School of the Prophets - 2006

Presentation No. 1 by Jeff Pippenger

"Establishing Prophecy"

Opening Prayer: Heavenly Father, we thank you for bringing us here safely here this evening to begin this prophecy school. We ask that you continue to watch over those that are still traveling here. We set this week before you and ask that you make it a blessing to each of us attending and that somehow, someway you can take what takes place here and magnify the things that we learn here. We ask for the guidance of your Holy Spirit. We ask for the presence of your angels. We ask that what is done from upfront would be only for your glory and honor and that we would be only truthful and honest. And we thank you for abiding with us. In Jesus's name, amen.

> "One man alone should not commence this work or finish it, for one man becomes too weary to follow up the pulpit effort and teach and minister, but two should be connected in this effort. And **if their manner of labor is not the same this will be all the better**, for then one man's mold and ideas will not have too great power upon the minds of those for whom they labor.
>
> "When the arguments for present truth are presented for the first time, it is difficult to fasten the points upon the mind. And although some may see sufficiently to decide, yet for all this **there is need of going all over the very same ground again, and giving another course of lectures**. New ones will be added to the hearers, and **the second series of discourses fastens upon the mind, and by Bible readings and a more definite explanation of the truth** more souls will be gathered and established there that have taken their stand upon present truth. This is the only work that should be accepted as giving "full proof of thy ministry." *Manuscript Releases*, volume 5, 328.

PROPHETIC STUDY

- 2 Chronicles 20:20 (KJV)

  "[20]Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

- Isaiah 7:9 (KJV)

  "[9]If ye will not believe, surely ye shall not be established."

JEFF PIPPENGER: I have a guest that most of you are familiar with, the material that we share. And the presentations that I am going to do here this week, many of them you will have heard before, although some of them you have heard before will have a different slant on them; and then, the ultimately conclusion I do not think you have heard before. But, I think that every Seventh-day Adventist needs to hear it.

I believe what we are going to attempt to show here is that the Latter Rain is falling and that Seventh-day Adventists are required to recognize that it is falling. There will be two groups in Adventism, those that will not recognize it and those that will recognize it, and we are going to try to take some very simple studies from Bible prophecy and show that.

So, in this first presentation, I never did intend to read every quote here; I just put them in the record.

This is familiar ground for those of us that have been listening to the messages of Future for America.

STUDENTS OF PROPHECY

If you notice on page 3 of the first presentation, where it says "Students of Prophecy," it says,

> "Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people **we are called individually** to be students of prophecy." *Testimonies*, volume 5, 708.

Now, Brothers and Sisters, from my simple logic—and I am certain that it is right—if we are not students of prophecy, we are in disobedience; and, if we are in disobedience to the Lord it means we have no spiritual discernment. If we have no spiritual discernment, then we do not have the ethical or moral authority to pass judgment on a prophetic study.

Before we have the moral or ethical authority to pass judgment on a prophetic study, we have to be students of prophecy; because, if we are not, we are in disobedience.

THE GROUND OF OUR FAITH

Signs of the Times, the next quote, June 2, 1898:

> "The Word of God, just as it reads, is the ground of our faith. That Word is **the sure word of prophecy**, and it demands implicit faith from all who claim to believe it. It is authoritive, containing in itself the proof of its divine origin." *Signs of the Times*, June 2, 1898.

THE FOUNDATION OF OUR FAITH

> "Ministers should present **the sure word of prophecy** as the foundation of the faith of Seventh-day Adventists." *Evangelism*, 196.

- Hebrews 12:2 (KJV)

> "[2]Looking unto Jesus the **author** and **finisher** of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

I had a brother from Europe email me within the past week, telling me that the messages when I was in Europe and in a couple of countries there, he determined were confusing and that I

need to start presenting the cross. And I have not responded to him; I do not think I will because there is internal evidence in the email that it was not a valid critique. He was just trying to stir up trouble.

But, Brothers and Sisters, if we are not studying God's Word and if we do not understand that God speaks to us here at the end of the world through His prophetic Word and that this is the Foundation of our faith, then we can listen to a presentation on prophecy and be just as critical as we want because we do not think that in that presentation there are things that we are supposed to have in there. The Foundation of our faith is God's prophetic Word and the 144,000 are going to be people who follow the Lamb withersoever He goeth, and they follow the Lamb by following His Word and His Word is the prophetic Word.

Now, there may be Adventists that disagree with it, but I would like to see the quotes that back up their presentation; because, there are many quotes as you can see here to back up the position that prophecy is the Foundation of our faith.

> "Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them their hearts would have been satisfied. In the fullness of their joy that would have hungered for nothing more."—

We know that Christ never changes. You can see that on the bottom of the page; but, in the quote from *The Desire of Ages,* before that, in the second paragraph, it says,

> —"But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. **Upon these their faith must be established**."—

This was when he was dealing with the disciples on the road to Emmaus. He had to establish their faith upon the prophetic Word, **upon the prophetic Word**.

> —"Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith." *The Desire of Ages,* 796.

And you will notice that the three quotes after tell us that Christ never changes.

NEVER CHANGES

- Hebrews 13:8 (KJV)

  "[8]Jesus Christ the same yesterday, and to day, and for ever."

- James 1:17 (KJV)

  "[17]Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

- Malachi 3:6 (KJV)

  "[6]For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

How is He going to establish my faith and your faith here at the end of the world? Through His prophetic Word.

