism and Papalism?"

So, what we are saying is that when Gabriel came to explain the *mareh* vision of 1844 to Daniel in verse 19, he says, "I'm going to give you a second witness to the Year 1844, because that is when the second indignation ends, the last indignation. But, more importantly, I want you to understand that the indignation is about the scattering of the host of God; but, there is a promise with the scattering that the Lord would gather those that meet the conditions at the end of the scattering time."

> "[27] And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the *[MAREH]* vision, but none understood it." Daniel 8:27 (KJV).

And from 1798 to 1844 the Lord began to gather a people together that would enter into the Most Holy Place with Christ on October 22, 1844; thus, ending not only the trampling down of the sanctuary but the trampling down of the host. So, Daniel 8:19 is not just simply a witness to 1844, it is answering the question of how long the host is going to be trampled down, and that answer goes with the answer of verse 14 of when the sanctuary would be cleansed. And **for the sanctuary to be cleansed, to be made right, both the sanctuary and the host need to be restored**.

So, if you do not believe in the 2520 and profess to believe in the Sanctuary in Heaven since 1844, then your understanding is not valid; because, the purpose of the sanctuary is that God may dwell among the people, and you are rejecting the concept of Adventism being God's people.

But that is what he [William Miller] pulled together at that time.

Shall we pray?

Benediction: Heavenly Father, we want to be benefited by the blood of the Atonement that took place in the midst of the 2520 so long ago. And we understand to be benefited by that, we must recognize that we have been scattered, that we have been scattered by our own sins, that we have walked contrary to you; and, we have been scattered by our fathers' sins. We must confess that you have not been guiding us as a people, but we have been guiding ourselves through our own self-exaltation. We ask you to forgive us. We ask you to give us the discernment to understand correctly the sign that has been put in place to mark the gathering of your people that we might meet those conditions and be among those that, in the very near future, are to be lifted up as an ensign and give a final warning to all mankind. We thank you that we can, as certified Laodiceans, participate in such a sacred work; and, we ask that the work that we are doing here will be of benefit to those who are still in the valley of decision, or of those who may not have begun to consider these things at this point. We still lift Pastor Emiliano to you and ask that you would heal him according to your will, and that you would do it quickly. We thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #87

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that once again you would bless us with your presence, that you would grant us the Holy Spirit, and that you would open up our understanding to your Word through the outpouring of the Latter Rain. We want the atmosphere of Heaven to be with us; so, we would ask that you would fill this room with holy angels that they might bring an influence that would be holy and sweet and sanctifying and that they would be given permission to hold off the distractions that sometimes come in to meetings like this. We would ask that you take control of my humanity, overrule it for your glory and your honor that what is conveyed is a message from the Throne upon High; and, we would ask that you would prepare the hearts and minds of those that are hearing these things, to receive it in agreement with your will. We have another long day of service here in this meeting place, and we would ask that you watch over the production that we are doing with the DVDs and the broadcasting in LiveStream. We thank you for all these things in Jesus's name, amen.

BROTHER PIPPENGER: Okay. Because Emiliano was sick yesterday, we do not know his status yet today. But, I was not very happy about the last two presentations yesterday, so we still have not decided whether we are going to keep those in Habakkuk's Two Tables, although some of the points that I made yesterday are points that I wanted to have in Habakkuk's Two Tables. That is still up in the air.

But, in any case, this presentation is #87, even though the last two presentations yesterday were 87 and 88. We are right now figuring out what we are going to do; but, it is too busy around here to pull the trigger on that decision yet. So, this is #87.

What yesterday did for me is that it brought me into focus. I now see how I can conclude Habakkuk's Tables in a very short fashion and be happy with how I am going to do it; not that it is going to happen right away. But, there is probably not that more presentations left.

CONCLUSION

UNDERSTANDING THE *MAREH* VISION

Daniel 10:1, 16; Revelation 10:5-7; 11:14-15, 19

So, we are going to start back into Daniel; because, I definitely wanted to finish off Daniel.

And if you remember, as I am sure you do, in Daniel, chapter 8, Gabriel came to make Daniel understand the *mareh* vision; and, by verse 27 of Daniel 8 at the conclusion of Daniel 8, Daniel tells us that no one understood the *mareh* vision. So, Gabriel's work was not finished in Daniel, chapter 8. There was more light that had to be brought forth about the *mareh* vision to bring that to a conclusion.

And, if you go to Daniel 10:1, we are going to start working on bringing that thought to a close.

Daniel 10:1 says,

> "[1] In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision." Daniel 10:1 (KJV).

And, we have already dealt a little bit with this; because, the "thing" here in verse 1 is the *b* , which is the Word. And *b* as the Word is a verb; and, of course, Christ is the Word. He is the *D b* . But, in the context here, this word *b* is the oracle, the word, meaning a vision.

So, when we understand from the context of Daniel's full testimony that there are two visions that he deals with—primarily in Daniel 8 the *mareh* and the *c n ;* and, the *mareh* is the vision of the appearance of Christ in the Most Holy Place on October 22, 1844; and, the *c n* is the vision of prophetic history—then we see in verse 1 of Daniel 10 that Daniel has understanding of the *mareh* vision in that last phrase. He has finally reached an understanding. At the end of chapter 8, he did not yet understand it; but, the first thing that we are told about Daniel in verse 1 of Daniel 10 is that now he has this understanding, but he also understands the *b* . The *b* is the thing and the characteristic of the "thing" is that the time appointed for the "thing" was long.

And, in our study of the *c n ,* we realized that one of the characteristics of the *c n* is that it was going to be shut up for many days (it was long).

So, we are saying the *b* is simply another expression of Daniel's to identify the *c n ;* therefore, in Daniel 10:1, Daniel is representing one who understands both the *c n* vision (the vision of prophetic history) and the *mareh* vision (the vision of Christ's appearance in the Sanctuary).

And Daniel here is doing what John does in chapter 10, verses 8 through 10, when he takes the Little Book out of the Angel's hand and eats it, and it is sweet in his mouth and bitter in his stomach. Daniel here is becoming part of the prophecy; and, therefore, he is illustrating God's people at the end of the world, therefore he is illustrating the people of God at the end of the world that understand both the *c n* vision (the vision of prophetic history) and the appearance of Christ in the Most Holy Place [the *mareh* vision]. So, here, the climax of Daniel's testimony, his last vision in Daniel 10, 11, and 12, the first thing that Daniel is representing is God's people at the end of the world that understand both visions.

But, that is just the starting point. We have already looked at the fact that in the next three verses (2, 3, and 4) Daniel is portrayed as fasting and afflicting his soul, which is evidence that he is representing God's people at the end of the world, but not the Millerites; because, the Millerites were not in the Day of Atonement. He is being specifically applied to you and me here at the end of the world in a time period of the Day of Atonement.

And, we know in the Day of Atonement at the end of the world that the Everlasting Gospel is going to be accomplished, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a testing prophetic message.

And, therefore, if you go down to verse 7, it says,

> "[7] And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking"—

And if you look that up, a quaking can be a shaking. This is the shaking of Adventism.

> —"but a great quaking fell upon them, so that they fled to hid themselves." Daniel 10:7 (KJV).

This is Adventism. There is one class that is going to refuse to see Christ in the Most Holy Place, and the reason they refuse to see Christ in the Most Holy Place is they refuse to enter the Most Holy Place and, they are going to be shaken out; but, at the same time, Daniel is representing those that see Christ in the Most Holy Place.

Now, I am aware that this word in verse 7 is not *mareh;* it is *marah.* Okay? It is the feminine of *mareh,* and we have things to study about this; but, right now, I am just showing the distinction of the two classes being separated by the *mareh* vision of Christ in the Most Holy Place.

And, you can see in verses 5 and 6 the illustration of the appearance, the *mareh*, that does the separation. It says,

> "[5] Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: [6] His body also *was* like the beryl, and his face as the appearance of lightning"—

And that word *appearance* is *mareh*.

> —"and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." Daniel 10:5-6 (KJV).

So, this is an illustration of the appearance of Christ, the *mareh.*

And in the next verse, verse 7, it talks about the separation, the shaking of Adventism.

Of course, these verses 5 and 6, Sister Ellen G. White tells us this is the same vision that John has in Revelation when he hears a voice behind him and he turns and he sees this pretty much same description of Christ, once again in the Sanctuary because He is there among the golden candlesticks.

Go to verse 16 of Daniel 10. And it says,

> "[16] And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision"—

This is the *mareh* vision.

> —"my sorrows are turned upon me, and I have retained no strength." Daniel 10:16 (KJV).

Okay. So, Daniel is giving testimony of what happened to him when he entered into the Most Holy Place experience and sees the appearance of the High Priest (of Jesus Christ).

And if you go to Revelation 10:5-7, we will see when the time came in history where men and women could go into the Most Holy Place.

In Revelation 10, beginning at verse 5, it says,

> "[5] And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, [6] And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: [7] But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Revelation 10:5-7 (KJV).

And then if you go to chapter 11 of Revelation, verses 14 and 15, it says,

> "[14] The second woe is past; *and*, behold the third woe cometh quickly. [15] And the seventh angel sounded;"—

This is the same angel as verse 7 of chapter 10, the seventh angel, the Seventh Trumpet.

> —"[15] And the seventh angel sounded, and there were great voices in heaven, saying, THE KINGDOMS OF THIS WORLD ARE BECOME *THE KINGDOMS* OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER." Revelation 11:14-15 (KJV).

Then if you drop down to verse 19, it says,

> "[19] And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Revelation 11:19 (KJV).

The point in history where mankind could move into the Most Holy Place and see the appearance of Christ there is October 22, 1844. And these verses we just read are marking that.

What we are looking at in Daniel 10 is the experience when it happened; but, now I have taken you to the point in time where it could happen for mankind, for the purpose of trying to show you the congruity of the prophets that illustrate this experience.

Notice this next quote from *Testimonies,* volume 5, page 753:

> "In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him." *Testimonies*, volume 5, 753.

And if you type in "Isaiah, Ezekiel, and John" into the CD-ROM, Sister White gives you abundant testimony that where they are connected, where they are illustrating the identical vision is in the Most Holy Place.

And in Isaiah 6, when Isaiah is humbled into the dust; and in Ezekiel 2 and 10, when Ezekiel sees the cherubims, with the wheels within the wheels; here in Revelation, where John

sees the ark of His testament, these are all the Most Holy Place experiences of these prophets; but, this is the same experience that is being illustrated by Daniel in Daniel, chapter 10.

Are you with me?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Okay.

Daniel 10:1-6; Revelation 1:10-17

Go back to Daniel 10 now, if you would.

What I am saying is the prophets provide abundant testimony of this experience of the Most Holy Place, and although we have already kind of reviewed it, in Daniel 10:1-6, the first thing we are told—and in the Bible there is a thing of first mentioned. The first time a thing is mentioned is the most important. And Jesus said the Word of God is a . . . ?

Nobody knows that one?

FROM THE AUDIENCE: A lamp.

BROTHER PIPPENGER: A what?

FROM THE AUDIENCE: A lamp unto our feet.

BROTHER PIPPENGER: A lamp, but that is not what I am looking for.

What is the Word of God? It is a seed, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: All right. And a seed has all the genetic information in it that it needs to produce a complete plant; and, the Word of God is a seed, so the first time a subject is mentioned in the Bible, it has the entire story of that subject. That is the Rule of First Mentioned.

The most important time a subject is mentioned in the Bible is the first time; and, the second most important time is the last time. The information in between is all important, but the first and the last is the most important because the Word of God is Jesus, and He is the First and the Last.

So, this principle, it also works in passages of the Bible. Okay? Jesus is the First and the Last, so He illustrates the End from the Beginning; and, the Book of Daniel begins with Babylon conquering Jerusalem, but it ends in Daniel 11:45 where Babylon is attempting to attack Jerusalem but fails. In the beginning Babylon wins; at the end it does not win, but it is the same story at the beginning and the end of the Book of Daniel.

But, also in Daniel's last vision, the first thing that we are told about Daniel's last vision in verse 1 is the most important thing about this vision, is that Daniel is here representing God's people at the end of the world that have the understanding of both the *mareh* and the *c n* visions.

All right. Then in verses 2, 3, and 4, he is illustrated as fasting for three weeks, thus telling us that he is representing God's people at the end of the world who are in the Day of Atonement.

Then in verse 5 and 6, he sees Christ (the same Christ that John sees in chapter 1).

And, then in verse 10 of Revelation 1—go to Revelation 1—and we will show you that this is the same vision, the same appearance, to Daniel that John has. In chapter 1 of Revelation, starting at verse 10, it says,

> "[10] I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, [11] Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. [12] And I turned to see the voice that spake with me. And being turned, I saw even gold candlesticks;"—

So, where is John?

FROM THE AUDIENCE: In the Holy Place.

BROTHER PIPPENGER: He is in the Holy Place.

> —"[13] And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. [14] His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; [15] And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. [16] And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. [17] And when I saw him, I fell at his feet as dead."—

When John sees this vision, he falls at His feet as dead.

> —"And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last: . . ." Revelation 1:10-17 (KJV).

And if you would go back to Daniel 10, verse 5, he says,

> "[5] Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz: [6] His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." Daniel 10:5-6 (KJV).

And Sister White plainly tells us that this is the same vision for both of these prophets.

So, in *Signs of the Times,* April 7, 1887—what I am doing, what I am trying to do, is show you that this experience of the *mareh*, of the appearance of Christ in the Most Holy Place, has been illustrated by several prophets; and, upon those prophetic testimonies (upon the testimony of two or three a thing is established) the truths that are contained in these experiences as they are illustrated in the Word of God become established as the experience that you and I have to have here in the time period of the blotting out of sin in the Investigative Judgment when we move into the Most Holy Place with Christ.

Sister White says in *Signs of the Times,* April 7, 1887,

> "How many cling with great tenacity to their self-styled dignity, which is only self-esteem."—

What is that?

FROM THE AUDIENCE: Self-esteem?

BROTHER PIPPENGER: Yes. What is it?

FROM THE AUDIENCE: *G al* .

BROTHER PIPPENGER: *G al* .

So, what is the symbol of this?

FROM THE AUDIENCE: The Daily.

BROTHER PIPPENGER: The Daily. Okay? This is the Daily. If you are clinging to your self-righteousness, your self-exaltation, then in the terminology of Daniel 8, it is the Daily. And if you cling to that in the time of the Investigative Judgment, the blotting out of sin, when you are supposed to be humbled in the dust as these prophets are illustrated so that the Lord can take a coal from off the altar and purify you and use you as a tool to finish His work in Righteousness, but you cling to your self-esteem, then the deception that you are under, the Omega deception because this is the last deception before probation closes, that deception is symbolically represented by the Daily in the Book of Daniel.

> —"How many cling with great tenacity to their self-styled dignity, which is only self-esteem. In conversation, more time is spent in talking of self than in exalting the riches of the grace of Christ. These persons seek to honor themselves instead of waiting in humbleness of heart for Christ to honor them. They would teach others how to perfect a Christian character; but they have not such a character themselves. They have not learned of Him who says, 'I am meek and lowly of heart.'
>
> "Humility is inseparable from holiness of heart. The nearer the soul comes to God, the more completely is it humbled and subdued."—

So, I am hoping you are seeing here now that the two principles is what Sister White is dealing with: the principle of self-exaltation, which is a counterfeit religion that is represented in Daniel 8; and, the principle of humility, which is the true religion. Okay? So, in that context, then she says this:

> —"When Job heard the voice of the Lord out of the whirlwind, he exclaimed, 'I abhor myself, and repent in dust and ashes.' It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, 'Holy, holy, holy is the Lord of hosts,' that he cried out, 'Woe is me, for I am undone!'"—

Now, prophetically, Sister White just said that this experience of Job parallels the experience of Isaiah. There are the two witnesses about this experience.

But, she goes on and says,

> —"Daniel, when visited by the holy messenger, says, 'My comeliness was turned in me to corruption.'"—

This is Daniel 10. Now we have Job, Isaiah, and Daniel.

—"Paul, after he had been caught up into the third Heaven, and heard things that it was not lawful for a man to utter, spoke of himself as 'less than the least of all saints.'"—

When was Paul caught up into the Third Heaven?

You do not know, do you? There is a good answer, though.

FROM THE AUDIENCE: 2 Corinthians, chapter 12.

BROTHER PIPPENGER: That is where it is set forth in the Bible, but when?

In the 1st Century is the best I can do; in the 1st Century. In the 1st Century Paul was caught up into the Third Heaven; and, when he was there he heard things that it was not lawful for a man to utter.

Now, why what it not lawful for a man to utter these things?

FROM THE AUDIENCE: (Several responses.)

BROTHER PIPPENGER: Because, if you go to Revelation 10, Revelation 10 says that John, he sees the same thing. We are going to find this out right now. He sees the same thing. In verse 3, after Christ has set his left foot upon the land and his right foot upon the sea, in verse 3 it says,

> "[3] And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. [4] And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." Revelation 10:3-4 (KJV).

What was uttered was sealed up. Until when?

Revelation, chapter 22, verse 10, says,

> "[10] And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. [11] He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: . . ." Revelation 22:10-11, in part (KJV).

The only thing that is sealed up in the Book of Revelation is what the Seven Thunders uttered, and it is sealed up just before the close of human probation. What the Seven Thunders uttered is sealed up until our generation, because probation is about to close.

But, Paul lived in the 1st Century and he heard this history; but, it was not lawful for him to utter it, because he was living in the 1st Century and it was sealed up until our Century.

So, when he was carried to a Third Heaven, Paul was having the identical experience that Job and Isaiah, and Daniel, and John had. And when he was there, one of the things that we are told is that he heard things that were not lawful to be uttered. He heard the history of the Seven Thunders.

So, go back to your quote:

> —" Paul, after he had been caught up into the third Heaven, and heard things that it was not lawful for a man to utter, spoke of himself as 'less than the least of all saints.' It was the beloved John, that leaned on Jesus's breast, and beheld his glory, who fell before the angels as one dead. The more closely and continuously

we behold our Savior the less we shall see to approve in ourselves." *Signs of the Times*, April 7, 1887.

So, this about the distinction between *al* and true humility; and, this distinction is made in Daniel 10:7 when Daniel sees this vision, and he has this experience, but the men that were with him are shaken out. And the reason they are shaken out is because they are holding onto self-exaltation. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And this is the testimony of the prophets about our time period, as they describe their experience that we are to have.

VISION

MARAH: ***Strong's Concordance,*** **H4759—**Feminine **of H4758**; a *vision;* also (causatively) a *mirror:* -looking glass, vision.

Now, *mareh* is the vision of the appearance; but, *marah* is the feminine of this same word. And in your notes you will see a definition of *marah.* It says, feminine of H4758, which is *mareh;* a *vision;* also a *mirror,* a looking glass.

So, the *mareh* is the vision of Christ in the Most Holy Place; but, when you see Christ in the Most Holy Place, you are to experience the *marah,* and that experience is the looking-glass experience. Right?

Daniel 10:7-8; Exodus 30:17-21; 1 Corinthians 13:9-13; 2 Corinthians 3:18; James 1:22-25

Look at Daniel 10, verses 7 and 8.

"[7] And I Daniel alone saw the *[MARAH, THE FEMININE, THE LOOKING-GLASS]* vision: for the men that were with me saw not the *[LOOKING-GLASS]* vision; but a great quaking fell upon them, so that they fled to hide themselves. [8] Therefore I was left alone,"—

There is the separation between the wheat and the tares, spiritually.

—"and saw this great *[MARAH]* vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." Daniel 10:7-8 (KJV).

Go to Exodus 30. We want to look a little bit, briefly; other people have dealt with the *marah,* so it is already in the record of this message. So, this will be brief.

Beginning at verse 17 of Exodus 30 says,

"[17] And the LORD spake unto Moses, saying, [18] Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water

> therein. [19] For Aaron and his sons shall wash their hands and their feet thereat: [20] When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: [21] So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to his seed throughout their generations." Exodus 30:17-21 (KJV).

Before you go into the Sanctuary, you need to wash yourself in the laver.

And what was used to make the laver? The women's mirrors were taken and turned into this laver. The laver is the looking glass.

1 Corinthians 13:9-13:

> "[9] For we know in part, and we prophesy in part. [10] But when that which is perfect is come, then that which is in part shall be done away. [11] When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish tings. [12] For now we see through a *[LOOKING]* glass, darkly;"—

This looking glass we see through, when we come into the Most Holy Place, we are going to see the appearance of Christ, the *mareh,* but we are going to have to clean ourselves to go in there. We are going to have to look into the looking glass. We are going to have to have our personal *marah* experience; and, when we do it says,

> —"but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of theses *is* charity." 1 Corinthians 13:9-13 (KJV).

This is the experience of looking face to face with Jesus Christ and being made aware, being made undone as Isaiah says, seeing how worthless that we are, in order that we can be humbled into the position where the Lord can lift us up and use us.

Go to 2 Corinthians 3:18. We are looking at the looking glass, which is the *marah* vision, the feminine of the *mareh.*

Verse 18 says,

> "[18] But we all, with open face beholding as in a *[LOOKING]* glass the glory of the Lord,"—

Is that what Isaiah, and Ezekiel, and Daniel, and John, and Job, and Paul illustrate when they move into the Most Holy Place and see the *mareh* appearance of Christ?

> —"the glory of the Lord, are changed"—

This experience is going to change us.

> —"into the same image"—

What image? What image is that? The image of Christ.

—"from glory to glory,—"

How is it done?

—"*even* as by the Spirit of the Lord." 2 Corinthians 3:18 (KJV).

That is the *marah* vision.

And in James 1, more light on the looking glass, the *marah* vision, verse 22 says,

"[22] But be ye doers of the word, and not hearers only,"—

And this is a common consideration in this Movement, is it not? There are some of us in this Movement that we have the intellectual understanding, but we do not have the experience. Our life does not correspond with what we know. It is all head knowledge. And, it is the *marah* experience that turns the intellectual understanding into the experience. That is what James is talking about.

—"[22] But be ye doers of the word, and not hearers only, deceiving your own selves."—

You just cannot understand this message; you have to allow the Holy Spirit to turn it into an experience.

—"[23] For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a *[LOOKING]* glass:"—

The *marah.*

—"[24] For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. [25] But whoso looketh into the perfect law of liberty,"—

Ah, this *marah* vision, this looking glass, is not simply the glory of the Lord; it is God's Law.

—"and continueth *therein,* he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:22-25 (KJV).

So, when we pull together the *marah* vision that is illustrated repeatedly by the various prophets, we realize that the *mareh* vision is the vision of Christ; the *marah* is our experience when we compare ourselves with Christ and are changed from glory to glory into His image through the Spirit of the Lord, being not a forgetful hearer but an actual doer of the Law of God, in all that it represents.

Notice this next quote from *Review and Herald,* December 22, 1896.

> "The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary."—

And what work is going forward in the Heavenly Sanctuary in the Last Days? It is the Investigative Judgment; but, when you take it right down to the very last days, it is the blotting out of sins in the Investigative Judgment in the time of the Judgment of the Living, which is the time of the Latter Rain.

> —"They are privileged to see by faith the work that is going forward in the heavenly sanctuary. 'And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.'"—

That is why we started there in Revelation 11, is because here Sister White is saying Revelation 11 is Isaiah 6. Okay? She is tying it together, and she does it other places, too.

> —"As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God."—

Now, it is not enough to look into the Heavenly Sanctuary. You must see the work of Christ in the Heavenly Sanctuary. That is what she says; they look by faith into the Heavenly Sanctuary and see by faith the work of Christ in the Heavenly Sanctuary. You have to see the work He is doing. And I mean: You have to see it.

In *Early Writings,* page 259, the Jews were left in perfect darkness because they rejected the three-step testing message of John the Baptist and Christ that would have led them into the Heavenly Sanctuary. They were led into perfect darkness, with Satan in full control of them; but, what they were not seeing was the work of Christ had changed from the earthly sanctuary to the Heavenly Sanctuary. And then in the very next paragraph, she goes to the Millerite History and says, "Those that rejected the first message could not be benefited by the second message, neither were they benefited by the Midnight Cry that was to prepare them to enter by faith into the Most Holy Place." And there she says Satan began to answer those people's prayers. But, what they did not see was that the work of Christ had moved from the Holy Place to the Most Holy Place.

So, those two histories are pointing to our history, and in our history it is not enough just to look into the Heavenly Sanctuary—all Adventists look into the Heavenly Sanctuary—but we must see the work of Christ. We must see that His work has proceeded from the Judgment of the Dead to the Judgment of the Living. And if we are not correctly passing the three-step testing process in our history that has been prefigured by the three-step testing process in the Millerite History and the History of Christ and all the sacred histories throughout time, if we are not correctly navigating that three-step testing process, then we will not be able to see that Christ has begun the Judgment of the Living. But, we have to see that.

> —"As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a

> people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. **But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them.** The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart."—

I received an email last night from a very, very close relative of mine, and he says, "I'm lost! I need to connect with Christ. What do I do?"

So [crying], I sent him an email and tried to convey this truth, **"But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them."**

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: It continues on.

> "**The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner;**"—

And I am emphasizing that expression on purpose.

> —"for the earth is to be filled with the glory of the Lord."—

When is the Earth going to be filled with the glory of the Lord?

FROM THE AUDIENCE: September 11th.

BROTHER PIPPENGER: September 11, 2001, when the Mighty Angel of Revelation 18 comes down.

> —"Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace." *Review and Herald*, December 22, 1896.

SHEAVES

But, I want you to see that the object of the work that is going on in the Most Holy Place during the blotting out of sins during the Judgment of the Living, during the sprinkling of the Latter Rain, when we enter in and see the *mareh* and have the *marah* experience for ourselves, that work is to gather together the sheaves for the heavenly garner.

Notice the next quote, from *The Great Controversy,* page 341.

> "To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction**. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth." *The Great Controversy*, 341.

So, if the work that is going on in the Most Holy Place is to gather the sheaves, we need to understand that the message that is connected with this work is found in the Book of Revelation. It is the prophetic message.

And what is it, in the Biblical narrative, that ripens sheaves or the fagots? It is the Latter Rain.

Therefore, the message that is in the Book of Revelation is the Latter Rain Message that is poured out during the Judgment of the Living and the blotting out of sins. And, if you do not understand that, if you think that the Gospel is the gospel of W. W. Prescott, *The Doctrine of Christ,* that takes the prophetic message out of Christ, then you are following a false Christ, and you are not going to be in the Most Holy Place receiving the Latter Rain, and your sins are not going to be blotted out, and you are going to die. And, that is where we are at here in Adventism at the end of the world.

Notice the next quote, from *Early Writings,* page 119.

> "I then saw **the third angel**. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat **from** the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" *Early Writings*, 119.

So, now it is getting even more specific about the messages in the Book of Revelation. It is the Third Angel's Message in the Book of Revelation that does this work in the Most Holy Place during the time of the blotting out of sin.

Okay. Notice the next quote, *The Desire of Ages,* page 392.

> "'Whose **fan** is in His hand,"—

Whose fan is in His hand?

Who has a fan in His hand?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ . . . Who has a fan in His hand?

FROM THE AUDIENCE: The Dirt Brush Man.

BROTHER PIPPENGER: The Dirt Brush Man. This is also the Dirt Brush Man; it is definitely Christ.

But, what does the Dirt Brush Man do? He sweeps out the traditions and customs that have been covering up the jewels—that are represented on this [1843] Chart—and brings in counterfeits.

—"Whose **fan** is in his hand, and He will throughly purge His floor, and gather His wheat into the garner.' Matthew 3:12. This was one of the times of purging. **By the words of truth, the chaff was being separated from the wheat**."—

Okay. The Third Angel's Message does this work. It gets done in the Most Holy Place experience; it gets done by the messages of Revelation; it gets done by the Words of Truth, by the Prophetic Word of Truth.

—"Because they were too vain and self-righteous"—

They were what?

FROM THE AUDIENCE: Too vain and self-righteous.

BROTHER PIPPENGER: Self-righteous. The reason they will not receive the Third Angel's Message (the Words of Truth from Revelation) is because of self-exaltation, because of the Daily.

—"Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. **Souls are tested today as were those disciples in the synagogue at Capernaum**."—

Okay. Now, when Sister White is talking about the purging of Adventism and the gathering of the sheaves by the Words of Truth, she is comparing it to Capernaum. Right?

Continuing on:

—"When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, **even as** the disciples left Jesus, murmuring, 'This is an hard saying; who can hear it?'" *The Desire of Ages*, 392.

When did they say that? At His sermon at Capernaum.

CAPERNAUM

Manuscript Releases, volume 16, 106-107:

"One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it

is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, like Capernaum,"—

Now she is comparing Capernaum with you and me.

—"have been exalted to heaven in point of privilege, shall they by non-improvement be left to darkness corresponding to the greatness of the light given?"—

That is scary.

—"I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. 'Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' The guilt of self-deception is upon our churches. The religious life of many is a lie." *Manuscript Releases*, volume 16, 106–107.

Of course, the scornful men that ruled the people in Jerusalem in Isaiah 28:14 were told that they hide themselves under falsehood and lies. But here, I am wanting you to see that Capernaum is illustrating the Seventh-day Adventist Church in the time of Laodicea and that at Capernaum Christ gave the message of the manna that came down out of Heaven and said, "You must eat my flesh and drink my blood," and this is where He lost the most of the disciples in John 6:66: they turned "and walked no more with him," illustrating that the majority of Adventism goes out at The Sunday Law, at John 6:66.

HIS OWN CITY

Capernaum was His own city.
The Desire of Ages, page 252:

"At Capernaum Jesus dwelt in the intervals of His journeys to and fro, and it came to be known as 'His own city. It was on the shores of the Sea of Galilee, and near the borders of the beautiful plain of Gennesaret, if not actually upon it." *The Desire of Ages*, 252.

A *city* in Bible prophecy, a kingdom, a church—"Babylon is that great city that ruleth." The Seventh-day Adventist Church is a kingdom; it is Christ's City, it is Capernaum.

The next quote, from *Review and Herald,* August 1, 1893:

"Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to

> humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, 'But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, **Capernaum [Seventh-day Adventists, who have had great light]**,"

I did not put that in. What is in brackets was put in by Ellen White. Okay?

> —"and thou, **Capernaum [Seventh-day Adventists, who have had great light],** which art exalted unto heaven [**in point of privilege**],"—

She put that in, too.

> —"shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.' At that time Jesus answered and said, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.'
>
> "'And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;"—

What does it mean, He "rises up early"? It means this, Brothers and Sisters: What is going on in Adventism today has been set forth in God's Word a thousand years ago. He rose up early, from the very beginning, and told us what is going to be happening right now.

But, even though He has rose up early, giving us the message, "We want the Gospel. We don't want the Prophecy."

> —"but ye heard not; and I called you, but ye answered not; **therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh**."—

Now He is comparing what is going to happen to Adventism in the very near future, to Shiloh; and, that brings us to Eli.

> —"And **I will cast you out of my sight**,"—

He is going to spew them out of His mouth.

> —"as I have cast out all your brethren, even the whole seed of Ephraim.'
>
> "The Lord has established among us institutions of great importance, and they are to be managed, not as worldly institutions are managed, but after God's

order. They are to be managed with an eye single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels.

"'Here now this, **O foolish people**,"—

And who is the "foolish people"? The foolish virgins.

—"and without **understanding**;"—

What understanding do they not have? They do not understand the increase of knowledge that comes when the Book of Daniel is unsealed in 1989 with the collapse of the Soviet Union.

—"Here now this, **O foolish people**, and without **understanding**, which have **eyes, and see not**; which have **ears, and hear not**:"—*THERE IS ISAIAH 6*— "fear ye not me saith the Lord: **will ye not tremble at my presence**,"—

"Fear God" does not mean "reverence God." It means fear God!

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: You must tremble at God's presence. All the prophets that illustrate this time, this experience, fall into the dust. They do not just reverence God; they fear God! They tremble at His presence.

And, this is the distinction between the wise virgins and the foolish virgins. The wise virgins are those that tremble at His Word.

We will deal with that in the following presentation.

—"fear ye not me saith the Lord: **will ye not tremble at my presence,** which have placed the sand for the bound of the sea by a perpetual degree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? but this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. **Your iniquities have turned away these things**, and your sins have withholden good things from you. . . . They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; **shall not my soul be revenged on such a nation as this?**'"—

What nation is He talking about?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: Adventism (Laodicea, Capernaum).

—"Shall the Lord be compelled to say, 'Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee'? 'Therefore the showers have been withholden, and there hath been

no latter rain. . . . Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?'" *Review and Herald*, August 1, 1893.

Do you want the Latter Rain? You need to cry, "My Father, You are the guide of my youth!"

What does that mean: "My Father, You are the guide of my youth"?

FROM THE AUDIENCE: The early days.

BROTHER PIPPENGER: The early days.

SHILOAH

1 Samuel 3:15; Isaiah 6:3-13

1 Samuel 3:15.

Is that not what Jeremiah says: "Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find . . ."?

FROM THE AUDIENCE: Rest.

BROTHER PIPPENGER: The Latter Rain, ". . . rest for your souls." (Jeremiah 6:16).

Do you want the Latter Rain? Acknowledge that He is the Father of your youth.

1 Samuel 3:15 says,

> "[15] And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision." 1 Samuel 3:15 (KJV).

What vision was he given? The vision that told Eli that, "You and your sons are going to be removed," that Shiloh is going to be set aside as the place of God's sanctuary, and the Lord was going to choose Jerusalem.

And here, Sister White has just referenced Shiloh with Capernaum (the Seventh-day Adventist Church).

And when Samuel gets this vision, to carry this message to Eli, this is the *marah* vision. Okay? Right at the beginning, Samuel has the *marah* vision. He sees himself in the looking glass.

But, what I want you to see is when you go into the Most Holy Place experience in the time of the blotting out of sins and the Latter Rain, to see Christ, the *mareh* vision, and have the *marah* looking-glass vision experience for yourself, there are certain components of that experience that are marked by Inspiration. One of them here that we are dealing with is that it is going to be this separating of the sheaves and the fagots in this time period, in that experience. That is accomplished by the words of Revelation, the Third Angel's Message. We have looked at that. And, as that message is accomplishing this separation, as the Dirt Brush Man is sweeping out the traditions and customs that is going on in that history, it is also revealed to those people that are having the experience of Daniel when he saw this vision and all the other men fled away, what Daniel was also seeing is that the Seventh-day Adventist structure was about to be swept away. That is part of the message in there, that Shiloh, and Eli, and Hophni, and Phinehas are going to be removed: "Ichabod: the glory has departed!"

Go to Isaiah 6, in closing; Isaiah 6, beginning at verse 3.

> "[3] And one cried unto another,"—

And Sister White has already compared this experience of Isaiah with the experience of the Most Holy Place that we are dealing with. We do not have to put that in place. This is the same experience of Daniel, John, Paul, Job have all had.

And in verse 3, it says.

> [3] And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory."—

So, where is verse 3? 9/11/2001. The Earth is filled with the glory of the Lord on 9/11, when the Mighty Angel of Revelation 18 comes down, and the Earth is lightened with His glory. Sister White says so. You do not need Sister White, but she has a passage where she ties verse 3 of Isaiah 6 in with Revelation 18's Angel that comes down.

So, verse 3, if we are going to approach these verses as a sequence of history, starts at 9/11. Right?

Verse 4:

> —"[4] And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. [5] Then said I, Woe *is* me! for I am undone;"—

He is having the *marah*, a vision right now. He is being humbled into the dust as he looked at his own self-righteousness.

Sister White, we just read, he here illustrates our condition; and, she further says in another place that he had been—well, she does not say it like this, but she says this—he had been functioning as a prophet before chapter 6. And we understand that holy men of old spake as they were moved by the Holy Spirit; so, for the first five chapters, he is a prophet. He is a holy man.

And when Isaiah goes into the Most Holy Place with Christ here, he realizes that he has the same sins that he has been rebuking. That is why Sister White says he illustrates our condition, because our condition is as Laodiceans; and, that is a beautiful promise. It means that right now, in our condition, you and I, if we want to set aside our own self-righteousness and move into the Most Holy Place with Jesus Christ, He is fully willing and capable of purifying us with a coal from off the altar that we can stand up and carry this message to a stiff-necked people that have ears that will not hear and eyes that will not see.

And as we do that work, we will obtain the experience that we need that is represented by being a hard forehead of diamond, which is the Seal of God. That experience is produced by our receiving the intellectual knowledge and following on and delivering that knowledge to an obstinate people; and, that work changes us into His image—

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —and prepares us to stand at The Sunday Law when Shiloh is swept away and every earthly support is cut off.

But, back to verse 5 of Isaiah 6.

> —"[5] Then said I, Woe *is* me! for I am undone, because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts."—

Let me drop down in here in the Ellen White Study Bible. From *Review and Herald,* June 4, 1889, it says, "Isaiah had a wonderful view of God's glory. He saw the manifestation of God's power, . . ." And one of the things that Isaiah is seeing here is the manifestation of God's power.

Sometimes the prophets disagree with each other, right?

FROM THE AUDIENCE: (A collective, "No.")

BROTHER PIPPENGER: Never!

And Sister White, in *The Great Controversy,* page 611.1, says, "The advent movement of 1840-44 was a glorious manifestation of the power of God."

And the Advent Movement of 1840-44, that is the Seven Thunders!

And, Paul was lifted up to the Third Heaven and saw the Advent Movement of 1840-44, but he was not allowed to utter it, because he was living in the 1st Century, and it was not going to be unsealed until just before probation closes.

And here, another illustration of the same experience, the *mareh/marah* experiences in the Most Holy Place, Sister White tells us that Isaiah saw a manifestation of the power of God.

One of the things that you see when you move into the Most Holy Place is the history of the Millerites from 1798 to 1844, with a special emphasis on 1840 – 1844 when the Mighty Angel came down and began to do this work that illustrates the work that He is doing right now.

Going back to verse 6:

> —"[6] Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: [7] And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."—

And another word for *purged* there is *atoned* or *blotted out.* This is the blotting out of sins.

> —"[8] Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?"—

And this is a wonderful question. When was it first asked? When the Plan of Salvation was instituted, the Father asked, "Whom shall I send?" He could not send an angel. All He could send was His Son.

And Jesus said similar to Isaiah but not quite the same if you go look at the record. Isaiah says in verse 8,

> —"Then said I, Here ***am*** **I**; send me."—

"Here am I; send me. Here am I; send me," is what Isaiah said.

When Jesus answered that question, when the Plan of Salvation was first instituted, He said, "Here **I am**. Send me."

That is showing us that here Isaiah has achieved the perfect reflection of Christ's character. That is what is going on here; because, he is prepared to take this message to Adventism and then the world.

And then he is forewarned. It says in verse 9:

—"[9] And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. [10] Make the heart of this people *[OF CAPERNAUM, OF LAODICEA, OF ADVENTISM]* fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. [11] Then said I,"—

Then says Isaiah, "How long? How long do I have to struggle with this rebellious Seventh-day Adventist people?"

—"Lord, how long? And he answered, Until the cities be wasted without inhabitant,"—

What cities? The cities [churches] of Adventism.

Where are they represented? Shiloh.

—"Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, [2] And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land."—

Samuel sees the *mareh* vision; Isaiah sees the *mareh* vision; and, among other things, one of the things that both of them see is that the Seventh-day Adventist structure gets swept away at The Sunday Law; and, this is part of the Latter Rain Message.

And verse 13 says,

—"[13] But yet in it"—*IN ADVENTISM*—"*shall be* a tenth,"—*A SYMBOL OF A REMNANT*—"and *it* shall return,"—*TO THE OLD PATHS*—

That remnant is going to return to the Old Paths.

—"and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves:"*—

They are going to eat this experience when they return to the Old Paths.

—*"so* the holy seed *shall be* the substance thereof." Isaiah 6:3-13 (KJV).

And, this is The Sunday Law where the Everlasting Gospel is finished in Adventism, and the Everlasting Gospel of the First Angel is the same gospel that was preached in Eden in Genesis 3:15. Sister White says so in *Selected Messages,* book 2. And, the Gospel in Genesis 3:15, the first mentioned of the Gospel, says it is the work of Christ putting enmity between the seed of Satan and the seed of Christ. And, here we see this tenth which is the remnant in Adventism that Isaiah is representing: They have the holy seed in them. The Everlasting Gospel has just been accomplished on Adventism.

So, when you move into the Most Holy Place and have the *marah* experience of looking into the looking glass, not only do you see the Law of God that humbles you in the dust, not only does this experience change you from glory to glory through the Holy Spirit so that you reflect

Christ's character perfectly but you are also going to see what cannot be uttered in Paul's day and age, the history of 1840-44; but you are also going to understand that the Seventh-day Adventist Church structure gets swept, like Shiloh did, at The Sunday Law. And the two seeds are there, separated.

Shall we pray?