PROPHECY IS THE VOICE OF CHRIST

The Desire of Ages, page 799:

> "It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New." *The Desire of Ages*, 799.

And there are people, Brothers and Sisters—I guarantee you that I am not a prophet; no way am I a prophet; but, I am going to make a prediction here that in this week-long presentation someone of you or more than one of you is going to stumble over the fact that Pippenger is not preaching Christ enough. It always comes up; it always comes up.

It is Christ who is speaking through the prophetic Word. The fact that I may not have fulfilled my responsibility as a student of prophecy and become familiar with His voice does not deny that it is Christ speaking through His prophetic Word.

THE TESTIMONY OF TWO

Follows are several verses that nail down the Rule of Bible Prophecy that we refer to a lot: "Upon the testimony of two a thing is established." These are not the only verses in God's Word that nail this down. Brothers and Sisters, this is a theme that runs far and wide through God's Word.

- John 8:17 (KJV)

  "[18]It is also written in your law, that the testimony of two men is true."

- 2 Corinthians 13:1 (KJV)

  "[1]In the mouth of two or three witnesses shall every word be established."

AT THE MOUTH OF TWO WITNESSES

- Deuteronomy 17:6 (KJV)

"[6]At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death."

- Deuteronomy 19:15 (KJV)

"[15]One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

ESTABLISHED BY GOD

- GENESIS 41:32 (KJV)

"[32]And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass."

A STATUTE OF JUDGMENT

- Numbers 35:29-30 (KJV)

"[29]So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings. [30]Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die."

- Hebrews 10:28 (KJV)

"[28]He that despised Moses' law died without mercy under two or three witnesses."

- 1 Timothy 5:19 (KJV)

"[19]Against an elder receive not an accusation, but before two or three witnesses."

EVERY WORD MAY BE ESTABLISHED

- Matthew 18:16 (KJV)

"[16]But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

MY WITNESS IS NOT TRUE

- John 5:31-32 (KJV)

"[31]If I bear witness of myself, my witness is not true. [32]There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true."

Upon the testimony of two, you can look at the testimony of the two prophets in Revelation 11. And the Old and New Testament; there is a testimony of two that the Bible deals with.

What about the Ten Commandments? There is a testimony of two; two tables of testimony.

This is a theme that the testimony of two a thing is established that runs throughout God's Word, and we refer to this principle often in our studies.

This presentation here tonight in one sense is the foundation of what I am going to share here this week, but it is almost, for most of you I am sure, is just going over something that we go over a lot at Future for America.

EVERY FACT AND PRINCIPLE

First quote, from *Education,* page 123:

> "Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion." *Education,* 23.

And there are principles, there are truths, facts, that we may point out during this week that we in the past may have tended to just pass right over. And even if we had passed over them in the past, and even if we determine that that is what we should do with them now, Inspiration tells us that there is not one fact in God's Word that does not have a bearing, does not have an impact. And as a student of prophecy we are supposed to try to come to grips with what that is.

Testimonies to Ministers, page 112:

> "The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted." *Testimonies to Ministers,* 112.

We use this quote often to emphasize that in the prophetic Word there are at least two ways the truth is conveyed: number one, by the delineation of events that are set forth in the prophecy itself, the prediction, the historical prediction; but, also, the circumstances that take place as the prophet is receiving the revelation, either in a dream or a vision, or however. And that is what Sister White is saying here, "The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, ..."

And we are familiar with this as Seventh-day Adventists. Revelation 10:10, we see John the prophet taking the Little Book and eating it, and it is sweet in his mouth and it is bitter in his stomach. That is not the prophecy; that is the circumstances involved with the proclamation of this prophecy.

What is being illustrated there? The Millerites, October 22, 1844.

Do you think so? I do not think so. Let me show you why. Go with me to Revelation 10.

I am getting off track here at the start.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: We are going to deal with the Seven Thunders here this week. Brother Paledo has a website called www.seventhunders.com and he has several of the presentations on the Seven Thunders that we have done that are on there—"streaming," is that what it is called?

BROTHER PALEDO: Audio.

JEFF PIPPENGER: Audio. I have never been there. I do not go to places like that; but, you can jot that down.

But, the Seven Thunders is the truth for God's people at the end of the world. The Seven Thunders is the truth that is unsealed for God's people at the end of the world, just as the Book of Daniel was unsealed for the Millerites.

And what the Seven Thunders teaches is that the Millerite history is perfectly repeated in the development of the 144,000.

And in verse 10 of Revelation 10, because the Seven Thunders in Revelation 10:4 is sealed up, there are truths about verse 10 that we have not seen until we get here at the end of the world. And now that we are here at the end of the world, these truths are being unsealed; because, in Revelation 22:10-11, it says, "... Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Just before human probation closes, the prophecy that has been sealed up in the Book of Revelation—and there is only one; it is the Seven Thunders in Revelation 10:4—is unsealed just before the close of human probation, according to Revelation 22:10-11.

Sister White tells us what the Seven Thunders is: it is the history of the Millerite time period from 1840 to 1844, and it is the history when the 144,000 are developed. So, here we are at the end of the world just before human probation is closed up, and suddenly you can see that a truth that we have understood for 150 years has a broader meaning.

In verse 10 it says,

- Revelation 10:10 (KJV)

  "[10]And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter."

But, if you go up to verse 8, it says,

- Revelation 10:8-9 (KJV)

  "[8]And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth."—

And Sister White says that angel is Christ, and the Little Book is the Book of Daniel.

—"[9]And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

The Millerites did not know they were going into a bitter disappointment. They did not know it. Sister White is clear about it. They did not know that they were going to be confronted with the disappointment.

John is here representing more than the Millerites. He is representing a group of people that understand this experience of the Millerites in advance. That is the 144,000. We go through the identical experience as the Millerites.

So, if you go back to your notes, when it says,

> "The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted." *Testimonies to Ministers*, 112.

We refer to that principle from time to time. I hope it does not seem a bit extreme to some of you.

THEIR PROPHESYING IS IN FORCE FOR US

Another principle, "Their prophesying is in force for us." There are several quotes that you could put together on here; but, the first one from *Selected Messages,* book 3, beginning at page 338, is perhaps the clearest because it has two testimonies within the quote. It has the Spirit of Prophecy and the Bible.

> "Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.' 1 Peter 1:12. . . .
>
> "The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days." *Selected Messages*, book 3, 338–339.

> "These men of the Old Testament spoke of things transpiring in their day, and Daniel, Isaiah, and Ezekiel not only spoke of things that concerned them as present truth, but their sights reached down to the future, and to what should occur in these last days." *Selected Messages,* book 3, 419–420.

And I like where it says it says,

> "And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Corinthians 14:32–33.

All the prophets are telling the same story. They are not in confusion with one another. And each of the ancient prophets was speaking about the end of the world. All these things in God's Word are an illustration of the end of the world. The more that we develop faith that can understand that, the clearer God's Word becomes here at the end of the world.

THE POINT OF REFERENCE

In terms of prophetic study:

> "In the Revelation all the books of the Bible meet and end." *Acts of the Apostles,* 585.

Revelation is the point of reference of end time events. We have the responsibility of bringing prophetic line upon prophetic line , upon prophetic line, here a little, there a little; but the point of reference for end time Bible prophecy is the Book of Revelation, which also includes the Book of Daniel. They are the same book.

DANIEL AND THE REVELATION

> "Study Revelation in connection with Daniel, **for history will be repeated**. . . . We, with all our religious advantages, ought to know far more today than we do know." *Testimonies to Ministers*, 116.

THE SAME SUBJECTS

Testimonies to Ministers, page 117:

> "It was my idea to have the two books bound together, Revelation following Daniel, as giving fuller light on the subjects dealt with in Daniel. The object is to bring these books together, showing that **they both relate to the same subjects**." *Testimonies to Ministers*, 117.

If someone is teaching you a truth about the Book of Daniel and there is no corresponding point of reference in the Book of Revelation, that is a warning flag right there. It is a warning flag, because they are the same book. They relate to the same subjects.

THE WAYMARKS

In the *Webster's Dictionary* from Ellen White's day and age, the word *waymarks* mean "marks along the way." And Sister White talks about waymarks in more than just this quote. *Selected Messages,* book 2, beginning at page 101, says:

> "The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light." *Selected Messages,* book 2, 101–102.

And what are the great waymarks? Brothers and Sisters, the great waymarks are the historical events that took place from 1840 to 1844, whether we understand that or not. Those are the great waymarks that must be carefully guarded.

What they really need to be today is not carefully guarded. They need to be resurrected!

In fact, I may have put this into the record a couple of times through here, but I am going to put it in the record right here. And I do not have a burden about anyone; I do not have a burden about anyone.

But, the modern theologians in Adventism, you have an intellectual—it is ethically intellectually dishonest to teach something different than the Pioneers if you will not acknowledge that you are teaching something different than the Pioneers and then go on and tell why the Pioneers were incorrect. They do not do that; **they do not do that**. They just teach this Protestant prophecy and these Protestant doctrines as if 'this is a good ole Advent message'; and it is not! It is not. And those are the great waymarks that we are to carefully guard.

LOCATED BY THE WORD OF INSPIRATION

Counsels to Writers and Editors:

> "The proclamation of the first, second, and third angels' messages has been **located** by the word of Inspiration."—

The emphasis there and in other places, "upon located." Where they came into history is important to understand correctly.

> —"Not a peg or pin is to be removed. No human authority has any more right to change the **location** of these messages than to substitute the New Testament for the Old." *Counsels to Writers and Editors*, 26–27.

THEIR ORDER

Notice the next quote from *Selected Messages,* book 2, beginning at page 104. She is teaching the same truth, but she is telling us why we need to defend these waymarks of the First, Second, and Third Angels' Messages, that came into history from 1840 to 1844.

> "The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, **showing their order**, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second."—

And notice this last sentence in *Selected Messages,* book 2, beginning at page 104:

> —"These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history **the things that have been and the things that will be**." *Selected Messages*, book 2, 104–105.

That is because the history of 1840 to 1844 is repeated at the end of the world. And when you correctly lay that history out, you are correctly illustrating the end of the world.

THE FOUNDATION

This is one quote. There are others where Sister White talks about a work takes place here at the end of the world where the Foundations are brought back to the attention of God's people.

> "The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established . . . . There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning." *Manuscript Releases,* volume 1, 54.

But, notice this next quote.

THE PLATFORM

"**May God help you to receive the words that I have spoken**."—

That is pretty clear. Sister White says we need to accept her words.

> —"Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness.
>
> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given." *Review and Herald,* April 14, 1903."