Benediction: Heavenly Father, we understand that you as the Dirt Brush Man are cleaning house, bringing to light the jewels of our Foundation and bringing other jewels and putting them in place that shine ten times brighter than the glory of 1840-44. We understand that at this time there is a separation going on among your people, and that there is a work that you are calling us to enter into that is part of this separation process in terms of delivering the Third Angel's Message, the messages from the Book of Revelation that prepare us either for fagots prepared for the fire of destruction or sheaves for the heavenly garner. We want to be on the right side of this experience. We want to move into the Most Holy Place, eat that Little Book, be humbled in the dust, see ourselves for what we are, and allow your Holy Spirit to remove all of the Daily (the *al* , the religion of Satan} from us, that we might stand up as Isaiah did and said, "Send us." Lord, we wish for this experience, and we pray for those in Adventism that do not understand that we are in the final moments, the final opportunity to enter into this experience and be part of that number. We pray that somehow, some way, that those of our relatives, of our friends, and those that we do not know in Adventism would be brought into a position where they can hear this truth and respond the way that Isaiah responded. And we thank you for all these things, and we thank you also for the physical food that you provided that we are going to partake of here in a moment. In Jesus's name, amen.

Habakkuk's Two Tables #88

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we are beginning to close the series of Habakkuk's Two Tables, we would ask that you help us bind off truths, the principles, the ideas that we have been putting in place for a very long time now. We want to conclude our consideration of Isaiah 66 as it applies here at the end of the world, and we would ask that you would give us discernment and wisdom concerning this chapter during this hour. We ask again that you grant us the presence of your Holy Spirit, that you would allow your angels to come and be present with us so that we might breathe the atmosphere of Heaven and that they might prevent problems in the production and the LiveStreaming and any distractions from coming in. Take control of my thought process, my words, overrule my humanity that this message might be of a benefit to your people and prepare those that are hearing these things to receive them as you see fit. And we thank you for all these things in Jesus's name. Amen.

ISAIAH 66

BROTHER PIPPENGER: A couple of weeks ago we began to look at Isaiah 66 and put it into the flow of events of bringing this series to a conclusion; and, at that time we were primarily bringing out two verses: the fact that verse 4 talks about the Lord choosing their delusions, and that Sister White ties verse 4 (these delusions that the Lord is going to choose for the unfaithful Adventists) in with the strong delusions of 2 Thessalonians, chapter 2. So, this verse 4 is the strong delusion of 2 Thessalonians, chapter 2.

And, we also discussed that the brethren in Adventism are going to cast out the brethren in Adventism; thus, verse 5 is identifying the Outcasts of Israel. And, of course, the Outcasts of Israel are those that are lifted up as an ensign, which means that those people that are lifted up as an ensign that receive the Seal of God at The Sunday Law, they will be cast out of Adventism before that time arrives. So, we have dealt with that a little bit already.

Now we are going to just read down through Isaiah 66 and make a couple of comments as we go through. The reason for this is we are heading towards the conclusion of all this entire series, and I have a couple of more prophetic lines that I want to put in place, this being one of them; the Tarrying Time being another one, and then we will be prepared (this is the way I understand that we should be prepared) to illustrate the end of Adventism on the board and bring several other lines that we have already dealt with and show that the rejection of the Foundations is the Omega Apostasy. The symbol of this rejection is the Daily; and, the 2520 is the gathering message, but it is also the scattering message, is what divides these two classes.

So, that is where we are heading.

Let us read Isaiah 66, beginning at verse 1.

> "[1] Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?"—

In the Omega Apostasy there is one class in Adventism that builds their foundation upon the sand, and the other class builds their foundation upon the Rock. This is the parable that Jesus sets forth. And these two houses, the one that is built upon the sand and the one that is built upon the Rock, according to Jesus, are going to be tested by what? By the winds (Islam, the message of Islam), the rains (the message of the Latter Rain), and the floods (the message of the King of the North).

And depending on how you respond to that threefold message of the King of the North, the children of the East, there you have Daniel 11:44. The message that enrages the King of the North in Daniel 11:44 are the tidings out of the East and the North, the tidings of the King of the North in the last six verses of Daniel 11 being the first message for our history, and the tidings of the children of the East (the tidings of Islam) being the second message.

And in the two structures that are built at the end of the world (one upon the sand and one upon the Rock), three tests, according to Christ, will confront them: one being the floods, the floods being the symbol of the Papacy (the King of the North) in the Word of God; the winds being the East winds of Islam, the Latter Rain Message in the Word of God; and, the rains, the argument over the Latter Rain that takes place in connection with these two messages out of the East and the North.

So, in the Omega Apostasy time period, the question is, "Where is the structure that you have built me to stay in here?"

Verse 1:

> "[1] Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?" Isaiah 66:1 (KJV).

There are two houses that are being built, but where is the Lord going to choose to rest?

Because, Sister White, when commenting on the Omega Apostasy here at the end of the world, she says storms and tempests will sweep away the structure of those people that have built upon the sand, that being The Sunday Law that sweeps away the structure of the Seventh-day Adventist Church.

But here, in Isaiah He is asking the question, "Where is the place of my rest?"

We have already identified these concepts. We are just reminding ourselves of them.

All the prophets are speaking at the end of the world, and from the Book of Jeremiah we have a clear presentation. We have already put this in the record prior to now, and Sister White confirms what I am going to tell you, if you are listening to this for the first time.

The expression of the Jews—in fact, I think we can tie it in very quickly just from our last presentation. Go to Jeremiah 7.

The one class that is building upon the sand is going to make the proclamation in Jeremiah 7, verse 4.

> "[4] Trust ye not in lying words,"—

What are the lying words?

> —"saying, The temple of the LORD, The temple of the LORD, The temple of the LORD ***are*** **these**."—

And oftentimes when Sister White quotes this, she changes Jeremiah's words. Speaking of the leadership of the Seventh-day Adventist Church, she says they claim, "The temple of the Lord, the temple of the Lord, the temple of the Lord **are we**." So, they are putting their confidence in a structure and claiming that it is the structure that we would call the General Conference.

But, the way that we can tie this in without going back to the previous presentations some time ago is if you can just take and go into your mind back to the last presentation. In the last presentation, we tied the message of Shiloh into this time period. Remember?

So, if you read on in verse 5 [of Jeremiah 7], it says,

> —"[5] For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; [6] *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: [7] Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.
> "[8]Behold, ye trust in lying words, that cannot profit."—

And what are the lying words? They have already been identified in verse 4, "The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these."

Verse 8:

> —"[8]Behold, ye trust in lying words, that cannot profit. [9] Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; [10] And come and stand before me in this house, which is called by my name,"—

What house is called by His name? The Seventh-day Adventist Church.

> —"and say, We are delivered to do all these abominations? [11] Is this house, which is called by my name, become a den of robbers in your eyes?"—

And when God's church becomes a den of robbers, what does God do? He cleanses it. He comes in and kicks over the money changers' tables.

> —"Behold, even I have seen *it,* saith the LORD."—

Now, look at verse 12.

> —"[12] But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel."
> Jeremiah 7:5-12 (KJV).

So, Shiloh is an illustration of the structure that is built on sand at the end of the world, and the men that are believing in that structure, their testimony is, "The temple of the LORD, the temple of the LORD, The temple LORD, are these"—or "we."

REST

Acts 7:47-53

But, go to Acts 7. We are wondering where the Lord is actually going to take His rest.

Acts 7, beginning at verse 47, speaking about the structure of the church, it says beginning in verse 47 of Acts 7,

> "[47] But Solomon built him an house."—

What house did he build?

FROM THE AUDIENCE: The temple.

BROTHER PIPPENGER: The sanctuary, the temple.

> —"[48] Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, [49] HEAVEN *IS* MY THRONE"—

Now, what prophet is being quoted here? Isaiah 66, verse 1.

> —"[48] HEAVEN *IS* MY THRONE, AND EARTH *IS* MY FOOTSTOOL: WHAT HOUSE WILL YE BUILD ME? SAITH THE LORD: OR WHAT *IS* THE PLACE OF MY REST? [50] HATH NOT MY HAND MADE ALL THESE THINGS?
>
> "[51] Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did, so do* ye. [52] Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murders: [53]Who have received the law by the disposition of angels, and have not kept *it.*" Acts 7:47-53 (KJV).

So, what is the place of His rest? Is it the physical structure? The place of His rest is the spiritual house, the temple of the Lord that is our body. Okay? It took Moses 46 days receiving instruction on building the earthly tent sanctuary. The temple of the Millerites, raised up from 1798 to 1844 in 46 years. Herod's remodeling in the time of Christ (John 2:20) took 46 years. But, the temple that He is going to build to dwell in, the temple that He is going to take His rest in here in the Omega Apostasy when two classes are being developed and then demonstrated, the temple that He is going to dwell in that is built upon the Rock is the temple that is made up of 46 chromosomes: it is the human temple.

Verse 2 of Isaiah 66:

> —"[2] For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and"—*DO WHAT?*—"trembleth at my word." Isaiah 66:2 (KJV).

TREMBLE

Ezra 10:3; Psalm 99:1; Daniel 10:11; Jeremiah 5:20-31

His Holy Spirit is going to dwell with those men and women who tremble at His Word. They tremble at His Word.

Go to Ezra 10, verse 3.

"[3]Now therefore let us make a covenant"—

When He is going to dwell with people, when He is going to take His rest in this temple in the Omega Apostasy with those people that are being cast out by those people that are building their temple upon the sand, and in Ezra 10:3, it says,

> —"[3] Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord,"—

Let us break off from all the Babylonian doctrines that we have accepted here at the end of the world, "Come out of Babylon," in that sense.

> —"according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law." Ezra 10:3 (KJV).

So, in Isaiah 66, verse 2, He is telling us where He is going to take His rest. He is going to take His rest in those that tremble at His Word.

Go to Psalm 99, verse 1.

> "[1] The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved." Psalm 99:1 (KJV).

Those that are trembling are going to be in the Most Holy Place, where the cherubims are. They are going to tremble at His Word.

And I hope you are remembering that the fact that they are trembling at His Word is to be contrasted with those that are not trembling at His Word. And those that are not trembling at His Word are those that have set their word above His Word. And to set your word above God's Word not only is it Spiritualism but it demonstrates that you are full of self and self-exaltation. Right?

How about Daniel 10:11. We have been dealing with Daniel 10.

We are looking at those that the Lord is going to select as His temple, that He will dwell in, in contrast with those that have "The temple of the LORD, The temple of the LORD, The temple of the LORD . . . ."

Verse 11 of Daniel, chapter 10, it says,

> "[11] And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling." Daniel 10:11 (KJV).

When Daniel understood the word that he had spoken to him, he stood trembling.

And it says so. It sounds like a dumb question—I will not even make it a question; I will just make it a statement: He stood trembling. Okay? He stood trembling.

When do God's people stand up at the end of the world?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: In Ezekiel 37, when the message of the breath of the Four Winds arrives, God's people stand up a mighty army. They stand up on 9/11, and they tremble at His Word.

Jeremiah 5, beginning at verse 20:

> "[20] Declare this in the house of Jacob, and publish it in Judah, saying, [21] Hear now this, O foolish people,"—

Who are the foolish people in context with what we have been saying here in this presentation? They are the ones that are building their structure, their foundation on the sand.

> —"Here now this, O foolish people, and without understanding;"—

And what understanding do they not have? The increase of knowledge, when Daniel was unsealed in 1989.

> —:which have eyes, and see not; which have ears, and hear not: [22] Fear ye not me? saith the LORD: will ye not tremble at my presence,"—

The foolish virgins do not tremble at His presence or at His Word.

> —"which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? [23] But this people hath a revolting and a rebellious heart, they are revolted and gone. [24] Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.
>
> "[25] Your iniquities have turned away these *things,* and your sins have withholden good *things* from you. [26] For among my people are found wicked *men:*"—

Who are the wicked? In the context of Daniel 12, the wise are those that understand the increase of knowledge, but the wicked do not understand. So, you have got three references in here in this passage that let you tie the parable of the Ten Virgins and Daniel 12 right into this passage.

And, one of the things that the foolish virgins are being identified here, beyond not understanding the increase of knowledge from the unsealing of the Book of Daniel in 1989 (they are the wicked), but they do not tremble at God's Word.

Verse 25:

> —"[25] Your iniquities have turned away these *things,* and your sins have withholden good *things* from you. [26] For among my people are found wicked *men:* they lay wait, as he that setteth snares; they set a trap, they catch men. [27] As

a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich."—

Their houses, **their houses**, we are talking about building of a structure on the sand.

What are their houses? Could it be their churches that are part of the structure? Because, whatever their houses are, even if you want to relate to them as their personal living quarters, what have they become, the foolish virgins' houses? They become a cage full of birds.

And what is the place that has been a cage full of birds?

FROM THE AUDIENCE: Babylon.

BROTHER PIPPENGER: They have developed the character that has been represented by modern Babylon. It does not mean that they are part of Babylon. The Hebrews, when they were in Babylon for 70 years were not Babylon. They were just captives of Babylon. And these people have developed the character of Babylon because they have prepared to receive the mark of Babylon at The Sunday Law. And we are settled into our character before The Sunday Law, either to receive the mark of the beast or the Seal of God; because, The Sunday Law is simply the test where we will demonstrate the character that we prepared in our previous hours of probation because Sister White often and consistently teaches that character is never developed in a crisis; it is only demonstrated in a crisis.

So, before the crisis of The Sunday Law hits, if I am to receive the mark of the beast, I will have developed the character of Babylon, the character of the beast, and my house will be represented as a cage of unclean and hateful birds, building a structure and a temple upon the sand.

Verse 27:

—"[27] As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich."—

Therefore, they have become what?

FROM THE AUDIENCE: Great and waxen rich.

BROTHER PIPPENGER: *G al , al !* Self-exaltation.

—[28]They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. [29] Shall I not visit for these *things?* Saith the LORD: shall not my soul be avenged on such a nation as this?

[30] A wonderful and horrible thing is committed in the land; [31] The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it so:* and what will ye do in the end thereof? Jeremiah 5:20-31 (KJV).

You will watch the structure get swept away by the flood of The Sunday Law. That is 'what you will do in the end thereof.'"

Okay. Back to Isaiah 66.

You know, I have been sitting, listening to Emiliano like you have for the past couple of days, until he got sick. When you listen to these speakers for a while, some of their catch-phrases pop into your head, and he has one about—and I had it. That is what

made me think it, and now it is gone, of course, now that I am going to talk about it—where he asks—he does not ask, "Are you with me?" He says something like that, similarly.

Anyway, my point is, is that I was tempted there before I started this off-the-wall thought to say that. And, I thought, "Oh, that is what Emiliano would say."

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Then I thought—

FROM THE AUDIENCE: "Are you with me, Friend?"

BROTHER PIPPENGER: Are you with me, Friend?

But, what immediately came into my mind was the fact of the matter is, is this is too simple not to be with me. This message is black and white, and anyone that wants to see it can see it.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: It does not take a whole lot of human interpretation. The structure is about to be swept away at The Sunday Law. You have got to want to see it.

And, the testimony is across the board in the Bible. This is not taking one verse and twisting it into this thought; and, anywhere you look, it is there.

So, Isaiah 66, verse 2 again.

> —"[2] For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word. [3] He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."—

And how many counterfeit offerings does he mention in that verse? Sacrificing a lamb, offering an oblation, burning incense: three. It is a counterfeit Three Angels' Messages in Adventism.

FROM THE AUDIENCE: I believe there are four.

BROTHER PIPPENGER: Four?

He that killeth an ox, he that sacrificeth a lamb—yes, that is right—and, he that offereth an oblation, and he that burneth incense. That is **four**.

So, what does that mean?

If you see three in this context, it is going to be a counterfeit Three Angels' Message.

What is four?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: The Fourth Angel's Message?

I will tell you what it was before I was going to comment on this verse. I thought it was four and someone said three, and so I went with the Three Angels' Messages. I will stick with the four.

FROM THE AUDIENCE: I think it is worldwide.

BROTHER PIPPENGER: It is worldwide. This is happening worldwide. This is the four abominations in Ezekiel 8 saying that this takes place not just in Adventism in the United States; it is across the board.

And, I have had this experience that I am responsible to share, that very few people have the experience that I am going to deal with here; but, because I have seen it, then I have the right and probably the responsibility to say it.

When we run into or interact with the brethren that they live in one place and maybe they run shoulders with Adventism in the state where they live, or maybe the state where they live and another state where their family lives, and they are amazed at what has happened to the Adventist Church in those little areas; but, the natural human thought is, "Wow, it is really bad here; but, it probably is not that way everywhere."

But, I am here to tell you, Brothers and Sisters, as I have traveled around the world, it is the same story everywhere, around the world, in Adventism. And, you should not fool yourself that it is in just your own little church family. The same story comes from the faithful brethren, no matter what country they are in, in the world. The cup is almost totally full, if not already slopping over the sides!

Anyway, they are going to choose their own ways, and He is going to choose their delusions.

Notice verse 4.

> —"[4] I also will choose their delusions,"—

We have already dealt with this. Sister White speaks that these delusions are the delusion of 2 Thessalonians, chapter 2.

> —"[4] I also will choose their delusions and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.
>
> "[5] Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake,"—

What happens to those that tremble at His Word?

FROM THE AUDIENCE: They get cast out.

BROTHER PIPPENGER: They get cast out!

> —"that cast you out for my name's sake, said, Let the LORD be glorified:" Isaiah 66:2-5 (KJV).

While they are doing it, they actually think they are doing the Lord's work. They are casting out their brethren and saying, "Let the Lord be glorified over this action."

It reminds me of Naboth's vineyard.

Ahab is a symbol of the leadership of Israel.

And, everyone knows the story of Naboth's vineyard, right? We do not have to go there.

Ahab is the leadership of the Adventist Church, and he could not take control of Naboth's vineyard because Naboth knew that was his inheritance; and, unlike Esau, Naboth was not

willing to sell his inheritance away. He knew he was to keep that inheritance. So, he said, "No," even to the king; and, the king started mourning.

But, then the king's wife comes in and says, "I can get you that vineyard. I know how to deal with Naboth; because, I am Jezebel. I understand the principles of Roman Catholicism. I understand about how to execute an inquisition."

And, sure enough, Naboth gets cast out.

How did they deal with Naboth?

FROM THE AUDIENCE: They falsely accused him.

FROM THE AUDIENCE: They stoned him.

BROTHER PIPPENGER: They stoned him; with false witnesses, but they stoned him.

Keep your finger in Isaiah 66, and go to Revelation, chapter 2, in verse 17, regarding Pergamos. It says,

> "[17] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Revelation 2:17 (KJV).

Do you know what that stone is? It is a vote. Look it up.

FROM THE AUDIENCE: What it is called?

BROTHER PIPPENGER: A vote. When you cast a stone, you cast a vote.

When Jezebel and Ahab had Naboth stoned with physical stones, it was pointing forward to the time when the leadership of the Seventh-day Adventist Church accepts the principles of Catholicism and begins to disfellowship people over the truth. They are casting a vote. They kick them out of the church. It has been typified by Naboth being stoned.

When you reach that point in time, you know that Catholic principles have been taken under the care and protection not of the United States as Sister White talks about but under the care and protection of Ahab.

But, that is not what we are dealing with.

Go to Isaiah 66, verse 5.

> —"[5] Hear the word of the LORD, ye that tremble at his word;"—

That is us, I hope.

> —"Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. [6] A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies."—

How are his enemies recompensed? By three messages; three voices. This is the three-step testing process in this very history where God's people are being disfellowshipped over the message of the Old Paths.

Verse 7:

—"[7] Before she travailed, she brought forth; before her pain came, she was delivered of a man child. [8] Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. [9] Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God."—

Now, in this series we have referred to more than once the parable of the wheat and tares where Sister White says the wheat and tares and the parable of the net, she says these parables show—and you can type this in; these are the words—that "there is no probation after the judgment."

> "Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation
>
> "Again, these parables teach that **there is to be no probation after the judgment.** When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed." {Christ's Object Lessons, 123.1-2} [emphasis added]

By referring to the wheat and tares, Sister White is saying that the parables, the judgment that is illustrated in Christ's parable, is marking the close of probation.

But, in our last presentation, I think, but here recently or here in the near future, we are going to go back to a quote that we have looked at more than once that it is the Third Angel that does the work of separating the wheat from the tares; therefore, it is the Third Angel, which is the Angel of Revelation 14 that is pronouncing judgment upon those that receive the mark of the beast; it is the Third Angel that is the judgment angel; it is the Third Angel that marks the close of probation; it is the Third Angel separating the wheat from the tares.

Therefore, when you get to verse 6, where it says, "A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies," *recompence to his enemies* is saying where He is going to judge His enemies. He is going to judge His enemies under these three voices. So, this verse is identifying The Sunday Law, when judgment takes place.

Concerning the previous verses where judgment takes place among those that have a worldwide false system of worship, that is casting out their brethren whom they hate and the brethren whom they hate are those that tremble at His Word, and they both build a temple: one is a human structure that is called "Them temple of the LORD, The temple of the LORD, The temple of the LORD," and the other is the human temple that has been prepared for the indwelling of the Holy Spirit and the Lord says, "I am going to take my rest with that temple, the human temple. And I am going to sweep that other temple away."

And what I am saying is these verses 1 through 6 have set the context for us to understand the mini-parable that follows in the next three verses. This is about The Sunday Law, and it is saying, "Can a woman have a baby in a day?"

Okay. Let us look at it again, "Before she travailed, she brought forth."

Now, we know, at one level, that the greatest persecution comes from within. Okay? But, we know that at The Sunday Law every human support is cast off. That is the travailing. The persecution of The Sunday Law has been prefigured by the persecution of the 1260 years. Okay? And when Jesus pointed forward to the 1260 years, He said, "This is the greatest time of

trouble there will ever be." But, He did not mean that that was the last. He just said, "When you get there, this will be the greatest that has ever been in history; but, the one at the end of the world is even going to be the greatest." And that is The Sunday Law crisis.

So, in verse 7, when it says, "Before she travails," before the persecution of The Sunday Law time arrives, when it arrives you are going to go into travail; the church is going to go in travail, and "she brought forth." Right at The Sunday Law she is going to bring forth.

"Before her pain comes, she is delivered of a man child." There is going to be a man born at The Sunday Law.

"Who has heard such a thing? Who has seen such a thing? Shall the earth be made to bring forth in one day?"

What day? The Sunday Law in the United States.

"Or shall a nation be born at once?"

What nation? The ensign of those that tremble at His Word.

For as soon as Zion travailed (for as soon as the Sunday Law hits), she brought forth her children.

"Shall I bring to the birth, and not cause to bring forth? Shall I bring you to The Sunday Law and not produce the ensign that I am going to lift up? Saith the Lord: shall I cause to bring forth, and shut *the womb?* saith thy God."

This is a promise, Brothers and Sisters. As we approach this period, if we are among those that tremble at His Word, we are about to have the experience of receiving the outpouring of the Latter Rain without measure and perfectly reflecting the character of Christ to a dying world.

Verse 10:

> —"[10] Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:"—

Who mourns for Jerusalem? Well, those people in Ezekiel 9 sigh and cry for the abominations that are done in Jerusalem. They mourn for Jerusalem.

And what happens to them in Ezekiel 9? They receive the Seal of God. Right?

When does that happen? At The Sunday Law.

Verse 11:

> —"[11] That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. [12] For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees."—

Do you see how that fits in to what the scenario that we just laid forth, that at The Sunday Law at the separation of the wheat and the tares is verse 6; and, then, there is this mini-parable about before she travails a nation is born?

And then, we rejoice because the Lord is going to bring the milk of the Gentiles in, the final ingathering.

Do you see the sequences right as all the sequences of these events are set forth in the rest of the Scriptures?

COMFORT JERUSALEM

Isaiah 40:1-5; 52:5-11; Zechariah 1:12-17

Notice this next point, verse 13.

—"[13] As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." Isaiah 66:5-13 (KJV).

Easy one for Seventh-day Adventists: When we are comforted, what does that mean?

FROM THE AUDIENCE: The Holy Spirit.

BROTHER PIPPENGER: The Holy Spirit, He is the Comforter. This is the outpouring of the Latter Rain.

Go to Isaiah 40, beginning at verse 1:

"[1] Comfort ye, comfort ye"—

What does that mean?

When you see an expression or a word repeated twice, it is a marker that is emphasizing that this is a truth that is especially relevant to the outpouring of the Holy Spirit in the Latter Rain during the Fourth Angel's Message.

—"[1] Comfort ye, comfort ye, my people, saith your God. [2] Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:"—

When you are being comforted in the terms of Isaiah (because Isaiah 66 is Isaiah, just like Isaiah 40 is Isaiah), both of these places are saying that when we get to The Sunday Law, if we are among those that tremble at His Word that are going to bring in the milk of the Gentiles, our sins have already been pardoned, blotted out, before The Sunday Law.

—"[2] Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

"[3] The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. [4]Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: [5] And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it.*" Isaiah 40:1-5 (KJV).

So, if you go back to Isaiah 66, verse 13, in the context of what we are identifying, this sequence of events, a nation is brought forth at The Sunday Law, after the wheat and tares of Adventism have been separated. This nation is going to bring in the Gentiles, and then in the repeat-and-enlarge fashion, He says, "This is where you get comforted with the outpouring of the Holy Spirit." Right?

Go to Isaiah 52. Isaiah 52, beginning at verse 5.

> "[5] Now therefore, what have I here, saith the LORD, that my people is taken away for nought? They that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed."—

They that are ruling over them make them howl, and God's character, His name, is daily blasphemed. That is **continually.**

The people that are the persecutors here, the brethren that hated you and cast you out of the church continually blaspheme. The symbol of their blasphemy is the word that is translated as *Daily* in the Book of Daniel; and, this is taking place, to me, in the time period of the Omega Apostasy.

Verse 6:

> "[6] Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.
>
> "[7] How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! [8] Thy watchmen"—*IN THIS HISTORY*—"Thy watchmen shall lift up the voice; with the voice together shall they sing:"—

What will they sing? The Song of Moses and the Lamb.

> —"for they shall see eye to eye,"—

At The Sunday Law the wheat and tares are separated and there is a unity that comes into this message that is a subject of Bible prophecy. They are going to see eye to eye,

> —"when the LORD shall bring again"—

And this word we have dealt with in this series that is translated as *bring again* means *reverse.*

> —"when the LORD shall bring again *[REVERSE THE CAPTIVITY OF]* Zion. [9]Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. [10] The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—

Now, what are they going to do at this time period? They are going to give the message of good tidings and publish salvation.

Here in verse 11 is the message.

> —"[11] Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD." Isaiah 52:5-11 (KJV).

Come out of Babylon!

The comforting is the outpouring of the Holy Spirit without measure when the Lord separates the wheat and tares of Adventism.

The comforting: go to Zechariah, chapter 1, beginning at verse 12. It says,

> "[12] Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"—

We have dealt often with this.

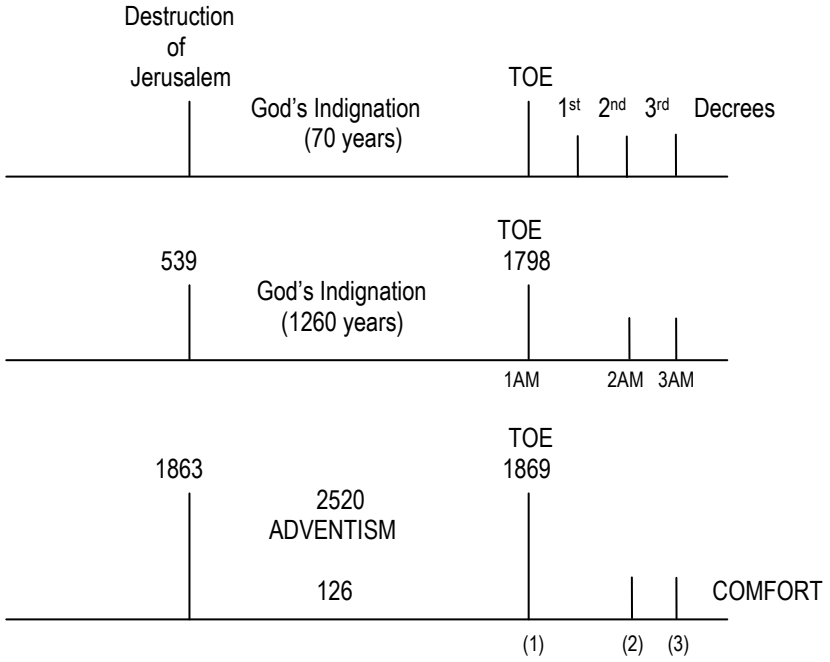


Figure No. 178.

These 70 years, Sister White tells us, parallels the 1260 years.

This [70 years] is God's indignation. It is going to say so in the verse that we just read.

Therefore, this [1260 years] is God's indignation; this is the second half of the 2520 against the Northern Kingdom, which was God's indignation.

Both of these truths are prefiguring a 2520 that takes place in Adventism at the end of the world, as illustrated by William Miller's dream.

Verse 13:

> —"[13] And the LORD answered the angel that talked with me with good words *and* comfortable words. [14] So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. [15] And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. [16] Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it,"—

Not the temple of the Lord, but the temple that He is going to take His rest in.

> —"my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. [17] Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem." Zechariah 1:12-17 (KJV).

In this history, of course, those of us that are attempting to see God's prophetic word and hear God's prophetic word know that the sealing up of the foundational truths began in 1863. And 126 years later, which equates to 126 tekels, which equates to 2520 gerahs, that in 1989 with the collapse of the Soviet Union, the Time of the End arrived.

But, we know that at the end of the indignation that prefigured this, in 1798 the Time of the End arrived.

The Time of the End is always the end of a prophecy.

And we know that this 70 years, that this was the Time of the End for this history; and, this here [the first waymark] was the starting point for the destruction of Jerusalem.

When they came out of Babylon [the 70 years of captivity], there was the First Decree (Cyrus), the Second Decree (Darius), and the Third Decree (Artaxerxes).

But, when they came out of this captivity [the 1260 years], the First Angel's Message is right here [1798], the Second Angel's Message is right here [aligned with the 2nd Decree] and the Third Angel's Message is right here [aligned with the 3rd Decree].

So, when you came to 1989, there is going to be a threefold testing process that leads you to The Sunday Law right here [at the 3rd test].

And then, just as here [the 3rd test], just as here [the 2nd Angel's Message], and just as here [the 3rd Decree], the Lord is once again going to choose Jerusalem, build Jerusalem, and He is going to comfort it.

Jerusalem is built here [at the 3rd Decree].

And, Jerusalem is built here [at the arrival of the Third Angel's Message]; because, in Revelation 11, verse 1, after the disappointment is illustrated by John in verse 10 of Revelation 10, then he is given a line to measure Jerusalem. So, when we get to The Sunday Law here [at the third of the threefold tests], the Lord is going to comfort His people.

So, when we are talking about this issue, it is not a human conjecture. It is very well established in God's Word. He will choose Jerusalem, to do what? To take His rest.

And how is He going to rest? Through His Spirit. He is going to pour His Spirit into that ensign.

THE SIGN

Isaiah 5:26; 18:3; John 12:31-33

Back to Isaiah 66, let us go to verse 14.

> —"[14] And when ye see *this,* your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies. [15] For, behold, the LORD will come with fire,

and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. [16] For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. [17] They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD."—

What are they eating? They are eating swine's flesh, the abomination, and a mouse.

But, what are God's people eating?

FROM THE AUDIENCE: The Little Book.

BROTHER PIPPENGER: The Little Book.

This is the counterfeit Three Angel's Messages that they [those eating swine's flesh, the abomination, and a mouse] are eating.

Verse 18.

—"[18] For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory."—

When do they see His glory?

—"[19] And I will set a sign among them, and I will send those that escape of them unto the nations, . . ." Isaiah 66:14-19, in part (KJV).

What is the sign that he sets among them? That is the ensign.

Go to Isaiah 5:26. The ensign gets lifted up right here. We are still in Isaiah: chapter 5, verse 26.

We have got to move quickly. We just got the "hi" sign.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Isaiah 5:26:

"[26] And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: . . ." Isaiah 5:26 (KJV).

Isaiah 18, verse 3. He is going to place a sign among them in Isaiah 66. It is the ensign. And Isaiah 18, verse 3, it says,

"[3] All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." Isaiah 18:3 (KJV).

And in John 12:31-33, it says,

"[31] Now is the judgment of this world:"—

That is what is going on in this history when He is lifting up the ensign. Adventism's probation has already closed. The ensign, the sign that He is setting among God's people at this time period is to call the nations to Him. This is the judgment of the world.

And in verse 31, it says,

> "[31] Now is the judgment of this world: now shall the prince of this world be cast out. [32] And I, if I be lifted up from the earth, will draw all *men* unto me. [33] This he said, signifying what death he should die." John 12:31-33 (KJV).

And Christ is lifted up to draw all men to Himself, thus prefiguring the ensign that is lifted up to draw the nations unto Himself at the end; because, that ensign are those that perfectly reflect the character of Christ.

So, what does that tell you about this history? That it is going to be the greatest bloodbath of all time. That is why Jesus says this is the greatest time of trouble there will ever be. When this ensign is being lifted up, this is paralleling the lifting up of Christ at the cross. These people are perfectly reflecting Christ. This cross is prefiguring this time, and it is going to be a bloodbath.

Underneath those [Scriptural] references in your notes, it says, from *Bible Training School,* December 1, 1903,

> "The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. **The world can only be warned by seeing those who believe the truth sanctified through the truth**, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. **The sanctification of the Spirit signalizes the difference between those who have the seal of God**, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws. *Bible Training School*, December 1, 1903.

When you summarize that down into one thought, and it says that the world can ONLY be warned by seeing men and women with the Seal of God. That is the ensign that gets lifted up.

OUTCASTS

Isaiah 11:10-12; 53:2-3

Isaiah 11. We are dealing with Isaiah 66 where it says He is going to place a sign among them; but, Isaiah 11, verses 10 through 12, it says,

> "[10] And in that day there shall be a root of Jesse,"—

Who is the root of Jesse?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Jesus.

Okay. Why is He a root?

We do not have time to go there, but there is another place where Jesus is called a root. He is called a root out of dry ground.

FROM THE AUDIENCE: Isaiah 53:2.

BROTHER PIPPENGER: Okay. So, what does that tell you, a root out of dry ground? He is ugly. He is not like a flower.

Okay. And Sister White says that this root of Jesse here, that is us. The world is going to think we are ugly, just like they thought Christ was ugly. There is nothing in us, nothing in them that the world is going to see that it is going to appreciate or desire. In fact, it is going to dislike us so much, just like it disliked Him so much, that there is going to be a bloodbath.

Isaiah 11, beginning at verse 10:

> "[10] And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—

Where is His rest going to be?

FROM THE AUDIENCE: In the people.

BROTHER PIPPENGER: In His people, in Jerusalem which He has chosen; and, the Jerusalem that He chooses here is the temple that consists of 46 chromosomes.

Verse 11:

> —"[11] And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. [12] And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel,"—

How come they are outcasts? Because, their brethren, which hated them, cast them out and said, "Let the Lord be glorified." But, He is going to appear to their shame and to our joy.

> —"and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:10-12 (KJV).

Isaiah 53, verses 2 and 3; we have already referenced it.
We are running out of time here.
Isaiah 53, beginning at verse 2:

> "[2] For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him *there is* no beauty that we should desire him. [3] He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not." Isaiah 53:2-3 (KJV).

And those people that are lifted up as an ensign are going to perfectly reflect His character, they are going to get the same treatment.

OTHERS

Isaiah 56:8; John 10:16; Ezekiel 20:33-38
Isaiah 30:8-21
Habakkuk 2; Jeremiah 6:16-17

Isaiah 56:8:

> "[8] The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him." Isaiah 56:8 (KJV).

Two gatherings.

John 10:16:

> "[16] And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd." John 10:16 (KJV).

Two gatherings.

Ezekiel 20:33-38:

> "[33] As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: [34] And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. [35] And I will bring you into the wilderness of the people, and there will I plead with you face to face. [36] Like as I pleaded with your fathers"—

Now, notice: He is bringing them out of a wilderness. This here [the 1260 years depicted in Figure No. 178] is the wilderness; therefore, this [the 70 years] is the wilderness; and, therefore, this [the 2520 of Adventism] is the wilderness. He is going to bring them out of this wilderness and plead with them.

Verse 36:

> —"[36] Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. [37] And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:"—

When He is bringing us into the bond of covenant, He also is going to do one other thing:

> —"[38] And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD." Ezekiel 20:33-38 (KJV).

Okay. Back to Isaiah 66, and we will finish this off. I will not look at the camera guys; because, I know they are probably doing this [gives a gesture across his neck indicating to bring the presentation to a close].

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Verse 19: In the flow of Isaiah 66, probation is already settled for Adventism. The wheat and tares are separated. He has brought forth a nation in one day. He has comforted that nation with a full outpouring of the Holy Spirit.

Now He is talking about the ensign. He says,

> —"[19] And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. [20] And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. [21] And I will also take of them for priests *and* for Levites, saith the LORD. [22] For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. [23] And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD."—

And we use that proof-text to show that we will still be keeping Sabbath in the Earth made new; therefore, the Sabbath is still valid here in our history. But, in reality, this is emphasizing the rebuke of those Adventists that do not enter into the work of preparation and end up keeping up the Sunday sabbath as opposed to God's Sabbath in this history. This is a pronouncement: It does not change. This is a rebuke on the foolish virgins of Adventism.

And verse 24:

> —"[24] And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isaiah 66:19-24 (KJV).

This is in Habakkuk's Two Tables, this particular study.

I think this is at least the third time that I have got to this last section of notes and realized that I do not have enough time to do it. It is like either the Lord saying, "Don't go there!" or He is saying, "Leave this to the very punch line." I do not know which. But, we will end right there.

> [The following Biblical cites and quote were not read into the record because of time constraints, but have been included within this transcript to complete the notes for this presentation.]

Isaiah 30:8-21:

> "[8] Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: [9] That this *is* a rebellious people, lying children,

children *that* will not hear the law of the LORD: [10] Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: [11] Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. [12] Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: [13] Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. [14] And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. [15] For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not [16] But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. [17] One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. [18] And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed *are* all they that wait for him.

"[19] For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. [20] And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: [21] And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30: 8-21 (KJV).

Habakkuk 2

"[1] I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. [2] And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. [3] For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

"[4] Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. [5] Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: [6] Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay! [7] Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? [8] Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

"[9] Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! [10] Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul. [11] For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

"[12] Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! [13] Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and

the people shall weary themselves for very vanity? [14] For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

"[15] Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him,* and makest *him* drunken also, that thou mayest look on their nakedness! [16] Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory. [17] For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

"[18] What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? [19] Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it. [20] But the LORD *is* in his holy temple: let all the earth keep silence before him." Habakkuk 2 (KJV).

Jeremiah 6:16-17:

"[16] Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein.* [17] Also I set watchmen over you, *saying,* Hearken to the sound of the trumpet. But they said, We will not hearken." Jeremiah 6:16-17 (KJV).

From *Christian Experience and Teachings of Ellen G. White,* page 57:

"They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble.'

"If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted 'Alleluia!' **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below**." *Christian Experience and Teachings of Ellen G. White*, 57.

[Continuing verbatim dialogue and benediction by Brother Pippenger:]

BROTHER PIPPENGER: Shall we have a word of prayer?

Benediction: Heavenly Father, we want to be the temple that is built upon the Rock that you choose to take your rest in; but, we know there are three voices are sounding in this history, the voice from the cities, the voice from the Lord, and the voice from the temple. And we must tremble at the voice, at your Word, if our house is to be built upon the Rock. We ask for the discernment to hear that voice, understand what it means to us, and have the experience that allows us to be born in the day your nation is lifted up as an ensign to receive the full outpouring

of the Holy Spirit, to call the nations unto yourself. We realize that already we are becoming a root cast out of dry ground, that no man appreciates or sees anything good in. We ask that you give us the forehead of flint, a diamond forehead that this is not an issue, but the only issue is the issue that motivated you to go to the cross because you saw the fruits of your labor. Give us the love for souls that you have that we might have the motivation to stand in this coming crisis, and we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #89

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin this study, we once again plead that you would grant us the power and presence of your Holy Spirit, that you would take control of this message, set it forth in a clear and concise package that we can understand and that we can be held accountable for. We want the discernment that only comes from the presence of your Holy Spirit. We ask that you grant us that discernment. I would ask that you would overrule my thinking, my humanity, and use me as a tool that is hid behind your cross to convey a message to your people at this time that would prepare us to share the message with those that we come in contact with. Give us the experience that we need when we come in contact with those people and strengthen us to stand during the coming crisis that is soon to be here, just on the horizon. We ask again that the holy angels would be in attendance, that we would be breathing the atmosphere of Heaven by association with them, that they would prevent the distractions and disruptions that can come in at times and pray that you pour the Latter Rain out upon us and continue to be with us as you have been so far. In Jesus's name, amen.

BROTHER PIPPENGER: I hope you still have your notes from last time. There has been a few times in Habakkuk's Two Tables where I wanted to deal with Isaiah 30:8-21. And I actually believe I dealt with it before in this series, but I wanted to deal with it last time and never got there, obviously.

But, this time, at the beginning of this next presentation, I was going to take a verse out of that sequence of verses and we would have had it already in our memory banks. So, I am thinking that as we go into prayer that I may take up (probably going to take up) the very last part of your previous notes and finish it off—I do not know that I can put it off any further—and then go directly into Presentation #89.

PRESENTATION #88 (Continued)

ISAIAH 66 (CONTINUED)

OTHERS (CONTINUED)

Isaiah 30:8-21. This is something that I have often done in the past, so it will be familiar ground with many of you in this room, and perhaps with some of you watching LiveStream.