Now, in Adventism today, if people deal with the Foundation of the faith—more often than not they do not deal with it—but those that do many times will say, "Well, Sister White had a statement,"—and this is a bad paraphrase, especially the way I am feeling tonight—where she says, "I was shown"—and it was in the 1888 crisis—"I was shown the Sabbath, the Sanctuary, the State of the Dead, no others can I call to mind that we could call the landmarks." Do you know that quote, that paraphrase? Are you familiar with that quote?

So, because of that some people say the Foundation of Adventism are the Sabbath, the Sanctuary, and the State of the Dead; but, Sister White here says that the Foundation of Adventism was laid in 1842, 1843, and 1844.

Did they understand the Sabbath?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Did they understand the Sanctuary?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Did they understand the State of the Dead?

FROM THE AUDIENCE: Barely.

JEFF PIPPENGER: Barely, barely.

The Foundation of Adventism was the history that took place from 1840 to 1844.

THE DEAD SPEAK

Of course, you are familiar with the next quote about reprinting the Pioneer writings.

> "God has given me light regarding our periodicals. What is it?—He has said that **the dead are to speak**. How?—Their works shall follow them. We are to **repeat the words of the pioneers in our work**, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work.
>
> "They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, **Let that which these men have written in the past be reproduced**. . . .
>
> "Let **the truths that are the foundation of our faith be kept before the people**. . . . We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step." *Counsels to Writers and Editors*, 28–29.

FOR HISTORY WILL REPEAT ITSELF

The next quote:

> "Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. **The record is to be kept in mind,**"—why?—"**for history will repeat itself**." *Publishing Ministry*, 175.

The reason why we have to understand this history because it gets repeated.

A SACRED WORK

And then you see the quote where it is a sacred work.

> "There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people. They are to revive and recount the truths that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood. In all their original freshness and power these truths are to be given to the world." *Selected Messages*, book 1, 157.

THE OLD PATHS

And then "The Old Paths" is a counsel from the Bible that we are to seek the Old Paths.

- Jeremiah 6:16 (KJV)

> "[16]Thus saith the LORD, Stand ye in the ways, and see, and **ask for the old paths, where *is* the good way, and walk therein**, and ye shall find rest for your souls. But they said, We will not walk therein."

THE RESTORER OF PATHS

Isaiah 58 identifying that one of the works of the 144,000 is to restore the Paths to dwell in and raise up the Foundations of many generations.

- Isaiah 58:12 (KJV)

> "[12]And they *that shall be* of thee shall build the old waste places: thou shall raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, **The restorer of paths to dwell in**."

And, Brothers and Sisters, the history of 1840 to 1844 is the history when Christ was here on Earth; it was the history when Moses was used to bring the people through the Red Sea; it is the history of Elijah; it is the history of Noah; it is the same history in several other places. We are to raise up the foundations, those foundational histories of many generations, not just the Millerite time period, in order to establish the paths to walk in.

DANIEL, AND THE REVELATION, BY URIAH SMITH

There are certain thing in the book by Uriah Smith, *Thoughts on Daniel and Revelation*, that I disagree with; but, I personally believe that it the very finest book ever written on the Pioneer position on Daniel and Revelation. And Sister White has a quote here where she says of this book,

> "The grand instruction contained in Daniel and Revelation has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and Revelation*. I know of no other book that can take the place of this one. **It is God's helping hand**." *Publishing Ministry,* 356.

And you get people who want to argue over that, they want to stumble over that. They want to find out what it means that someone could believe that there are errors in that book and still be teaching that it is God's helping hand.

WERE THE PIONEERS INSPIRED?

And you will notice this next quote concerning the Pioneers, *Counsels to Writers and Editors,* page 34.

> "A brother asked, 'Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?'
>
> "I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of Infinite Power. God has been revealing this to us for years. We must have living faith in our hearts and reach out for larger knowledge and more advanced light." *Counsels to Writers and Editors*, 34.

So, we have to have an intelligent, mature approach to the Pioneers and Uriah Smith in order to bring the inspired testimony together in an intelligent fashion and take advantage of those teachings. If you do not, either you are going to be implying that Sister White is a false prophet or that somebody tampered with her books, or some other foolishness. Her endorsement of the work of the Pioneers is not saying that they were inspired.

PROPHECY DEFINED

This next quote is speaking about the Millerite time period, how they presented the message.

> "There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the **prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history**." *Selected Messages*, book 2, 101–102.

Prophecy is a "delineation of events." If you take that *Webster's Dictionary* of Ellen White's day and age, *delineation* means to set forth upon a line. Prophecy is portrayed upon a line and that line is going down to the end of the world. And the way that we demonstrate that a prophecy is fulfilled is by historical events. Historical events were set before the people and prophecy was seen to be a "figurative delineation of events." It does not say a "delineation of events." It says, "a figurative delineation of events.

As an example, AD70, the destruction of Jerusalem was a fulfillment of prophecy; and, when it was fulfilled, if I drew a timeline up here and put AD70 on there and wrote down "the destruction of Jerusalem in fulfillment of Bible prophecy," historical events would be being set before the people and you would see that prophecy was a figurative delineation of an event leading down to the close of this Earth's history.

What do I mean by *figurative?* Sister White in *The Great Controversy* says the destruction of Jerusalem in AD70 is—what?—an illustration of the end of the world, and you can show that over and over again.

PROPHECY AND HISTORY ARE REPEATED

The reason that we need to understand these prophetic histories is because these histories, these prophecies repeat.

The next quote, *Selected Messages,* book 2, page 109.

> "All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.
>
> "In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated**." *Selected Messages*, book 2, 109.

PROPHETIC LINES

> "We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy,"—PROPHECY IS PORTRAYED ON A LINE; WE MUST—"trace down the lines of prophecy, and understand the specifications given by the prophets,"—

We are going to deal with some specifications and some prophetic lines here this week. Hopefully, this will make more sense to you if it is not making sense now.

But, the reason that we are to do this:

> —"and understand the specifications given by the prophets, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness." *Review and Herald*, July 31, 1888.

You know, I am personally convicted that when Christ, the Angel of Revelation 10, came down out of Heaven on August 11, 1840, with the Little Book of Daniel opened in His hand and empowered the Millerite Movement with the unsealing of the Little Book, that in that history—and Sister White says—that is showing the role that He played in that history. In that history Christ is identifying that there is a progressive unsealing of truth, and she says the Book is fully opened in that history on October 22, 1844. So, when He came down in 1840 and begun to unfold these powerful truths to the Millerites, He began a purification process that prepared them and led them to the Great Disappointment on October 22, 1844. I believe that history is repeating.

And, if we go back to that history as a point of reference, I do not see any evidence that those people had time to vacillate about their understanding during that history. Once it starts

unfolding we can only move forward with the light or we end up like where the Millerites ended up that did not go into the Most Holy Place by faith. Where did they end up? Lifting their prayers to Satan, and he was answering them.

Only for you and me, it is not going to be that he [Satan] is in the Holy Place. It is portrayed in Thessalonians that we are going to receive strong delusion.

I believe that process has begun again.

THE SAME LINE OF PROPHECY

Manuscript Releases, volume 9, pages 7 - 8.

> "Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. **Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence**." *Manuscript Releases,* volume 9, 7–8.

Brothers and Sisters, we are going to look at the history of 1840 to 1844 this week, and I know that you can show this history in God's Word at least thirty times, **at least thirty times**. It is a history that we must understand. He does not repeat things that are of no great consequence.

Now, here in Isaiah 28:9-13, we have a very familiar passage. Let us read it here.

- Isaiah 28:9-13 (KJV)

> "[9]Whom shall he teach knowledge? And whom shall he make to understand doctrine?*"*—

Please notice that the context of this passage is about the understanding of truth.

> —*"them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: [11]For with stammering lips and another tongue will he speak to this people. [12]To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear."—

Brothers and Sisters, what is the *refreshing?*

FROM THE AUDIENCE: The Latter Rain.

JEFF PIPPENGER: It is the Latter Rain. This is the passage in Isaiah that talks about understanding God's message during the Latter Rain time period. And what is it teaching us? That how we are going to understand the Latter Rain message is line upon line, precept upon precept, here a little, there a little.

But, notice the last part there:

—"[13]But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go and fall backward, and be broken, and snared, and taken."

In the Latter Rain time period, the Latter Rain message which is the Midnight Cry message for the 144,000 at the end of time, it is going to be conveyed through bringing line upon line together. And, that particular style of teaching is going to cause a controversy. It is going to be where many stumble in Adventism.

That is in there [in the notes] if you wish to see it.

THE REFRESHING

You can see that the following quotes will show you very clearly that the refreshing is the Latter Rain there.

> "The refreshing is coming from the presence of the Lord. Let us set our hearts in order that **the truth of God** may live in us; that it **may purify** us, **ready to receive the latter rain**." *Manuscript Releases*, volume 8, 228.

> "The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, **perfecting holiness in the fear of God**." *Counsels on Diet and Foods*, 33.

> "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel **are again to be fulfilled** in the latter rain at its close. Here are '**the times of refreshing**' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, **that your sins may be blotted out, when the times of refreshing shall come** from the presence of the Lord; and He shall send Jesus.' Acts 3:19–20." *The Great Controversy*, 611–612

MILK OR MEAT

Hebrews 5:12 through 6:2, this is also about teaching, about learning.

- Hebrews 5:12 - 6:2 (KJV)

> "Hebrews 5:12 For when for the time **ye ought to be teachers**, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. [13]For every one that useth milk *is* unskillful in the word of righteousness:"—

Notice that words *righteousness* and *milk* are contrasted with one another.

—"for he is a babe. [14]But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

"Hebrews 6:1 Therefore leaving **the principles of the doctrine of Christ**, let us go on unto perfection; not laying again the foundation **of repentance** from dead works, and of **faith** toward God, [2]Of the doctrine of **baptisms**, and of laying on of hands, and of **resurrection of the dead**, and of eternal **judgment**."

Now, Brothers and Sisters, this is an argument in Adventism. What do I mean?

I see this argument when I go to Europe. When I go to Europe, there is a person that has been going to Europe for years and they are the 'expert' on presenting faith and baptism and conversion. I do not have a problem with what they are presenting. I know there are a bunch of heretics on those subjects. I do not have a problem with what this person teaches. I think they are teaching the truth. But the Europeans, they love this stuff; they love this stuff!

And the first time we went to Europe, I attempted to awaken the brethren there to a reality, and I said, "You know, what this person"—who was sitting right there on the front row—"is teaching, it is truth; but, it is not present truth."

And a hush went over the crowd, and they still, **they still**, have a problem with me this very day and this was several years ago. But, Brothers and Sisters, at the end of the world there is a present truth message that comes along and it is not milk. And if you and I are satisfied with milk, we are going to be lost.