I will try to move quickly through this.

Beginning in verse 8 of Isaiah 30:

> "[8] Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:"—

Whatever gets written in this table and book is at the end of the world; because, the "time to come" that is portrayed by all the prophets is the end of the world.

The book that has a table in it is Habakkuk, chapter 2. This book that is referenced here, what is noted in the Book of Habakkuk, is these two tables [indicating the 1843 and 1850 Charts], Habakkuk's two tables.

> "[8] Now, go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever."—

That it may be for now.

> —"[9] That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:"—

These two tables produce through the testing process the rebels of Adventism.

These two tables are prefigured by the two tables of the Ten Commandments, and the two tables of the Ten Commandments also identify rebellion.

Verse 10: This is how the rebellion is manifested by the foolish virgins in Adventism. It says,

> —"[10] Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:"—

They are unwilling to hear the prophetic message. It is not about the health message, country living, or basic advent doctrine. They do not want to hear the prophetic message that is derived from the table that is noted in the Book. And because they do not want to walk in those Old Paths, their rebellion is manifested.

Are you following the logic?

In verse 11, it also says,

> —"[11] Get you out of the way,"—

This is the Old Paths.

> —"turn aside out of the path, cause the Holy One of Israel to cease from before us."—[to be continued]

Now, if you drop down in your notes, the notes from last time [and replicated in this presentation], from *Christian Experience and Teachings of Ellen G. White,* page 57, it says,

> "They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble.'
>
> "If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light

which waved over the advent band, and they shouted 'Alleluia!' **Others rashly denied the light behind them**,"—

They denied the Midnight Cry.

—'**and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below**." *Christian Experience and Teachings of Ellen G. White*, 57.

So, if you return now to verse 11 of Isaiah 30, these rebels that are being manifested by the rejection of these Tables [indicating the 1843 and 1850 Charts] noted in the Book of Habakkuk that do not want to hear the prophetic message, they say,

—"[11] Get you out of the way,"—*THE OLD PATHS*—"Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."—

On this path in Ellen White's first vision, there was the Midnight Cry behind them, and Jesus was just before them. This is definitely a reference to them wanting to get off the Path to Heaven.

Verse 12:

—"[12] Wherefore thus saith the Holy One of Israel, Because ye despise this word,"—

What word?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: This word [indicating the 1843 and 1850 Charts], the message of the Old Paths.

—"and trust in oppression and perverseness, and stay thereon: [13] Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."—

This is The Sunday Law. Sister White says it comes suddenly and unexpectedly; the final movements will be rapid ones.

Verse 14:

—"[14] And he shall break it as the breaking of the potters' vessel that is broken in pieces;"—

The Sunday Law here is being portrayed as the breaking of the pottery.

—"he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit."—

When The Sunday Law comes, the pieces of the pot that are left will not allow you to take the fire of the Holy Spirit (because, we are told that the fire from the altar represents the Holy Spirit). Probation is closed. You cannot get the Holy Spirit, nor can you get any water with these little small sherds. You cannot get the Holy Spirit because your probation has closed at The Sunday Law.

Verse 15:

> —"[15] For thus saith the Lord GOD, the Holy One of Israel; In returning and rest"—

If you return to the Old Paths, Jeremiah says, "Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your soul." (Jeremiah 6:16) And the rest is the refreshing, according to Isaiah 28, verse 12, "To whom he said, This is the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear."

And, Sister White in *The Great Controversy,* page 611, says the refreshing is the Latter Rain.

So,

> —"In returning and rest shall ye be saved;"—

You shall be saved by returning to the Old Paths and accepting the Latter Rain Message; but, there is a class that have built their house upon the sand that will not receive the Latter Rain Message represented by the Rain, nor will they receive the message of Islam in the Message of the East represented by the wind, nor will they receive the message of Daniel 11:40-45 represented as the floods and, because of that, their structure will be swept away.

Verse 15:

> —"[15] For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved, in quietness and in confidence shall be your strength: and ye would not. [16] But ye said, No; for we will flee upon horses;"—

Okay. If you go to verse 1 of Isaiah 31, it says, "[1] Woe to them that go down to Egypt for help; and stay on horses,"—These people are going to flee on horses, and Isaiah 31 is going to tell us what they are going to flee on, because they are going to define "horses" for us—"and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! [2] Yet he also *is* wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. [3] Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. . . ."

Now, if you go back up into verse 16 of Isaiah 30, these people that are rejecting the Old Paths, say,

> —"[16] But ye said, No; for we will flee upon horses,"—

They are going to flee upon the strong delusion, the false outpouring of the Holy Spirit.

> —"therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. [17] One thousand *shall flee* at the rebuke of one;"—

And on October 22, 1844, the Advent Movement, in the fulfillment of the parable of the Ten Virgins, when the door closed, went from 50,000 down to 50. That is a 1,000:1 ratio. This is identifying the fulfillment of the parable of the Ten Virgins.

It says,

> —"[17] One thousand *shall flee* at the rebuke of one,"—

That says, "I do not have any oil to give you. Go get your own oil."

> —"at the rebuke of five shall ye flee:"—

You are going to flee at the rebuke of the five wise virgins.

> —"till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill."—

At The Sunday Law after the rebuke to the foolish virgins is delivered and they are lifted up as an ensign.

> —"[18] And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed *are* all they that wait for him. . . ."—

Okay. Now, this is the one that we are going to refer to in our next set of notes, which we are going to start in a moment; so, I will not say anything about verse 18. We are going to come back to that one.

But, the next presentation is about the Tarrying Time, and you can see the Tarrying Time referenced here in verse 18.

Verse 19:

> —"[19] For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. [20] And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:"—

The reason that we are doing LiveStreaming here is partially because of this verse. It clicked on me one time when I was saying this, "Hey, the internet is what the Lord has prepared for the world to see the teachers, even if you have been kicked out of the Sabbath School class.

FROM THE AUDIENCE: (Indiscernible comments.)

BROTHER PIPPENGER: The *teachers* in this verse, the Hebrew word means *to flow as water as the rain.* So, what message are these teaches going to be teaching? The Latter Rain Message.

Verse 21:

—"[21] And thine ears shall hear a word behind thee,"—

What is the word behind us that we hear?

FROM THE AUDIENCE: The Midnight Cry.

BROTHER PIPPENGER: The Midnight Cry, and this word [referring to the 1843 and 1850 Charts] right here. This history is the word behind us that we will hear.

And what is the word behind us going to say? And it says,

> —"[21] And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30: 8-17, 19-21 (KJV).

What are we supposed to walk in?

FROM THE AUDIENCE: The Old Paths.

BROTHER PIPPENGER: The Old Paths.

And in the break, a sister here who recently has come into this Message (her husband has been into it a little bit longer), she just told a story and I am going to tell her I will not say who she is. I do not want to embarrass her.

She said when her husband was into the Message and she was not, he would come home from a meeting like this [clenching his fists] and would be all excited about this Message, saying, "The Bible has come alive! Do you understand what I mean?"

And she would intellectually say she understood what he meant.

But, now, now that she is following this Message, she really understands what he means. And what he means and what she means, what we all mean, is now that you see the logic of this Message. If your Bible is open like mine to Isaiah, if you turn [the pages] to the right, you are going to see the message of the Old Paths; or, if you turn [the pages] to the left, you are going to see the Message of the Old Paths; because, from beginning to end, it is the Message of the Old Paths.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: And that is what this verse is saying, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: It is the Message of the Bible.

So, the book that have the tables noted in it are Habakkuk 2, and Jeremiah 6:16-17 are the Old Paths.

So, let us go to Notes for Presentation #89.

COMMENCING WITH PRESENTATION #89

TARRYING TIME

Isaiah 30:18; Matthew 25:5; Daniel 12:12; Habakkuk 2:3-4; Exodus 24:14-18; Luke 24:44-52, 36; John 20:17-22

And you will notice that his first reference is Isaiah 30:18. Isaiah 30:18 says,

"[18] And therefore will the LORD wait,'—

And what I am suggesting is that the Lord waited in the Millerite History on March 22, 1844, at the first disappointment and fulfilled the Tarrying Time in the parable of the Ten Virgins. So, all the prophets are identifying the same story, and we know that the Millerite History is going to be repeated to the very letter. So, we, as the Millerites [had], are going to have a Tarrying Time.

Verse 18:

—"[18] And therefore will the LORD wait that he may be gracious unto you,"—

And I submit to you that the word *Grace*, more often than not, has to do with power of the Holy Spirit. He pours out His Grace upon us. So, I am saying that the Tarrying Time marks the beginning of the outpouring of the Spirit. And, of course, we know that in the Millerite History the Tarrying Time is what leads into the Midnight Cry, where the Holy Spirit is poured out in that history.

—"and therefore will he be exalted,"—

And, it is in the time period in sacred history when God is pouring out His Spirit upon His people where the Lord is exalted.

—"that he may have mercy upon you: for the LORD *is* a God of judgment:"—

And, invariably, when the Lord is pouring out His Spirit upon His people, in the sacred Scriptures it is in connection with Him executing judgment upon two classes of worshippers.

And, it says,

—"blessed *are* all they that wait for him." Isaiah 30:18 (KJV).

Which is a reference to Daniel 12:12, "Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days" which is 1843 which ended on March 21, 1844, which marks the Tarrying Time. Blessed are all those that come to the Tarrying Time which this verse is referencing. And the reason it is a blessing is because it leads you to the threshold of where the Lord is going to pour out His Spirit.

So, Matthew 25:5 talks about the Tarrying Time. It is in your notes. We are familiar with that. This is the parable of the Ten Virgins:

"While the bridegroom tarried, they all slumbered and slept." Matthew 25:5, (KJV).

Daniel 12:12, I just referenced. We can look at it, in case I did not give the absolute word for word. It says,

> "[12] Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days." Daniel 12:12 (KJV).

Habakkuk 2:3-4.

All these are the same Tarrying Time, and they all should be understood as being fulfilled in Millerite History and in our history.

Beginning at verse 3, it says,

> "[3] For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3 (KJV).
>
> "[4] Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith." Habakkuk 2:3-4 (KJV).

The Tarrying Time marks the point where the two classes of worshippers are going to be developed from that point on. One class of worshippers is going to be lifted up. What does that tell you? That the symbol of those worshippers is *al* (the Daily). They are lifted up, while the other class is going to live by faith, which Sister White says is simply taking God at His Word.

Exodus 24:14-18. We are looking at the Tarrying Time because we want to be prepared to place that in our history and consider the implications of this. Exodus 24, beginning at verse 14:

> "[14] And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.
>
> "[15] And Moses went up into the mount, and a cloud covered the mount. [16] And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days:"—*THAT IS SIX DAYS*—"and the seventh day he called unto Moses out of the midst of the cloud. [17] And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel. [18] And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. Exodus 24:14-18 (KJV).

That is 46 days in total. The first day of the 40 is the seventh day.

But, this manifestation of the power of God, where Moses receives the Law of God and receives the instructions for building the sanctuary, the part that I want to emphasize here is it begins with a Tarrying Time. A Tarrying Time precedes the manifestation of the power of God in this history.

Luke 24:44-52:

> "[44] And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law

> of Moses, and *in* the prophets, and *in* the psalms, concerning me. [45] Then opened he their understanding, that they might understand the scriptures. [46] And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: [47]And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. [48] And ye are witnesses of these things.
>
> "[49] And, behold, I send the promise of my Father upon you: but"—*BUT*—"tarry ye in the city of Jerusalem, until ye be endued with power from on high."—

You tarry, and then comes the power afterwards.

Are you seeing that? That is two witnesses to the fact that the power follows the Tarrying Time.

> —"[50] And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. [51] And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. [52] And they worshipped him, and returned to Jerusalem with great joy: . . ." Luke 24:44-52 (KJV).

Back up before those verses. That is why I had those verses out of sequence to verse 36 in the notes.

Verse 36 of chapter 24 of Luke:

> "[36] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you." Luke 24:36 (KJV).

"Peace be unto you."

Can you say that with me?

BROTHER JEFF AND AUDIENCE IN UNISON: "Peace be unto you."

BROTHER JEFF: All right.

Okay. And then afterwards He is going to tell them to tarry in Jerusalem, and there is a parallel passage of this in John 20. And the expression, "Peace be unto you," is what allows you to tie these two passages together in a nice package in terms of isolating some of the truth therein.

John 20:17-22:

> "[17] Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. [18] Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.
>
> "[19] Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. [20] And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. [21] Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. [22] And when he had said

this, he breathed on *them,* and saith unto them, Receive ye the Holy Ghost: . . ." John 20:17-22 (KJV).

Now, go back to Luke 24. I should have told you to keep your finger there, Luke 24.

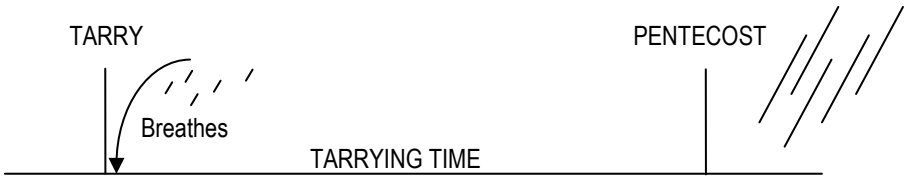


Figure No. 179.

Here, Jesus has just resurrected and He tells Mary, "Don't touch me. I have to ascend."

The same day, He comes down out of Heaven, and He breathes upon them.

And in Luke 24, when He comes down out of Heaven, He first says, "Peace *be* unto you," and then He breathes upon them the Holy Spirit.

And, you have in your notes from *Spirit of Prophecy,* volume 3, pages 243, and it says,

> "The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost." *Spirit of Prophecy*, volume 3, 243.

So, a sprinkling, a few drops before the plentiful showers of Pentecost (John 20.)

But, if you are in Luke 24, in verse 36 He says, "Peace *be* unto you." Then notice what He does in verse 45: "Then opened he their understanding, that they might understand the scriptures."

This sprinkling is the opening of the understanding to God's people of the Scriptures that takes place, when He comes down out of Heaven.

But, then, in this same period, He is telling them to . . . what?

FROM THE AUDIENCE: To tarry.

BROTHER PIPPENGER: This is the Tarrying Time, the components of the Tarrying Time.

And, we have already seen that in the tarrying of Sinai, which is prefiguring this here [referring to Figure No. 179] in the time of Christ, that when He had the 70 elders tarry on the mount, thereafter is when you have the manifestation of the power of God that prefigures Pentecost over here.

Right? Are y'all with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Notice the next quote, from *Review and Herald,* July 20, 1886.

> "It is with an earnest longing that I look forward to the time when **the events of the day of Pentecost** shall be repeated with even greater power than on that occasion. John says, 'I saw another angel come down from heaven, having

great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

"**God can**"—*WHAT?*—

FROM THE AUDIENCE: Can breathe.

BROTHER PIPPENGER: So, Sister White just compared this history of Pentecost with Revelation 18. So, when Christ comes down in the history of Pentecost, this is the Angel coming down in Revelation 18.

Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BOTHER PIPPENGER: But, in this history [of Christ], when He comes down here at this very time, He says to the Disciples, what? "Tarry you here."

So, I am saying that the Tarrying Time is marked when the Angel comes down, and then He breathes upon them which is opening their understanding to His Word. And Sister White says that then every man in the world is going to understand these things in their own tongue.

How? How are they going to do that?

FROM THE AUDIENCE: It is going to be worldwide (among other various responses.)

BROTHER PIPPENGER: It is going to be a worldwide message, but how are they going to understand it in their own tongue? They are going to understand the Rules of Prophetic Understanding adopted by Miller and his associates, and that is going to be the key that opens the Scriptures for them.

—"**God can breathe new life into every soul** that sincerely desires to serve Him, and can **touch the lips with a live coal from off the altar**,"—

What is that?

FROM THE AUDIENCE: (Various responses)

BROTHER PIPPENGER: That is Isaiah 6 happening right here [His breathing upon the Disciples]. Isaiah 6.

Is that not the story of Isaiah 6?

—"and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. **The stammering tongue will be unloosed**,"—

What is that?

FROM THE AUDIENCE: Isaiah 28.

BROTHER PIPPENGER: Isaiah 28. Go there for a moment.

What I am trying to show you is this Tarrying Time followed by the outpouring of the Holy Spirit is a very large subject that is dealt with a lot in the Bible.

In verse 11 of Isaiah 28, it says, "For with stammering lips and another tongue will he speak to this people."

Okay. What people is He going to speak to?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: To Adventism, right? He tells you at the end of the next verse who they are, ". . . will he speak to this people. [12] To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear."

This is the people that refuse the refreshing.

Who were the people that refused the refreshing?

And in this verse it identifies that the refreshing is the rest.

And who are the people that refused the rest in Jeremiah 6:16?

FROM THE AUDIENCE: (Indiscernible.)

BROTHER PIPPENGER: The people who refused to return to the Old Paths: "Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls *[THE REFRESHING]*. Jeremiah 6:16, in part (KJV).

So, here in verse 12, "[12] To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest;"—The "To whom" there is the people that they are speaking to in verse 11, the people that refused to walk in the Old Paths. This is the Judgment Message to these people, and He is going to speak to them with "stammering lips and another tongue."

How is He going to do that in the context of Isaiah 28?

FROM THE AUDIENCE: Line upon line.

BROTHER PIPPENGER: Line upon line; it is through William Miller's Rules of Prophetic Interpretation. Proof-texting is how this message gets conveyed to them. That is the very context of Isaiah 28, ". . . But they said, We will not walk *therein,* [*WE WILL NOT HEAR*]." (Jeremiah 6:16, in part), which also tells you in verse 12 of Isaiah 28 that it is about a message, "We will NOT proof-text."

Therefore, it tells you in verse 14—well, let us just read it all, "[13] But the word of the LORD"—*THE WORD OF THE LORD, THE TEST TO THEM*—"the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* three a little;"—*THAT IS MILLER'S RULES*—"that they might go, and fall backward, and be broken, and snared, and taken. [14] Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem." Isaiah 28:13-14 (KJV): The unwillingness to turn loose of the hermeneutics and the exegesis, the historical grammatical critical foolishness of Babylon that causes them to die, instead of taking the simplicity of God's Word!

And back to our quote, the second paragraph. Let us run it through again.

—"**God can breathe new life into every soul**"—

He breathes here [see Figure No. 179}, does he not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: In John 20 and Luke 24.

And what does He breathe? The Spirit, which Sister White says is a few drops.

But, what is this; **what is this?**

FROM THE AUDIENCE: (Various comments.)

BROTHER PIPPENGER: What is the breathing?

FROM THE AUDIENCE: (Indiscernible.)

BROTHER PIPPENGER: It is Isaiah 37. This is where He is breathing life into the new bones. This is the message of the Four Winds that Sister White says that the Four Winds

that are restrained are represented as an angry horse, seeking to break loose and bring death and destruction in its path. This is the breath [the sprinkling], the Message of Islam, Isaiah 37.

> —"**God can breathe new life into ever soul** that sincerely desires to serve Him, and can **touch the lips with a live coal from off the altar**,"—*ISAIAH 6*—"and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. **The stammering tongue will be unloosed**,"—*THROUGH THE METHOD OF PROOF-TEXTING*—" and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to **cleanse the soul temple from every defilement**, and to maintain such a close connection with Him that they may be partakers of **the latter rain when it shall be poured out**." *Review and Herald*, July 20, 1886.

The Seventh-day Adventist Bible Commentary, volume 7, page 984:

> "We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

In order to receive the Latter Rain, you have to recognize it.

And the word RECOGNIZE means:

> **RECOGNIZE:** 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webste 's 1828 c t ona y*.

In order to recognize the Latter Rain, we have to have seen it before, and where we have seen it before is in God's prophetic Word. We see it in Ezekiel 37. We see it in John 20. We see it in Luke 24. We see it in Isaiah 6. We see it almost everywhere we look in the Bible. It is illustrated.

But, what we are dealing with here is the sprinkling of the Latter Rain that at the beginning of it, it begins with the Tarrying Time when Islam is restrained; and, it leads to the full outpouring at Pentecost.

And, at this point we receive the Seal of God at Pentecost.

Testimonies, volume 5, pages 214, 216:

> "Not one of us **will ever receive the seal of God** while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement."—

I have told this story, and I probably should not tell it, but I will tell it again.

At camp meeting, Hamburg, Germany (just outside of Hamburg, Germany).

Hamburg, Germany, is the birthplace of Louis Conradi. I have a special disdain for Louis Conradi, because he is the tool the Lord allowed to bring in the false view of the Daily in 1901. And he ends up rejecting Adventism; but, still, some Adventists, particularly Germans and European Adventists, hold him in high regard. But, in reality, there was no reason to hold him in high regard during any of that history.

I mean, this man was having children. He was married and he was having children with other women; and, they knew it and they allowed him to maintain his position as a leader in the Adventist Church. And when they tell you the story about him, they never tell you that part. This was just ridiculous that he was allowed to even be a member in the church, let along lead the Germany Community. He pretty much single-handedly brought the schism that creates the Reform Movement.

So, the guy is just—if you believe the word "by their fruit you shall know them."

Okay. We are in Hamburg, Germany; so, I am emphasizing that point because I knew I was in Hamburg, Germany, and I knew I had a different view than Conradi did about the Daily, and I knew that the European Adventists have no respect for the Spirit of Prophecy, whatsoever, and it is worse in Germany more than in almost anywhere else. So, I was probably amplifying that a little bit.

There was a pastor that wanted me to come and speak in his church in Hamburg, Germany, and I said, "You don't want me to do that. You will get in trouble."

"No, no, no, no. Come on, come on!"

I have witnesses. He would to the meetings at the Prophecy School. Three times he plead with me to come and preach in his church on Sabbath.

I finally agreed. I said, "This will cause you a headache."

He says, "No, no. I'll be fine."

I might have told this here just this past week ago.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Afterwards, he got sent to a little church in the Middle East. That is a fun job assignment, leaving modern Hamburg, Germany, to be sent to the Middle East!

So, I think I was right.

The day after we left, he is already forced to write a letter saying how I forced myself in, and this, that, and the other. But, that is just a big story there.

But, what I want to get to is this: A big church in Hamburg! I get there, and he says, "You have 30 minutes to speak."

I am thinking, "What am I going to do? I have got 30 minutes to speak, and it has got to be translated into German." And what I am doing is the study called, "The Time Prophets."

So, I am flying and the German translator that is there with me, we are both flying. We are trying to get through this.

But, we read this quote. We read this quote here that I just read.

It says,

> —"Not one of us **will ever receive the seal of God** while our characters have one spot of stain upon them. It is left with us to remedy the defects in our characters,"—

And there were probably 50 to 60 people up in the balcony in the back of this church; and, at that point they all got up and walked out.

Hmm. They do not believe we are going to remedy the defects of our character, and that is why they walked out.

So, this is a serious issue. It is left to us; and, I said this in a really liberal church in Ventura, California, once, and the elder who was opposing this message there on the Sabbath day with his Hawaiian shirt and his shorts and his sandals, with his group in the back arguing all the way through, he interrupted when I read this quote from the back.

He said, "Did you just say it is left up to us to remedy the defects of our characters?"

I said, "No, Brother. That is what Ellen White says."

Brothers and Sisters, this is a serious quote.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: We have to participate in the work of allowing the Holy Spirit to remove sin from us.

And if you do not believe it, it cannot happen!

And if you do not understand how that this truth here is something that Satan fights every step of the way, then you need to wrap your mind around it. We need to wrap our minds around this.

> —"It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. **Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost**. . . ."—

If you do not believe that you have to do that, are you going to receive the Latter Rain?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: How did the Latter Rain fall upon the Disciples at Pentecost? How did it do so?

First, with a sprinkling: The act of Christ breathing upon His Disciples was as a few drops before the full outpouring on the Day of Pentecost.

> —"What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity**." *Testimonies*, volume 5, 214, 216.

It is up to us to remedy the defects in our character in this history [the Tarrying Time of the sprinkling of the Latter Rain], because it is too late here [at Pentecost with the full outpouring of the Latter Rain]. This is The Sunday Law. It is too late here.

Right?

The next page [of your notes].

Acts of the Apostles, page 38:

> "The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise **He had**

> **sent the Holy Spirit from heaven** to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." *Acts of the Apostles*, 38.

Pastor Emiliano dealt with this a few times this week. That is the quote that he is referring to. And he was not addressing the issue that I am going to address here, so it is not that he would not agree with me. He was just making another point than what I am going to make here.

The history of Pentecost here [in the time of Christ] is a fulfillment of the Book of Joel. In Acts 2 and 3, Peter plainly says so. He says, "These men aren't drunk as you suppose, this is a fulfillment of the prophecy of Joel."

But, the Millerite History was a fulfillment of the prophecy of Joel because it is Joel that predicts that the stars were going to fall. Okay? So, Christ's History and the Millerite History are a fulfillment of Joel; but, the perfect fulfillment of Joel is our day and age. Okay? So, all three of those histories are the same history.

And in this history when the Holy Spirit is poured out here [at Pentecost], it is marking that Christ has begun a work in the Heavenly Sanctuary.

In the Millerite History, the Midnight Cry, the outpouring of the Holy Spirit at the Midnight Cry is announcing that Christ is beginning a new work in the Heavenly Sanctuary.

Therefore, in our history here [during the Tarrying Time of the sprinkling of the Latter Rain], when the Latter Rain begins to fall, you have to ask yourself, "What new work is Christ beginning in the Heavenly Sanctuary?" And it is the Judgment of the Living.

Now, I want to show you something, so you understand that sometimes the differences are purposeful to make a point.

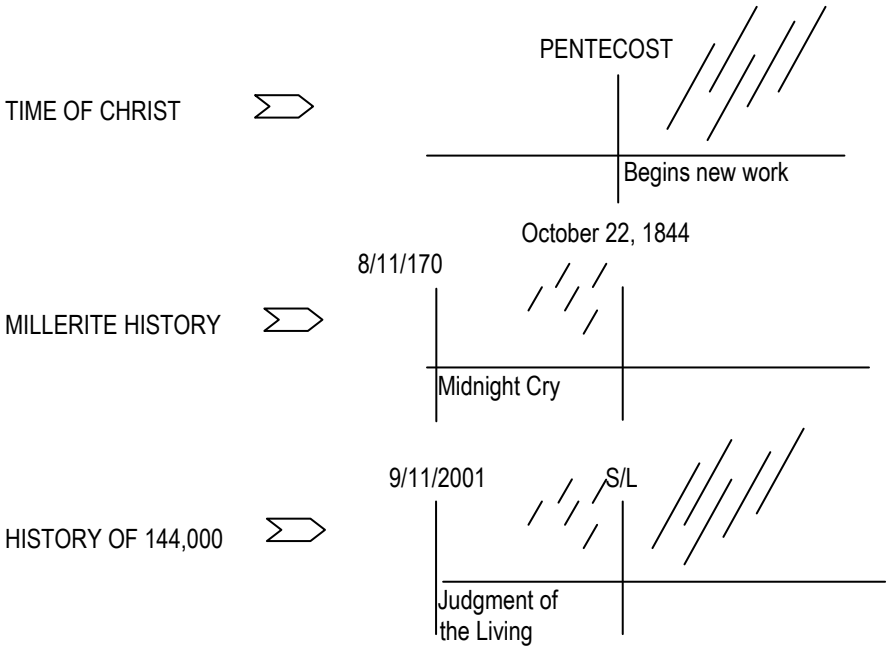


Figure No. 180.

We just read that the full outpouring here at Pentecost in the time of Christ marked that He began a work right here.

I just said the Midnight Cry, which came before this waymark (this waymark is 1844, October 22nd).

This is Pentecost [in the History of Christ]: a change of dispensation here, and the Spirit comes after this waymark.

A change of dispensation here [8/11/40], and the Spirit is poured out just before this waymark [10/22/1844].

So, those two witnesses tell you that when He is changing dispensations, the Spirit is going to be poured out in that timeframe; but, they tell you by their difference that it is not going to necessarily be at the same point in that history. The Midnight Cry leads us into Him moving from the Holy Place to the Most Holy. The Latter Rain takes place when He begins His work in the Holy Place.

And what we are saying here [9/11/2001] is the work of the Judgment of the Living begins here. There is also going to be a full outpouring here [at The Sunday Law], when a new dispensation is taking place; because, now, the ensign is going to gather the other flock out of Babylon; so, there is a work there, too, but it is still going to be the Judgment of the Living.

The Judgment of the Living, the dispensational change begins right here, at September 11, 2001.

The sprinkling in this history [of the Millerites] begins on August 11, 1840. This begins when He comes down out of Heaven.

He came down out of Heaven here [September 11, 2001]; Sister White said no less the personage than Jesus Christ. The Angel of Revelation 18 comes down right here.

Are you with me?

THE FIRST DISAPPOINTMENT

Spiritual Gifts, volume 1, page 153:

> "**Another mighty angel was commissioned to descend to earth.** Jesus placed in his hand a writing, and as he came to earth, he cried, Babylon is fallen! is fallen!"—

So, what Angel is this? This is Millerite History.

FROM THE AUDIENCE: The Second Angel.

BROTHER PIPPENGER: So, this is the Second Angel. Okay?

—"Then I saw **the disappointed ones**"—

Why was anyone disappointed in the history of the Second Angel's Message?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Because of why?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Yes, that is the right answer.

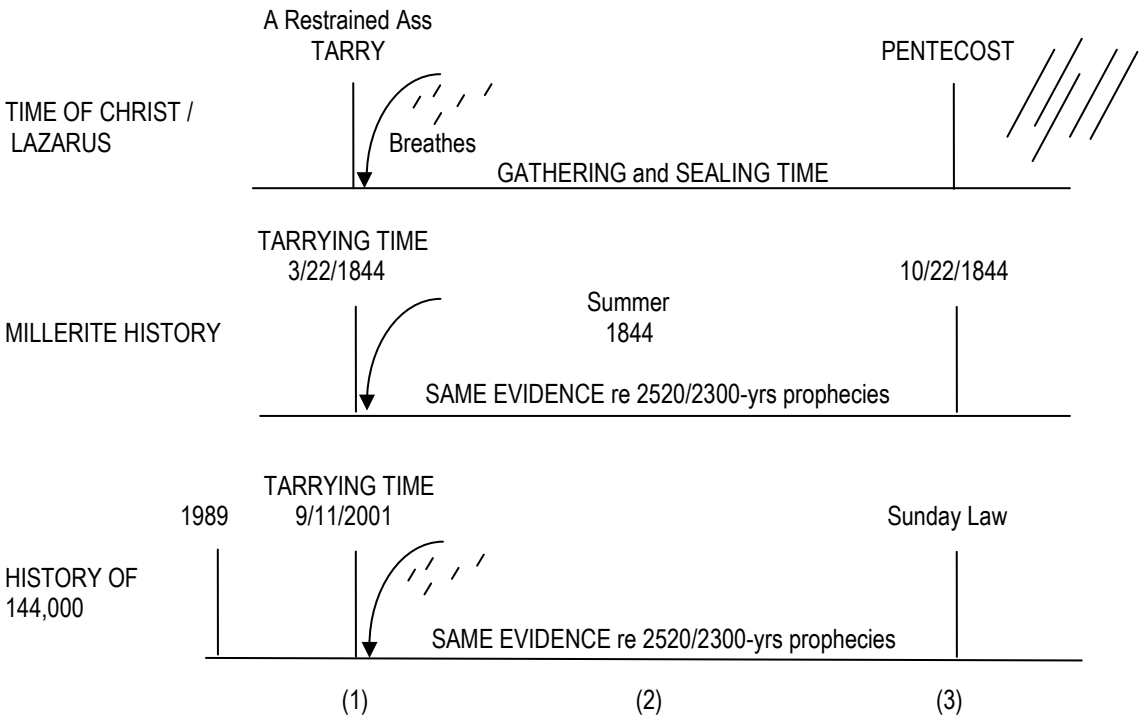


Figure No. 181.

Yes, that is the right answer; but, they were disappointed right here, at the Tarrying Time, March 22, 1844.

And now the Second Angel is going to come down in the Summer of 1844; that is what Sister White says.

This is the Spring [March 22, 1844].

And ultimately, the Second Angel is going to meet its climax in the Midnight Cry on October 22, 1844. Right?

Correct? Do you all follow that logic?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: All right. Back to the quote.

> —"Jesus placed in his hand a writing, and as he came to earth, he cried, Babylon is fallen! is fallen!. Then I saw **the disappointed ones** again look cheerful, and raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. **The disappointed ones saw from the Bible that they were in the tarrying time**,"—

What does that mean, Brothers and Sisters? This is Millerite History. What does that mean?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: You are not understanding the question.

Pardon me?

FROM THE AUDIENCE: There are two classes of worshippers.

BROTHER PIPPENGER: You are not understanding the question, either.

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: [Shakes head negatively.]

The disappointed ones saw that they were in the Tarrying Time. What does that mean to us? It means that we are going to have to see that we are in the Tarrying Time. We have to know when we are in the Tarrying Time. They knew! We are going to know.

How did they know? From the Bible. Okay?

From the Bible they knew that the Tarrying Time had arrived; therefore, from the Bible we are going to have to know when the Tarrying Time arrives.

Do you get my point?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Maybe it is not an important point. Maybe that is why you could not assent to answer that question.

> —"The disappointed ones saw from the Bible that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. **The same evidence which led them to look for their Lord in 1843, led them to expect him in 1844.**" *Spiritual Gifts*, volume 1, 153.

So, there are a couple of things that I want to point out here [in Figure No. 181] is that they had to recognize that they were in the Tarrying Time.

And, what do we have to recognize?

FROM THE AUDIENCE: When are in the Tarrying Time.

BROTHER PIPPENGER: Yes, that is true. I just taught you that, so you answered correctly.

But, what we have to recognize is that the Latter Rain is falling, and I wanted you to see that connection; because, what I am suggesting is when the Tarrying Time arrives the Latter Rain begins to fall, and we have to recognize both aspects of this, that on 9/11, this is our Tarrying Time.

And, the Tarrying Time marks the beginning of the manifestation of the power of God. It is also marked when the Angel comes down, and then we have to recognize that the sprinkling has begun and that we are in the Tarrying Time.

Now, I am aware that this here [indicating the Summer of 1844 in the Millerite History], how we commonly illustrate this history may throw some of you, but it should not.

It should not; because, in this history of here [in the time of Christ], this history up here where we normally mark the Angel coming down is where?

FROM THE AUDIENCE: The baptism.

BROTHER PIPPENGER: The baptism over here [indicating to the left of the timeline in the time of Christ]. Okay? That is when the Angel comes down to mark the time of God's visitation, when Christ is anointed; and, you allowed me to show you that the Angel came down here, right after His ascension. You allowed me to use that symbol to define this symbol here at September 11, 2001; and, it is okay. It is okay, if you follow Miller's Rules. Symbols can mean more than one thing in Miller's Rules. Read it.

So, what I am saying here, just like in the history of Christ—I am not denying that on August 11 of 1840 the Angel of Revelation 10 came down, but I am saying that at the Tarrying Time here [March 22, 1844], the quote we just read, in this history [of the Millerites] **another**

Mighty Angel was commissioned to come down to the Earth, and He had a writing in His hand. So, we have an angel coming down in this history, too.

Did you read it? Did you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, in this history [of the Millerites], they recognized they were in the Tarrying Time. And this may be the point that means the most to me, maybe above all this, is they understood that the same evidence that had led them to predict 1843, and it did not come here [March 22, 1844], proved 1844. And, we have already dealt with the fact that this message that they had, that the prophecies of the 2520 and the 2300 days actually ends in 1844, is the message that got them cast out of the churches.

And when Sister White quotes Isaiah 66, the verse that says 'your brethren which hated you and cast you out of the churches,' she quotes that verse [Isaiah 66:5] exclusively when she is identifying the disfellowshipping that took place in the Millerite History.

So, what I am saying, the disfellowshipping that will go in this history [of the 144,000] is going to be, because this history here is going to be given the identical message that got them booted out here; and that is, that the 2520 and the 2300 years are valid prophecies that came to a conclusion in 1844, because the Millerite History is going to be repeated to the very letter.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: So, it is the same evidence.

Is that part of the Old Path Message?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: It fits, Brothers and Sisters.

LAZARUS

"Lazarus," another line.

The Desire of Ages, pages 528 – 529:

> "**Had Christ been in the sickroom, Lazarus would not have died;** for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver. Therefore Christ remained away. He suffered the enemy to exercise his power, that He might drive him back, a conquered foe. He permitted Lazarus to pass under the dominion of death; and the suffering sisters saw their brother laid in the grave. Christ knew that as they looked on the dead face of their brother their faith in their Redeemer would be severely tried. But He knew that because of the struggle through which they were now passing their faith would shine forth with far greater power. He suffered every pang of sorrow that they endured."—

Drop down to the bottom of that paragraph—you know, the story—because of time.

They come to say, "Lazarus is sick [John 11:3] . . . Lazarus died [spoken by Jesus, John 11:14]."

What did Jesus do?

FROM THE AUDIENCE: He tarried.

BROTHER PIPPENGER: He tarried. Okay. It was purposeful.

The bottom of that first paragraph:

> "—**He loved them no less because He tarried**; but He knew that for them, for Lazarus, for Himself, and for His disciples, a victory was to be gained.

"'For your sakes,' 'to the intent ye may believe.' To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness upon the darkest part of their way. 'The Lord knoweth how to deliver the godly,' 2 Peter 2:9. From every temptation and every trial He will bring them forth with firmer faith and a richer experience.

"In **delaying to come to Lazarus**, Christ had a purpose of mercy toward those who had not received Him. He tarried, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed 'the resurrection, and the life.' He was loath to give up all hope of the people, the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His **delay** in going to Bethany. This crowning miracle, the raising of Lazarus, **was to set the seal of God on His work and on His claim to divinity**." *The Desire of Ages*, 528–529.

So, I am telling you that in the story of Lazarus, we also have a Tarrying Time.

But, in the story of Lazarus, what other line of truth is also there?

FROM THE AUDIENCE: This is the Sealing Time.

BROTHER PIPPENGER: This is the Sealing Time. Right?

General Conference Bulletin, February 4, 1893:

"I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live." *General Conference Bulletin*, February 4, 1893.

The Breath comes in here. The breathing is what brings them to life.

Selected Messages, book 1, page 121, Sister White says our greatest and our most urgent need is to seek for a revival.

A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the Word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. . . ." {*Selected Messages,* book 1, 121.1}

And on page 128 she says a revival represents a renewal of spiritual life.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a

> **renewal of spiritual life,** a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.—The Review and Herald, February 25, 1902. {1SM 128.1}

The breathing upon the dry bones represents a revival, a bringing back to life.

The raising of Lazarus represents the revival that takes place at 9/11.

Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: It represents the beginning of the Sealing Time of the 144,000, and it begins with the Tarrying Time [September 11, 2001]. 9/11 is our Tarrying Time in the parable of the Ten Virgins.

The next quote: *Bible Training School,* December 1, 1903:

> "The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead**." *Bible Training School*, December 1, 1903.

Did Lazarus get resurrected right here [pointing to the first waymark in the time of Christ (Figure No. 181)]? This is where the dry bones, this is where Lazarus gets resurrected.

MARTHA

Youth Instructor, May 4, 1899:

> "When the Lord is about to do a work, Satan moves upon someone to object. 'Take ye away the stone.' Christ said. As far as possible, prepare the way for my work. But Martha's positive and ambitious nature asserted itself. Thinking that he wished only to look upon the body of her brother, she said, Lord, the work of corruption had made this impossible. She thought that it would be terrible to reveal the decomposing body to the beholders. Thus she expressed her unbelief."—

Middle of that first paragraph, it says, "Jesus had tarried for four days." Are you there with me?

SISTER FROM THE AUDIENCE: Yes.

BROTHER FROM THE AUDIENCE: Two days.

BROTHER PIPPINGER: Ah, here it tells us how long He tarried.

> —"She did not realize that **Jesus had tarried for two days** where he was when he received the message, permitting Lazarus to die, that he might manifest the greatness of his power by raising him, thus giving all who should witness the miracle an evidence that could not be excelled.
>
> "Christ reproved Martha for her unbelief, but his words were spoken with the utmost gentleness. 'Said I not unto thee, that, if thou wouldest believe, **thou shouldest see the glory of God?'** Why should you doubt my power? You have

my word. If you will believe, **you shall see the glory of God**. Skepticism and unbelief are not humility. Implicit belief in Christ's word is true humility, true self-surrender." *Youth Instructor*, May 4, 1899.

Hosea 6:1-6

Go to Hosea 6.
How long did He tarry before He resurrected Lazarus?

[Brief intermittently indiscernible discussion among the audience on the length of time Jesus tarried before He resurrected Lazarus.]

BROTHER PIPPENGER: He was resurrected on the fourth?
FROM THE AUDIENCE: (Indiscernible comment.)
BROTHER PIPPENGER: Lazarus?

[Discussion ceases.]
Verse 1 of Hosea 6:

> "[1]Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. [2] After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. "[3] Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.
> "[4] O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away. [5] Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth. [6] For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Hosea 6:1-6 (KJV).

So, we know, if nothing else, that the First Angel's Message in our history is empowered at 9/11, the First Angel's Message being the message of Daniel 11 that arrived at the time of the end in 1989; and, that in this history here, this being The Sunday Law, that this is our third waymark. And after two days (this is the second test in our history), He is going to raise us up.