In fact, if you look closely at what God's messengers will be teaching at the end, do you know what the Bible and the Spirit of Prophecy says? They will bring forth something old and new from the treasure house. And this particular person, I have been studying their material for over thirty years. And you now what? They teach the identical thing today, identical, word for word today that they taught thirty years ago. Nothing new there. And it is about faith and repentance, and the Europeans love to have it so.

The Europeans is supposed to translate this. Have at it! We need present truth. We do not need milk. We are at the end of the world.

PRESENT TRUTH

Early Writings, page 63:

"There are many precious truths contained in the Word of God, but it is 'present truth' that the flock needs now."

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: There is going to be an increase of knowledge, Daniel 12: 3, 4, and 10, that parallels the increase of knowledge in the Millerite time period; and the lack of knowledge, as Hosea 4:6 brings out, brings on destruction.

- Daniel 12:3-4, 10 (KJ V)

"[3]And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. [4]But thou, O

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

"[10]Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

- Hosea 4:6 (KJV)

"[6]My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shall be no priest to me: seeing thou hast forgotten the law of thy God. I will also forget thy children."

FALSE TEACHERS

2 Peter 1, speaking about a sure word of prophecy, places it in the context of false teachers.

- 2 Peter 1:19 - 2:1 (KJV)

"2 Peter 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: [20]Knowing this first, that no prophecy of the scripture is of any **private interpretation.** **[21]**For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

"2 Peter 2:1 But **there were false prophets** also among the people, even as **there shall be false teachers among you**, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

Brothers and Sisters, as we study the prophetic word, I guarantee there are going to be some erroneous ideas in this group this week. There always is. There always is in Adventism. That is what takes place at the end of the world. There is an argument over truth and error at the end of the world.

Sister White says whenever the Lord is working to bring about a revival, Satan is on the ground, every time.

If we do not understand that there is going to be an argument, then we will not take serious our responsibility of understanding these things as the faithful Bereans, and we need to understand these things.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: We need to understand these things.

- Proverbs 4:18 (KJV)

"[18]But the path of the just *is* as the shining light, that shineth more and more unto the perfect day."

THE BANNER OF THE THIRD ANGEL

I am going to deal with this for several presentations. I am suggesting that the banner of the Third Angel's Message is the historical waymarks of August 11, 1840; followed by June of 1842; followed by the Midnight Cry of August 12-17 of 1844; followed by the Great Disappointment of October 22, 1844. I am suggesting that that history is a banner that allows us to bring other prophetic histories from the Word of God upon that banner and, when we do so, the ancient truths of prophecy will become clearer and clearer.

> "Prophecy has been fulfilling, line upon line. The more firmly we stand under **the banner of the third angel's message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel.
>
> "The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear **the truths of ancient prophecy**; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. **These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment**." *Selected Messages*, book 2, 114.

THE PRESENT PARALLELS THE PAST

But, notice the next quote that *present* parallels the *past.* And this is not the only place that she says this.

> "The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement."—

Does she say "some"?

FROM THE AUDIENCE: "Every."

JEFF PIPPENGER: "Every"! Every great reformation or religious movement is strikingly similar to every great reformation or religious movement. They are always the same.

We are going to show you that if you have not noticed that before.

> —"The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

FROM THE AUDIENCE: Amen.

THE GREAT REFORMATORY MOVEMENTS.

JEFF PIPPENGER: The next quote, *Testimonies,* volume 8, page 307:

> "There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings

with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. **We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events** in the marshalling of the nations for the final conflict of the great controversy." *Testimonies*, volume 8, 307.

If I was to try to summarize these presentations that I am trying to do here this week, that would be the quote that I would use to summarize it.

THE RECORDS OF HISTORY AND PROPHECY

Another similar quote, *Education,* page 191.

"The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and **should learn to trace their working** through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found." *Education,* 191.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Now, there is one other rule that I am sure Brother Jamal [Sankey], who finally made it here—Brother Jamal had some struggles getting here, but they were easy struggles compared to when he went to Switzerland.

When he arrived in Switzerland, he was allowed to stay all night in the Swiss Alps outside in the rain. He did not get picked up. So, he had it easy today.

Perhaps the most important rule in Bible prophecy—and I really do not want to prioritize Rules of Bible Prophecy, but I do want to put this one in the record—is the simple rule of before the cross, prophecy is understood in its literal application; after the cross, it is understood in its spiritual application.

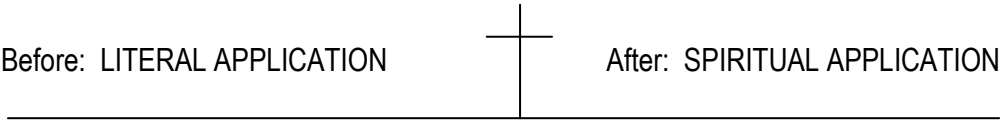

Figure No. 1

Now, the Pioneers all understood this and employed this principle. And you are not going to find Sister White taking something, a passage out of the Old Testament and applying that passage of the Old Testament here down at the end of the world in a literal fashion. She always applies it in a spiritual fashion.

The Protestant Reformers understood this rule. It was this rule that allowed them to identify who the antichrist of Bible prophecy was.

And in the counter-reformation time period—and there are lots of books written about this. So this is just we should probably all understand this—in the counter-reformation time period the Catholic Church took some of its ablest scholars, put them into exile, and said, "Invent some rules of prophecy that destroy this rule, that prophecy before the cross is understood in its literal application; prophecy after the cross, spiritual application."

Jerusalem before the cross is literal Jerusalem in the Middle East.

Is Jersalem after the cross literal Jerusalem?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No way, **no way**. It is not.

And if you have access to the Protestant literature, after the Catholics started teaching these three false prophetic rules to destroy this rule, for a century or so the Protestants would write books and make fun of how foolish the Catholic teachings were. They received no welcome into the Christian world at all.

And there came a time period at the beginning of the Twentieth Century when there was a bible printed alled The Scolfield Bible, and The Scolfield Bible incorporated into its footnotes some of these Catholic rules of Bible prophecy. From that point on, Protestants began to drink the wine of prophetic Babylon, so to speak. And now it is in Adentism; it is in Adventism today as well.

But, if you are going to understand Daniel 11:40-45 correctly, you need to understand this rule correctly; but, there are many places where we have to be straight on this rule and I wanted to include that in this foundational presentation.

I know that I went very quickly; but, I think almost everyone is here now. So, tomorrow we start at 6:45 a.m., and then we break and have breakfast. So, I want to thank you for bearing with my cluttered fevered mind this evening.

Now, remember the rule of thumb on the questions is if you have questions, write them down and we will field them tomorrow evening.

Shall we pray?

Closing Prayer: Heavenly Father, we wish to be Bereans. We wish to be students of prophecy, rightly dividing your Word of truth. We wish to understand the waymarks that are identifying the end of the world and be among those that restore the paths that we dwell in. We ask that you would convict us each of what we have to do in our individual lives to make that happen. We ask that you would bless this meeting, that this could be a starting point for furthering your work in all parts of the vineyard that are represented here this evening. We thank you for all of these things. In Jesus's name, amen.

School of the Prophets - 2006

Presentation No. 2 by Jeff Pippenger

"The Daily," Part 1

Opening Prayer: Heavenly Father, we ask that you would bless us with your presence this day. We ask for your Holy Spirit to be with each of us and that your angels would be in attendance here as well. We ask that you would protect these meetings, that they do not get side-tracked as they did yesterday with the power outage. We thank you for opening these truths to us, and we ask that you give us the wisdom to bring these truths into our experience that we might glorify you and finish the work and go home soon. We ask in Jesus's name. Amen.

JEFF PIPPINGER: I am going to go back over yesterday's presentation so that we get it recorded. It will be different because I was not working off of any set of notes yesterday anyway, and perhaps it is okay to hear it twice, again, anyway. But I think I am just starting to get a little bit of mental strength back—maybe not.

I am probably going to say something here I should not say; but, I do not like the American flag behind me. Does anybody else have a problem with that? I do not think it is appropriate at all to the message that we are sharing. And it is not that I do not realize that the United States is the glorious land, but the United States is the power that has already begun its work in forcing the whole world to worship the beast of Catholicism. I saw it when we first started, and I thought about it.

But, I also question whether we need the symbol of Pentecostalism on the pulpit. And I wonder, if this is a consensus opinion, why you guys did not say something earlier.

FROM THE AUDIENCE: I did.

JEFF PIPPENGER: You did not say it loud enough.

So, am I being too pharisitical?

FROM THE AUDIENCE: No, you are not.

JEFF PIPPENGER: Okay. So, after this meeting we will take it off and we have it in the record now for the whole video series that we realized that we wanted to change that. At least we have made our argument about it.

How I came to undertand certain truths in God's Word is not necessarily the typical way that anyone does that I know of, and I heard a sermon years ago by a brother, two parts, on the Daily and it was the first time I heard anything about the Daily. I never knew anything about the Daily before that, and when he was done I knew he was right: The Daily is Paganism. I did not know what that meant and he did not go into it in depth.

And then I ran into another guy—

FROM THE AUDIENCE: Who was that guy?

JEFF PIPPENGER: That brother is one of the main opposers to this message now, so I do not want to put his name into the record.

I met another guy after that, that lived and breathed the Daily. The brother from London knows this guy, Larry Robey?

FROM THE AUDIENCE: Russell knows him.

JEFF PIPPENGER: Okay, Brother Russell knows him. He worked in London for quite a while. In fact, he was the one that started the church where you guys all meet. He was the one that raised up that little group originally.

I mean, that is what this brother lived and believed. He carried around the 1843 Chart, and if he could talk to you about anything he was going to talk to you about the Daily.

And I ran into him at a camp meeting and for the whole week and for whatever reason, he connected with me and I started to understand things about the Daily. It started to make sense to me in a way that it never had.

It was still a long time before I came to have a real grasp of it.

But, when I went to Hope International, I reached a point that I was on the Editorial Committee where there were certain things that the Editorial Committee understood that I had a better grasp of than perhaps others and they were going to hire a brother, and he had had his own personal ministry and he had put out a publication and in that publication he was teaching the wrong thing on the Daily. So, they had found out that he was teaching the wrong thing on the Daily and they were not going to hire him unless he was correct on the Daily. So, I got the job of calling him and for two hours over the phone going through the Daily until he understood it correctly.

Over the years I never had confidence in the brother, whether he was a chameleon and he would be willing to change positions on a subject to get where he wanted to go. I do not know whether he was settled into the Daily or not; but, he knew if he was going to work at Hope International he had to understand that the Daily was Paganism, and he changed.

My point is this: There was a time when Hope International knew and taught that the Daily was Paganism and that it was an important truth. About six months ago, before we went to Europe, which was six months ago or so, Dean Farrell called me. He is a friend of mine. He is sympathetic with this message; but, because of the connections he had, he has not been—well, whatever. I will not go there. But he called me and said there was a problem and he wanted to know if I could intercede in helping with the problem.