So, Lazarus is raised up on the fourth day—

FROM THE AUDIENCE: John 11:39.

BROTHER PIPPENGER: —John 11:39—which is not a problem. It is the Fourth Angel's Message, but let us go there.

John 11:39 says,

> "[39] Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days." John 11:39 (KJV).

So, he is being lifted up on the fourth day, which would be in this history [of the 144,000], the Tarrying Time (the waiting), the raising up here [The Sunday Law)] in Hosea is the third day.

But, Lazarus in our history, representing those that are resurrected by the breath of God, is representing the Fourth Angel's Message; our history.

Youth Instructor, February 21, 1901:

> "The afternoon was half spent when Jesus sent his disciples to the village of Bethphage, saying: 'Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.'
>
> "This was the first time during his life of ministry that Christ had consented to ride, and the disciples interpreted this move to be an indication that he was about to assert his kingly power and authority, and take his position on David's throne." *The Youth Instructor*, February 21, 1901.

What do we have in this history? A restrained ass. They were told to loose a restrained ass.

And where is He going in this history. This is the history of Lazarus, but where is He going?

FROM THE AUDIENCE: The Triumphal Entry.

BROTHER PIPPENGER: The Triumphal Entry.

But, this is also the history of Pentecost. Is this too many lines to have overlaid [referring to Figure No. 181]?

FROM THE AUDIENCE: Uh-huh.

BROTHER PIPPENGER: Okay. This is the history when He comes back from Heaven and He breathes upon His Disciples just a few drops, which leads to the full outpouring at Pentecost. But, because this is the history of Christ, rather than draw a fourth line, I am also, simultaneously marking this as the history of Lazarus.

Jesus tarries to come to Lazarus, marking a Sealing Time. He is going to raise him up, marking the resurrection here, the revival that takes place in this history. He revives him in the fourth day, saying this is the Fourth's Angel's Message.

But, He is going to take Lazarus, and what is He going to do now? He is going to go into Jerusalem and do the Triumphal Entry.

FROM THE AUDIENCE: (Indiscernible comment.)

BROTHER PIPPENGER: He is going to lift him up as an ensign, but they are going into Jerusalem and they first unrestrain [let loose] an ass that is restrained.

Of course, in this history here [of the 144,000] we have an ass that is restrained as well; we have a revival taking place, a breathing.

So, are you all with me?

FROM THE AUDIENCE: (Affirmations.)

SISTER FROM THE AUDIENCE: Sister White said that was a short distance, and that His Disciples were puzzled that He would want to ride an ass such a short distance.

Genesis 49:10-11

BROTHER PIPPENGER: Genesis 49, verses 10 and 11. We referred to this yesterday.

"[10] The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;"—

Who is Shiloh?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Is He coming into this history when He is going into the Triumphal Entry? Yes.

—"and unto him *shall* the gathering of the people *be.*"—

This is a gathering time. So, this is a gathering time and a sealing time.

FROM THE AUDIENCE: That is the purpose of the gathering.

BROTHER PIPPENGER: That is the purpose of the gathering.

Verse 11:

—"[11] Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." Genesis 49:10-11 (KJV).

So, the blood of the vine is going to take place at the cross in the story of Lazarus.

The blood of the cross is lining up with Pentecost.

These are two histories going simultaneously. Right? The story of Lazarus, and the story of the breathing upon the Disciples.

But, in the story of Lazarus, we see a restrained ass; and, in the story of Genesis, which is the initial story of scattering and the gathering, it is a gathering time that is referenced in Genesis 49; and, the blood of the cross is associated with the ass—okay?—with the Triumphal Entry.

We are almost done.

The Desire of Ages, page 572:

"Never before had the world seen such a triumphal procession. It was not like that of the earth's famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that scene. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan's power, praising God for their deliverance. The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy to them. The lepers whom He had cleansed spread their untainted garments in His path, and hailed Him as the King of glory. Those whom His voice had awakened from the sleep of death were in that throng. **Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode**." *The Desire of Ages*, 572.

FROM THE AUDIENCE: Amen.
BROTHER PIPPENGER: So, what is the beast on which the Saviour rode?
FROM THE AUDIENCE: The ass.
BROTHER PIPPENGER: The ass.

So, the ass, the message of the ass (the Message of Islam), which is the breath that brings the revival represented by Lazarus, that message is being carried by Lazarus, who is Seventh-day Adventism who have come to life at 9/11, and they are carrying the Message of Christ's Righteousness in connection with the Message of Islam, as He comes as a King.

I am almost done.

Are you with me?

FROM THE AUDIENCE: Amen.

There is this one more component to this history, and we will just take this top paragraph from *Spirit of Prophecy,* volume 2, page 390.

> "Jesus gazes upon the enchanting scene before him, and the vast multitude hush their shouts, spell-bound by this sudden vision of beauty. All eyes turn instinctively upon the Saviour, expecting to see in his countenance the admiration which they themselves feel. But instead of this they behold a cloud of sorrow gathering upon his countenance. They are surprised and disappointed to see the eyes of the Saviour fill with tears, and his body rock to and fro like a tree before the tempest, while a wail of anguish bursts from his quivering lips as if from the depths of a broken heart. What a sight was this for angels to behold! Their loved Commander in an agony of tears! What a sight was this for that glad throng who had accompanied him with shouts of triumph and waving of palm-branches to that summit overlooking the glorious city where they fondly hoped he would reign! Their acclamations were now silenced, while many tears flowed in sympathy with the grief they could not comprehend." *Spirit of Prophecy*, volume 2, 390.

Why? What is going on now? He is turning loose of the Seventh-day Adventist Church [referencing the History of the 144,000 between 9/11/2001 and The Sunday Law]. It is breaking His heart; but, that is what is happening in this history.

Spirit of Prophecy, volume 4, page 250:

> "The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, 'Blessed is he that cometh in the name of the Lord!' [Matthew 21:9.] **In like manner did unbelievers who flocked to the Adventist meetings**—some from curiosity, some merely to ridicule—feel the convincing power attending the message, 'Behold, the Bridegroom cometh!'" *Spirit of Prophecy*, volume 4, 250.

What is happening in our history is that at 9/11 the Tarrying Time in the parable of the Ten Virgins has arrived, thus telling us that God is about the manifest His power. At that point He is going to breathe upon us the breath of Islam, the Message of Islam that is going to bring us back to life, as Lazarus was brought back to life.

We are going to begin to proclaim the Message of the Old Paths, with a special emphasis upon the fact that the 2520 and the 2300 are valid prophecies that ended in 1844, just as the Millerites did, and it is this message that is going to get us cast out of the churches by the brethren who hate us, and we are going to become the Outcasts of Israel during this history.

But, this history is a sealing time. Those people that are sighing and crying for this that is going on are the ones that are going to receive the Seal of God, and they are going to be gathered together because they are going to be gathered together because right over here [at The Sunday Law] they are going to be lifted up on the third day as an ensign in fulfillment of Hosea.

And, the weeping of Jerusalem, just partially, represents the weeping that would be going on right now in Heaven by Christ, because He is bringing it all to the end now.

I guess in some sense, if it is okay to be a little bit metaphorical, all the raindrops of the Latter Rain are mixed with His tears.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Shall we pray?

Benediction: Father in Heaven, we want to be awakened as was Lazarus that we might humbly take hold of that rope and lead that message of Islam and your Righteousness, and your blood, and your sacrifice into Jerusalem. We ask that you would allow us to partake in this experience, fully knowing that if we are going to do so we have to come to the foot of the cross and allow you to take the Daily away from us. We ask that you would allow that to happen in each of our lives, and we thank you for being with us so far through this week of presentations and ask for your continued blessing as we continue on. In Jesus's name, amen.

Habakkuk's Two Tables #90

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we bring this day's presentations to a close, we ask that you would continue to guide the message in such a way that we can be benefited, that we can tie these things together as we bring this series to a conclusion. We again would ask that you would grant us your Holy Spirit to enlighten our minds, to strengthen us, awaken us. We want the Latter Rain poured out upon us. And we know that even though we are living in the time of the Latter Rain, if we do not have clean vessels prepared for the Latter Rain, we do not receive it. We would ask that you forgive us our sins, forgive us the transgressions that may be preventing us from understanding these things and receiving the presence of yourself into this temple where you wish to rest. As we take up this next study, I ask that you would once again take control of my humanity, and also the humanity of those who are hearing these things so that we can hear your voice and understand these things in a way that we can be benefited and have a message to carry to those that we come in contact with. We thank you for all these things in Jesus's name. Amen.

CONCLUSION

BROTHER PIPPENGER: How many of you were here that we did this presentation [referring to the timelines on the whiteboard]? Raise your hands.

Figure No. 168A (Pergamos and Civil Rome)

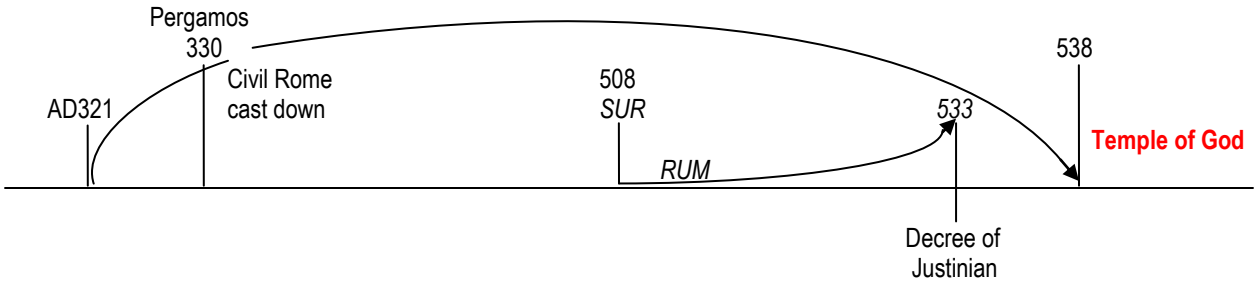


Figure No. 168B (The Millerite History – Sardis and Philadelphia)

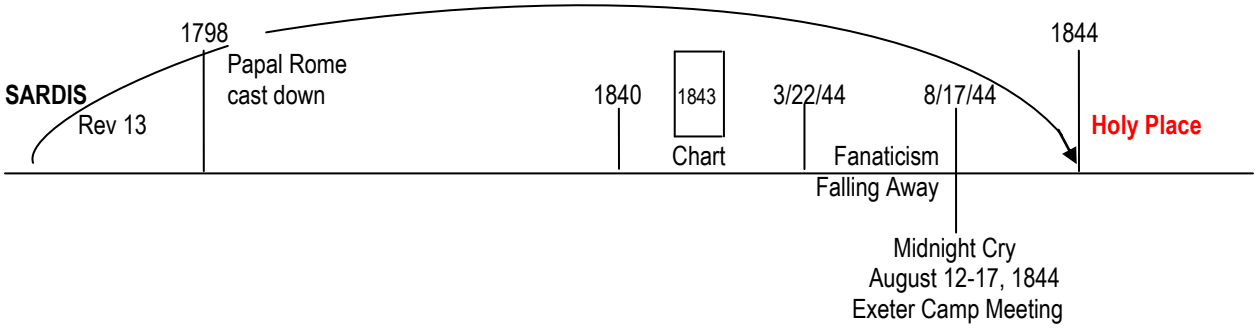


Figure No. 168C (The Four Abominations, Ezekiel 8)

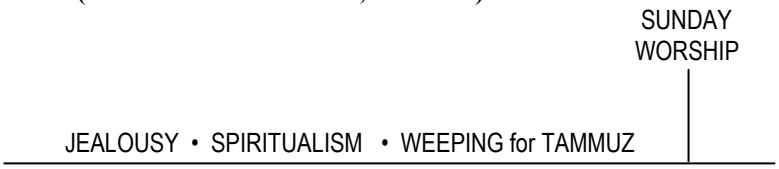


Figure No. 168D (Alpha Apostasy)

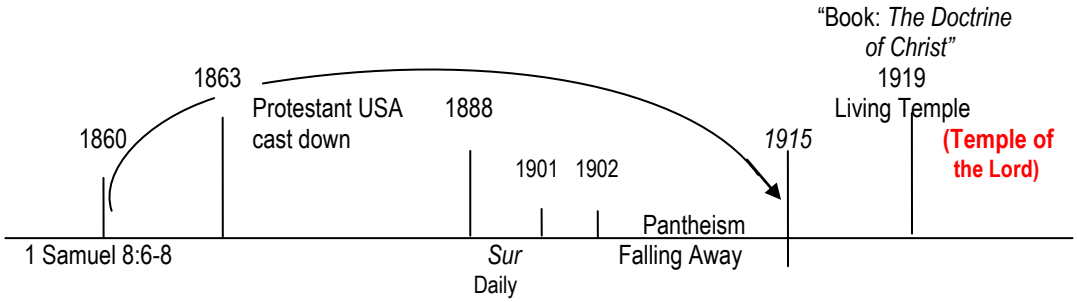


Figure No. 168E (Omega Apostasy)

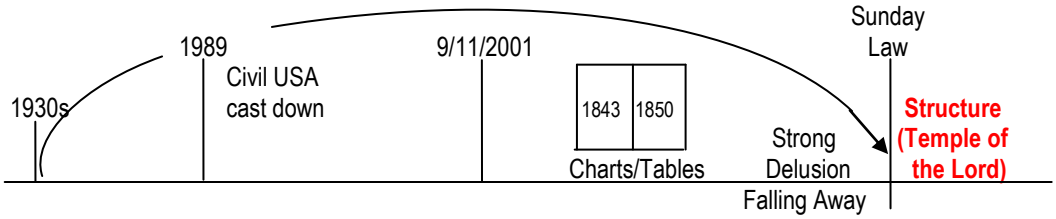
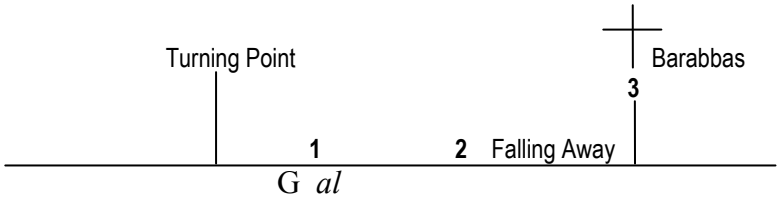


Figure No. 168F (Judas)



FROM THE AUDIENCE: (Attendees raise their hands.)

BROTHER PIPPENGER: One, two, three, four—okay. Maybe half of you in this room, and who knows how many on the internet; so, I am not going to go—I do not know how far I am going to go through this, but I am going to refer to it briefly to get started.

We looked at the history of the Daily, the taking away of the Daily, in the context of 2 Thessalonians, chapter 2, where Paul tells us that in the 1st Century "the Mystery of Iniquity doth already work," and that there would be a falling away before the man of sin would be revealed. So, the typical application of that is the history of the Ephesus Church in Paul's day and age. Moving to Smyrna, Pergamos, the exalted church (Constantine), the falling away begins. And Pergamos leads to the complete falling away that leads to Thyatira in AD538, Thyatira being the Papal church.

So, we were looking at that in the context of the history that took place, but also in the context of the Daily; because, in Daniel 11:31 and Daniel 12:11 the Daily is taken away, and that word translated as *take away* is [the Hebrew word] *s , to remove.* But, in Daniel 8:11, the word *take away* is [the Hebrew word] , and it means to lift up and exalt.

So, we identified that in AD508, when Paganism was taken away at the Battle of the Visigoths that it was *s (ed)*, it was removed; but, at this point in time Paganism begins to be lifted up and exalted, *(ed),* as it is going to be placed upon the throne of the Earth as a counterfeit religion in AD538.

Paganism was a counterfeit religion, also; but, as we have shown repeatedly, the transition from Paganism to Papalism is governed by the transition in Christ's life in the Old Testament to the New Testament, the earthly sanctuary to the Heavenly Sanctuary. These two prophecies line up with one another.

And, so, there are changes of dispensations going on in here from AD508 to AD538, the 30 years of preparation for the Papacy paralleling the 30 years of preparation for Christ, is where the religion of Paganism (Daniel 8:11) is lifted up and exalted; AD533 being the point where the Decree of Justinian actually identifies the Pope of Rome as the head of the churches, but he is not on the throne until the last of the three horns are driven out of the City of Rome.

So, this line here [Figure No. 168A], AD321 that we are marking as the beginning of the falling away, this is where Constantine passes the first Sunday law, Constantine and the Church of Pergamos being the symbol of the compromise between Christianity and Paganism. And this mingling is an element of the Mystery of Iniquity.

The Mystery of Iniquity already works back here in the year AD100 in the time of Paul, but we are marking it here just for a point of illustration.

In the year AD330, Civil Rome is cast down by Constantine. So, we have the Mystery of Iniquity beginning back here [prior to AD100]. Civil Rome is cast down in the year 330; and, the casting down of Civil Rome in this history takes place leading up to AD508.

And what happens in 508 in connection with Daniel 8:11, and this is kind of a really profound insight if you can get it into your memory bank, is that in Daniel 8:11 you are seeing a counterfeit offering happening. You are seeing Paganism being slain in 508, but you are seeing Pagan Rome being slain in 508; therefore, Pagan Rome is the false offering, so to speak. But, the religion of Pagan Rome is Paganism and it, as some of the offerings in the sanctuary are, is going to be lifted up and exalted as a wave offering, but only a satanic wave offering. So, even though it is not specifically there in Daniel 8:11, you can see with enlightened eyes that in Daniel 8:11 there has to be a priest there that is going to life this offering up and exalt it. And, it is the Catholic priest that is going to do this. So, in 508 to 538, in the context of Daniel 8:11, you have this illustration of not only a transition from Paganism to Papalism but a counterfeit offering of Paganism. It does not really change; Paganism is Catholicism.

So, we were looking at this in terms of the Daily, the counterfeit, and in terms of 2 Thessalonians.

Then we showed this history is repeated in the history of the Millerites [Figure No. 168B],

In this history of the Millerites, back in the Dark Ages, you have a combination of truth and error that the Protestant churches are going to hold onto that is going to prevent them from accepting the Millerite message.

So, this line here from the Protestant churches is identifying the falling away that is going to happen. Because, when you come to the time period of 1844, the Protestant churches are going to reject the message and they are going to end up praying to Satan. So, they are going to fall away in order to do that. That is what this line [Figure No. 168B] is all about.

So, we find out in this line here that the same things are going on. Here [Figure No. 168A] Civil Rome was cast down in AD330 (Pagan Rome: Constantine moved the capitol from the City of Rome to Constantinople).

Do you follow me?

But, in this history [Figure No. 168B], the Papacy receives a deadly wound in 1798; of, in this sense Papal Rome is cast down.

And, in this history [Figure No. 168A], the offering is going to be Pagan Rome.

Do you follow my logic?

But, in this history [Figure No. 168B], the offering is going to be Papal Rome.

In this history [Figure No. 168A], the Papacy is going to be the false priest that lifts up this offering.

In this history [Figure No. 168B], Protestantism is going to lift up this offering of here [indicating Sardis prior to 1798]. And, that is what they did: They carried the doctrines of Rome. They would not release the doctrines of Rome, and this we tied in to Revelation 17, how the woman [the church] goes from head to head as she rides the beast.

This is a big study; trying to do it quickly.

Go back and look at it. I think is an important study.

In this [referring to the Temple of God after AD538 in Figure No. 168A], in the story of Daniel 8:11, you have the place of his sanctuary is cast down (and that is the City of Rome cast down) in the year 330; but, his sanctuary was the Pantheon Temple which we identified as the temple of all gods, and that Pantheism is Paganism. Okay?

So, when you are identifying the Daily in the Book of Daniel as Paganism, and the key verse in the Book of Daniel is Daniel 8:11 and right there is the temple of Paganism (the Pantheon Temple), then you realize that this word *Pantheon* is made of *theos,* meaning *gods;* and *Pan,* a Greek god, *pantheos* = Pantheon, Pantheism. Okay? Pantheism is directly connected to the Pantheon Temple.

So, in each of these histories [Figure Nos. 168A and B] there is a falling away first in order that the man of sin might be revealed. The man of sin that is revealed in 538 is the Papacy, and 2 Thessalonians says that he is in the Temple of God, telling himself that he is God.

Is he in the Temple of God? No; because, in 538 God's temple (God's church) flees into the wilderness. He [the Papacy] is in the counterfeit Temple of God.

In this history [Figure No. 168B] there is a falling away by the Protestants, and the man of sin is revealed as being in the Holy Place; because, the Protestants are going to continue to pray to the Holy Place, and there is Satan in the Holy Place answering their prayers.

Was he truly in the Holy Place in Heaven?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No; counterfeit.

So, this [the Temple of God in Figure No. 168A] is the Pantheon Temple in this generation; and, this [the Holy Place in Figure No. 168B] is the Pantheon Temple in this generation, because the Pantheon Temple is the temple of gods. And in each of these histories there is going to be a counterfeit temple as a waymark in these histories, but they are all represented by the Pantheon Temple.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: I am leaving a lot out. I am leaving lots out, but one of things I have left out is that in here [*i.e.,* 503 to 508; 1840 to 1844; 1888 to 1919; 9/11/2001 to The Sunday Law] there is always a message that produces a falling away. The falling way starts back here [at the beginning of the timelines referenced], but there is a testing message.

Sister White lets us know that the testing message in here [503 to 508] was a message by Paul of 2 Thessalonians, chapter 2; and, this is what causes the true Christian church to separate from Rome, as illustrated in *The Great Controversy,* pages 49 and 50. They would have met on any terms with that corrupt church if they could do it, but they could not do it; so, rather, "Separate and let there be war, if necessary," and they separate.

This message that allowed the Christians at that time period to know who they were dealing with, Sister White tells us this came from 2 Thessalonians, chapter 2. A prophetic warning message tested this generation: "Are you going to see that this Christian church in Rome is not really a Christian church, and you cannot belong to it?" And, the true Christians, based upon 2 Thessalonians, separated; but, Sister White tells us that Paul got his message in 2 Thessalonians from the Book of Daniel. So, there is a prophetic testing message in here that causes the falling away, that causes the separation that reveals the man of sin in the Temple of God that came from the Book of Daniel.

So, when you bring that down to the Millerite History [Figure No. 168B]—and I know I am going fast; but, I am going fast because we have not even started the notes, and it is the last presentation of the day. Okay?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: In this history [Figure No. 168B], parallel history, there is a testing message right here that is going to cause Protestants to fall away. And, when it is all said and done, Satan is going to be in the Holy Place, answering the Protestants' (who have fallen) prayers.

See the parallel history?

So, when we get to this history, what we do is we start to put some other details into it; because, all these histories are pointing to our history, and we want to understand our history as much as anyone else's history back there.

So, we notice that in connection with this testing message here [Figure No. 168B] is that this Chart is what starts the process of separation. The [1843] Chart is produced in May of 1842. By June of 1842, they [the Protestants] are closing the door.

Then you have the first disappointment. Before the first disappointment they estimated there were a couple of hundred thousand people, and then it went down to—who knows?—not very many.

But then, in the Second Angel's Message, how many came out of Babylon?

FROM THE AUDIENCE: 50,000.

BROTHER PIPPENGER: 50,000, just like how many that came out of Babylon under the Second Decree, according to Sister White; 50,000 in both of those histories.

So, there is a process of separation that begins with the introduction of the Chart.

And what is the main issue? There are three points of separation in the history of the Millerites: the introduction of the Chart; the Second Angel's Message, "Come out of her my people—and what is the other issue that causes a separation in that history? —It is the message that the 2520 and the 2300 ends in 1844, where they used the same evidence that they thought proved they ended in 1843, to show it ended in 1844; and, it is that message is what starts getting them kicked out of the churches.

So, what we are saying is: Both of these histories [Figure Nos. 168A and B] are the same.

We added briefly into this line [of Figure No. 168C], underneath it [Figure No. 168B], Ezekiel 8 which we are going to deal with in a little more detail here; and, for that reason I wanted to put this context up here.

And in Ezekiel 8 there are four abominations that escalate to The Sunday Law: (1) Jealousy, self-exaltation; (2) Spiritualism, the secret chambers; (3) Weeping for Tammuz, the false Latter Rain; (4) Sunday worship, the man of sin revealed.

In here [Figure No. 168D] we dealt with, of course, Jericho and the prophecy of Heil that when he rebuilt Jericho, it would cost him his youngest son to set up the gates, and his first-born son to set up the foundation.

And, we pointed out that the gates represent the church, and the discussion to begin the Adventist Church was in 1860, and the selection of the "Adventist-day Adventist" name was in 1860. And in 1860 when this discussion began, Ellen and James White's youngest son was laid to rest.

And 1863 when they official became the Seventh-day Adventist Church, their oldest son was laid to rest, and the reason he was laid to rest was because he took a nap upon the cloth backing that they were using to produce the 1863 chart and caught pneumonia and died.

FROM THE AUDIENCE: (Indiscernible comments.)

BROTHER PIPPENGER: So, in 1863 their first-born son is laid to rest as they are setting aside the Foundations.

So, we are saying these histories here are marking the time period where the Mystery of Iniquity is beginning. We are beginning to seek for the higher criticism, the hermeneutics of Babylon and begin to set aside the Old Paths.

So, the falling away begins here [1860 to 1919], and it is in here [from 1863] that the Protestants are going to be cast down; Papal Rome was cast down here; and, Civil Rome was cast down here [at this same waymark in these histories]. But, the last of the Protestants is Millerite Adventism.

And when Millerite Adventism was calling the people out of the Protestant churches in this history [Figure No. 168B], here in the Second Angel's Message, their definition what defined Babylon was church organization that had connected with civil authority. And if you had formed a church and got credentialed from the Government, that proved that you were a member of Babylon and you needed to come out of it. It was one of their strongest issues.

And back here [1860 of Figure No. 168D] we read quotes that when James White started pushing in 1860 for a church, when they selected the name "Seventh-day Adventist," some of those early Pioneers said, "If you become a church, you are becoming part of Babylon." Okay?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And what I am saying, if you can follow me, is that here, up before this [1860], Millerite Adventism, was the last Protestant, and it is going to get

cast down right here [1863], paralleling this casting down [Figure No. 168B], and this casting down [Figure No. 168A].

So, this takes off through history; and, in 1888, which I am saying parallels 1840 because this is when the Angel comes down in 1840; and, of course, we know that in 1888 was the Latter Rain; therefore, the Mighty Angel of Revelation 18 is coming down here, even if it gets cut off. That is what is going on.

This [waymark] is what marks the beginning of the Alpha Apostasy, 1888; because, in here by an official vote, we [Adventism] reject the Spirit of Prophecy and the Bible's authority. So, from this point on, you reap what you sow; and, then I have some dates in here to show the ever increasing darkness that confronts Adventism.

I have 1901 just to mark the Daily as the first of the tests; because, that is what we are doing. The Daily is the first test. It is always the first test: It is jealousy. Satan's rebellion began in Heaven with his jealousy, and his jealousy is equated to self-exaltation; and self-exaltation in the Book of Daniel is symbolized by the Daily, and the Daily comes into this Alpha history in 1901.

Okay. You can go all the way back to 1845 when Crossier writes the tract that is wrong on the Daily, if you want to really go back in history. But, I do not want to go back in history. I want to deal with the Alpha history that begins in 1888.

And then in 1902 we have the burning down of the Review and Herald [Publishing House] and the Sanitarium; thus emphasizing the Pantheism of John Harvey Kellogg; because, what follows this, what follows jealousy is Spiritualism in Ezekiel 8. They go into the chambers of imagery, and Jesus warned us about the secret chambers, and Sister White in her comments says the secret chambers represent Spiritualism.

And what follows this sequence of, first, self-exaltation (the Daily), and then the Pantheism of John Harvey Kellogg (in the sequence that is nailed down) is that you are going to see a false Christ.

Okay. Here [Figure No. 168C] you have a false Christ in Weeping for Tammuz. Tammuz is a false Christ. He dies in the wintertime; he is going to resurrect in the springtime. And the practice, the counterfeit worship service for the false Christ, of Weeping for Tammuz, the weeping that they are doing represents watering the ground so he [Tammuz] will resurrect. So, the weeping for Tammuz represents the counterfeit Latter Rain.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, here [Figure No. 168E] in our history, the jealousy, the Daily (self-exaltation) lining up with Ezekiel 8.

The Spiritualism of Ezekiel 8; that is Pantheism (John Harvey Kellogg).

The false Christ, that is W. W. Prescott's book. "Books of a new order will be written," but Prescott's book marks the beginning of this next history, books of a new order, when he writes *The Doctrine of Christ,* where he purposely takes the Advent Message and removes all the prophetic implications out of it, leaving a false Christ to guide Adventism the rest of the way through their history, and he succeeded. So, the false Christ is set up here in 1919.

And the temple for this time is expressed symbolically by the book, *The Living Temple.* But, in this time period, when Sister White is talking about the apostasy of these men, she repeatedly says that their justification for their apostate acts is that they claim, "The temple of the LORD, The temple of the LORD, The temple of the LORD are we." So, in this history, the false temple that parallels this false temple [Figure No. 168B], that parallels this false temple [Figure

No. 168A] is represented by the book, *The Living Temple* and their profession that the Temple of the Lord were them. That is the Alpha Apostasy.

But, we are living in the Omega [Apostasy] (John Harvey Kellogg) [Figure No. 168E.

So, in the 1930s—and this is nineteen thirties; I had to select 1930-31—in that time period we [Adventism] are seeking accreditation for our health work, and then for our theological work, and we accept the hermeneutics of apostate Protestantism. We have set aside now proof-texting officially, and we begin to train people in this darkness.

Then comes 1989 and Civil USA (the United States of America) has two aspects: religious (Protestant) and it began to close its doors in June 1842, and the last Protestants in the United States [Millerite Adventism] closed their doors in 1863.

But, in 1989, what is going to be cast down in this history is the civil aspect of the United States—okay?—*i.e.,* cast down, Civil Rome [Figure No. 168A]; cast down, Religious Rome [Figure No. 168B]; cast down, religious United States [Figure No. 168D]; cast down, Civil United States [Figure No. 168E]: Rome [Figure Nos. 168A and B, the beginning]; modern Rome [Figure No. 168D and E, the ending].

So, this goes on in the Ronald Reagan years [Figure No. 168E]. The Mystery of Iniquity begins in the 1930s. It is what is going to cause the falling away in Adventism, this false technique of studying the Bible.

So, you come to 9/11 which lines up with 1888, which lines up with 1840, which lines up with 508; but, now you are looking at the Omega Apostasy. And now, as in the Millerite History, you do not simply have the 1843 Chart, you have these two Charts [the 1843 and the 1850 Charts], the complete story, of not just the Foundations but the Foundations and the Pillars. And the testing process of Adventism begins.

Therefore, the first test here is the Spirit of Prophecy. There are a lot of ways to express this first test. I am not threatened by any of them; but, the symbol of them that repeatedly comes up is the self-exaltation, the *a l* (the Daily)—all right?—the Daily. So, those people that do not think the Daily is a test question, it is a test question for a lot of reasons; but, what I want you to understand is ultimately it is the symbol of the Omega Apostasy, and what follows that is the Spiritualism and the strong delusion, the strong delusion being the false revival that meets its climax just before The Sunday Law, as represented by the Weeping for Tammuz.

And here [at The Sunday Law] the false temple is now what we call "the structure" that is going to be swept away at the storm and tempest of The Sunday Law, as Sister White deals with the Omega Apostasy.

Of course, this down here [Figure No. 168F], this is a parallel history of Judas. And Sister White talks about the turning point in the life of Judas is in the message of Christ concerning eating His flesh and drinking His blood; but, we are also told that there are turning points in the history of the nations and the church. And these crises the light for that time is given.

The turning point for the nation and the church, September 11, 2001, that is the turning point of Judas. And, in the story of Judas his turning point was where Jesus was saying, "Now you must eat my flesh and drink my blood." And, now, 9/11, now the test for Adventism, is you must take the Little Book and eat it. Okay?

And this *al ,* this self-exaltation of Judas, it takes one step further after the sermon in John 6 when he is at the foot washing at Simon's house. There is where he determines to go ahead and begin the process of meeting three times [see tests 1, 2, and 3 on the timeline] with the Sanhedrin to sell out the Lord.

And we noted that the beginning of Judas's history is at the foot washing, and the end of Judas's history is at the foot washing of the 12 Disciples.

And what is it that Adventists call the foot washing ceremony?

FROM THE AUDIENCE: Communion Service.

FROM THE AUDIENCE: Ordinance of Humility.

BROTHER PIPPENGER: The Ordinance of Humility.

So, what Judas is rejecting is humility.

If you are rejecting humility, what are you demonstrating?

FROM THE AUDIENCE: *G al* .

BROTHER PIPPENGER: *G al* (the Daily).

Okay. The Daily is always right here [indicating the waymark of 9/11], this self-exaltation.

Of course, as we read through the Spirit of Prophecy, Judas becomes demon-possessed (Spiritualism). Okay?

But, here, before he sells out Christ for the third time, at the foot washing of the Disciples, his probation was still open. Sister White says so. But, when he left the foot washing, he closed his probation; thus, telling Seventh-day Adventists that their probation closes before The Sunday Law; because, The Sunday Law is the cross. Judas closed his probation here; and, before the cross, he hung himself, but the tree would not hold. The branch would not hold and he fell away to the ground, and the dogs finished him off.

And the dogs, **the dogs**, are identified in the Bible as the civil power. Seventh-day Adventists that think that they are saving themselves a headache by accepting Sunday do not realize that the civil powers that are going to do the persecution in that time period are going to finish them off; because, the dogs, the civil power, are what finished off Judas.

But, that is another story.

This falling away [before the cross] is the falling away of 2 Thessalonians. It is the strong delusion that began back here [in the 1930s] when we accepted the false educational techniques.

And, of course, once Judas fell away, the cross, the man of sin was revealed, the man of sin being Barabbas, a false Christ.

In this history [Figure No. 168D] the false Christ is *The Doctrine of Christ* by W. W. Prescott; the false Christ here [Figure No. 168C] is Tammuz; and, the false Christ here [Figure No. 168A] is the Pope of Rome; and, here [Figure No. 168B] is Satan in the Holy Place[36].

That is a review of that history.

Let us go to your notes and see if we can finish this off.

STRONG DELUSION

"Strong Delusions."—It is bad to do that in the last presentation of the day when you are already in overload mode, is it not? But, my excuse for doing that, ultimately it is getting on a DVD and you can just pause it, come back when you are refreshed, and start it over again.

Testimonies, volume 8, pages 249-250:

> "One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light**:"—

[36] Corrects audio from Most Holy Place to Holy Place.

That is Capernaum. That is Adventism at the end of the world.

> —They are not afflicted and astonished because of their moral and spiritual condition.' Yea, they have chosen their own ways, and their soul delighteth in their abominations. **I also will choose their delusions**, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.' '**God shall send them strong delusion**,**—**

This is where Sister White is tying Isaiah 66 and 2 Thessalonians together.

> —"'**God shall send them strong delusion**, **that they should believe a lie,' because they received not the love of the truth, that they might be saved,' 'but had pleasure in unrighteousness.' Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.**"—(to be continued)

Which means, if all of us in this room are going to receive the strong delusion, then He is going to choose a delusion for me that will be different than that which He chooses for you; because, what I am going to fall over is going to be different than what you are going to fall over, and it is going to be different than you fall over [speaking to each section of the audience], but they all come under the category of 2 Thessalonians' strong delusion. Okay?

Let us go to 2 Thessalonians And there is much that you can say about 2 Thessalonians.

Of course, these timelines are based upon 2 Thessalonians [referring to Figure Nos. 168A, B, C, D, E, and F]. Up here are these lines [up on the whiteboard].

I want to remind you of something here. I know you know this, so it will be very redundant.

But, 2 Thessalonians, chapter, beginning at verse 3,

> "[3] Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first,"—

Do you see that up there? It was not just prior to AD538. There is always a falling away that precedes the revelation of who the man of sin is.

> —"and that man of sin be revealed, the son of perdition: [4] Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. [5] Remember ye not that, when I was yet with your, I told you these things? [6] And now ye know what withholdeth that he might be revealed in his time."—

"Now you know," Paul says, **"Now you know** what withholdeth the Papacy—the Papacy is going to be revealed in its time (in AD538)—"but, you know what is holding him back; because, I was with you and I told you before."

Who is holding him back?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: Pagan Rome. Pagan Rome is holding him back.

—"[7] For the mystery of iniquity"—*THERE IS THE PAPACY*—"doth already work:"—

But, that is the Papacy's activity back here in the 1st Century that Paul is talking about, the Mystery of Iniquity that is going to lead to this is already at work.

And, what was the Mystery of Iniquity that John dealt with in his ministry more often than anything else? And, if you do not understand this, then you probably do not miss some of the context that the writings of John. What was it that John was dealing with in his writings that was the Mystery of Iniquity that is going to impact here [AD538]? Gnosticism; **Gnosticism**: spiritualizing the truths of the Bible away; putting metaphorical meanings on them which, of course, is Catholicism.

FROM THE AUDIENCE: Is it a form of Pantheism?

BROTHER PIPPENGER: Yes, it is a type of Pantheism.

So, where were we?

Verse 7:

—"[7] For the mystery of iniquity doeth already work: only he who now letteth *will let,* until he be taken out of the way."—

And I pretty much say, when I am explaining that verse: "he who restraineth."

And we have a sister that watches these, and she pointed out that although we are not familiar with it here in the United States, the word *letteth* is actually okay; because—Mark, wherever Mark is he could confirm this—in the British Isles and Great Britain, if you are going to rent a house or rent a car, you *let* a house, you *let* a car. It is the English [British] word for *renting.* She pointed out here that there is a sense here that it is just saying that Paganism was renting a space in history as a kingdom of Bible prophecy until his rent was up—okay?—". . . only he who now letteth *will let,* until he be taken out of the way."

Okay. So, what do we know about this, Brothers and Sisters? What do we know about this verse? This verse is where William Miller came to understand that the Daily is Paganism. When he saw this, "Whoa!" Okay? He is looking for what gets taken away in connection with the Daily in the Book of Daniel, and he is using his [Cruden's] Concordance and he is going through, take away, take away, take away, take away, and he comes to here to this passage and he says, "Ah, I get it! Paganism is the Daily! Pagan Rome is what has been restraining the Papacy."

This is a big understanding, the first time (as I understand it) that anyone truly recognized the truth about the Daily. And, some people may have recognized it, but he is the one the Lord used to put the truth about the Daily into history. Okay?

This is a big verse for us!

Verse 8:

—"[8] And then shall that Wicked be revealed,"—

And Miller commenting on this said, "We know the *Wicked*' is the Papacy."

> — whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: [9]*Even him,* whose coming is after the working of Satan with all power and signs and lying wonders."—

Christ's coming is after the miracles of Satan.

And then in verse 10, it says,

> —"[10] And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. [11]And for this cause **God shall send them strong delusion, that they should believe a lie**: [12] That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:3-12 (KJV).

And, what I am saying here, Brothers and Sisters, is as I understand what is going to cause the strong delusion upon Seventh-day Adventists is the general disregard for truth, period.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, in reality, the primary message of this is the truth that is rejected by Seventh-day Adventists that brings upon them the strong delusion is the truth that you will find in this passage. We first have to address and apply the truth in this passage, then we can make our general applications; and, the truth that is in this passage is the truth about the role of Pagan Rome (the Daily). It is not loving that truth that brings the strong delusion.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: So, when we are realizing that these histories [referring to the whiteboard (being Figure Nos. 168A, B, C, D, E, and F)] are based upon the structure of 2 Thessalonians, chapter 2, and we are pointing out that in each of these histories there is a testing message that finalizes and climaxes the falling away, and that the rebellion is manifested consistently, and the first part of this rebellion is this self-exaltation of Judas, then it is just not out of context to say that the Daily in the Book of Daniel is the symbol of the Omega Apostasy.

Of course, even if the Daily is the symbol of the Omega Apostasy, those people that do not have the love of this truth will never understand that; so, they are going to respond to a claim like that, "Oh, that is just a bunch of foolishness!" or some other response. And, there is just nothing you can do about that.

There are just too many lines of prophecy. Even if you do not have this [the timelines on the whiteboard], this [the 1843 Chart] is the Foundations, and right there [AD508 reflected on the 1843 Chart] is the Daily; therefore, when the Lord leads His people back to the Old Paths, which these truths are, the Daily becomes a present testing truth, period!

But, if you are going to understand Daniel 11:40-45, Sister White says the history that illustrates those verses is the history of verse 30 to 36 of Daniel 11. She quotes those verses: She says, "Scenes similar to those described in these words will take place."

And, the Daily is in verse 31 of those verses. If you are going to understand the final testing message of Daniel 11, you have to understand the Daily correctly. So, do not tell me that the Daily is not a testing truth. No way is it not testing truth! I can give you several witnesses that it is.

Do not tell me that it was not a shaking incident in the Alpha [Apostasy] time period. It definitely was.

And do not tell me that Sister White says we are not supposed to talk about it! That is just your unwillingness to investigate correctly the historical record. The ones that she was telling to be silent on the subject were the ones that were pushing the wrong view of the Daily that she said "came from angels that were expelled from Heaven!" She was not rebuking those people that were defending the Daily for talking; she was rebuking them for providing a platform for the discussion to continue. She wanted the discussion to end because it was only a minority of people in Adventism that were producing that shaking over this doctrine that came from angels that were expelled from Heaven.

So, when you go into that history where she says on this subject "Silence is golden," and you use that to say you are not supposed to be teaching this, you are not reading the history right. And if you do not get your head on straight, you are going to receive strong delusion.

So, back to our quote, the second paragraph.

> "The heavenly Teacher inquired: 'What stronger delusion can beguile the mind"—

And Sister White is talking about the delusions He is going to pick in Isaiah 66 and saying they are the delusions of 2 Thessalonians, chapter 2.

> —"The heavenly Teacher inquired: 'What stronger delusion can beguile the mind than the pretense that **you are building on the right foundation** and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah?"—

Two foundations: one upon the sand; one upon the Rock.

By the way, you know, of course, that Sister White identifies the truths of this [1843] Chart as the Rock of Ages and the Foundation, and the Platform.

Where are you going to build your house?

> —"Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth**, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.'
>
> "God has not changed toward His faithful servants who are keeping their garments spotless. **But many are crying, 'Peace and safety,' while sudden destruction is coming upon them.** Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.
>
> "Who can truthfully say: 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor"—*CAPITAL "I"*— pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? '**How is**

> **the faithful city become an harlot!**' My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.'" *Testimonies*, volume 8, 249–250.

The faithful city at the end of the world is the Seventh-day Adventist Church. The question is, is how did it become a harlot?

I did not say it. She says, "My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!"

That is simply the Laodicean message. If you think that you have Christ within, but you do not, you are deceiving yourself. You still have a Spirit within. Sister White is clear: We are decidedly serving Satan or decidedly serving Christ. If we think that we have Christ within and we are deceiving ourselves, then who are we serving?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

Ezekiel 8 and 9

Let us go to Ezekiel 8 and 9.

Verse 1 of Ezekiel 8, I like this verse. I will say it this way: It is nice, but I am not putting a lot of weight on it. Okay? I am putting the same amount of weight on it that I would put on the fact that in John 6, verse 66, when the majority of the Disciples turned and walked no more with Him that that is identifying The Sunday Law in our time period because it is "666."

And I am putting a kind of weight on it that in Revelation 9:11, where there is a name given for the king of Islam that is Apollyon and Abaddon, which means death and destruction, and we know that a name represents character, I am putting the same kind of weight on it that I find it interesting that it is Revelation 9:11 that emphasizes the character of Islam. So, I am not putting a great deal of weight on it.

It is similar to Daniel 9:11, where the curse of Moses, and the oath—and that [Hebrew] word [translated as] *oath* is the same [Hebrew] word that is translated as *seven times* in Leviticus 26. So, it is just something that you notice when you look for those things.

But, I kind of like the idea that verse 1 of Ezekiel 8 says,

> ‹‹Ezekiel 8:1 And it came to pass in the sixth year,"—*[HOLDS UP 6 FINGERS]*— in the sixth *month,*"—*[HOLDS UP 6 FINGERS]*—"in the fifth *day"—[HOLDS UP 5 FINGERS]*—"of the month,—

That makes it the day before 666. All right? This is right on the verge of The Sunday Law, the day before 666.

And, of course, this chapter is about The Sunday Law. But, that is just . . .

FROM THE AUDIENCE: (Indiscernible comment.)

BROTHER PIPPENGER: —"***as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.**

> "2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. 3 And he put forth the form of an hand, and took me

by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy. [4] And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

"[5] Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. [6] He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

"[7] And he brought me to the door of the court; and when I looked, behold a hole in the wall. [8] Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. [9] And he said unto me, Go in, and behold the wicked abominations that they do here. [10] So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. [11] And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. [12] Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the LORD seeth us not; the LORD hath forsaken the earth.

"[13] He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do. [14] Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

"[15] Then said he unto me, Hast thou seen *this,* O son of man? turn thee yet again, *and* thou shalt see greater abominations than these. [16] And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

"[17] Then he said unto me, Hast thou seen *this,* O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. [18] Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them." Ezekiel 8 (KJV).

Now, the sister [from the audience] points out that this vision here is the *marah* vision, and the *marah* vision we talked about this morning—the feminine of *mareh*—the *marah* vision of the looking glass. And what she is emphasizing, if we are willing to hear it, is that it occurs 12 times in the Scriptures; and, when it occurs, it occurs in passages—the *marah,* the feminine of *mareh*—that are marking the judgment upon the House of God. All right?

It is pretty much marking that when you see *marah* vision, that the leadership of the Seventh-day Adventist Church has been passed by. In other words, it is saying that as we, as students of Bible prophecy, begin to understand these things, we know that we do not understand them because we are smart; we understand them because the Lion of the Tribe of Judah has determined that it is now time to let them see these truths.

So, now, as we are coming to grips with what the *marah* represents, it means now that we are understanding the *marah*, it is now just another of several evidences that teaches that the leadership of the Seventh-day Adventist Church is being passed by.

That is not hard for me to follow, because we know that here on 9/11 they passed a rule that if you are going to be an ordained pastor, you have to learn the spiritual exercises of the Jesuits. You have just turned your your shepherds into a priesthood: "How has the faithful city become a harlot?"

Okay. We are in Ezekiel 8. We have already dealt with it a little bit.

There are four abominations; thus, meaning worldwide [referencing Figure No. 168C]. This is Adventism worldwide.

In 1901 and 1903 there were two General Conference Sessions where they tried to reorganize and put the church in a structure that would be able to be accessed by the Lord, to accomplish the Lord's work on Planet Earth. If you have not looked at the 1901 and 1903 General Conference Sessions, you probably do not understand that that is a noted failure in that history. It did not work, and Sister White says so. It was a tragedy.

And, disregarding that [the timelines on the whiteboard for a moment], I bring this up. I just do not get it, and I have said this before. If I ever make it, if I ever make it, if I ever rise through my political expertise, and my money, and my fame, and my power to where I could have a position on the General Conference Committee, what will be my first motion?

What will be my first plan that I submit to the General Conference Committee to be? "Let us go ahead and change what was passed back here in 1901 and 1903. Let us just change it one number, one way or the other. Okay? Let us change it to either 24 or 26, but why do we 25 men on the General Conference Committee when we know that Ezekiel 8 talks about 25 men bowing down to the sun at The Sunday Law?" I think I would change it, if I could.

FROM THE AUDIENCE: (Various reactions.)

BROTHER PIPPENGER: G *al ,*

Four abominations: (1) Jealousy is the first image that is in this history; (2) Spiritualism, the secret chambers—we have dealt with this already—(3) Weeping for Tammuz, the false Latter Rain; (4) Sunday worship, the man of sin revealed.

But, Ezekiel 8 is operating upon the principle of repeat and enlarge.

Okay. From *Testimonies,* volume 5, page 455:

> "God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. **The three angels of Revelation 14 represent the people**"—

"Three three angels of Revelation 14 **represent the people** . . ."

> —"**who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth**. Christ declares to His followers: 'Ye are the light of the world.' To every soul that accepts Jesus the cross of Calvary speaks: 'Behold the worth of the soul: "Go ye into all the world, and

> preach the gospel to every creature."' Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers." *Testimonies* volume 5, 455.

And, what I am telling you is that you can probably get six or seven quotes from the Spirit of Prophecy where Sister White says the angels—sometimes she says the angels of Revelation 14 and sometimes she says the angels of Revelation 18; but, she defines the angels as representing the work that the people of God do.

Now, there is a sense that these angels are Christ; because, she says just as the Protestants rejected the First, Second, and Third Angels' Messages in the Millerite History, she says "They have verily crucified these messages as the Jews crucified Christ."

> "Those who rejected the first message could not be benefited by the second, and were not benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the Most Holy place of the heavenly Sanctuary. And by rejecting the two former messages, they can see no light in the third angel's message, which shows the way into the Most Holy place. I saw that the nominal churches, as the Jews crucified Jesus, had crucified these messages, and therefore they have no knowledge of the move made in heaven, or of the way into the Most Holy, and they cannot be benefited by the intercession of Jesus there. {Spiritual Gifts, volume 1, 171.1}

She is comparing these messages to Christ; and so, they do represent Christ. And, the Angel that came down in Revelation 10 she identifies as Christ. So, symbols can mean more than one thing. Check your Rules of Prophetic Interpretation by William Miller. He says that plainly, and he is correct.

So, at one level, these angels represent the messages, the actual nuts and bolts of what is in the message, "Come out of Babylon," "Fear God, and give Him glory."

At another level, they represent Christ, because they can be crucified; but, at another level, they represent the people of God that do the work of proclaiming His messages, and that is the level that we are going to look at here.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

We have already used this quote before in Habakkuk's Two Tables: *Selected Messages,* book 2, page 69. It says,

> "Let both tares and wheat grow together until the harvest. Then it is **the angels that do the work of separation**." *Selected Messages*, book 2, 69.

So, what I am saying is, we should not separate the tares from the church; but, unfortunately, we kind of corrupt that because we do have a responsibility to separate the open sinners from the church. And, based upon the principle that you are not supposed to separate the tares, we have been afraid to separate the open sinners in the church, so the church is just becoming more and more corrupt. We did not want to fulfill that responsibility, and in fact we have gotten to the point that we sympathize with the sinners, instead of doing our job of separating them.

But, when it comes to wheat and tares, that is a different matter. You cannot tell who the wheat and the tares are. In one place she says we cannot now tell who the wise and the foolish virgins are. They look the same, the wheat and the tares; but, it is the angels that separate them,

and the angels that separate them are the Three Angels' Messages. It is these messages that separate them, based upon all these histories [referring to the whiteboard], which causes the separation is a testing message.

In our history, it is the repeat of the Three Angels' Messages, and that is what causes the separation. It is the angels, the messages of the angels, that do the separating; but, how does that message of the angels get conveyed to God's People? Through God's people; because, the angels represent the work that God's people do in proclaiming those messages.

Do you follow me?

The next quote, *Manuscript Releases,* volume 5, page 425:

> "I then saw **the third angel**. Said my accompanying angel, 'Fearful is his word, awful is his mission. **He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner**.' These things should engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, 'Let the mind cease to dwell on things of no profit.'" *Manuscript Releases*, volume 5, 425.

What I want you to see here is what does the separation of the Third Angel.

So, let us go to Ezekiel 9, in bringing this to a conclusion.

Beginning in verse 1:

" Ezekiel, chapter 9:1 He cried also in mine ears with a loud voice, saying,"—

Now, remember, prophecy is governed by repeat and enlarge. We have just seen in chapter 8 the escalating abominations. This abomination [of Jealousy] is bad, but it is not as bad as this one [Spiritualism], and not as bad as this one [Weeping for Tammuz]; but, this one is the worse [Sunday worship]: four escalating abominations, talking about worldwide problems in Adventism, but it is progressively getting worse getting to The Sunday Law.

Now Ezekiel is going to repeat that history, only he is not going to tell us now who is going to get the mark of the beast at The Sunday Law but he is going to tell us who is going to receive the Seal of God.

What causes this separation in Ezekiel 9 here?

This is Ezekiel 8 and 9; because, if you take and you lay chapter 9 over the top here [over the timeline in Figure No. 168C], while this is going on [the four abominations], the class that is going to receive the Seal of God, they are sighing and crying over this. This is the same history.

What is it that is going to separate those two classes here [at Sunday Worship (The Sunday Law)]?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: You know this. It is a simple question.

FROM THE AUDIENCE: It is the message that is being delivered.

BROTHER PIPPENGER: It is the message.

You have all of these histories to prove it. When the falling away comes, it comes because it is produced by the introduction of a testing message.

Here [AD508] in the early Christian church, they were recognizing (understanding 2 Thessalonians, chapter 2) the man of sin in the City of Rome.

Here [1840], it is the First Angel's Message empowered.

Here [1888], it is the Latter Rain Message of Jones and Waggoner.

Here [1989], it is the Message of Islam.

So, what is separating in here is a testing message. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And, it is the Message of the Three Angels. Correct?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Chapter 9, repeating and enlarging.

> —"[1] He cried also in mine hears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. [2] And, behold, six men came from the way of the higher gate,"—

Brother Mark, what does 6 symbolize in Bible prophecy?

BROTHER MARK: The symbol of man.

BROTHER PIPPENGER: It is the symbol of man.

Okay. So, we have 6 here. These destroying angels, they are men.

Ah, this is where Shepherd's Rod determines that they are going to go in and kill all the unfaithful Seventh-day Adventists at the end of the world. This is where they get this crazy idea.

But, sometimes crazy ideas that are out there, they are put out there in advance of the truth. There are counterfeits put out in advance of the truth to prevent God's people from seeing the reality.

These are men, **these are men**. What men?

What men are these? It is the messengers that are proclaiming the Three Angels' Messages; and, in response to those messages, there are some people that are not sighing and crying. They are not getting the mark on their forehead that is going to protect them. This is about the Three Angels' Messages.

> —"Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. 2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar."—

You know this story, do you not? There are seven angels. One of them is going to put a mark on the forehead of those that are sighing and crying, and the other six are going to destroy those that are not.

Now, you know, when Shepherd's Rod is teaching their foolishness, and it is total foolishness, they teach that at The Sunday Law, they have been raised up to kill the unfaithful Seventh-day Adventists. Okay?

And, the Spirit of Prophecy quote that just blows that foolish teaching out of the water is when Sister White is commenting on Ezekiel 9. She says those that are destroyed in Ezekiel 9 do not die until the general destruction at the end of the world.

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: She says that. Those are her words.

So, Ellen White specifically lets us know that they do not die here [at The Sunday Law]; they are going to die down here at the Seven Last Plagues time period.

Now, they might die of natural causes or an accident, but in terms of when they prophetically die, she makes sure we know that they do not die at The Sunday Law. So, we know that. All right? This idea of them being marked for death here with these destroying angels is not identifying that they are going to die at The Sunday Law; it is identifying that they close their probation, and they close their probation by making a covenant with death. And the reason that they did so is because the Three Angels' Messages came into Jerusalem, and came into the Seventh-day Adventist Church, and one angel is marking who it is that is receiving the message and responding accordingly, and marking them; and, the other six, representing men that are carrying the Three Angels' Messages, they are going to go through and close the probation for those people that are not sighing and crying. Because, it is by rejecting the light that is brought to you in this history [Figure No. 168E] that you close your probation. That is why they are destroyed, in a spiritual sense.

> —"[3] And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side; [4] And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. [5] And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: [6] Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house. [7] And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.
>
> "[8] And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? [9] Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not. [10] And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head. [11] And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me." Ezekiel 9 (KJV).

Brothers and Sisters, these angels that are doing this work in Ezekiel 9 represent you and me, not that we are going to literally kill people, but you and I that have eaten the Little Book and, like Ezekiel and Jeremiah, are commanded to go to the lost house of Israel and present this message to them.

And, as we do so, the Lord promises what for us, among other things? Give us a forehead of flint, a forehead of a diamond.

And what is that? That is a mark on our forehead. That is the Seal of God. If we do not do that, we do not get the Seal.

This message that comes into this history, right here [Figure No. 168E], it is a message that is either going to push us one way or another way, either push onto the foundation of sand or the Foundation of the Rock.

And, when this message starts in Adventism, here in the Omega Apostasy, the first manifestation against this message by those people who refuse the Seal of God is *al* . It is self-exaltation [Figure No. 168E]; it is self-exaltation [Figure No. 168F]; it is self-exaltation [Figure No. 168B]. They refuse to have the Daily taken away.

Shall we pray?

Benediction: Heavenly Father, we need more of the Spirit that you exhibited as you entered into Jerusalem during the Triumphal Entry and realized that the Seventh-day Adventist Church was about to be swept away by a mighty storm, and the majority of its members were going to be lost for eternity. We need to understand that. We need to have the sympathy, the love and the concern that you have, and we ask that you would do that for us. But, we know that if we are going to have the experience that we need to have to receive the Seal of God that first and foremost we must be obedient to your Word and that you have commanded us to take this warning message to Israel, even though it is stiff-necked and obstinate people with eyes that will not see and ears that will not hear. This job is not a fun job; this work is not a fun work; but, we believe that you have a purpose in this work that will be for our good, so we ask that you would give us courage and wisdom to prosecute this work according to your will. We thank you for blessing the production and the transmission that has been going on here today, and for the message that you have been giving us. And now we ask that you would part with us and bring us back tomorrow morning for the worship at 7:30; and, we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #91

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you the night's rest and bringing us together again this morning that we might begin our day studying together with you. As we do this, we ask that you would prepare us to hear your Voice. Forgive us of any transgressions that are preventing us from focusing in on what you have for us. We ask that you would pour your Holy Spirit out upon us. We want the atmosphere of Heaven here with us. We ask that you would allow the holy angels to fill this room and give them permission to keep away the distractions and any problems that may arise in the work that we are doing here. Take control of my words and my thoughts, as well as my brothers' and sisters', so that we can share this message and understand it the way you see fit. We continue to pray for Brother Emiliano and remember this morning that this the preparation day, and we would ask that you help us resolve everything that needs to be done before the sacred hours arrive. In Jesus's name, amen.

CONCLUSION (CONTINUED)

BROTHER PIPPENGER: For this series of presentations of Habakkuk's Two Tables, there are several nice subjects scattered throughout it; and, as we are coming to a conclusion, we are trying to gather them together.

And, although it was a long time ago, those of us that have been following may remember that we have taken time to specifically to cover the Book of Daniel from the prophetic approach very well. We went through Daniel 1 and showed that Daniel 1 is the First Angel's Message of Revelation 14, and that Daniel 2 is the Second Angel's Message of Revelation 14, and that Daniel 3 is the Third Angel's Message of Revelation 14.

We showed that Nebuchadnezzar's dream in Daniel, chapter 4, which was his second dream (Nebuchadnezzar's first dream was in Daniel, chapter 2); so, Daniel, chapter 4, is his second dream. We showed that that is typifying William Miller's second dream. William Miller's second dream was the scattering of Adventism, the covering up of the foundational truths.

And Daniel, chapter 4, of course, is Nebuchadnezzar being scattered for *seven times.* So, we showed that Daniel, chapter 4, is the history of Adventism, from 1863 until 1989, the Time of the End.

And then we showed that Daniel, chapter 5, is representing the end of Adventism; it is being tested by the beginning of Adventism. The beginning of Adventism in the Millerite History is testing the end of Adventism, just like Belshazzar was being tested by his beginning history which was Nebuchadnezzar.

So we have placed chapters, 1, 2, 3, 4, and 5 of Daniel in the context of present truth here at the end; and, then we also took up Daniel, chapter 6, of Daniel in the lions' den, and showing that this is the persecution during The Sunday Law crisis.

So, we placed earlier on the first six chapters of Daniel in a prophetic setting, which is not typically done in Adventism, bringing in the Present Truth Message for our day and age into those chapters.

And, then we have recently been taking up Daniel 7 in connection with Daniel 8 to show that Daniel 8 is identifying the counterfeit system of worship throughout history, and focusing in on the Daily to show this, also, is prefiguring the testing question here at the end of the world.

We spent a little bit of time in Daniel 9 showing that Daniel's prayer was in response to the requirements set forth in Leviticus 26, of the requirements identifying how you can come out of the scattering of the 2520, if you choose to do so. The instructions in Leviticus 26 of what God's people were to do when they found themselves in the scattering condition are fulfilled in Daniel, chapter 9.

And this, of course, is telling us that Daniel understood the 2520, at least by this point. He begins in verse 2 by saying that he understood by books the number of years they were going to be in captivity; and, the books that he was studying, he references Jeremiah and Moses.

The 70 years of Jeremiah's is connected thereafter by Ezra and 2 Chronicles 36:21 with Leviticus 26 and the resting of the land. We have looked at that.

We have looked at the two visions in Daniel 8, the *mareh* and the *c n* , and also identified that those two visions connected with each other and also the "matter" in Daniel 9 and the "thing" in Daniel 10. Those are the *c n ,* in contrast with the *mareh.*

So, we have seen that the *mareh* and the *c n* is also represented as the *b* in the *c n ; a*nd*,* by the time Daniel gets to verse 1 of chapter 10, that he is representing God's people at the end of the world that understand both the *c n* and the *mareh*.

And then we walked down through chapter 10 of Daniel, showing that he is representing God's people in the time of the Investigative Judgment; and, he gets to the point where the separation is taking place in Adventism, based upon God's people's response to the *marah* vision, the revelation of not simply Christ in the Sanctuary but the revelation of our own condition in relation to Christ in the Sanctuary.

And, we have dealt with Daniel 11:40-45, also, in this series, which is all based upon Daniel 11. Because, we have dealt with much of the history in Daniel 11, that will be repeated; and, we have looked at much of that history, and we have referred to much of that history throughout this presentation. So, we have covered Daniel 11.

DANIEL 12

We still, in order to bring together this one teaching out of Habakkuk's Two Tables to a conclusion, we are dealing with Daniel 12 now. And, in order to deal with Daniel 12, we are going to go back and look at some things that we have already looked at.

I will give you the reason that we are doing it as we start that is not in your notes.

If you will, go to Daniel, chapter 10, verse 1.

We are not going to spend time there. I just want to show you one thing and then we will move away from it, and we have mentioned this before as well, but we are going to remind ourselves of it again.

We have taken time more than once to show that when a prophet becomes part of the vision, he is illustrating God's people at the end of the world, either the Millerites or the 144,000, but generally both.

And, Daniel's last vision being chapters 10, 11, and 12, the first thing that we are told about Daniel in verse 1 of chapter 10 is that he represents God's people at the end of the world that have an understanding of both the *c n* (the vision of prophetic history), and the *mare,* (the vision of Christ in the Most Holy Place as the High Priest).

Verse 1 says,

"[1] In the third year of Cyrus king of Persia a thing was revealed unto Daniel,"—

That word *thing* is *b* . It is another way Daniel expresses the *c n* vision. You can show this from going back into chapter 9.

—"a thing *[B R]* was revealed unto Daniel, whose name was called Belteshazzar; and the thing"—that is *b* —*"was* true, but the time appointed *was* long:"—

The time appointed for the *b* allows you to see that this is the *c n ;* because, when the *c n* is mentioned, it is the vision that is long because it is the vision of prophetic history.

—"and the thing was true, and the time appointed was long: and he understood the thing *[THE B R],"*—

He understood the *c n* here.

—"and had understanding of the *[mareh]* vision." Daniel 10:1 (KJV).

So, the first thing that Daniel's last vision tells us, and based upon the rule of first mentioned, this is one of the most important things about his last vision, is that he understands both the vision of prophetic history and the *mareh.*

So, if you go to Daniel 12, verse 7—really starting in verse 6, it says,

"[6] And *one* said to the man clothed in linen, which *was* upon the waters of the river,"—

Who is the man upon the waters?

FROM THE AUDIENCE: Christ.
BROTHER PIPPENGER: Palmoni (Christ).

—"How long *shall it be* to the end of these wonders?"—

And, I do not want to mislead you. I do not know of any Hebrew justification for me saying in verse 5 that the man on the waters is Palmoni. I am doing that by context; but, it is Christ.

Verse 6:

—""[6] And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? [7] And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. [8] And I heard, but I understood not:"—

The first thing that we are told about this vision is that Daniel has understanding of the *c n* vision and the *mareh* vision; but, here in chapter 12, Daniel does not understand this vision. Therefore, Daniel here is not Daniel; he is representing God's people at the end of the world that do not understand this vision. They want to, but they do not.

But, we know, right at the first thing in this vision we are told is that Daniel understands these things.

Do you see the contradiction?

If you are going to insist that this is Daniel, period, from the beginning to the end, then you have found a contradiction in God's Word; and, there are no contradictions in God's Word. This contradiction is eliminated when you understand that when the prophets become part of the prophecy, they are representing God's people at the end of the world. And, this is not just a casual reference; this is emphasized.

Verse 8, and it says,

> —"[8] And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these things? [0] And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end." Daniel 8:6-9 (KJV).

Okay. We are going to come back to Daniel 12, the Lord willing, but we are going to take some time now to review things that we have studied before, a little bit more completely, in order to really put a defense down that when a prophet becomes part of the prophecy, he represents God's people at the end of the world.

After we put in a couple of lines to defend that, then we can return and make our arguments about what Daniel is representing here at the end of the world. It is not himself; it is both the Millerites and it is us.

And William Miller, when he started studying the Bible, he did not understand the 2520. And we have already taken the time to show that this reference of the "times, time, and an half" is a reference to the 2520, the scattering of the power of the holy people. Okay? This is not simply the 1260 years of Papal rule; this is the second half of the trampling down of the Northern Kingdom. And when William Miller came upon this in his studies, he did not understand it, but he wanted to.

And furthermore, in this same vision Gabriel told Daniel, in verse 14 of Daniel 11 that his purpose was to make him understand what was going to happen to God's people in the latter days. So, in this chapter 12, where Daniel is representing the William Miller and the Millerites, he also will come to understand the Daily down here in verses 11 and 12; and in so doing, he is going to understand AD508, 538, 1798, and 1843. And 1843 brings you to the first disappointment, the Tarrying Time, in the Millerite History; and, that Tarrying Time, we saw yesterday, is prefiguring the Tarrying Time of September 11, 2001.

So, William Miller, when he was first studying these things, he did not understand them; he wanted to. And it is represented in this chapter that the Millerites came to understand these things.

But, as they are understanding these things, in verse 10 it says,

> "[10] Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:10 (KJV).

This is telling us that the understanding of these truths in the Millerite History is the testing messages that produce the two classes of worshippers on October 22, 1844; but, also telling us that at the end of the world (for Daniel is representing God's people at the end of the world) these very same truths (the 2520, the Daily, the Tarrying Time, the Midnight Cry), these truths that are connected to these three time prophecies in Daniel 12, will also be the testing message for God's people at the end of time, as represented on these [1843 and 1850] Charts: "Many shall be purified, and made white, and tried." And, of course, in that statement, *purified,* you are purified when you come to the foot of the cross. And then you are *made white,* which is the Righteousness of Christ; and, then you are *tried.* That is the threefold message, the threefold work of the Holy Spirit to convict of sin (you are purified), and Righteousness (you are made white), and judgment to come (that is John 16:8, and you are tried). That is the First Angel's Message: "Fear God." It is the Second Angel's Message, "Give Him Glory." You give Him glory when you are manifesting Righteousness. "For the hour of His Judgment is come."

So, this threefold testing process is here in verse 10. It is the threefold testing process that confronted the Millerites and confronts us; but, this testing process both in their history and in our history is connected to the prophetic truths that are in Daniel 12, which is the 2520; but, the 2520 is cloaked in Daniel 12. It is "times, time, and an half" of time; so, it is the 1260. It will become a test for Adventists at the end because they will accept the 1260, but they are unwilling to accept that this is an expression of just the second half of the 2520. There is their test over the 2520.

It was a test for Miller because he had to come to understand it and then present it.

And then the Daily, in AD508 down in verse 11, they [the Millerites] were tested because they had to understand that truth and proclaim it. We [Adventism] are tested because, hey, we do not think the Daily is Paganism any more. We think it is Christ's Sanctuary ministry; and, we think it is okay to take a satanic symbol and turn it into a godly symbol; no problem. We are being tested over that one.

And they [the Millerites] were tested over the first disappointment, the Tarrying Time; and, we are going to be tested over our Tarrying Time, which is September 11, 2001.

This testing process is the subject of Daniel 12.

And it is not Daniel that is there in Daniel 12; because, we are told the first thing in this vision that he had an understanding of all these things, but here he is representing people that do not have understanding.

So, we want to go back—well, I just did Daniel 12. We probably do not need to go any further. I was going to go and make my arguments about when a prophet becomes part of the vision, and come back and tell you that very same thing.

Revelation 10:8-11

But, we will go now and make our point. Go to Revelation 10.

And all these things we have said more than once in Habakkuk's Two Tables, and I do not care that we have done this several times. You will have to do it several times, and it is better to approach it from different direction; it starts to settle in.

And I am personally under the conviction that this is truth; so, I want those people that are watching these things to understand that they are truth.

In Revelation 10, verse 8, it says,

> “Chapter 10:8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.
>
> “Chapter 11:1 And there *was* given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. 3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.” Revelation 10:8-11; 11:1-3 (KJV).

In *The Seventh-day Adventist Bible Commentary,* volume 7, page 971, Sister White is going to comment about the Seven Thunders; so, we want to put this in the record here as we investigate these verses here. It says,

> “The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan.”—

So, if you go to verse 2 of Revelation 10, this Mighty Angel comes down in verse 1, and it says, “2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth.” Revelation 10:2 (KJV).

Sister White has just explained to us that this is Jesus Christ. And I know that you know this, but we are just putting it in the record; because, she just said the Mighty Angel is “no less a personage than Jesus Christ,” and he set “His right foot on the sea, and His left foot upon the dry land.” So, we know that this Angel that comes down in Revelation 10 is Jesus Christ.

Continuing on from *The Bible Commentary*, it says,

> —“This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth.”—

And even the Protestant world is going to receive the strong delusion; but, the strong delusion is a component of Judgment. During the Judgment testing time, those that reject the testing message will receive strong delusion, and the Judgment testing time is progressive, and

Judgment begins with the House of God. So, the very first arrival of the strong delusion is in the churches of Adventism.

> —"Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth."—

Now, this next passage where Sister White is quoting from Revelation 10 is very significant, very important.

> —"After these seven thunders uttered their voices,"—

You will notice—go to Revelation 10 again, in verse 3, after Jesus comes down and puts His left] foot on the earth and [His right] foot on the sea, it says, "[3] And cried with a loud voice,"—*JESUS DID*—"as *when* a lion roareth:"—

Have you ever stood in the right spot in a canyon and scream out and hear your echo? Okay. That is what is happening here.

He cries with a loud voice—"and when he had cried, seven thunders uttered their voices."

Okay. He does not give the Seven Thunders. He cries and they respond: "[4] And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." Revelation 10:3-4 (KJV).

Okay. So, whatever the Seven Thunders are, they are sealed up. It is the only thing in the Book of Revelation that is sealed up, except for the book that is sealed with seven seals. But, in chapter 5, the Lion of the Tribe of Judah has prevailed to open that book and He begins to open that book, one seal at a time. So, that book is unsealed in the Book of Revelation. The only thing that is sealed up is the Seven Thunders.

So, if we go back to our notes, the second paragraph, it says,

> —"After these seven thunders uttered their voices, the injunction"—

What does *injunction* mean? A command.

> —"the injunction comes to John as to Daniel in regard to the little book:"—

So, now, Sister White—this is not myself or any of the people that are presenting this message. Sister White now says the command to seal up the Seven Thunders is the same type of command that Daniel received to seal up his book: "Daniel, seal up your book until the time of the end. Many shall run to and fro, and knowledge shall be increased." Sister White is here saying that the sealing up of the Seven Thunders is parallel to the sealing up of the Book of Daniel.

> —"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future**"—*DOCTRINES.*

FROM THE AUDIENCE: Future events.

BROTHER PIPPENGER: To future events.

These relate to future events. The Seven Thunders relate to future events.

—"**future events which will be disclosed**"—*RANDOMLY.*

FROM THE AUDIENCE: In their order.

BROTHER PIPPENGER: —"**In their order.**"—

The Seven Thunders represent future events, and they have a specific order in which those events arrive.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: But, these events are in the future; and, both Sister White and John in The Revelation are speaking more about our time than their time.

So, when John and Sister White are talking about the future, what are they talking about? Our time. Okay?

There is either a stupid or a satanic, or both, argument about that statement there, and I am not even going to say it.

This is about the end of the world.

> **—"**Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time."—

When was Daniel's Little Book unsealed? In 1798,

And, when it was unsealed, what did the Millerites come to understand? The message in relation to time, as represented on this [1843] Chart.

FROM THE AUDIENCE: (Inaudible comment.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: The year-day principle.

BROTHER PIPPENGER: The year-day principle.

FROM THE AUDIENCE: But, the days are the 2520 days.

BROTHER PIPPENGER: But, the days are the 2520 days? Explain that.

FROM THE AUDIENCE: That "the end of the days," that is the 2520.

BROTHER PIPPENGER: I do not think so.

FROM THE AUDIENCE: Really?

BROTHER PIPPENGER: My brother from the audience says "the days" in the statement, "Daniel shall stand in his lot at the end of the days," is the 2520.

Okay. Daniel stands in his lot—in the history of the Millerites, you can show that Sister White places him standing in his lot in different places. Okay? She says he stands in his lot in one place when the message is carried to the world. That means he stands in his lot in 1840.

But, what that expression means, that Daniel is going to stand in his lot at the end of the days (the "days" is plural). It is not plural in the sense that these time prophecies consist of many days; it is plural in the sense that there are many time prophecies. Daniel stands in his lot when

all of these time prophecies [indicating the 1843 Chart] are coming to a conclusion: "At the end of the days"; at the end of all of these time prophecies that are meeting their conclusions in this history, and there are several, you know. The 1260 ends in 1798; the 2520 ends in 1798; the Book of Daniel is unsealed, and Daniel is standing in his lot right there in 1798; because, Sister White has a statement where she says that Daniel is standing in his lot ready to fulfill his purpose. To stand in your lot means to fulfill your purpose. And in 1798 the Book of Daniel had a purpose to fulfill; it is going to begin to produce an increase of knowledge. So, Daniel was standing in his lot in 1798.

Daniel was standing in his lot with the collapse of the Ottoman Empire in 1840.

Daniel was standing in his lot at the first disappointment in 1843.

Daniel was standing in his lot at the end of the 2520 and the 2300 in 1844.

Daniel stands in his lot at the history when all these time prophecies come to a conclusion; and, in that history there are seven time prophecies that come to a conclusion, and he stands in his lot at the end of these days. At least that is how I understand it, and it seems to be more congruent with that history and what Sister White says.

> —"Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.
>
> "The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them."—

Now, this next passage is of supreme importance; because, in the second paragraph that we have read, Sister White has defined that the Seven Thunders represent future events which will be disclosed in their order; but, in this paragraph, she is going to say something different.

> —"The special light given to John which was expressed in the seven thunders was a **delineation of events which would transpire under the first and second angels' messages**."—

And that has passed.

And what does the word *delineation* mean in the *Webste 's c t ona y* of Sister White's day and age? It means to set forth upon a line.

So, the Seven Thunders represent events that are to be set forth upon a line, and they are events that would transpire under the First and Second Angels' Messages.

When did the First Angel's Message arrive?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: 1798.

When does the Third Angel's Message arrive?

FROM THE AUDIENCE: 1844.

BROTHER PIPPENGER: 1844.

So, when the Third Angel's Message arrives, the Second Angel's Message has finished. So, when Sister White says the Seven Thunders represent a delineation of events that would

transpire under the First and the Second Angels' Messages, she is talking about the events that would transpire from 1798 to 1844. But, in this same passage, she says that the Seven Thunders represent future events that will be disclosed in their order. So, the Seven Thunders represent the history of the Millerites and our history; and, there will be specific events that will be repeated in our history that were fulfilled in the Millerite History.

But, notice the next sentence. This is the point that I want to make before we return to Revelation 10. I will start the paragraph over.

> —"The special light given to John which was expressed in the seven thunders was a **delineation of events which would transpire under the first and second angels' messages**. It was **not best for the people to know these things**, for their faith must necessarily be tested."—

Had the Millerites understood these events in advance, they would not have been disappointed at the first disappointment, because they would have would not have had 1843 on this Chart. They would not have been disappointed. It was not best for them to understand these things in advance.

So, did they understand them in advance?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Okay. They did not understand them.

> —"In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Now, go back to Revelation 10. In verse 8, it says,

> "[8] And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. [7] And I went unto the angel"—

And what is John doing? He is going unto the Angel.

> —"and said unto him, Give me the little book."—

He goes to Christ and said, "Give me the Little Book."

> —"And he said unto me, Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

And when was it going to be bitter in his belly? October 22, 1844.

It is going to be a little bit bitter on March 22, 1844, too, at the first disappointment. There was some bitterness there, but the reason bitterness is October 22, 1844.

But, it is going to be in his mouth sweet as honey.

When was it sweet as honey?

FROM THE AUDIENCE: August 11, 1840.

BROTHER PIPPENGER: August 11, 1840, they were claiming this message [referring to the 1843 Chart]—the Chart is not here yet, but they are claiming this message—and, they are telling the world that on August 11, 1840, the Ottoman Empire is going to collapse. And, we are saying that based upon the year-day principle of Bible prophecy. And when it was fulfilled to the very letter—the event exactly fulfilled the prediction, Sister White says—then the year-day principle was confirmed and their message was empowered, and it was sweet. The Lord had confirmed what they were preaching right before the world; but, it was going to be bitter in their stomach.

But, what I want you to see, and you have got to see this, is that before John takes the Little Book and eats it, he is told what is going to happen.

He says in verse 9, "Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Verse 10, "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly *was* bitter." He knew in advance what was going to happen. By Christ's Word, he knew in advance what was going to happen.

Did the Millerites know in advance? It was not best for the people of God to know these things.

So, we know that John here is representing the Millerites, and he is; but, he is primarily representing Seventh-day Adventists at the end of the world that are required to understand this history in advance of its repeating. So, John is representing both of these histories.

And you can see a breakdown of what I understand of what seven primary events in this history are.

1. 1798—FIRST MESSAGE ARRIVES

In 1798 the First Message arrives.

2. AUGUST 11, 1840—FIRST MESSAGE EMPOWERED

In 1840, August 11th, the First Message is empowered.

3. MAY 1842—THE 1843 CHART PUBLISHED

1842, in May, this [1843] Chart is produced. This Chart is going to be a waymark that starts the separation testing process, and it is prefiguring these two Charts [the 1843 and the 1850 Charts] that does the very same thing.

4. JUNE 1842—SECOND MESSAGE ARRIVES

In June of 1842, the Second Message arrives. The Protestants begin to close their doors.

5. MARCH 22, 1844—THE TARRYING TIME ARRIVES

March 22, 1844, the Tarrying Time arrives. That is the fifth event.

6. AUGUST 12-17, 1844—SECOND MESSAGE EMPOWERED

August 12 through 17, 1844, the Second Message is empowered by the Midnight Cry. That is the sixth event in this history.

7. OCTOBER 22, 1844—THIRD MESSAGE ARRIVES

October 22, 1844, the Third Angel's Message arrives when the parable of the Ten Virgins' door is closed, and the door is closed into the Holy Place, but is opened in the Most Holy Place.

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That delineation of events of the history of the First and Second Angels' Messages is prefiguring future events that will be disclosed in their order.

Life Sketches, page 196:

> "We have nothing to fear for the future, except as we shall forget the way **the Lord has led us**, and **His teaching in our past history**." *Life Sketches*, 196.

We are the people that are required to know these things. We are the people that have been told in advance that we are going to repeat this same history; but, nevertheless, we are commanded to take that Book and eat it, and it will be sweet in our mouth, but we know there is some bitterness just ahead of us.

Revelation 22:10-11

Okay. Now, another point about this, Sister White says the Seven Thunders were sealed, as was the Book of Daniel,—so, go to Revelation 22, verses 10 and 11—because the Book of Daniel says that at the Time of the End the Book of Daniel would be unsealed. And, Sister White compared the sealing up of the Seven Thunders with the sealing up of the Book of Daniel; and, without saying it directly, that means that we know there will come a time when the Seven Thunders will be unsealed.

And in verse 10 of Revelation 22:

> "[10] And he saith unto me, **Seal not the sayings of the prophecy of this book: for the time is at hand.** [11] He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:10-11 (KJV).

There is a specific time that the prophecy that is sealed up in the Book of Revelation is going to be unsealed.

Okay. There was a specific time when the prophecies of Daniel that had been sealed up were to be unsealed, and the time that the prophecies of Daniel were to be unsealed we call the Time of the End (1798); therefore, when the prophecy in the Book of Revelation that has been sealed up (the Seven Thunders), the specific time that it is to be unsealed is being referenced here. Whatever that time might be, it would be the Time of the End for this generation. And, of course, that was 1989 with the collapse of the Soviet Union, in fulfillment of Daniel 11, verse 40, and was the Time of the End. And, in 1989 the Seven Thunders was unsealed.

Now, when was the Book of Daniel unsealed? 1798.

And the Lord raised up who as His messenger of that history?

FROM THE AUDIENCE: William Miller.

BROTHER PIPPENGER: And when did William Miller start studying the Bible?

FROM THE AUDIENCE: 1816.

BROTHER PIPPENGER: 1816? So, he did not start studying it in 1798. It is 18 years before he takes up his work. So, there is an increase of knowledge.

It is interesting to note, of course, that he bought his Concordance in 1798.

But, it does not mean that at the Time of the End there is suddenly there are going to be people that immediately know what the message of Daniel is that is unsealed.

And, likewise, in 1989, there were not people that had immediately understood that the collapse of the Soviet Union was a fulfillment of Daniel 11, verse 40, and that this was the point in time when the Seven Thunders were to be unsealed.

It is not until 1995 that these verses are going to be publicly published for Adventism to take a look at. But, what I want you to take note of is that when this message of 1989 does get published for the first time, that if you go back and read that magazine, *Time of the End,* you will find that one of the principles that is identified right from the outset in that first publication of this Message, is that the Millerite History is to be repeated here at the end of the world in the history of the 144,000; therefore, right from the outset the Seven Thunders were unsealed as well, because the Seven Thunders is the truth that the Millerite History is repeated to the very letter in the time period of the 144,000.

So, just dealing with that lightly.

And what I am dealing with is that when John became part of this vision, he is representing God's people at the end of the world.

THE BEGINNING

Where it says "The Beginning," in the Millerite History, in Revelation 10, John has this experience that is typifying the Millerites and our history; but, it does not end in Revelation 10. In fact, after he notes that his belly is bitter in verse 10, then in verse 11, it teaches the principle of the Seven Thunders, and it says:

> ‹‹Chapter 10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Revelation 10:11 (KJV)

Thus, telling us that the experience of eating the Little Book, and it being sweet and it becoming bitter, is the work of presenting a prophetic message. That is what it is telling you. He described that and then He said, "And you need to do this again." But He tells what this is. He says, "You must prophesy again."

So, in the history of 1840 when the Book was sweet, until 1844 when it became bitter, were the Millerites presenting a prophetic message?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. So, that is what is being described here.

But, what is being told here is this experience will be repeated, "You must prophesy again."

So, right there in verse 11 you can see the principle of the Seven Thunders, the Seven Thunders being the principle that the history of the Millerites is repeated in the history of the 144,000. But, it does not end there.

It says,

> ››Chapter 11:1 And there *was* given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, . . ." Revelation 11:1, in part (KJV).

So, that is where we are going to go to next.

But, in this history after October 22, 1844, the Lord gives them a special truth. We are going to look at that special truth. You know what it is. This is not a hard one.

But, sometimes we forget to think, "Well, okay. If in this history that is being illustrated here there is a special truth that is given to the Millerites, then when this history is repeated at the end of the world, there is probably going to be a special truth given to us. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

The Great Controversy, page 409:

> "The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' [Daniel 8:14.]"—

This is the Pillar.

> —"These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.
>
> "But the appointed time had passed, and the Lord had not appeared. The believers knew that God's Word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this, except that Christ had not come at the time they expected him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that since he had not come, the days could not have ended." *The Great Controversy*, 409.

Here is the bitterness that is in the stomach, and here is John going to measure the temple. They [the Millerites] have got to figure out what the true Sanctuary is.

So, we see John measuring the temple because the disappointment is their misunderstanding of the Sanctuary, of the temple. Measuring is a symbol of judgment. They have to intellectually make a judgment call: It is not the Earth that is the sanctuary; it is the Sanctuary in Heaven. So, this is a measuring component. Right? So, they begin to measure it.

Notice the next quote from *Early Writings,* page 32:

> "The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine.

"We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God's glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies.

"In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, **the Sabbath commandment, shone above them all**; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—**a halo of glory was all around it**. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws." *Early Writings*, 32.

So, the special truth that was given to them is the Sabbath, and what are they understanding here?

When are they going to print this [1850] Chart?

FROM THE AUDIENCE: 1850.

BROTHER PIPPENGER: 1850.

When did Sister White get this vision?

FROM THE AUDIENCE: 1847.

BROTHER PIPPENGER: 1847.

They are going to understand the Third Angel's Message as a Pillar on this Chart; and, in order to understand the Third Angel's Message rightly, you have to understand the difference between Sabbath and Sunday.

The special doctrine that is given to John when he is rising and measuring the temple, is coming to understand that the Sanctuary is not the Earth; it is the Sanctuary in Heaven. There is a special doctrine given at that time, and that doctrine is marked by Inspiration by the fact that it glows above everything else.

THE END

1 Peter 2:5

So, notice this next quote, but first go to 1 Peter 2:5. We have looked at this many times.

> "[5] Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5 (KJV).

From 1798 to 1844 the Millerites were built up a spiritual house; but, the Millerites did not investigate that sanctuary in 1844. They had to come to grips with the distinction of the Earth and the Heavenly Sanctuary. But, John is not only representing the Millerites, he is representing God's people at the end of the world; and, God's people at the end of the world, they have to return to the Old Paths; and, the Old Paths were laid down in the history of the First and Second Angels' Messages from 1798 to 1844 where the Lord gathered together a host in order to restore the sanctuary in 1844. And, that host is the temple that was built in the 46 years from 1798 to 1844 (and they were entered into a covenant at that point), paralleling the 46 days that Moses received instructions on how to build the earthly sanctuary when the Lord was entering into covenant with Ancient Israel, paralleling the 46 days that Herod did a remodeling on the temple.

And the remodeling of Herod's temple ended when?

FROM THE AUDIENCE: AD27.

BROTHER PIPPENGER: AD27, the very year that Jesus was baptized and He began to confirm the covenant with many for 2520 days; and, in the midst of that 2520 His blood confirms that covenant.

So, we see these 46 years when He is building a temple; because, Jesus said, "Destroy this temple, and I will raise it up in three days."

And the Jews responded, "This temple took 46 years." These 46 years is 3 days. The 3 days is 1798, the First Angel's Message; 1842, the Second Angel's Message; and, 1844, the Third Angel's Message. That is the 3 days; that is the 46 years that Jesus raised up the temple of the Millerites in order to enter into covenant with them.

And the symbol of the covenant is the Ten Commandments which has **4** laws here [on one tablet of stone] and **6** laws here [on another tablet of stone] [thus, the number **46**].

So, all these truths, you and I already understand; but, we understand them because here we are at the end of the world and we have been measuring the temple, but we have not been worrying about the distinction between the Earth and the Heavenly Sanctuary. We have been worrying about returning to the Old Paths where the Millerite temple was raised up in 46 years, from 1798 to 1844.

But, in this history [of the 144,000] there should be a special truth for us.

Notice the next quote from *The Southern Watchman,* April 4, 1905.

> "Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God's sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. **The doctrine of the incarnation is invested with a soft radiance**."—

Ah, there is a doctrine that is marked out that is glowing in this history, just as the Sabbath was glowing in that history.

And, what is the incarnation? We cannot explain the incarnation, and there are probably several correct answers that give a vague shot at what the incarnation is; but, we know we cannot explain the incarnation.

But at one level, at one level is Christ becoming a human being; and, Christ is the Word of God, and in the beginning was the Word. The incarnation at one level is the Word of God being combined with human beings. And in this passage, Sister White is talking about a group of people at the end of the world that are studying prophecy and, as they do, they come to understand the importance of the Little Book of the Word of God. And as they are drawn into a deep study of God's Word, they are assimilating the Word of God into their experience, and this is typified by the incarnation.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: It is accomplished through the reception of the Little Book and eating it. Okay?

And, if you understand that, then you see the incarnation here. The doctrine that is invested with a soft radiance not only is the truth for our time but the accomplishment of the incarnation in your life and my life is illustrated in Revelation, chapter 10, right what we are dealing with, when we go and take the Little Book and eat it. This is a symbol of the incarnation.

> —"**The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties**."—

If the incarnation at one level is accomplished through the Lord drawing willing men and women into a deep study of His prophetic Word in order for them to be sanctified by His Word, in order for them to bring the Living Word together with their human experience—if that is a valid illustration of the incarnation—then that doctrine is of special importance to us here at the end, and it is illustrated in Revelation 10 as eating the Little Book; so, it is in the context of what we are considering.

But, the next sentence really is the mind-blower; because, it says those people will see the Scripture is the key that unlock Scripture. They will see that William Miller's Rules of proof-texting is the key to accomplish the incarnation of Christ in your life. So, it is a pretty powerful statement here.

> —"Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light." *The Southern Watchman*, April 4, 1905.

Okay. So, we are dealing with the fact that when a prophet becomes a part of the prophecy that he represents God's people at the end of the world. We are trying to put this principle strongly in place so that we can uphold what we are suggesting about Daniel 12 as we close.

And the next argument along this line from Revelation 10 that I am going to deal with has to do with the measuring of the temple; but, it is rather a large subject, so we are going to end this meeting here for the first time a little bit early—

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: —and come back to this.

And I have a brother with a finger in the air.

How can I help you, my Brother?

FROM THE AUDIENCE: Your connection is no small connection when you read Revelation 10. The heart of the matter of prophecy with this point of information that the Mystery of God would be finished. So, this is a connecting link.

BROTHER PIPPENGER: Okay. The Brother is adding more to what I was suggesting. And, he is saying that not only in the context of Revelation 10 and the first verses of Revelation do we see John illustrating the Seven Thunders, the events that took place in the First and Second Angels' Messages, and also illustrating future events that will be disclosed in their order, John is here illustrating the Seven Thunders.

And what I am saying is, in the Millerite History there was a special doctrine (the Sabbath for that history) that they found when they began to investigate the Sanctuary.

But in our history, when we begin to investigate the sanctuary for our time, the history of the Millerites (the 46 years), we will discover a special doctrine, too, which is the doctrine of the incarnation.

And what I am saying is that we have been told the way that we will discover this is by finding William Miller's Rules of Prophetic Interpretation and begin to eat God's Word, as John does in this very passage when he takes the book out of the Angel's hand.

But, my brother here is saying that when you get to Revelation 10, verse 7—let us read that—this is part of this history. It is at the very heart of this prophecy. It says concerning the incarnation in that history and in our history that—in verse 7, it says,

> "[7] But in the days of the voice of the seventh angel, when he shall begin to sound, **the mystery of God should be finished**, as he hath declared to his servants the prophets." Revelation 10:7 (KJV).

The mystery of Christ in us, the Hope of Glory, that this chapter is teaching us that in the way that Christ is going to get in us, the way that the doctrine of our incarnation is going to be accomplished in us is by our willingness to take that Little Book and eat it.

And Sister White, we have already read, says the eating of the Little Book represents the glad reception and the comprehension of the message. And the glad reception and the comprehension is identifying the incarnation of Christ into human beings.

We will continue this in our next presentation.

Shall we pray?

Benediction: Heavenly Father, we thank you for the privilege for being allowed to live here in a time when you are going to finish the Mystery of the Incarnation, the Mystery of Godliness in your people. And we understand now that the way that you do that is by drawing these people unto yourself through the prophetic Word; and, this is one of the reasons that the prophetic Word you have made it so interesting, so stimulating, so fascinating. Because, as Laodiceans, we are

not willing to take up the effort for a deep study of your Word, and you knew that, so you have provided such an interesting topic in your prophetic Word that you draw us unto yourself. And as we continue to eat this Word and assimilate it unto ourselves, you will accomplish the Incarnation in each of us. We thank you for letting us know that the methodology that needed to accomplish this work is the proof-texting method of William Miller. We thank you that you brought all these things into focus for us here at the end, and we ask that we can be faithful, as John illustrates, to do the work of eating that Book, even though we know there are bitter times ahead. We ask your continued blessing upon the work that we are doing here in the recording and the LiveStreaming, a blessing upon this preparation day that all of here and those listening can be ready for the sacred hours when they arrive; and, we ask a blessing upon the physical food that has been prepared as we are studying here. In Jesus's name, amen.

Habakkuk's Two Tables #92

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Father in Heaven, we thank you for bringing us to the Sabbath day here this evening. We thank you for bringing us through another week. And as we take up our study here, we thank you for the good physical food that you just gave us and now ask that you once again provide us with some spiritual nourishment. We want to understand the message that you are opening to your people at this time. We ask that you grant us the presence of your Holy Spirit and send your holy angels to abide with us here in this place, and that your Holy Spirit will not only open our hearts and minds but open the hearts and minds of those hat are listening either on DVD or LiveStreaming right now that they, also, as we, can hear your Voice, understand your message for us. Please take control of my words, my thoughts that they are simply a message from you from on High. Purify it, Lord, with a coal from off the altar. We thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: I have noticed personally, from my personal experience, that when you have meetings like this and you are regularly and purposely praying for the outpouring of the Latter Rain that you always see it. If you understand that the Latter Rain is a message, and you understand that we are now in the period of time when the Lord is gathering even the tiniest of jewels and putting them in the casket, then there are lots of nice little nuances that seem to come to light in meetings like this.

And we were closing out the last meeting by emphasizing that the truth that was emphasized and given to the Millerites in their history when they were measuring the temple was the Sabbath truth.

So, we showed that because the Millerite History is the Seven Thunders, and we are the history of Thunders and that we are now in the process of measuring the history of the Millerites, which is the temple, that the Lord has shown us that the special truth for our time is the incarnation, and we see that truth right there in the history of Revelation 10 with the Seven Thunders represented by the eating of the Little Book is what brings the incarnation into our experience and finishes the Mystery of Godliness within us.

And when we broke, if you remember, yesterday—I think it was our last presentation yesterday—we were dealing with Ezekiel 8 where you have six destroying angels and one Angel that goes through Jerusalem and puts the Seal [of God] upon those that are sighing and crying for the abominations done in the land; and the six destroying angels follow after and destroy those that do not have the Seal.

And we pointed out that because Ezekiel 9 is repeating and enlarging upon Ezekiel 8 that this is Adventism leading up to The Sunday Law when the 25 men bow down to the sun; and, that Ezekiel 8 is describing those in Adventism that are those that are going to receive the mark of the beast, and Ezekiel 9 is describing those in Adventism that are going to receive the Seal of God.

But, we know from this study we have repeatedly demonstrated that what separates the wheat from the tares in Adventism leading up to The Sunday Law are the Three Angels' Messages. So, we took the prophetic liberty to identify that these seven men (six destroying

angels and one Sealing Angel) represent the Three Angels' Messages; but, the Three Angels' Messages we have been told represent the people of God. So, in one sense these six and one angels represent those people in Adventism that are delivering the Three Angels' Messages. And the distinction between the six and the one is the one is putting a Seal upon those that are receiving the Message in Adventism, whereas the six (which is the number of man) are dealing with those that are going to receive the mark of the beast. And this, of course, would correspond with chapter 8 of Ezekiel because this is about what leads us [Adventism] to bowing down to the sun.

But, we never mentioned it at the end of the day, for whatever reason, but we also know that these six angels with swords in their hands are typified by the Levites who were faithful during Aaron's golden calf incident, and in Jeroboam's golden calves incident; because, both of these are histories that are prefiguring The Sunday Law.

I will not go into detail, but they were bowing down to an image to the beast there in the story of Aaron. And they were to grind that image up and drink it, which is the punishment in Revelation 14.

And with Jeroboam, these two calves at one level can be identified from the places where they were at, Bethel and Dan (Dan meaning judgment; Bethel meaning the church). So, you can see the judgment of the church in this story; but, also, you can see Bethel being the church, and Dan (being judgment) being the state, so these two calves represent the combination of church and state, which is the image of the beast.

But, in both of those histories, the tribe that was faithful was the Levites. The Levites, okay? And so the Levites refused to participate with Jeroboam's worship, so he had to hire the basest of men to be the priests in his worship.

And the Levites are the ones with the swords, in the story of Aaron, that go through and deliver the judgment. So, when we get to Ezekiel 8, in another history that is typifying The Sunday Law—it is just another line that can be laid right over the top—we understand that these destroying angels are represented as Levites; whereas, the Sealing Angel, He is the one with the white robe. This is an illustration of Christ.

So, in this work that is in Ezekiel 9 of God's people being sealed or prepared for the mark of the beast, the six men represent the Levites which are human beings, but the seventh (the Sealing Angel), that represents Christ. So, we see them together representing the incarnation of Christ in His people, those people that deliver the message that separates Adventism into two classes; and, this goes right along with what we studied last time about the special message that is opened up to God's people at the end of time when they begin to investigate the temple.

Okay. That is just one of those little gems that the Dirt Brush Man opened up at the end of the last meeting that I thought might be nice to share.

Let us go back to our notes now.

CONCLUSION (CONTINUED)

DANIEL 12

Revelation 10:8 – 11:3

We are still dealing with Revelation 10 and the Seven Thunders, and what took place in the Millerite History and what takes place in our history. We are doing that to show that when a

prophet becomes part of the prophecy that he illustrates God's people at the end of the world, in order to go back into Daniel 12 and bring this thing to a conclusion.

So, John, in verse 1 of Revelation 11, he has just illustrated the history of the Millerites: sweet in their mouth, bitter in their stomach. In verse 11 he is told this has got to happen again, "You must prophesy again."

And then in verse 1 in chapter 11, it says,

> ,,Chapter 11:1 And there *was* given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Revelation 11:1 (KJV).

We have dealt a little bit with that; but, we want to deal a little bit more with what the measuring represents. And, of course, if you type it in and look in the [Ellen G. White] CD-ROM, the main thing that the measuring represents is that we are in the Investigative Judgment. Sister White expresses this thought in connection with Revelation 11, verse 1, several times. One of them is in your notes.

MEASURING

Testimonies, volume 7, page 219:

> "The time has come when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. Every case is coming in review before God; He is measuring the temple and the worshipers therein." *Testimonies*, volume 7, 219.

So, the measuring of the temple can be the Investigative Judgment, or you could just say it is a judgment, too, because you can see that it is illustrated as a judgment in a generic sense, where it can be used to illustrate various types of judgment in God's Word.

And, certainly, when the bitter disappointment comes to John and he is going to measure the temple, it is marking the beginning of the Investigative Judgment.

But, we want to look at this rod that he is given to measure, and broaden its understanding a little bit.

A MEASURING LINE

Isaiah 34:17; Lamentations 2:8; Ezekiel 40:2-3; Zechariah 2:1

Go to Isaiah 34:17.

(Brief discussion regarding the heating system of the building.)

Verse 17 of Isaiah 34:

> "17 And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever, from generation to generation shall they dwell therein." Isaiah 34:17 (KJV).

The casting of lot, the dividing by the line, because the measuring line is one of these expressions that goes along with the measuring rod or the plummet; but, here we see that it is a type of judgment.

Go to Lamentations 2, verse 8:

> "[8] The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together." Lamentations 2:8 (KJV).

This measuring tool, whether it is the rod, the line, or the plummet, in the context of Revelation 10 and 11 Sister White says, more often than not, that it represents the beginning of the Investigative Judgment, which is a type of judgment; but, these measuring tools can represent other types of judgment; i.e., an Executive Judgment against Jerusalem or against Judah.

Ezekiel 40, verses 2 and 3; and, of course, Ezekiel 40 and 41, it has got to be right there in Revelation 11. It is a parallel; because, here, in Ezekiel 40 and 41, what is Ezekiel going to do? He is going to measure the temple in detail.

If you want to get an overview of the measuring of the temple, the most detailed version of it is here in this passage in Ezekiel. We are going to take just a couple of verses out of it to make a point.

Beginning at verse 2 of Ezekiel 40, it says,

> "[2] In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south. [3] And he brought me thither, and, behold, *there was* a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate." Ezekiel 40:2-3 (KJV).

And from this point on Jerusalem is going to get measured.

And, of course, who is the man that appears as brass?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

So, there is a measuring going on in here, which would, no doubt, mean there is a type of judgment going on in here.

But, one more point to put in the mix: Zechariah 2. We have looked at this one before, of course.

And if all the prophets are all speaking about the end of the world and they all agree with one another, all of these measurings come together in Revelation 11 where John is measuring the temple, both the temple of Adventism and the temple of the Millerites.

And in Zechariah 2, verse 1, it says,

> "[1] I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand." Zechariah 2:1 (KJV).

So, we understand the measuring, whether it is with a rod, a reed, a line, or a plummet, represents judgment; and, there you can pull out a lot of light from that study.

TINGLE

2 Kings 21:12-15; [1 Samuel 3:9-12; Jeremiah 19:3]
The Lord; [the temple; the city]

But, I want to take one thing to look at as we move forward. Go to 2 Kings 21. I want to focus in on one of the tools that is used to measure.

2 Kings 21, beginning at verse 12:

> "[12] Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. [13] And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as *a man* wipeth a dish, wiping *it,* and turning *it* upside down. [14] And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; [15] Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day." 2 Kings 21:12-15 (KJV).

Have you ever read—I am sure you have read—but, in *Early Writings*—have you ever read in *Early Writings* or some of Sister White's early writings that sometimes it seems like she is a little bit more direct than in some of her later writings? And, there are places where she is describing in her earlier writings how the Protestants rejected the Millerite Message, and she will just bluntly say, "It made God angry that they did this." And, you know, sometimes it appears later on that she tones that down a bit.

I am not saying anything one way or another; but, if you have read some of those times when she was dealing with Millerite History, the people that were rejecting the Message, she says that "God was angry at them!" Okay? And, I am not threatened by that. Some people in Adventism are threatened with the idea that we would say that God was ever angry; but, I do not know about righteous indignation.

But, here, when He is measuring Jerusalem in this passage, it seems pretty much that He is angry. And in verse 15 He says, "Because they have done *that which was* evil in my sight, and have provoked me to anger, . . . "

Okay. So, there is a judgment going on here in connection with Manasseh that angers the Lord.

What I am saying, if you are not following me, is that all the prophets agree with one another and they are all speaking about the end of the world; so, this measuring here, in one sense, has to come down to the measuring that takes place in Revelation 11, verses 1 and 2, which is the Millerite History, which is our history, too. It all comes down to here.

And we have already talked about verse 13 (the plummet). We have seen that it only occurs three times in God's Word; and, here it is occurring when Judah is being scattered.

Now, there is something in here that—you know, I have looked. I have looked. You know, there is sometimes that you think you know something that you think you have recognized something in God's Word, so you start scrambling to see if you can find a second witness to back up your premise. I have not found a second witness to backup my premise, but I cannot

turn loose of this thought, and I am going to share the thought with you; but, I am open for correction on this thought.

In this passage when He is scattering Judah—and, we have looked at this before, but we have never talked about it—in verse 12 it says, "Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."

Okay. This tingling of ears happens only three times in the Scriptures. We have pointed it out before. And each of those three times that it is represented, I believe we have the responsibility as students of prophecy to bring it to the end of the world and line them all together; and, they all are telling the same thing.

In 1 Samuel 3:9-12, they are telling the same thing, only it is different.

We are looking at the ears tingling right now, before we finish our thought on the plummet.

1 Samuel 3, verses 9 through 12, we are going to see some ears tingling again. It says,

> "[9] Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. [10] And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.
>
> "[11] And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. [12] In that day I will perform against Eli all *things* which I have spoken concerning his house when I begin, I will also make an end." 1 Samuel 3:9-12 (KJV).

So, this is identifying that the ark is going to be captured and taken by the Philistines, and Shiloh is going to be set aside as the place of God's dwelling, the House of Eli is going to be removed, and that is to make your ears tingle. Okay?

So, in the story of Manasseh, Judah is being removed. That is supposed to make your ears tingle.

Here, Shiloh is being removed. That will make your ears tingle in those cases.

And, there is one other place where your ears tingle in the Scriptures, and it is Jeremiah 19:3. And it says,

> "[3] And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle."
> Jeremiah 19:3 (KJV).

So, the only times people's ears tingle in the Scriptures are when Shiloh is being destroyed, where Judah is being destroyed, or where Jerusalem is being destroyed; but, it is the judgment of God.

Now, here is the part, **here is the part** that is my human speculation: When you take all of these three histories down to our day and age, it is going to be fulfilled upon the Seventh-day Adventist Church. Okay? That is a given, based upon all the testimonies. What is not a given is what the *tingling* means. And when it takes place in Adventism here in our time, I submit to you that Christ is in the Most Holy Place, and we are supposed to hear this Message. And the way

that we hear Christ in the Most Holy Place is on the bottom of His garments He has bells and pomegranates that are tingling. So, this Message is coming right from the Most Holy Place, for this time.

I see a hand.

FROM THE AUDIENCE: Habakkuk 3, verse 16, is another time but it is not translated as *tingle;* it is translated as *quivered,* the same [Hebrew] word.

BROTHER PIPPENGER: Yes. I was going to put that qualification in there.

TINGLE/QUIVERED

H6750: צלל ; צָלַל tsâlal ; *tsaw-lal'*

A primitive root (rather identical with 6749 through the idea of *vibration*); to *tinkle*, that is, *rattle* together (as the ears in *reddening* with shame, or the teeth in *chattering* with fear): - quiver, tingle. *(Strong's Concordance)*

H6749: צלל ; צָלַל tsâlal ; *tsaw-lal'*
A primitive root; properly to *tumble* down, that is, *settle* by a waving motion: - sink.
Compare 6750 6751 *(Strong's Concordance)*

H6751
צלל : צָלַל tsâlal ; *tsaw-lal'*
A primitive root (rather identical with 6749 through the idea of *hovering* over (compare 6754); to *shade*, as twilight or an opaque object: - begin to be dark, shadowing.
(Strong's Concordance)

H6754: צלם ; צֶלֶם tselem ; *tseh'-lem*
From an unused root meaning to *shade*; a *phantom*, that is, (figuratively) *illusion*, *resemblance*; hence a representative *figure*, especially an *idol:* - image, vain shew.
(Strong's Concordance)

I am going strictly by the translation in the *King James Bible.* I understand there could be other times that these words are expressed. Okay?

And if you do not think that I am going to buy that, if you think I made that up just to save face, you will notice in your notes underneath "**TINGLE**" that we have "**PSALM 12**."

PSALM 12

Go to Psalm 12.

So, you have brought up the very point that I needed to make. I realize that there may be other places in the Hebrew or Greek where the *tingle* is referenced, but it was not translated the same as we find it here. But, I also believe that the Lord was guiding the production of His Word. Okay?

Are you with me?

Okay. In Psalm 12:

"[1] Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men. [2] They speak vanity every one with his neighbour: *with*

flattering lips *and* with a double heart do they speak. [3] The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:"—

What tongue "speaketh proud things" in the Scriptures?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy speaks great words against the Most High. I am submitting to you that this is the Papacy here.

Verse 4:

—"[4] Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us? [5] For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him."—

When did the Lord arise and begin to deal with the Papacy? Well, it was in the time period of the Protestant Reformation—right?—when they started to understand God's Word.

But, in that time period, the Protestant Reformation, the Lord is going to arise; he is going to start turning things around.

And, you know, I do not have this history in front of me, and I did not intent to share this; so, this is something that popped into my head. And most times when things pop into your head when you are doing public speaking, and you have an outline that you are trying to stay on, it is a bad idea to go there.

FROM THE AUDIENCE: (Laughter.)

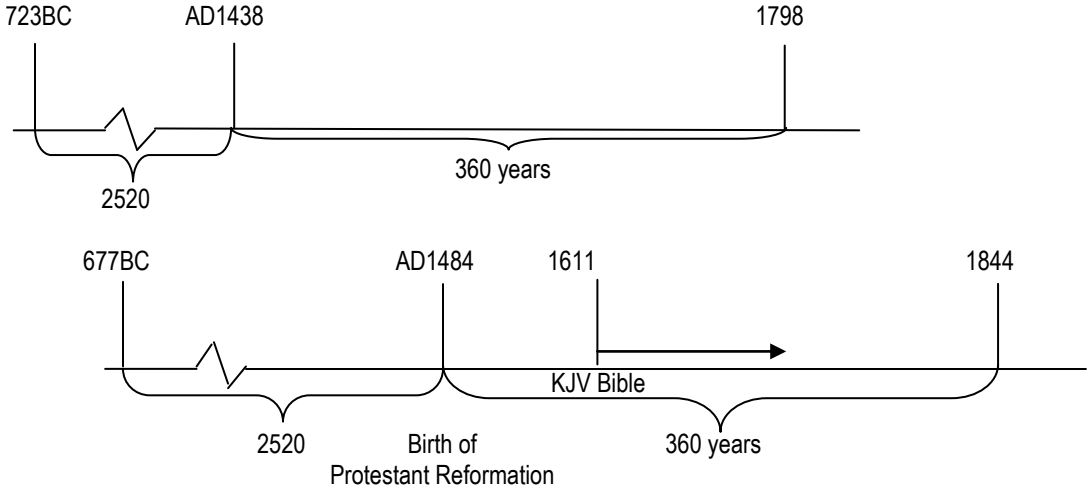

Figure No. 182.

BROTHER PIPPENGER: But, when it comes to the 2520s, if you go back one *time* [on each line], which would be 360 years, it takes you to AD1438 [and 1484].

In this history, in 1438 you have the first law in France that puts restrictions on the Papacy.

And if you come back 360 years here [the history of 1438 to 1798], you have the birth of the Protestant reformers. This is when they are coming into history.

So, what does that mean?

Well, it means that the 2520 is based upon the statutes of Leviticus 25. In Leviticus 25, it says you work the land for six years, but the seventh year you let the land rest. So, if William Miller is applying the year-day principle to this broken statute, in a 49-year Jubilee cycle there were 2520 days that the land was to rest; and, therefore, a day-for-a-year punishment for the scattering would be 2520 years. But, this punishment, this judgment, is based upon a statute of letting the land rest; so, if this 2520 consists of *seven times,* and God is going to be consistent with Himself, in the last time, in the last 360 there should be a resting that occurs. And sure enough, when you come back from 1844, you have the birth of the Protestant Reformation right on time. And if you come back 360 years from 1798 [to 1438], you have the first law that begins to put restrictions on the Papal beast.

So, what I am saying is, in this history here [of 1484 to 1844], the Papacy has been speaking great things against the Most High; and, in this time period the Lord begins the Protestant Reformation.

And in Psalm 12, I would submit to you that up to verse 5 this is about the Papacy and that history; but, the Lord says that He is going to deal with him.

And how is He going to deal with him?

How does He deal with the arrogancy of the Papacy in this history [of 1438 to 1798]? He prints the *King James Bible.*

FROM THE AUDIENCE: (Various audible responses.)

BROTHER PIPPENGER: In verse 6, it says,

> —"[6] The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times."—

In verse 6, "The words of the LORD *are* pure words: *as* silver tried in a furnace of earth": It is saying that it is tried and tested by human beings on Planet Earth, "purified seven times." But, that is the starting point.

The most important point is the next verse, for me. It says,

> —"[7] Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. [7] The wicked walk on every side, when the vilest men are exalted." Psalm 12 (KJV).

He will purify them, but He will keep them from AD1611 forever.

So, yes, I understand there may be Hebrew and Greek words that also could be translated as *tingling* your ears. I have not looked for that. My brother knows of one that may qualify. But, what I am saying is that at the level of the *King James Bible,* which is the Bible that has been purified *seven times*, there are only three times that this word *tingle* takes place.

Are you with me?

FROM THE AUDIENCE: Amen.

THREE VOICES

2 Kings 21:12-15; Isaiah 28:14-18; Zechariah 4:8-12

BROTHER PIPPENGER: At some point in time yesterday we read from Isaiah 66. And what I am saying is, in 2 Kings—before we move away from "**TINGLE**" in your notes—in 2 Kings 21:12-15, the pronouncement of the 2520 against Manasseh and the Southern Kingdom, it says it came the Lord, and it caused ears to tingle; but, Samuel is in the temple when he hears this pronouncement against Eli's house; and, Jeremiah is against the City of Jerusalem.

So, what I am saying is, from the passage from Isaiah that we read yesterday, it is a voice from the city (that is Jeremiah's tingling message); a voice from the temple (that is Samuel's tingling message); and, a voice of the Lord (that is Manasseh's tingling message).

And, yesterday we identified this as the Three Angels' Messages that is marking the recompense to God's enemies in Adventism as The Sunday Law. It is the Three Angels' Messages.

And, in this context, these three voices are these three pronouncements: one against Eli's house, one against Judah, and one against Jerusalem, that the structure is going to be swept away at The Sunday Law.

Now, here is the part that I had spent some time on Psalm 12; so, I hope you can see.

> "[6] A voice of noise from **the city**, a voice from **the temple**, a voice of the **Lord** that rendereth recompense to his enemies." Isaiah 66:6 (KJV).

I forgot to put the reference there [in the notes]. What is the reference?

FROM THE AUDIENCE: Isaiah 66:6.

BROTHER PIPPENGER: **Isaiah 66:6.**

Did you get that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: I got that. I like that, but that causes some people to stumble. It causes some people to stumble, and fall, and go backward, and be broken, and snared, and taken, according to Isaiah 28.

So, we are dealing with the plummet. And, the plummet is one of the measurements that are found in 2 Kings 21:12-15 when it is dealing with Manasseh; but, it is found in two other places.

Let us go to 2 Kings 21, one more time.

> "[12] Therefore thus saith the LORD God of Israel, Behold, I *am* bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."—

The tingling, this is a message that comes when Christ is in the Most Holy Place and you can hear the pomegranates and bells, if you are willing to hear.

> —"[13] And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and **I will wipe Jerusalem as *a man* wipeth a dish, wiping it, and turning it upside down**. [14] And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; [15] Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. [16] Moreover Manasseh shed innocent blood very much, till he had

> filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD." 2 Kings 21:12-15 (KJV).

Samaria and the House of Ahab is the Northern Kingdom of Israel, or "Samaria." There are several ways that it is expressed. And they have already been carried into captivity beginning in 723BC; and, the Lord is saying to Judah, "You are going to get the same punishment that the Northern Kingdom gets," the plummet of Ahab's house.

So, what I am saying is, the judgment of Ahab's house, because the line, the rod, the plummet always has to do with some type of judgment. The judgment of Ahab's house is the 2520. Right?

So, what I am saying is, the plummet is a symbol of the 2520; but, the plummet only occurs three times in the Scriptures.

ISAIAH 28:14-18 AND THE COVENANT OF DEATH

OVERFLOWING SCOURGE

So, the second time [the plummet occurs] is in Isaiah 28:14-18.

And if you are saying to yourself, "Brother Jeff, you went over this before." You are right; but, there are some things you want to conclude on, and we are reaching the conclusion. We are bringing this airplane in for a landing; so, we are going to pick the things that seem important to emphasize as we close out Habakkuk's Two Tables.

Isaiah 28, beginning at verse 14:

> "[14] Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem."—

This is about Jerusalem; whereas, 2 Kings 21 was a message from the Lord. This is a message from the city.

The other place that the plummet is going to be mentioned is in Zachariah 4, and it is a message that comes from the temple.

Just like the tingling ears, it is a message from the city, the temple, and the Lord. This one is about Jerusalem.

Verse 15:

> —"[15] **Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through,** it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: [16] Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. [17] Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. [18] And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28:14-18 (KJV)."

Now, it is important to understand what the overflowing scourge is. It is easy to understand; but, sometimes Seventh-day Adventists are a little bit vague on that.

The overflowing scourge is The Sunday Law. But, if it is The Sunday Law (when I say it like that), it seems like it is a point in time. Well, The Sunday Law in Bible prophecy is a point in time in some regards; because, in Bible prophecy how many Sunday laws are noted in Bible prophecy?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two. Constantine passed the first Sunday law in AD321, and the Papacy passed a Sunday law in 538. The first Sunday law was passed by the power that is going to place the Papacy on the throne of the Earth; the second Sunday law is passed when the Papacy is placed on the throne of the Earth. And, those two Sunday laws of the past are pointing forward to the two Sunday laws of the future, which is The Sunday Law in the United States, the power that is going to place the Papacy on the throne of the Earth; and the Death Decree when the Papacy takes control of the world and begins to spill blood like never before.

So, there are two Sunday laws in Bible prophecy. And, as a student of prophecy, if you are just looking at those singular events, then they are a singular event; but, the reality is that from The Sunday Law in the United States, until Michael stands up, the whole time period is The Sunday Law testing time, and in that sense it is an overflowing scourge that begins in the United States and it is going to sweep all over Planet Earth. It is an overflowing scourge; but, you have to make that distinction.

Drop down here where it says, "Overflowing Scourge," so we can show you that this is how Sister White understands it, from *Early Writings,* page 49.

> "As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16-22) they went away sorrowful, and that **soon the overflowing scourge would pass over and sweep their possessions all away**, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven." *Early Writings*, 49.

When is it that a Seventh-day Adventist's worldly goods are no longer useful?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law, when you cannot buy or sell. It does not mean anything then.

So, what marks that is the overflowing scourge.

Another reference, *Testimonies,* volume 6, pages 194 – 195:

> "When the children of Israel were gathered out from among the Egyptians,"—

Now, notice this one. This one will give us a prophetic marker where we can put a waymark and a line to the overflowing scourge.

—"When the children of Israel were gathered out from among the Egyptians, the Lord said: **'For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.'** And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever.' Exodus 12:12, 22–24. The blood upon the lintel of the door symbolized the blood of Christ, who alone saved the first-born of the Hebrews from the curse. Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed."—

So, here is an illustration from sacred history of the Passover.

Is this the Passover?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, this is really simple.

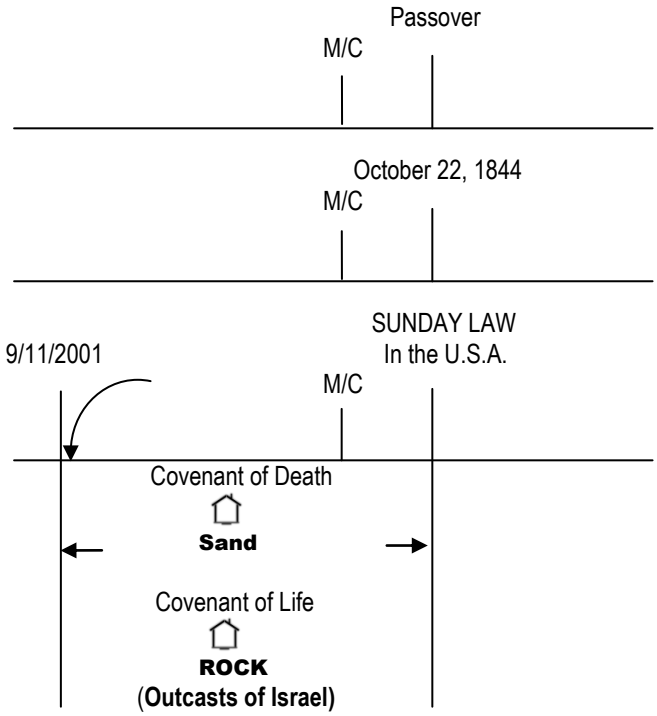

Figure No. 183.

This is the Passover. So, when is this in Millerite History?

FROM THE AUDIENCE: October 22, 1844.

BROTHER PIPPENGER: October 22, 1844.

How come? What precedes October 22, 1844?

FROM THE AUDIENCE: The Midnight Cry.

BROTHER PIPPENGER: Was there a cry at Midnight here in this story?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Midnight Cry [waymark of Passover line]; Midnight Cry [waymark of October 22, 1844 line]: This is where the door closes in the parable of the Ten Virgins at the beginning of Adventism.

Therefore, where the door closes in the parable of the Ten Virgins at the end of Adventism, we have a Sunday Law in the U.S.A.

Do you see it? That is easy to see, really. If you have been studying this Message very long, that is easy to see.

Continuing on to the next paragraph:

> "This experience of the Israelites was written for the instruction of those who should live in the last days."—

That is us.

> —"**Before the overflowing scourge** shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event."—

It is an event. The overflowing scourge is an event that we have to prepare for.

And, the history that Sister White is using to illustrate our preparation is what history?

FROM THE AUDIENCE: Passover.

BROTHER PIPPENGER: Passover.

What had to happen? We had to have a mark on our doorway to prevent the destroying angel from coming in.

So, what is that teaching? On this side of the history [preceding The Sunday Law waymark], we have to be in Ezekiel 9, receiving a mark, not in Ezekiel 8 doing worship in a Celebration-style.

So, it is fairly easy to show the overflowing scourge is The Sunday Law, if you are willing to see.

> —"To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above." *Testimonies*, volume 6, 194–195.

Let us return to Isaiah 28. I want to finish this passage before we go to 1 Peter. Verse 14; we will start again.

> "[14] Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. [15] **Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through,** it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: [16] Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner

> *stone*, a sure foundation: he that believeth shall not make haste. [17] Judgment also will I lay to the line,"—

There is an illustration of a line being a judgment.

> —"and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. [18] And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28:14-18 (KJV)."

In this history, on this side of The Sunday Law [preceding The Sunday Law], there is a group of people in Adventism that are hiding under lies and falsehoods who have made a covenant with death; but, they are going to be judged, and judgment is illustrated by the plummet. Okay?

So, when I am saying the plummet represents the 2520, if we understand that the foundation that they have built is the foundation of sand, but the foundation that Christ wants us on is the Foundation that is the Rock of Ages [pointing to the 1843 and 1850 Charts], which Sister White says that the truths on these Charts are the Rock of Ages, then it would be a valid application to say that this judgment contains the teaching of the 2520, the plummet.

Do you follow the logic there?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, it would be more significant if we can also let the Spirit of Prophecy tell us that Isaiah 28 and 29 are actually going to be fulfilled, although we know it because all prophecies are going to be fulfilled. So, we are going to look that.

1 Peter 2:3-10

Notice 1 Peter 2, verses 3 through 10; because, when this one group is making a covenant with death, there is going to be a group of people in Adventism that are making a covenant with life.

1 Peter 2, beginning at verse 3:

> "[1] If so be ye have tasted that the Lord *is* gracious."—

Where does that place you?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: When the Angel comes down with the Little Book open in his hand, does He not?

And this is the Angel of Revelation 10 [Figure No. 183, the line of The Sunday Law]. Right? This is Revelation 10 and 11; but, Revelation 10 and 11 is about the Seven Thunders, so that history is going to be repeated in our history. So, there is going to be an Angel that comes down in our history, which is the Angel of Revelation 18 and He, also, is going to have a Book open in His hand, even though it does not specifically say it in Revelation 18.

So, in this period here [between the Angel of Revelation 18 coming down and The Sunday Law], there are two covenants being made: a covenant of death, and a covenant of life.

Where do you start to enter into the covenant of life?

FROM THE AUDIENCE: 9/11.

BROTHER PIPPENGER: 9/11 is the correct answer, but what I was going to say is when you "taste" the Little Book.

Let us read verse 4.

—"[4] To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, [5] Ye also, as lively stones, are built up a spiritual house,"—

What is happening in here [between 9/11 and The Sunday Law]?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: What is happen in here?

FROM THE AUDIENCE: He is building a temple.

BROTHER PIPPENGER: He is building a spiritual house.

And what is this spiritual house built upon [those entering in a covenant of life]?

FROM THE AUDIENCE: The Foundation.

BROTHER PIPPENGER: A Rock.

So, these people [those entering into a covenant of death] are building a spiritual house on sand.

Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Verse 5:

—"[5] Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—

Now he is going to quote from Isaiah 28, where we just were.

—"[6] Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. [7] Unto you therefore which believe *he is* precious: but unto them which be disobedient, THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER, [8] AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. [9] But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;"—

Over here [prior to 9/11/2001], where were we in this history?

FROM THE AUDIENCE: In darkness.

BROTHER PIPPENGER: We were certified Laodiceans. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: We had been scattered in William Miller's dream, because the foundational truths had been covered up by customs and traditions that had been handed down from generation to generation, and then the Dirt Brush Man comes on the scene and begins to cleans things up and He brings us to this point [9/11/2001] and says, "Now you

need to taste." If you taste and follow on, you are going to enter into this covenant [of life] and build your foundation on this Rock.

But, if you are disobedient, you are going to become part of the drunkards of Ephraim, which is what Isaiah 28 is about.

Verse 10:

> —"[10] Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Peter 2:3-10 (KJV).

How is it that we can be building on this Rock here, but in times past we were not the people of God?

Who were we, if we were not the people of God?

FROM THE AUDIENCE: We were Gentiles.

BROTHER PIPPENGER: We were not Gentiles. We are all members of the Seventh-day Adventist Church, Brother.

FROM THE AUDIENCE: We were scattered.

BROTHER PIPPENGER: Well, we were scattered, but the whole Adventist Church was scattered.

FROM THE AUDIENCE: We were Laodiceans.

BROTHER PIPPENGER: We were Laodiceans, but everybody are Laodiceans.

This is a hard one for us to conceptualize. I hope I am wrong about this, but I do not think I am because I think it is black and white in the Scriptures on many witnesses. It is not me.

We are the Outcasts of Israel. We get removed. It is the Outcasts that get lifted up at The Sunday Law. Your brethren which hated you cast you out and said, "Let the Lord be glorified." But, He will appear to your joy and to their shame.

In times past, before The Sunday Law, you were not the people of God. You had been cast out; but, now you are the people of God, because He is lifting you up as an ensign.

And you know what? He is going to give you a new name, It says.

VERSE EIGHT

Okay. Let us go back to verse 8, in 1 Peter 2.

These people that stumble over the stone, and we are saying the *stone* is the foundational truths.

And, we have given in this series the reference from the Spirit of Prophecy repeatedly that the truths on these [1843 and 1850] Charts are the foundational truths; they are the Platform; and, it is the Rock of Ages.

So, in verse 8, it says.

> [8] AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed." 1 Peter 2:8 (KJV).

How do they stumble at the Word?

Isaiah 8:13-**18**; 28:13

Go to Isaiah 8, beginning at verse 13.

And if you will notice in your notes, although I do not remember right now, I see that verse 18 is in bold face, so there will be something to say about verse 18. And I am telling myself that now. Okay?

Verse 13 of Isaiah 8 says,

> "[13] Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread. [14] And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. [15] And many among them shall stumble, and fall, and be broken, and be snared, and be taken."—

And, when does this take place?

Next verse:

> —"[16] Bind up the testimony, seal the law among my disciples."—

This stumbling, this falling takes place in the sealing time of the 144,000 that begins when the Angel of Revelation 18 comes down at 9/11; so, this is very specific to our day and age.

And then in verse 17, it says,

> —"[17] And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.:—

When do we wait upon the Lord?

FROM THE AUDIENCE: During the Tarrying Time.

BROTHER PIPPENGER: He tarries. He begins to tarry on 9/11. Remember yesterday. It is in this history of the Tarrying Time. There is a group that are stumbling because they have been appointed to be disobedient at His Word.

And verse 18 says,

> —"[18] Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion." Isaiah 18:13-18 (KJV).

Wow! They are going to stumble over the foundational truths [referencing the 1843 and 1850 Charts]. You can see that, right?

But, verse 18, verse 18 says—something about the stumbling has to do with Isaiah's sons. Hmm.

And someone help me. Which of the sons is first?

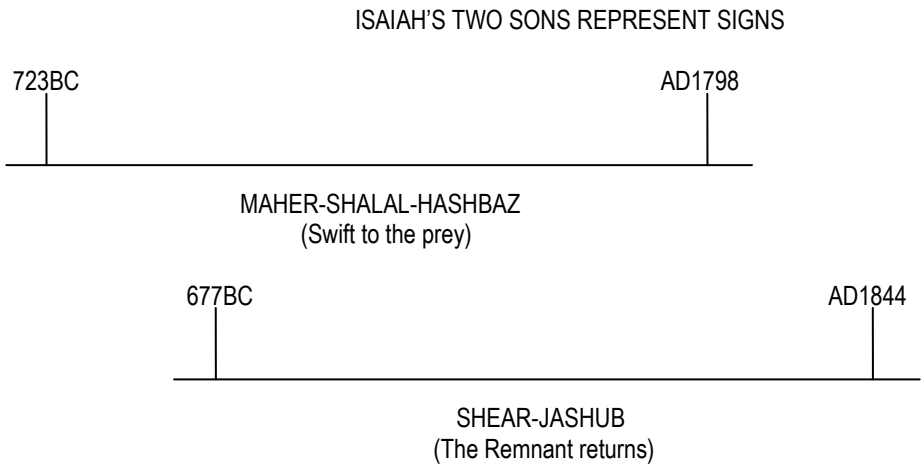

Figure No. 184.

The remnant returns in 1844, after the 2520 that is represented by Isaiah's sons, who are identified as signs. The 2520 is a sign.

And Maher-Shalal-Hashbaz represents the captivity of the Northern Kingdom.

What does Maher-Shalal-Hashbaz mean?

FROM THE AUDIENCE: Swift to the prey.

BROTHER PIPPENGER: Swift to the prey.

Because, shortly after this prophecy is given, the Northern Kingdom is going to be carried into captivity.

So, what I am saying here is, these people here in Isaiah 8 that "shall stumble, and fall *[BACKWARD]*, and be broken, and be snared, and be taken," which is connected with 1 Peter, chapter 2, they are stumbling over the foundational truths, but they are also stumbling over Isaiah's two sons which are symbols of these two 2520 prophecies.

Okay. Let us go to Isaiah 28, verse 13. We are still looking at why they stumble.

Now, keep your finger in Isaiah 28:13 and go back to 1 Peter, chapter 2, verse 8. I want to show you something here.

> [8] AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* **which stumble at the word**, being disobedient: whereunto also they were appointed. 1 Peter 2:8 (KJV).

It is not just they are stumbling over the 2520 or the foundational truths on this [1843] Chart; they are stumbling at His Word.

Do you see that?

So go back now to Isaiah 28:13; because, it is going to also identify why they stumble. It says,

> "[13]But the word of the LORD was unto them"—

What word were they word were they stumbling over?

—"precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken." Isaiah 28:13 (KJV).

What is the word of the Lord that they stumble over? Proof-texting: Miller's Rules of Prophetic Interpretation, which is what allows you to understand these truths [on the 1843 and 1850 Charts] and identify the two 2520s.

Right?

Okay. We are almost done, even though our time is already out.

The last quote, *Testimonies to Ministers,* page 419.

"Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. **Manifold teaching needs to be given**."—

There is my argument for 93 presentations so far.

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: What does "manifold teaching" mean? Many teachings from different angles, from this direction, that direction to try to let it settle home.

—"**Manifold teaching needs to be given.** 'Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.'"—

And she is going to quote all the way down here to Isaiah 28:13,

—"'For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.' Thus the word of the Lord is patiently to be brought before the children and kept before them, by parents who believe the word of God. 'For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.'"—

And, she is going to ask the question, "Why is it that they fall and go backward, and are snared, and taken?"

She says,

—"**Why?—because they did not heed the word of the Lord that came unto them**.

"This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas."—

What would that be?

FROM THE AUDIENCE: *G al .*

BROTHER PIPPENGER: *G a l.* That is the Daily. Those who are manifesting the principle of g *a l,* the Daily, in their life cannot accept the teaching of proof-texting, and that is why they are going to be swept away by the overflowing scourge.

Continuing on:

> —"The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, 'Give Me thine heart.'"—

Where do we give our heart to the Lord?

FROM THE AUDIENCE: At the foot of the cross.

BROTHER PIPPENGER: At the foot of the cross.

Here is the cross [pointing to the cross on the 1843 Chart]. "I was shown that the Lord directed this Chart."

Did that mean the truths that are on it, or did He structure the very design of this Chart?

Because, it is taken away here; but, in order for our *al* to be taken away, where do we have to come?

We have to come right here, to the foot of the cross [indicating AD508 located at the foot of the cross on the 1843 Chart], in order for the Daily to be taken away.

> —"It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart.
>
> "God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled. **You are not to say, I will follow the Lord's guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord's similitude.** Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of-----?" *Testimonies to Ministers*, 419.

"Is this the opinion or judgment of any other man?" Those are my words.

Okay. Another quote, from *Battle Creek Letters,* pages 123 – 125, Sister White quotes from Isaiah 28 and 29, just what we are dealing with. She starts in verse 9 of Isaiah 29, and she goes all the way down to verse 16.

> "'Stay yourselves, and wonder, cry ye out, and cry; they are drunken but not with wine; they stagger; but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men delivered to one that is learned saying, read this, I pray thee; and he saith, I am not learned.'
>
> "'Wherefore the Lord saith, Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their hearts afar from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to

> do a marvelous work, and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us? **Surely your turning of things upside down shall be esteemed as the potters clay**; for shall the work say of him that made it, He made me not, or shall the thing framed say of him that framed it, He had no understanding?'"—

Okay. Verses 9 through 16 she quotes.

Now, I am going to take up the last paragraph after she quotes Isaiah 29:9-16. She says,

> —"Some of these words might happen."—
>
> FROM THE AUDIENCE: No!
> BROTHER PIPPENGER: She says,
>
> —"**Every word of this will be fulfilled**."—

And what do these verses say?

Well, in verse 14 of Isaiah 28, it identifies who it is speaking to. It says, ". . . ye scornful men, that rule this people which *is* in Jerusalem."

And in verse 1 of Isaiah 28, it says, "Woe to the crown of pride, to the drunkards of Ephraim, . . ."

So, where she is quoting from is the same vision in Isaiah 29, verse 9. She is going to tell us what the drunkenness is. She says,

> —"[9] Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. [10] For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. [11] And the vision of all is become unto you as the words of a book that is sealed."—

What book is sealed? The Book of Daniel. And we have read today that the Book of Daniel and the Book of Revelation are one book. The prophecies of Daniel and Revelation are sealed to the drunkards of Ephraim.

Verse 11,

> "[11] And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that"—*HAS BEEN EDUCATED AT ANDREWS UNIVERSITY*—"to one that is learned, saying, Read this, I pray thee: and the *[THE ANDREWS GRADUATE]* saith, I cannot, for it is sealed."—
>
> But, then it says,
>
> — "[12] And the book is delivered to him that is not learned,"—*THAT IS THOSE OF US IN THIS ROOM, THE LAY PEOPLE*—"saying, Read this, I pray thee: and he saith, I am not learned."—

In other words, the lay people cannot understand unless it is taught to them by a priest; but, the priest has accepted the hermeneutics that seals up the Word of God to his understanding. So, they are in what the world calls a "Catch-22"; there is no way to know.

This is not simply identifying a false methodology of studying the Bible. This is identifying that when you accept a false methodology of studying the Bible, you automatically by caveat accept a priesthood to teach you the Bible. The learned are the ones that are going to teach you, although they cannot teach you because the message they need to understand is sealed up because of the hermeneutics that they received in the 1930s.

Verse 13, after describing their drunkenness, the Lord is going to make a pronouncement:

> —"[13] Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: [14] Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. [15] Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? And who knoweth us? [16] Surely your turning of things upside down shall be esteemed as the potter's clay:"—

Brothers and Sisters, we have shown repeatedly that the first manifestation of rebellion in this testing process is self-exaltation. It is *al* . That is the first thing. From a variety of lines, it is the Daily!

The Daily is a satanic power. If you turn it upside down and say that it is a Godly power, you have fulfilled this verse:

> "[16] Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?" Isaiah 29:9-16 (KJV).

Sister White quotes those verses, 9 through 16, and then she says, "Every word of this will be fulfilled."

> —"There are those who do not humble their hearts before God,"—

What is that? That is about self-exaltation. That is about the Daily.

> —"and who will not walk uprightly. They hide their true purposes, and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts spirit upon the men whom he can use to deceive those who are partially in the dark. Some are becoming imbued with the darkness that prevails, and are setting the truth aside for error. The day pointed out by prophecy is come. Jesus Christ is not understood."—

Jesus Christ is not understood! If you are calling a satanic symbol Christ, you do not understand Jesus Christ.

> —"Jesus Christ is to them a fable."—

The teaching that the Daily represents Christ's Sanctuary ministry is a fable from the pit of Satan!

> —"At this stage of the earth's history, many act like drunken men."—

And again, then she quotes from Isaiah 29:

> —"'Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath he covered.'"—

And then she says,

> —"A spiritual drunkenness is upon many who suppose they are the people who shall be exalted. Their religious faith is just as is represented in this Scripture. Under its influence, they cannot walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known."—

What is the "way of truth"?

FROM THE AUDIENCE: The Old Paths.
BROTHER PIPPENGER: The Old Paths.

> —"They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work.
>
> "The developments of these last days will soon become decided. When these spiritualistic deceptions are revealed to be what they really are—the secret workings of evil spirits,—"—

And, Brothers and Sisters, we have shown repeatedly that after the *al* , the Daily, is marked, then comes Kellogg's Pantheism, the spiritual manifestation. That is Ezekiel's first image of jealousy and then the secret chambers. Then comes the Spiritualism. She is marching right down this exact sequence because, hey, all of the prophets are subject to the prophets. She is being directed by the Holy Spirit, just like Ezekiel was.

> —"\those who have acted a part in them will become as men who have lost their minds."—

Then she quotes from Isaiah 29 again in the next paragraph.

—"'Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? **Surely your turning of things upside down** shall be esteemed as the potter's clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it. He had no understanding?'"—

And then in the next paragraph it says,

—"**It is presented to me that in our experience we have been and are meeting this very condition of things**. Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy. The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds, who have been turning the precious evidence of God's truth into a lie. **These men will be deceived by fallen angels**, when they should have stood as faithful guardians, watching for souls, as they that must give an account. They have laid down the weapons of their warfare, and have given heed to seducing spirits. They make of no effect the counsel of God and set aside his warnings and reproofs, and **are positively on Satan's side**, giving heed to seducing spirits and doctrines of devils."—

I challenge you to read this again. The first thing she emphasizes is their self-exaltation that makes them drunk, and then she emphasizes that they go into Spiritualism.

—"Spiritual drunkenness is now upon men who ought not to be staggering as men under the influence of strong drink. Crimes and irregularities, fraud, deceit, and unfair dealing fill the world, in accordance with the teaching of the leader who rebelled in the heavenly courts.

"**History is to be repeated**. I could specify what will be in the near future, but the time is not yet. The forms of the dead will appear, through the cunning device of Satan, and many will link up with the one who loveth and maketh a lie. I warn our people that right among us some will turn away from the faith, and give heed to seducing spirits and doctrines of devils, and by them the truth will be evil spoken of." *Battle Creek Letters*, 123–125.

What I am doing here is preparing to go back into Daniel 12.

We looked at Revelation 10 and 11 to show when a prophet becomes part of the prophecy he is illustrating God's people at the end of the world, both the Millerites and our history.

And in so doing, while we were there, we noticed that John was measuring the temple and showed that that was judgment.

We took time to show that one of the tools of building the city, one of the measuring tools that represent judgment, is the plummet, and have made our case; but, we have one more argument, that the plummet represents the 2520, one of the testing truths when we return to the Old Paths.

And we brought it down right to Adventism here in this passage of Isaiah 28 and 29, saying, what they are going to stumble over is not just the Old Paths, not just the 2520. They are not just going to be drunk with their self-exaltation, but they are going to stumble over the methodology of studying the Bible. Part of their test is William Miller's Rules of Prophetic Interpretation.

So, when we come back, we will go into the third place where the plummet is mentioned and bring this to a conclusion.

Shall we pray?

Benediction: Father in Heaven, we pray for those among us in Adventism that are walking like drunken men and ask that you could somehow, some way sober them up in time to prepare for the close of probation which is coming with rapid speed. But, Lord, you told us, you told Jeremiah and Ezekiel that this work will be a difficult work—You told Isaiah. It was that way in the days of Christ on Earth—that we are dealing with a people that will not see and will not hear; but, Father, we know that there are some souls there that still have a heart that is soft and can hear your Voice. We would ask that you would make divine appointments that those of us that are understanding these things can be in contact with these people, that we will know how to give an intelligent, winning word in due season and pull them out of this escalating Spiritualism that is going on in your church that culminates into strong delusion that is just on the horizon. We pray that what we are doing here as far as LiveStreaming and recording can be a blessing for this work, that you can put your seal of approval upon it and pray that you would give us some refreshment now as we take a break before the next meeting. In Jesus's name, amen.

Habakkuk's Two Tables #93

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we bring Habakkuk's Two Tables to a conclusion, we ask that you would watch over the production and make sure that it gets finished according to your will. We ask a blessing upon the production of the DVDs and the LiveStreaming, and we ask that you would allow the Holy Spirit to be with us now and abide with us all, both that what I say would be according to your will and what the Brothers and the Sisters that are here would be received in the fashion that you have designed. We know that Emiliano is on his way home. We ask that you would give him traveling mercies all the way there and continue to mend him. And we ask that all those that are beginning to break from this encampment and travel that they would be granted traveling mercies. We ask that you would send your angels to fill this room that we might breathe the atmosphere of Heaven and that they might be empowered to keep the distractions away. And I ask that you would let me make all the points that I have been thinking about to bring this to a conclusion, as we put the capstone on this study. In Jesus's name, amen.

BROTHER PIPPENGER: Okay. For those of you that were watching last Friday, you saw us do the conclusion of Habakkuk's Two Tables; but, then we found that our brother that was doing the recording forgot to turn on the audio part of the recording for the first 20 minutes of that study; and, of course, that was a little bit of a stumbling block for some of us because we have been dealing with these 95 presentations for quite some time. But, it was not so much a stumbling block for me in one sense, because on Friday my energy level was down and at that point I knew that I had not said everything that I had been fanaticizing that I would say to bring it to a conclusion.

So, we began to struggle on how we were going to fix it, either go onto the Web and grab some of the LiveStreaming that was out there and cut the audio out of that and paste it to the DVDs; but, that corrupts the audio and it is not the same. And my son-in-law who manages these things is a perfectionist, and he was not really happy about trying to do that.

So, it came it me: I was going to do this presentation one more time as that will relieve the stress on my son-in-law.

And you do not understand what these meetings this week—this is not so much about Habakkuk's Two Tables; but, when you have a meeting like this, and you know probably for eight or nine months that Emiliano is going to be here this week and, as it approaches, the sisters in the ministry six weeks before they are ordering and gathering food and preparing food; and, the brethren here, they are making sure the grounds here (the 10 acres here and the 13 acres at the school) look nice and neat, so when the people that come to visit see it nice and neat. There is a lot of work that goes into it, and then you have up to 35 to 40 people here sometimes eating breakfast and lunch for a week long, and you have the expense of flying your speakers in and paying for the LiveStreaming, it is a big deal. It is a big work, especially when we only have a handful of people with this ministry.

So, when it all comes to pass and Emiliano gets sick, you have got to wonder why did he get sick. And I am here this morning praising the Lord that he got sick.

I will explain myself. I am not happy that he is sick. Do not misunderstand me. I see the Lord's hand in this, and I am going to explain why.

We have a brother here that has been helping us from Scotland. He has been an Adventist Christian for four years, and it was just a couple of weeks ago that we were walking across the property, and he was telling me how since he has been an Adventist Christian, he has been zealous to try to understand it all. He has gone to Uchee Pines and places like that to learn the Health Message, to learn how to do the Health Message. He is very consistent in his health practices.

And he told me, he says, "Since I have become an Adventist, I haven't been sick once."

And, I am thinking, "Hmm, that is kind of a prophecy that you were sitting out there for the Lord that you might get challenged on."

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Particularly when I see sicknesses in these kinds of things, sometimes not exclusively because of the breaking of the Health Message but because Satan is doing everything he can to disrupt things.

So, when Emiliano got sick, this brother lives—this brother could throw a baseball from his front door and hit the front door where Emiliano was staying, and the first night he is the one that gave a massage to Emiliano. He is the one that got the job assignment of taking care of Emiliano. And he is sick now. Okay?

Because Emiliano is staying in a travel trailer, it is nice enough; but, I counted up this morning in the shower and there were 16 people that were not in church yesterday, one way or another because of this sickness. This is not just Emiliano. This has been running through this camp.

Brother Leo is here. He may get to take it home with him, when he goes home, the way things work.

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: All right?

That is kind of what Brother Mark said. All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: At the end of last week when Emiliano saw that he was not going to be able to arouse himself and speak at all, he started asking for me to come over and see him; because, he was wanting to share some stuff.

Early on when he was speaking, he was letting us know, if you were reading between the lines, that he really had a nice little piece of information he wanted to share. So, he started asking me to come over because he wanted to share this information, and I was not really inclined to go into that little space with him. I mean, the people that are sick, they are sick! This is not just a mild cold. You are sick and down and hurting.

But, I came home early from—not early. I did not stay for fellowship dinner after church. I brought him some food, because he wanted to talk and I was going to go ahead and put in my time.

And when I got there, he was writing some emails, and he said, "Come back in a minute."

And, I gave him his lunch.

Before I got back there, people came and we spent the afternoon. And I thought, "Praise the Lord! The Lord has provided providentially a reason why I do not have to go sit in the miasma of the atmosphere of that little trailer with Emiliano."

But, he emailed, and he called. So, I went over last night.

My wife and I still had to go into town and get food for breakfast here today. So, before we went into town, I went over there and sat down with him.

He pleaded with me, "Give me five minutes!"

So, I kept Kathy in the car and I gave him his five minutes.

When I came back to the car, Kathy said, "That wasn't 5 minutes. That was 20 minutes."

But, I was in there making sure that it got done fast.

And this morning, it all came together why Emiliano got sick, for me. I could be wrong. I have been wrong lots of times before.

Early on in Habakkuk's Two Tables, for some reason it came into my head that the reason why I putting this together was an argument for those people in Adventism that are fighting it, where I was going to touch enough of the truths and put them in there so where I could look them in the eye and say, "Hey, you know, this isn't about me, a human being; this isn't about the messengers. If you think what we are teaching is error, then you sit down and you expose why the truths in this series are error."

And, I was viewing it early on like Martin Luther walking up with his 95 theses and nailing it on the door.

So, early on I could see that it was going to be a lot, and I had it in my head, "Well, maybe I will end it with 95 presentations." But, I was not thinking about any of that this week, because it was still a long ways off.

And then Emiliano got sick, and then I started realizing I knew the logic to bring it to an end, but also I realized that I could not go on much longer because it started to be redundant. You know, I might be making this point, but I would pull this point, and this point, and this point to prove it, and we had already gone over those three points several times in this series. It was starting to be more than just good teaching practices of repeating things. It was starting to be redundant, at least for me.

And, I realized, "Hey, this is really going to come in at 95 presentations," and it started really blowing my mind.

So, we are on #93. This is the last one; but, there are two of them in there that are two parts that come to 95.

So, I see the hand of the Lord in the fact that he sat Emiliano down and forced me, instead of doing one worship per morning, to go into crash mode to cover for Emiliano's time period while everyone was here. And it ends at 95.

But, the Lord did not want what we had on Friday to be the ending. The Lord wanted to give another argument about for Habakkuk's Tables; not a theological argument but kind of a capstone in the sense that those of us that are studying these foundational truths, we also know that not only do we return to the Foundations and accept, for instance, the 2300 days as we understand it but, if what we are saying is true, then the Lion of the Tribe of Judah is even going to expand the light on truths such as the 2300 days. Okay?

So, I like the idea that the Lord set Emiliano down because Emiliano is the type of person that could discover one of these gems; and, though he wanted to share it, that was secondary to the fact that he wanted it to be shared. So, he handed it off to me last night. And what it does is it puts a capstone on the study because it shows that we are not just talking about the

foundational truths; we are talking about the Lion of the Tribe of Judah adding light to things that Adventism thinks are true, but Adventism thinks that that is all there is to it.

So, I do not know exactly how to explain it, but if you look at your notes now under Emiliano's discovery, this is from Gerard Damsteegt's *Foundations of Seventh-day Adventist Message and Mission,* page 92.

> "Although the Karaite reckoning which indicated the end of the Jewish year at the new moon on April 17, 1844, was favored in the major Millerite periodicals, the majority of believers looked to March 21, 1844 as the time for Christ's return. Outside the Millerite movement March 21 was well known and there was 'a very general expectation of an entire overthrow of the whole system of Adventism' on that date. Immediately after it passed, Miller wrote that 'the time, as I have calculated it, is now filled up; and I expect every moment to see the Savior descend from heaven. I have now nothing to look for but this glorious hope.' The disappointment was very real and acknowledged by many (including Miller), who frankly confessed their error. Yet, many remained faithful to the imminent expectancy of Christ's return, and the leaders could state that 'our faith is unwavering respecting the reality of those events being already to burst upon us at any moment. And this we can never give up.' Not only Millerites, but also the English 'Millerites' experienced a disappointment when the Second Advent did not occur in the spring of 1844." Gerard Damsteegt, *Foundations of Seventh-day Adventist Message and Mission*, 92.

And what he says in here is that William Miller believed the Karaite year ended in March 21st, 1844; so, the disappointment arrived on March 22nd, 1844. This is how we teach it. This is true; but, Damsteegt is telling us here that most of the Millerite publications, and a good number of Millerites, did not agree with Miller. They believed that the year actually ended on April 17th, 1844.

But, it does not matter. Everything that we have taught about March 22nd, 1844, is correct; because, on March 22nd, 1844, the disappointment settled in. And even though there were some in the Millerite Movement that were still holding out hope for April 17th, it never came either. All right?

So, it is not so much of a —for me, when I look at March 22nd, I knew about April 17th; but, I use William Miller for a number of reasons, so I went with William Miller and I never really cared about who was right between March 22nd and April 17th.

Are you with me?

So, Damsteegt claims this in this chapter.

But, when we begin the 2300-year prophecy, we do so from the Third Decree in Ezra, chapter 7; and, if you look in your notes there we have Ezra, chapter 7, and I have 1 through 10; but, I am just going to pull out verse 9 there. I do not know why I have 1 through10, actually. It is just one verse that I want you to look at, and this is what Brother Emiliano discovered, and this is more than a gem in some regards.

As Ezra is coming back from Babylon to implement the Third Decree, where we start the 2300 days that leads us to the Fall of 1844, the 10th day of the 7th month—do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —it says in verse 9,

> "[9] For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him." Ezra 7:9 (KJV).

So, those are only the two days that are referenced, and this is the beginning of the 2300-day prophecy—right?—the Third Decree.

But, we know that Samuel Snow comes to the conclusion that October 22, 1844, is the end of the 2300 days, based upon Daniel 8:14, the 2300 years; and, also, he comes to understand the Day of Atonement in Leviticus, that it was going to take place on the 10th day of the 7th month, in the Fall of the year that the Decree goes forth. So, that locks him in to October 22, 1844. Correct?

Are you with me?

FROM THE AUDIENCE: (Affirmations).

10TH DAY OF THE SEVENTH MONTH

190 Days; 70 Days

April 17th, 1844—The First Disappointment

August 14th, 1844: The Midnight Cry.

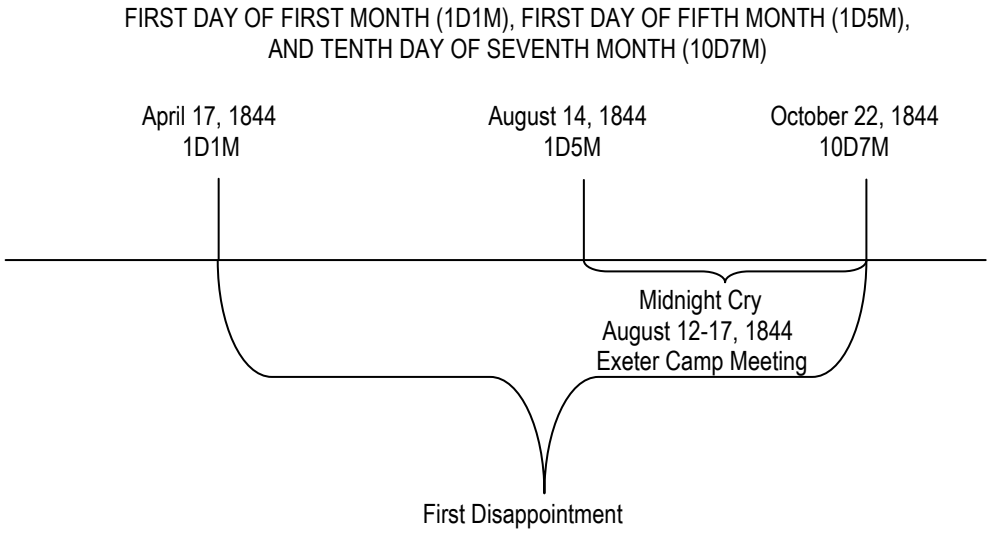

Figure No. 185.

BROTHER PIPPENGER: So, what Emiliano has discovered is that if you go to October 22nd, 1844, the end of the 2300 days, this is the 10th day of the 7th month; but, there are two other days referenced. There is one back here that is the 1st day of the 1st month, and one that is the 1st day of the 5th month. Right? We just read it.

Ooh, man! This just blows your mind.

So, if you—it is easy to do. The 10th day of the 7th month, all you have to do is do some subtraction.

And if you go back to the 1st day of the 5th month, it brings you to August 14, 1844, which is the Midnight Cry.

And if you go back to the 1st day of the 1st month, it brings you to April 17, 1844, which is the first disappointment, technically in that history, which means Ezra is confirming the Millerite History to the very letter and placing an emphasis upon the importance of this foundational history that has never been recognized before and is confirming the validity of going back and studying the history of the Millerites in this time period. All right?

This is a confirmation of Habakkuk's Tables that nobody expected; but, it is new light on NOT the 2520 but upon the 2300 days.

So, why is it, why is it that the Lord is providing this new light on the Foundational Pillar of Adventism here at the end of the world, and according to the leadership of the Adventist Church, He is giving this new light to the people that they are claim are in darkness?

Figure that one out for you.

Why is this not coming out of the General Conference?

Why is this not coming out of the Hartland Institute?

Why is not Vance Ferrell teaching this?

So, for me, I am praising the Lord that Emiliano got sick; but, I am not. I do not want him to be sick, but I have seen the Lord's hand in this.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: I see the Lord's hand in this. He was putting a capstone on this particular study on Habakkuk's Tables, to make sure that those people that do want to argue this have no reason not to see the Lord's hand in this. This is the Foundation of Adventism. This is the 2300 days; this is not the 2520.

Pretty cool, huh?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Pretty cool.

Okay. Now, we are going to bring our conclusion. We are going to bring the 95 theses of Habakkuk's Two Tables in for a landing, and we are going to nail it on the wall of the Internet, that if anyone wants to read and challenge it can feel free to do so.

So, we are going to back over a little bit of what we did on Friday. But, I am sorry: That was the Lord's hand both in not recording the audio, bringing sickness into this camp, and making sure that the person that He gave this truth to had enough humility to be willing to share it; because, sometimes when you come across these truths, you are tempted, "I am not telling anybody until I have opportunity to put it in the public record." All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: And I tell you, I have told this story many times. And if my wife was in her, she could give a second testimony to it.

There has been many times where I said, "Kathy, you won't believe what I just recognized. This is a mind blower! When it gets out there, it is just going to contribute to this," and I would explain it to her.

So, what I am saying is, you recognize these things when you come across them, and Emiliano recognized this.

That is why Emiliano was pleading with me, "Come over! I have got to share this with you. I have got to share this with you."

Anyway.

Also, in honor, so to speak, of Emiliano, I will tell you up front this will be a little bit long today because of this introduction. So, it is kind of honoring Emiliano, because he generally goes a little bit long. All right?

FROM THE AUDIENCE: (Laughter.)

CONCLUSION (CONTINUED)

DANIEL 12

Zechariah 1:1-6 – Joel
Zechariah 1:7-11 – Babylon Punished; Isaiah 14:1-7
Zechariah 1:12-17

BROTHER PIPPENGER: So, we are dealing with Daniel, chapter 12. We are dealing with the principle that when the prophets become part of the prophecy, they are representing God's people at the end of the world.

Now, we have spent a fair amount of time in Revelation, chapter 10; and, now we are going to through Zechariah. And the way I did Zechariah Friday, I am going to do a little bit quicker but a little more in detail. I am not going to spend time reading the verses. I am going to show you some things about the structure of the first six verses of Zechariah and combine it in with the argument about when the prophets become part of the prophecy.

Okay. In Zechariah 1, verses 1 through 6, if you read it, I would submit to you that this is a connection to Joel.

> "[1] In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, [2] The LORD hath been sore displeased with your fathers. [3] Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. [4] Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD. [5] Your fathers, where *are* they? and the prophets, do they live for ever? [6] But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us." Zechariah 1:1-6 (KJV).

The beginning of the Book of Joel is talking about '. . . ye old men, have you seen this in your generation? Tell your children and their children, and their children':

> "[2] Here this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? [3]Tell ye your children of it, and *let* your children *tell* their children, and their children another generation." Joel 1:2-3 (KJV).

It is raising up a question about four generations and about the responsibility of the fathers to remember things.

In verses 1 through 6 of Zechariah, I submit to you that this is a connection there.

Look at verse 4, just as an example. I do not intend to dissect all these verses. I intend to dissect the structure in the Book of Zechariah, just so you can see the structure. All right?

Verse 4 is an example:

"[4] Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD. [5] Your fathers, where *are* they? And the prophets, do they live for ever? " Zechariah 1:4 (KJV).

THE STRUCTURE OF ZECHARIAH, Chapter 1

JOEL	1st 4 Seals of Revelation Scattering	Choose Zion	3:1 combination
Zech 1:1-6	Zech 1: 7-11	Zech 1:12-17	Zech 1:18-21

Figure No. 186.

The beginning of Joel is about the fathers; it is also about a call to return.

So, all the prophets agree with one another; but, I am saying that in Zechariah 1:1-6 that this is a specific connection with the Book of Joel, and I am saying that because the Book of Joel was fulfilled in the time of Christ, but it was also fulfilled in the time of the Millerites, and it is also fulfilled at the end of the world. I am wanting you to see that Zechariah, chapter 1, verses 1 through 6, is an illustration of the Millerites and it is an illustration of us. So, I am saying that the starting point that ties that together, among other things, is its connection with the Book of Joel.

Are you with me?

And I am telling you out front that I do not intend to do a deep Bible study on this. I just want you to see the structure.

So you can see this structure, go to chapter 7 of Zechariah, verse 1. Verse 1 of Zechariah 7 says,

"[1] And it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu; . . ." Zechariah 7:1, in part (KJV).

The point being here, in verse 1 of chapter 7 you have a new revelation.

Chapters 1 through 6 is the same vision. It is the same vision, and it ends here with Zechariah now introducing us to the fourth year of king Darius.

So, I want you to see, if we are going to look at the structure, that chapters 1 through 6 of Zechariah is one vision. All right? And I am wanting you to see that God's prophetic word operates on repeat and enlarge; so, we are going to see some repeat and enlarge in here.

So, in Zechariah, chapter 1, verses 7 through 11—verses 1 through 6 [of Zechariah 1] connects with Joel—verses 7 through 11 are the Four Seals of Revelation. All right?

"[7] Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, [8] I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom, and

> behind him *were there* red horses, speckled, and white. [9] Then said I, O my lord, what *are* these? And he angel that talked with me said unto me, I will shew thee what these *be.* [10] And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth. [11] And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and from through the earth, and, behold, all the earth sitteth still, and is at rest." Zechariah 1:7-11 (KJV).

This is in the public record. We have already explained this.

But, if you remember, in the Book of Revelation the Seven Churches are followed by Seven Seals that are then followed by Seven Trumpets; and, the Pioneers correctly understood that the [Seven] Churches were the history of the Christian church, in sequential order; but, there is a 4 / 3 division in the Churches, in the Seals, and in the Trumpets. Okay?

The last three Trumpets are Three Woes

The last three Seals are not represented by a horse, where the first four Seals are represented by a horse of a various color.

And the last three Churches, they all occur simultaneously. In the Millerite History, Sardis, Philadelphia, and Laodicea were all contemporaries; and, here at the end of the world, once again, Sardis, Philadelphia, and Laodicea are all contemporaries in Adventism.

So, there is a 4 / 3 breakup in the Seven Churches, the Seven Seals, and the Seven Trumpets.

I am not trying to prove this to you. It has been proven in previous presentations.

But, the first church, Ephesus, is covering the same history of the First Seal; the second church, Smyrna, is covering the Second Seal; third Church, third Seal; fourth Church, fourth seal.

So, when you get to the Fifth Seal, you have the martyrs that have been killed during the history of the Fourth Seal, which is the history of Thyatira. You have the martyrs of the Dark Ages, from AD538 to 1798 in the Fifth Seal, that cry out, "How long, O Lord, until you punish the Papacy for murdering us during the Dark Ages?" That is their question in the Fifth Seal.

So, when we come to Zechariah, verses 7 through 11, we are going to see these horses; because, the First Seal, Second Seal, Third Seal, and Fourth Seal are symbolized by four horses. And Zechariah is symbolizing these same four horses.

And when you get to verse 12—after verse 11 [referring to the structure line of Zechariah in Figure No. 186)]—when you get to verse 12, it says,

> "[12] **Then the angel of the LORD answered and said, O LORD of hosts, how long** wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? [13] And the LORD answered the angel that talked with me *with* good words *and* comfortable words. [14] So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. [15] And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. [16] Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem." Zechariah 12-17 (KJV).

Okay. This question here, "How long?" in verse 12 is the same question that is raised in the Fifth Seal. So, you can take the history of these horses here in Zechariah and identify that it is a parallel to the history that concludes in 1798.

Now, look at verse 11. I will give you one proof-text on this. In verse 11, at the end of these horses in Zechariah—are you with me?—[pause]—and it says,

> "[11] And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest." Zechariah 1:11 (KJV).

And what I am saying is, this is the end of the Fourth Seal; and, Zechariah is giving a parallel testimony to the Four Seals in the Book of Revelation.

And when you get to the end of the work of these horses in Revelation, the Earth is still and is at rest.

And if you will, keep your finger in Zechariah and go to Isaiah 14. Isaiah 14 tells us what it means that the Earth is made still.

Isaiah 14, beginning at verse 1 says,

> "[1] For the LORD will have mercy on Jacob, and will yet choose Israel,"—

And we are going to find in Zechariah, chapter 1, that it is about the Lord choosing Jerusalem once again; so, this is a parallel here.

> —"and will yet choose Israel and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob."—

And verse 2 of Isaiah 14:

> —"[2] And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. [3] And it shall come to pass in the day that the LORD shall give them rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. [4] That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! The golden city ceased! [5] The LORD hath broken the staff of the wicked, *and* the scepter of the rulers. [6] He who smote the people in wrath with a continual *[TAMID]* stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth. [7] The whole earth is at rest, *and* is quiet: they break forth into singing." Isaiah 14:1-7 (KJV).

What I am saying is when the whole Earth is at rest, it means that Babylon has been brought to a conclusion; and, this passage in Isaiah is talking about the end of literal Babylon oppressing God's people, but spiritual Babylon ceases to oppress God's people in 1798 when the Church of Thyatira ends, when the Fourth Seal ends.

Now, when you go back to Zechariah, once you get to the end of these horses in Zechariah, in verse 11, it says, ". . . all the earth sitteth still, and is at rest." That means that the persecution of Babylon has ceased (that is the Fourth Seal). The Fifth Seal, those that have been persecuted in the 1260 years in the Fifth Seal of Revelation, they say, "How long, O Lord God, just and true, do you not avenge [our blood] on the Papacy for what they have done?"

But, here in Zechariah in verse 12, it says,

> "12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" Zechariah 1:12 (KJV).

Now, we have dealt with this often here. What we have dealt with often is that these 70 years that Zachariah and other prophets reference are the 1260 years.

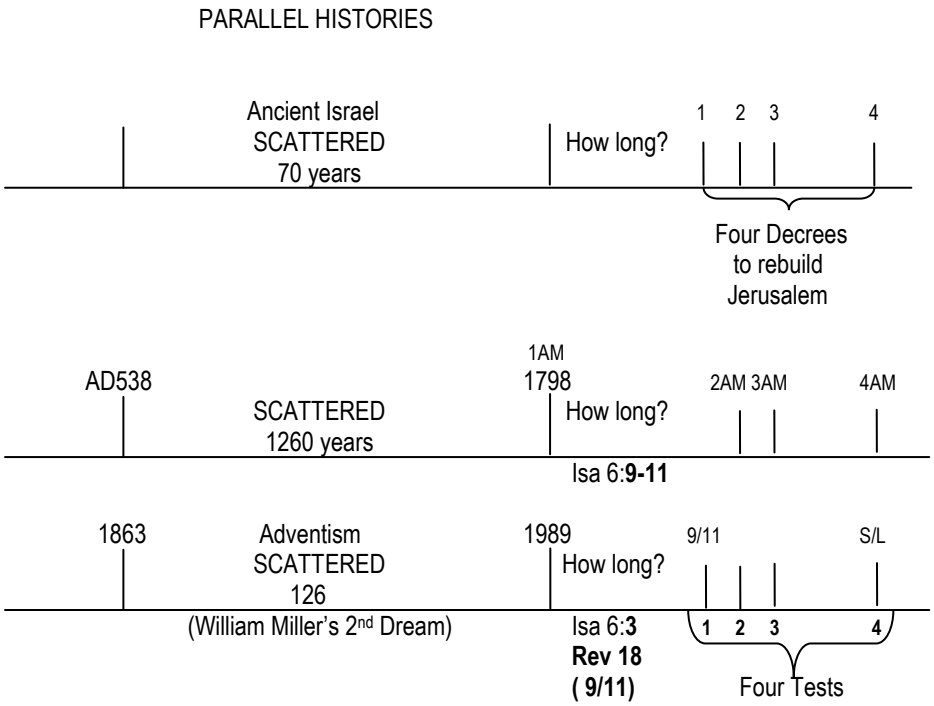

Figure No. 187.

So, Zechariah, he is asking how long after the 70 years of Babylonian captivity; and, in the Fifth Seal, they are asking how long after the 1260 years captivity. They are parallel histories.

And then the quote that we have used several times is in your notes, from *Prophets and Kings,* page 714:

> "God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile." *Prophets and Kings*, 714.

So, what am I saying? I am saying the structure of Zechariah[37] is talking about the Millerite History and it is talking about our history; because, this here [70 years], Ancient Israel was scattered to Babylon, was it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And this 1260 years is simply the second half of the scattering of Leviticus 26 [from AD538 until 1798].

And, of course, from 1863 until 1989, William Miller's scattering took place in Adventism.

So, what I am saying is that Zechariah is dealing with the Millerite and our history. We have a scattering that we come out of as well.

Like I said, we are not going to do this in detail. We are just going to put it in the record.

Revelation 6:9-11
Zechariah 1:18-21
Zechariah 2:1-13

I like that in the Fifth Seal where the martyrs cry "How long?" that you find that in Revelation 6:**9-11**.

And here, this "How long?" has to do with these 70 years.

And here, "How long?" is expressed by Isaiah, chapter 6.

Go to Isaiah 6 just so you can see the "How long?" that connects with our generation.

Sister White we have read in this study. In Isaiah 6, verse 3, she applies verse 3 to Revelation 18, where it says,

> "[3] And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory." Isaiah 6:3 (KJV).

You do not need Sister White for that. That is Revelation 18 when the Earth was lightened with His glory.

And then Isaiah is prepared to give a message, and then he is told in verses 9 and 10 that the message he is going to give is to a Laodicean people that refuse to hear him; and, it so overwhelming to Isaiah in verse 11.

So, here in Isaiah 6, verses 9 – 11, you have a piece of information.

Okay? I like that, too.

For, in verse 11, Isaiah says,

> "[11] **Then said, I, Lord, how long?"** And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, . . ." Isaiah 6:11, in part (KJV).

Okay. That is the question right here [referring to the scattering of Adventism in Figure No. 187], and this question takes place in Isaiah 6:9-11; but, we know it is Revelation 18, which is 9/11 [September 11, 2001].

So, you have got 9:11, 9-11, and 9/11 [with the Millerite History and the history of the 144,000].

[37] Corrects DVD audio from the structure of Joel to the structure of Zechariah.

But, we are not dealing with that right now. We are dealing with that at the end of these scattering time periods, we always see the question "How long?" raised.

Are you with me?

This is just in passing—go back to Zechariah—this is just in passing, because I want you to understand that the claims I am making here can be soundly defended; but, I am not going to try to defend them. I want you to see the structure in the first six chapters of Zechariah.

So, in chapter 1 of Zechariah again, from verses 18 to 21—still in chapter 1—we see,

> "[18] Then lifted I mine eyes, and saw, and behold four horns. [19] And I said unto the angel"—

Now, in these verses 11-17 [referring to Figure No. 186], He is going to choose Jerusalem again—I am going to put "Zion"—He is going to choose Zion.

Okay. This [verses 7-11 of Figure No. 186] is the Four Seals, the scattering. All right?

Here [verses 11-17 of Zechariah 1] He is going to choose Zion.

Did He choose Zion here [Ancient Israel, Figure No. 187] when they came out of Babylon?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Was He choosing Zion in the Millerite History [see Figure No. 187, 1798 onward]?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes.

And, He is choosing Zion here at the end of the world [1989 onward, Figure No. 187].

Notice how it is all connected.

But, in [verses] 18 through 11, Zechariah sees four horns; and, in verse 19, he says,

> —"[19] And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem."—

So, now the Lord is telling us, confirming, that there was a scattering, a scattering, a scattering [Figure No. 187], and that it was these four horns that accomplished that.

And in verse 20 it says,

> —"[20] And the LORD shewed me four carpenters."—

What is a carpenter? **What is a carpenter?**

FROM THE AUDIENCE: A builder.

BROTHER PIPPENGER: A builder; close.

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: I am saying "What" and it is throwing you off, and I am doing it on purpose.

Who is the carpenter?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: This is Christ. He is the one that is going to build the temple of the Lord, is He not?

Okay. So, now he is going to explain who the carpenter is.
Verse 21:

—"[21] Then said I, What come these to do?—*THESE CARPENTERS*—"And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these *[FOUR CARPENTERS]* are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it." Zechariah 1:18-21 (KJV.)

There is a scattering in here [with Adventism, Figure No. 187]; and, in each of these histories there are going to be four carpenters that destroy the scattering: Cyrus [First Decree], Darius [Second Decree], Artaxerxes [Third Decree], and then the Fourth Decree in the time of Nehemiah. There are your four carpenters, the 3:1 combination.

In Millerite History, it is the First Angel's Message that begins here in 1798, the Second Angel's Message in 1842, the Third Angel's Message in 1844, and the Fourth Angel's Message on September 11, 2001. Those are the four carpenters, the 3:1 combination.

But, we know in our history, from 1989, that this history [the Millerite History beginning in 1798] is going to be repeated and we are going to repeat a 3:1 combination in our history. The first test is empowered on 9/11; thereafter, our second test, our third test (The Sunday Law), and then the Loud Cry when the Fourth Angel goes to the eleventh hour workers outside of Adventism.

So, in each of these scattering histories, there are four carpenters that come and end the scattering.

Okay. We are not going in depth here.

Now, chapter 2 [of Zechariah]:

STRUCTURE OF ZECHARIAH, Chapters, 2, 3, 4, 5, and 6

Temple built	Investigative Judgment	Millerites 144,000	Scroll	Deadly Wound	Four Seals	Repetition of Millerite History
Zech 2	Zech 3	Zech 4	Zech 5:1-4	Zech 5:5-11	Zech 6:1-8	Zech 6:9-15

Figure No. 188.

I am just wanting you to see the flow of things: verses 1 through 13 [of Zechariah 2].
So, what was this? This is the 3:1 combination.
Okay? Is that a valid title for that history?
Verses 1 through 13, and that is the entire chapter 2; and, this is the measuring.

"[1] I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. [2] Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what is the length thereof. [3] And, behold, the angel that talked with me went forth, and another angel went out to meet him, [4] And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein: [5] For I, saith the

LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

"[6] Ho, ho, *come forth,* and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. [7] Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon. [8] For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. [9] For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

"[10] Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. [11] And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. [12] And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."—

And, we have been dealing with the measuring. Okay? This is the judgment. This is the building of the temple.

So, when was the temple of Adventism built?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: From 1798 to 1844, in 46 years.

When was the temple of the Babylonian captivity built? Well, it was built from the time they came out, and the temple was built before the Third Decree, the same history.

Okay. The temple [of the Millerites] was built just before 1844. There was not anyone making decisions to move into the Most Holy Place. They just made that decision on October 21, 1844. They had already been established before October 22, 1844.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is why we were told that the temple was completed before the Third Decree. The Third Decree is the one that finishes the work that is the rebuilding of the streets and the walls during troublous times [Fourth Decree].

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, the building of the temple, which is chapter 2, where they are measuring it. The line over Jerusalem has to do with building the temple, from the Time of the End until the door closes. Right? And that is why the last verse of chapter 2 says,

—"[13] Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation." Zechariah 2 (KJV).

In 1844 the Lord was raised up out of his holy habitation [October 22, 1844, with the arrival of the Third Angel's Message], and He moved into the Most Holy Place. Okay? It had been accomplished. From 1798 to 1844 Jerusalem had been built, and then the Lord moved into the Most Holy Place: the temple had been built.

ZECHARIAH 3

Now, just to look at another structure here—please bear with me—chapter 3.

This [chapter 2 (working on Figure No. 188 on the whiteboard] is "Temple built."

Right after the temple is built, let all the Earth be silent because the Lord has risen up. He has moved into the Most Holy Place. Now, chapter 3 is going to emphasize the Investigative Judgment.

> "[1] And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. [2] And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? [3] Now Joshua was clothed with filthy garments, and stood before the angel. [4] And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. [5] And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. [6] And the angel of the LORD protested unto Joshua, saying, [7] Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. [8] Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. [9] For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. [10] In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree." Zechariah 2 (KJV).

And, you have a quote here from *Prophets and Kings,* page 587, where Sister White says,

> "Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement."—

So, she is applying Zechariah, chapter 3, to the Investigative Judgment; but, she is placing the main emphasis of it upon the closing work, which is the blotting out of sin.

> —"The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law." *Prophets and Kings*, 587.

All right. So, chapter 3 is the Investigative Judgment. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: You have a quizzical look on your face. Are you following me?

FROM THE AUDIENCE: Oh, yeah.

BROTHER PIPPENGER: Okay.

ZECHARIAH 4

Haggai 2:20-23

Manuscript Releases, volume 7, page 202:

> "Please consider the words of Zechariah, 'And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.' The very same adversary is here presented as standing between Christ and Peter. 'And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.'
>
> "Satan was charging the people of God with all his attributes, and presenting before them the sins he had instigated them to commit. Satan clothed their characters with his own filthy garments of sin, and nothing was lost in his reckoning of their misdeeds. But these souls who were represented as wearing the black robes of Satan's weaving in his hellish loom, were not an appropriate representation; for they had repented of their transgressions. The Lord who searcheth the heart and understandeth the imagination of the thoughts, had set their sins before them, and had given them the promise: 'If thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever.' The Lord, the everlasting God, is ever present to observe, inspect, and examine all things. The hearts of all are read as an open book. 'The eyes of the Lord run to and fro throughout the whole earth.' *Manuscript Releases*, volume 7, 202.

Zechariah, chapter 4, has to do with Zerubbabel; but, it has to do with Millerite History; it has to do with our history.

The point that we are trying to glean out of here is when the prophet becomes part of the prophecy, he represents God's people at the end of the world.

So, in verse 1, for some reason, we need to know that Zechariah was asleep; because, it isn't Zechariah. This is the Millerites, the parable of the Ten Virgins. They are all sleeping. This is us at the end of the world: the parable of the Ten Virgins. We are all sleeping.

> "[1] And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep."—

And, then an angel comes and awakens us out of our sleep. What angel is that?

FROM THE AUDIENCE: It is Christ, the Fourth Angel.

BROTHER PIPPENGER: It is the **Second Angel**, because it is the Second Angel that other angels come and join with him that is the Midnight Cry; and, it is at the Midnight Cry that they are awakened. The Midnight Cry is simply the empowerment of the Second Angel. That is what Sister White says repeatedly. When the Second Angel's Message is empowered at the Midnight Cry, that is when the virgins wake up, both in the Millerite History and in our history. Right? There was a cry at Midnight.

So, Zechariah is waking up here.

—“[2] And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon and seven pipes to the seven lamps, which *are* upon the top there: [3] And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. [4] So I answered and spake to the angel that talked with me, saying, What *are* these, my lord? [5] Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.”—

And in verses 2, 3, and 4 he sees a golden candlestick and he does not know what it is, which is crazy because Zechariah would know what a seven golden candlestick is in the sanctuary; because, he was a prophet functioning in the time that they were rebuilding the temple, but he does not what it is because he is not Zechariah. He is the Millerites, who woke up at the Midnight Cry in 1844 and carried the message into the Great Disappointment, only to realize that they did not know what the sanctuary was. They did not know what the seven-branch candlestick was. Zechariah is representing the Millerites in this history.

But, Zechariah is representing us, today, who do not understand that the seven-branch candlestick also represents the outpouring of the Holy Spirit.

And in Adventism today, we do not understand the Latter Rain. We think it is a super natural empowering that overrules our sinful nature in The Sunday Law crisis and takes us to Heaven. And, that is such a great deception. It is the same deception that the Jews fell into and allowed them to participate in the crucifixion of their Messiah.

Only those that are receiving the Early Rain will partake of the Latter Rain.

So, Zechariah here is representing both the Millerites and us. That is why in verse 6 of Zechariah 4, when Zechariah is still saying, “I don’t understand what the seven-branch candlestick is,” in verse 6 the angel Gabriel says,

—“[6] Then he answered and spake unto me, saying, This *is* the word of the LORD.”—

The seven-branch candlestick is the Word of the Lord. The oil that comes from the Most Holy Place is the Word of the Lord.

And, what is the Word of the Lord?

—“This *is* the word of the LORD unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit, saith the LORD of hosts**.”—

The Word of the Lord is His Spirit, the outpouring of His Spirit, and we do not understand that.

And ZERUBBABEL is the name of the governor that laid the foundation of the temple and the capstone on the temple. Sister White says so. And his name is *offspring, ZERUB; of Babylon, BABEL.* ZERUBBABEL.

The *offspring of Babylon,* meaning, “Come out of Babylon!”

And, in the Millerite History, when the Holy Spirit was poured out in the Midnight Cry, that is the Second Angel’s Message, which is, “Come out of Babylon!” The Holy Spirit was poured out for the Millerites with the Message, “Zerubbabel”: “Come out of Babylon!”

And, the Holy Spirit is poured out in Revelation 18 in this history [of the 144,000] with the Message, “Zerubbabel”: “Come out of Babylon!”

And this [the Millerite History] is the foundation of our work; and, this [the history of the 144,000] is the capstone of our work; because, Zerubbabel is going to lay the foundation and the capstone.

Verse 7.

> —"[7] Who *art* thou, O great mountain? Before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying,* Grace, grace unto it."—

Verse 8.

> —"[8] Moreover the word of the LORD came unto me, saying, [9] The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you."—

Pastor Emiliano points out that the hands that laid the foundation are the same hands that are going to lay the capstone. And the hands that laid the foundation was William Miller. William Miller's Rules of Prophetic Interpretation laid the foundation. William Miller's Rules of Prophetic Interpretation are going to put the capstone on this work. So, if *Zerubbabel* represents the Second Angel's Message, it represents proof-texting here at the end of the world.

Verse 10 says—and in this history here, in this history here [the 70 years in Figure No. 187], they are in captivity for 70 years. When they come out of Babylon—in this history here, if you are looking—when they come out of Babylon and they begin in the time period of First Decree—

And, by the way, it is in the history of the First Decree when the foundation [of the temple] is laid. The temple is built in the history of the Second [Decree]; but, the foundation is laid in the First Decree, as was the Foundation of Adventism was laid in the time of the First Angel's Message. It is always in the first waymark that the foundation is laid.

So, they come out of Babylon. They had been in Babylon for 70 years. When they were carried to Babylon, there were some young men that had seen the temple before it was destroyed. They come out of Babylon old men in their eighties or nineties, and they see the work that is going on as they start to build the temple, and they are weeping and moaning because they remember what the temple used to look like and they can tell this is going to be a cheap facsimile in their minds. So, they are represented as those—when this history comes to pass, whether it is this history [of the Babylonian captivity], or this history [of the Millerites, beginning in 1798], or this history [of the 144,000]—they are representing those that are despising the day of small things. They are despising this beginning work, which is represented here at the end of the world, those men in Adventism that despise the day of small things, when the foundations were laid [referencing the 1843 and 1850 Charts as the "small things"].

But, who are they? **Who are they?**

You know, if you want to bring another line into this, who are these old guys here, with an emphasis upon *old?*

How does the Bible call an old guy sometimes?

FROM THE AUDIENCE: Ancient.

BROTHER PIPPENGER: Oh, these are the ancient men.

Well, that brings the testimony of Ezekiel 8 and 9, the ancient men that were to be the guardians of the trust given to God's people are the first to feel the stroke of God's wrath. It is the leadership, the ancient men, that are despising the day of small things here.

> —"[10] For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth."—

We have spent a great deal of time showing that the plummet is the 2520. And sure enough, the Millerites recognized the 2520. It was the first time prophecy that William Miller discovered. And it is simple logic: We are told that he began at the beginning of the Bible and went towards the end. He is going to come to the 2520 long before he comes to the 2300 years in Daniel. Leviticus comes way before that.

And when the Lord leads His people back to the Old Paths at 9/11, the first covered up jewel of the foundations that He reveals to them is the plummet, a measurement of judgment; because, this is what He is going to judge us by is by the Old Paths.

And, we looked at that in our last presentation about the judgment coming upon those that have made a covenant with death, and that judgment has to do with the plummet, with the 2520. And they have rejected the 2520.

Of course, this history here, the 70 years [Figure No. 187], Ezra ties it in with the 2520. He says plainly that Jeremiah's 70 years are connected with the land resting in Leviticus 26. So, this scattering is the 2520. That is what they dealing with here, when they are measuring Jerusalem.

This scattering is the 2520 [the 1260 years being the second half of the 2520] against the Northern Kingdom; Miller discovers the 2520 against the Southern Kingdom.

And here we are at the end of the world. The plummet has been discovered, and some of us are going to rejoice over this plummet, which is in the hand of Zerubbabel with those seven.

What is in the hand of Zerubbabel? Those seven. And that word *seven* is the same word that is translated as *seven times* in Leviticus 26.

But, all the prophets agree with one another. So, some of God's people are going to rejoice when they see the 2520 in the hand of Zerubbabel. Right?

But, the prophets agree with one another. So, if you remember, using repeat and enlarge, in Ezekiel 37 there are two messages, one that brings the bone and flesh together (that is Daniel 11:40-45), and then a message that brings the breath into the bones and raises them up as a living army, and that breath is the breath that is associated with the Four Winds. And Sister White says those Four Winds are represented as an angry horse seeking to break loose and bring death and destruction in its path. So, that second message in our history is Islam being restrained on 9/11.

And then in verse 14 of Ezekiel 37, Ezekiel is going to repeat and enlarge. And what does he say? He says, "Ezekiel, stand before God's people and take a stick for the Northern Kingdom and a stick for the Southern Kingdom and join them before God's people. And they are going to ask you what that means, and what this means is that you are to rejoice when you seen this stick in the hand of Zerubbabel; because, it is the understanding that there are 2520s.

But, in 1844, these two 2520s, ending in 1798 and 1844, are the prophecies that the Lord gathers together a host to come into the Most Holy Place with Christ so that the sanctuary can be made right, it can be cleansed.

And, there is a group of people that when they see plummet (the 2520) in the hand of Zerubbabel, in the hand of Ezekiel, in the hand of God's preachers at the end of the world, they are going to rejoice, and they are contrasted with those ancient men that stood before the temple and said, "We will not walk therein."

So, Zechariah, chapter 4 is about Millerite History and our history. And it continues on in verse 11 by talking about the two olive branches, olive trees.

> —"[11] Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof? [12] And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves? [13] And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord. [14] Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth." Zechariah 4 (KJV).

For Zechariah it was the Law and the Prophets; for the Millerites it was the Old and New Testaments; and, for us here at the end of the world, it is the Bible and the Spirit of Prophecy.

And these men, these ancient men that stand before the temple and despise the day of small things, they have set aside the Spirit of Prophecy. They do not see these two pipes. All they see . . .

I remember dealing with these leaders in a special meeting in Germany one time. And this may sound unkind or un-Christlike, but it is really the best adjective that comes into my mind to give you an understanding of what they were. These pompous men that were throwing questions about this message, leaders of the Adventist university over there, leaders of the Conference, pastors, do you know what their argument was continuously?

"*Sola scriptura*, Brother! *Sola scriptura!* Show it to me from the Bible. I don't want to hear the Spirit of Prophecy!"

Okay. All right. So, I stopped about a couple of presentations in and said, "Okay, fine. We will do it right from the Bible."

That did not change a thing. It did not change a thing.

But, that is what this is saying here. At the end of the world, if you are going to walk this narrow Path, you have to understand what the two pipes are for you at the end of the world, and it is not simply *sola scriptura.* It is the Bible AND the Spirit of Prophecy at the end of the world.

So, Zechariah 4 is Millerite History and our history.

I want to add one thing to Zechariah 4. Go to Haggai, the book right before Zechariah. The last verse in Haggai.

What I am saying is Zerubbabel represents the beginning of Adventism and the end of Adventism; the Second Angel's Message and the Fourth Angel's Message. His hands represent the proof-texting message of William Miller. He is the one that lays the foundational work. He is the one that lays the capstone to the work.

And what I am going to show you is that this is a sealing. The Millerites were sealed when they moved into the Most Holy Place in 1844; because, you do not move into the Most Holy Place unless you have overcome known sin. These are sins that have been revealed to you.

I am aware that many of them did not understand the Sabbath at that time period, but a sealing process is illustrated there, prefiguring the sealing of the 144,000.

And sure enough, Zerubbabel, the foundation and the capstone is a signet in the hand of the Lord, and a signet is a seal.

Notice, beginning at verse 20 of Haggai 2:

> "[20] And again the word of the LORD came into Haggai in the four and twentieth *day* of the month, saying, [21] Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;"—

And, of course, what is one of the passages in the Spirit of Prophecy that brings this message into clarity? How does it go? "Some people said a tidal wave was going to hit New York. This I have never said. I have said that what terrible scenes would take place when the Lord shall arise and shake terribly the earth"—this is a bad paraphrase. It is not popping into my mind—"when the great buildings of New York City are thrown down. Then Revelation 18, verses 1 through 3, will be fulfilled."

> "Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.'" . . . {LS 411.5}

And what I wanted you to see there in that passage, Sister White says that is when He shakes terribly these nations.

And, that is what it is saying here in verse 21.

> —"[21] Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;"—*THAT IS 9/11*—"[22] And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen;"—

Was the strength of the kingdoms of the heathen—was the beginning of bringing their strength down at 9/11? Oh, yeah. The think the stock markets are high right now, and some of them think, "Oh, everything is fine."

Yeah, everything is fine; but, why are those animals getting on the ark. All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Sister White says they are struggling in vain to put business operations on a more secure basis.

> —"[22] And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. [23] In that day,"—*9/11*—"saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet *[MAKE THEE AS A SEAL]*: for I have chosen thee, saith the LORD of hosts." Haggai 2:20-23 (KJV).

The sealing process begins as He arises to shake terribly the Earth, when the great buildings of New York City are thrown down.

This here, Zechariah 4, is about the work of Zerubbabel in Millerite History and in our history.

ZECHARIAH 5

And then in chapter 5, there is a flying scroll.

> "[1] Then I turned, and lifted up mine eyes, and looked and behold a flying roll. [2] And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits. [3] Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off as on that side according to it. [4] I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." Zechariah 5:1-4 (KJV).

You can look at two quotes from the Spirit of Prophecy.

The New York Indicator, February 7, 1906:

> "The Spirit who asked Zechariah, 'What seest thou?' to which he answered, 'I see a flying roll,' also caused an angel to fly in the midst of heaven, 'having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him [let no glory be given to erring, sinful men]; for the hour of his judgment is come.' Many indeed will not understand, but will stumble at the words contained in the roll." *The New York Indicator*, February 7, 1906.

Signs of the Times, June 2, 1890:

> "'Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for everyone that stealeth shall be cut off as on this side according to it; and everyone that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.'
>
> "The angel is represented as flying through the midst of heaven with a roll in his hand, on which are written the deeds of our daily life. God bears long with the children of men, but there is a time coming when he will cease to bear with them. God wants them to get under the cover of his wings. Jesus is pleading his blood in our behalf, but Satan is standing at his right hand, resisting every effort in our behalf. May God help us to humble our hearts, before it shall be forever too late to make wrongs right." *Signs of the Times*, June 2, 1890.

This scroll goes out over the whole Earth. It is the Three Angels' Messages. According to Sister White, it is the Law of God; but, it is going to test the eleventh hour workers, and it is going to test Adventism.

And, have you ever seen a flying carpet in some old-time movie, you know, there is a flying carpet?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No?

Well, let us just turn it so we can understand the visual part of it.

Have you ever seen an airplane?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. So, Zechariah here sees a flying scroll in the heavens.

Does he hear it? No, he does not hear it.

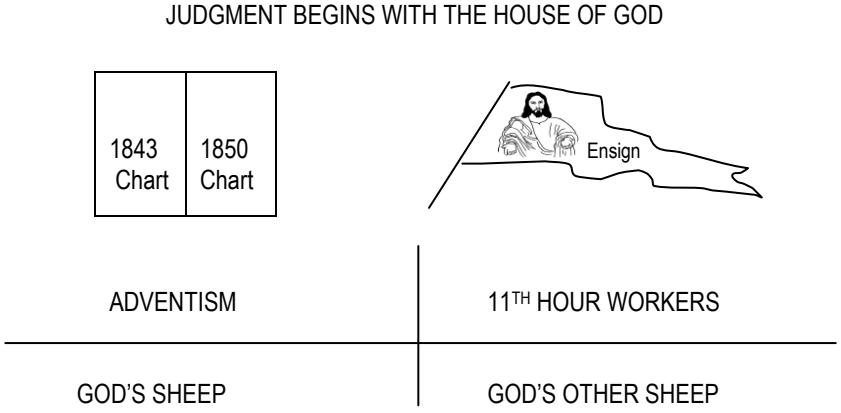

Figure No. 189.

See, judgment begins with the House of God.

This is the House of God [Adventism], and then it goes to the 11th Hour Workers. And one of the components of the testing process for both these houses (God's sheep, and God's other sheep) is a visual test. Okay? It is a visual test.

And this scroll is representing a visual test.

The visual test for Adventism are these two Charts [the 1843 and 1850 Charts]. The visual test for the eleventh hour workers is the ensign that is lifted up at The Sunday Law.

So, this scroll, this scroll for Adventism that goes around the whole world, are these two Charts.

The scroll that goes to the eleventh hour workers are those people at The Sunday Law that are lifted up as an ensign because they are perfectly reflecting the character of Christ.

FROM THE AUDIENCE: They are the jewels.

BROTHER PIPPENGER: They are the jewels of the temple.

All we are doing is—

FROM THE AUDIENCE: You were in chapter 5.

BROTHER PIPPENGER: What did I say 5 was [filling in Figure No.188 on the whiteboard]?

FROM THE AUDIENCE: Chapter 5 was the flying scroll.

BROTHER PIPPENGER: Verses 1-4, the scroll [in chapter 5 of Zechariah].

And Zechariah 5, verses 5 through 11.

Verses 5 through 11 of Zechariah 5:

> "[5] Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. [6] And I said, What *is* it? And he said, This *is* an ephah"—*THIS IS A BASKET*—"that goeth forth. He said moreover, This *is* their resemblance"—

So, initially, it is a basket, but then he tells us it is many baskets; because, this is their resemblance. Of course, this basket: the Catholic Church. It is all over the world, many Catholic Churches, many baskets. This is easy to see, by the way.

> —"This *is* their resemblance through all the earth."—*THEY ALL LOOK THE SAME*—"[7] And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. [8] And he said, This *is* wickedness."—

Wickedness, according to William Miller, on 2 Thessalonians, chapter 2, represents the Papacy. This is wicked. Okay?

> —"This is wickedness. And he cast it into the midst of the ephah;"—

Now, the Papacy is cast into the basket.

> —"and he cast the weight of lead upon the mouth thereof."—

The Papacy receives a deadly wound here in 1798. It is locked as a church only, not as a political power.

And then it says,

> —"[9] Then lifted I up mine eyes, and looked, and, behold, there came out two women,"—

Spiritualism and Apostate Protestantism (the Dragon and the False Prophet), two churches, two women, and they are going to do something.

> —"and the wind *was* in their wings;"—

The reason they are making this move that is going to lift the Papacy up between Heaven and Earth and put her on their place in Babylon, the reason that they are going to do is that the wind is carrying them, and the wind that is carrying them is the East Wind of Islam of Bible prophecy.

> —"[9] Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind"—*9/11*—"*was* in their wings, for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven."—

Between Heaven and Earth, **between Heaven and Earth**. Heaven is where Christ is, and Christ is giving the Final Warning Message;; and, this ephah of the Catholic Church that is being lifted up by the Dragon power of the United Nations and the False Prophet (the United States);

Apostate Protestantism and Spiritualism. And this ephah is standing between Heaven and Earth. Earth is the intended receiver of the Final Warning Message, and the Catholic Church is trying to block that Message. It is lifted up between Heaven and Earth just as the Catholic Church is trying to block the Final Warning Message in Daniel 11:40-45, when a message from the East and the North comes out of the glorious holy mountain, intended for the people of the world to see, and the Papacy places itself in the middle of it to block the message. Once again we see the Papacy doing the same thing.

Verse 10:

> —"[10] Then said I to the angel that talked with me, Whither do these bear the ephah? [11] And he said unto me, To build it an house in the land of Shinar *[BABYLON]*: and it shall be established, and set there upon her own base." Zechariah 5:5-11 (KJV).

So, this is the story of the deadly wound.

Are you with me?

FROM THE AUDIENCE: Amen.

ZECHARIAH 6

Zechariah 6:1-8

Zechariah 6:9-15

BROTHER PIPPENGER: Then in chapter 6, verses 1 through 8, is a repeat of the first four Seals.

> "[1] And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. [2] In the first chariot *were* red horses; and in the second chariot black horses; [3] And in the third chariot white horses; and in the fourth chariot grisled and bay horses. [4] Then I answered and said unto the angel that talked with me, What *are* these, my lord? [5] And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth. [6] The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. [7] And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth."—

Notice verse 8, after he once again sees these horses representing the first four Seals. In verse 8, it says about these horses,

> —"[8] Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country." Zechariah 6:1-8 (KJV).

Okay. When the Spirit has quieted the north country, the trampling down time is finished. The scattering is finished.

And this here [the 1260 from AD538 to 1798] is dealing with this scattering here; but, more importantly, it is dealing with this scattering here [Adventism]. It gets finished in 1989. The Dirt Brush Man now moves into history and begins to sweep away the traditions and customs that have been covered up the truths.

And in verses 9 through 15 [of Zechariah 6], is a repeat of all of this.

This [verses 1-8 of Zechariah, chapter 6] is the "Four Seals."

And this [verses 9-15 of Zechariah, chapter 6] is the "Repetition of Millerite History," and then it ends. **And then it ends.**

Notice this passage in verse 9.

> "[9] And the word of the LORD came unto me, saying, [10] Take of *them of* the captivity,"—

What is the captivity? It is Babylon. Take some people out of Babylon.

The Millerites came out of Babylon. They came out after 1798.

After what? After the Fourth Seal; so, it is right in context.

> —"*even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon,"—

Who are the three messengers that come from Babylon? This is the Three Angels' Messages coming out of Babylon.

> —"and come thou the same day, and go into the house of Josiah the son of Zephaniah;"—

What house are they going into? Josiah's. They are going into the Most Holy Place in 1844.

> —"[11] Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;"—

Okay. They come out of Babylon, these three people come out of Babylon. In 1844 they go into the Most Holy Place with the High Priest. Is that Millerite History or is it not?

Verse 12:

> —"[12] And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH;"—

You go into the Most Holy Place to see the High Priest: "Behold the man whose name *is* The BRANCH."

Who is that?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: That is Christ. Okay?

So, all this is in agreement with correct Adventist understanding.

> —"and he shall grow up out of his place, and he shall"—*DO WHAT?*—"build the temple of the LORD:"—

And He built the temple of the Lord from 1798 to 1844, in agreement with this history that is right here being set forth that follows the four Seals.

> —"[13] Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."—

Now, notice this. There is going to be a little curve ball here; and, if you do not look for the curve ball, you are going to swing and miss.

> —"[14] And the crowns shall be to Helem, and to Tobijah, and to Jedaiah,"—

What happened there?

There are still three guys here, but they have some different names.

In other words, at the beginning of Adventism, you have three guys; but, at the end of Adventism, when this history is being repeated, we are to understand that it is being repeated because these guys have different names.

Of course, if you get into the names, which of course we are not going to do, they all contribute to this story. This is a repetition of the Millerite History here; and, the same thing is going to happen to us at the end of the four Seals scattering that comes to a conclusion in 1989, the same process. And, we are going to have to move into the Most Holy Place with Christ, only we are not going to move into the Judgment of the Dead; we are going to move into the Judgment of the Living. It is the same history.

> —"[14] And the crowns shall be to Helem,"—

Who at the beginning of Adventism was Heldai (in verse 10).

> —"and to Tobijah,"—

Which was the same; because, the Second and Fourth Angels' Messages are the same.

> —"and to Jedaiah, and to Hen the son of Zephaniah,"—

Which was formerly Jedaiah in verse 10.

> —"for a memorial in the temple of the LORD. [15] And they *that are* far off shall come and build in the temple of the LORD,"—

Who is going to build the temple of the Lord?

Who is going to build the final perfect temple of the Lord?

FROM THE AUDIENCE: The Outcasts.

BROTHER PIPPENGER: The Outcasts, yes, that is a correct answer.

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Based upon the verse, who is going to do it? "They *that are* far off."

FROM THE AUDIENCE: The eleventh hour workers.

BROTHER PIPPENGER: No, no, no, no.

In Zechariah's day, who was the farthest off from Zechariah? The 144,000, they that are far off.

This is not Millerite History. These are those that were used to build the temple of the Lord that are the farthest off in history. This is the 144,000. "They *that are* far off." That is you and me, Brothers and Sisters.

> —"shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God." Zechariah 6:9-15 (KJV).

Period. End of vision.

Chapters 1 through 6, it is all the same testimony about the repetition of the Millerite History in our day, based upon this history in this day [of the Babylonian captivity].

And when Zechariah became part of the prophecy, he represented God's people at the end of the world.

So, now I want to go to Daniel 12 and bring this to a close and nail it upon the wall of the Internet.

We know that in Daniel 10:1 we are told that Daniel has the understanding of the *b* and the *mareh* vision.

We have demonstrated that the *b* is simply another way that Daniel is identifying the *c n* vision.

So, in Daniel 10:1, when Daniel becomes part of the vision, he is representing God's people at the end of the world that understand both the *mareh* and the *c n* vision. And we know that he is illustrating God's people at the end of the world because he immediately, in verse 2 and onward, goes into a fast, which we are to do in the Day of Atonement, and then ultimately he sees a vision of Jesus Christ and he is humbled into the dust; but, he is the only one that sees the *marah* vision. The men that were with him fled; thus, identifying the separation of Adventism, the shaking out of those who refused to walk in the Old Paths.

But, when we get to the end of this vision in chapter 12, we see something very curious, perhaps a contradiction in verse 5 [of chapter 12 of Daniel]. It says,

> "[5] Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. [6] And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? [7] And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. "[8]And I heard, but I understood not: . . ." Daniel 12:5-8, in part (KJV).

This cannot be Daniel. The very first thing that we are told about this vision is he understands. This cannot be Daniel. This has to be the Millerites; it has to be us.

And, we have already shown that verse 7, the "time, times, and an half" is referencing the 2520. This is not just the 1260 years of Papal rule; because, we are told this is the end of the scattering of the holy people, and the holy people—Ancient Israel is the holy people. We looked at it in Deuteronomy. They are the holy people that get scattered.

And their power we looked at. The pride of their power, according to Leviticus 26, that was to be broken was their desiring a king. And the power is broken when the national sovereignty is removed and the scattering begins. And for the Northern Kingdom it was 723BC and for the Southern Kingdom it was 677BC.

The terms here in verse 7 allow you to see that the scattering that is being discussed is in connection with breaking the power of the holy people, and that is referencing Leviticus 26 when the pride of their power is swept away.

And William Miller is here illustrated. He begins studying the Bible in the Millerite History, and the first thing that he comes to is the scattering of the holy people, Leviticus 26.

And when he first sees it, "I saw, but I understood not."

But, the same angel that is instructing Daniel, we are told, is instructing William Miller; so, this angel opens up the 2520 to William Miller.

But, here at the end of the world, it also represents God's people who come to 9/11, and the 2520 is opened up and we understood not, and then we have the choice of returning to the Old Paths and understanding, or refusing to walk therein and not understanding.

So, what you can bring on this argument, Brothers and Sisters, if you can follow this here, is in Isaiah 6, when Isaiah is illustrating God's people who are going to carry the Final Warning Message, once he has been prepared, humbled into the dust, purified with the coal, warned about the mentality of Adventism, and then instructed that he has to do this work until The Sunday Law, then in chapter 7 of Isaiah, the message of the waters of Siloam, which is the Latter Rain Message, the message that Isaiah is given to carry to Ahaz, is the message that marks the beginning of both 2520s.

So, the first message that Isaiah is given in his history is the 2520, in that illustration in Isaiah 7.

And in Ezekiel 37, we see the two-step message of the First and Second Angels' Messages, that brings the bones together (the First Angel's Message), that brings them to life (the Second Angel's Message).

Then, Ezekiel repeats and enlarges, and he is going to tell us what his first message is. He says, "Go stand before God's people and show them the two 2520s, and let them know that in 1844 spiritual Israel is one nation.

So, with Isaiah, the message he is given first off is the 2520.

With Ezekiel, the message he is given first off is the 2520.

And here in Daniel 12, the message that William Miller is given first off is the 2520.

And at 9/11, the first message that confronts those that are going to be tested by these things is the 2520.

But, in Daniel 12, Miller also (Daniel, representing Miller and us) has to come to understand the Daily, the truth that has been turned upside down, the truth that the Daily represents Paganism, which we [Adventism] now believe is Christ's Sanctuary ministry.

And Miller comes to understand it correctly through the guidance of the angel Gabriel. And in so doing, he not only has a confirmation about 1798 and the Papacy and how the Papacy

is set up over the 30-year period but he has a revelation about 1843, "Blessed is he who cometh to the first disappointment," because there you are getting prepared to participate in the Midnight Cry which will lead you into the Most Holy Place.

And in our day and age, we have to come to understand the 2520 just like William Miller did, and then we have to get our head straight on about the Daily because it has been turned upside down in the history of Adventism.

And then we have got to realize that the bright light behind us that cast light all the way along the road is the 1335, which marks the dynamics associated with the Midnight Cry.

It is the same history. Daniel is here representing both the Millerites and us at the end of the world.

Powerful stuff!

I wish I had the ability to convey it the way it needs to be conveyed; but, it does not matter. It is still powerful stuff.

And what Brother Emiliano came across, powerful stuff! For the first time in Advent History, we can see connected with the 2300-day prophecy point blank the first disappointment and the Midnight Cry. Wow!

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: That is confirming the emphasis of the Millerite History. It is shining light on the very doctrine that Adventism says it understands and does not!

The Lion of the Tribe of Judah is not just recovering jewels that have been covered up with customs and traditions, He is taking some of them that were still there and polishing them, polishing them like they have never been polished before; thus showing, if you are willing to see, where the light is coming from here at the end of the world. It is not coming from the ancient men that despises the day of small things. It is coming from people that are being the Outcasts of Israel.

Shall we pray?

Benediction: Heavenly Father, we thank you that you have brought this series to a conclusion. I thank you for that; but, we thank you for the fact that you are continuing to open light before us. You are raising your glorious right hand, and the light on the Path in front of us is bright and profound, and the light that is behind us, the Midnight Cry, grows brighter and brighter. We ask that you give us the willingness, the consecration, the dedication to stay on that Path; because, we know that in the near future that Path is going to get very narrow, very difficult. But, if we will only stay on that Path, we are going to come to that cord and swing over to the Earth made new. We want that to happen with each and every one of us. We want these truths to be the truths that are recognized by the students of prophecy at the end of the world that allow them to take into themselves that the Incarnation can be accomplished in their experience. We continue to ask for traveling mercies for those that are heading home from these meetings, and we continue to ask for healing for those that have been confronted with the sickness that has been pushed into this work here. And we thank you for all these things in Jesus's name. Amen.