And the problem was Hartland had—and Dean Farrell works with Ron Goss and Ron Goss's ministry is right across the street from Hartland. So, they are familiar with what is going on in Hartland. In fact, you can stand on Ron Goss's front porch, you look across the field and see Hartland, and many of the Hartland employees go to church in Ron and Dean's church that they have there is that area.

So Dean called me and said, "There has been a problem. There is a teacher here at Hartland that has caused a bunch of confusion His name is Heidi Heikes."

And I had heard something about him because he had been real aggressive that the Daily is not Paganism, that the Daily is Christ's Sanctuary ministry. And he also teaches that the time prophecies of Daniel 12 are reapplied at the end of the world in a day-for-a-day fashion. He is out there. So, I do not know the internal reasons that Hartland fired him, but Hartland got rid of him.

What Dean was calling me about is that he was really upset because Ron Spear, the head of Hope International—and Dean Farrell, Dean is like Ron's adopted son or grandson, however you want to say it. They are real close, even though they disagree on some theological things, but they are real close. And Dean was upset because Hope Internatioal was going to hire this guy Heikes as their new editor and he wanted me to call Clark Floyd, because Clark Floyd supposedly is the one who talked Ron Spear into going ahead and hiring him because Clark Floyd had determined that the way he was presenting the Daily was correct; it was not Paganism.

And I told him I would not call Clark Floyd. With the dynamics between Hope and myself, I am not going to initiate a phone call to anyone.

But in Holland, at the beginning of the camp meeting, I met a brother who is friends with Clark Floyd. I met him for the first time, a good man as far as I can tell; and, I told him all this. And I said, "If you are willing to tell Clark that, go ahead and have Clark call me and I will at least tell him why I think the Daily is Paganism." And I have not heard a word; I have not heard a word.

So, that is the story at this point.

And I had enough energy this morning to get up and check my email, and I had an email from a brother—we are friends, but he and I do not email on a regular basis at all. I maybe had three or four emails from him in the last three or four years. And this is his email:

> "Hi Jeff. Have you by any chance read or have been advised of the tone and viewpoints of the new editor of our *Our Firm Foundation*, Heidi Heikes, the guy regarding the Daily? If not, you might want to download the above issue at Hope's website and at least read the editorial and the first article, 'Stand Fast and Hold the Traditions,' by Jean Handworth. I am absolutely astrounded by their outspoken and utterly untraditional stance on the Daily. The title itself is totally out of line with reality, but the article itself is shallow and unimpressive. Unfortunately, though, many readers will no doubt be swayed in that direction since mainline Adventist sentiment already favors similar ideology. The summary statement Jean and her study group essentialy came to is that, and I quote: 'Satan is well content if we believe that idolatrous Paganism was taken away when the Abomination of Desolation was established. While failing to acknowledge the metamorphasis of Paganism, that interpretation of the Daily also tends to be primarily historical. What Satan does not want us to recognize is his obscuring of the sanctuary service in Heaven. That interpretation has profound theological and escatological implications.'"—AND HE SAYS—"You might want to consider a rebuttal to the editor, though he sounded pretty sure of the stance taken, or perhaps devote an issue to *Future News* to refute their illogical reasoning, or both. I would be interested in your thoughts when you get a chance to read and analyze the editorial and article."

FROM THE AUDIENCE: Have you responded?

JEFF PIPPENGER: No; but, I have interacted with Jean Handworth on the subject, and ended my interaction based upon Titus 3:10, where you only reason with a heretic a couple of times and then you are done with him; and based upon the places where Sister White says to fear not to have any long discussions on truths that have already been established.

But my point is this: I believe that in the 1980s Hope International was used by the Lord to awaken Adventism to the inroads of Protestant theology that had taken place in a big way since the 1950s, although it started long before that.

When a person or an institution accepts error, it is bad. But when an institution turns to error that it used to oppose, there is something much more serious about it; and, we have been told that some of the brightest lights will go out, and that may be very well what has taken place.

There is no way that the Daily represents Christ's Sanctuary ministry.

- Matthew 24:15 (KJV)

> "[15]When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"

Very few topics, very few books that Christ specifically points to and says that we need to understand, and very few topics within those books, all the prophets spoke about the end of the world; so, this is a counsel for the end of the world. It is a counsel for you and me today. We must understand the Abomination of Desolation correctly.

And if you go to Daniel 9:26 you will find the verse that the Pioneers point to and say, "This is the Abomination of Desolation in the Book of Daniel that Christ was referring to."

Now, if He was not referring to this, He has to be referring to the Abomination of Desolation in Daniel 11:31 or Daniel 12:11, or perhaps the Transgression of Desolation in Daniel 8:12-13. But, the Pioneers understood that the Abomination of Desolation that Christ was referring to was the general category of the desolating powers in the Book of Daniel.

And in verse 26 it says,

- Daniel 9:26 (KJV)

> "[26]And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined."

If you go to Revelation 12 we see both of these desolating powers. The first one here in this verse was the desolating power, "the prince that shall come shall destroy the city and the sanctuary; ..." that was definitely Pagan Rome.

But the end of this war is represented as a "flood."

The Books of Daniel and Revelation are the same book, and in Revelation 12 we have the dragon power, Pagan Rome, seeking to devour Christ when He is born. That is the first power of Daniel 9:26. Pagan Rome ultimately destroys Jerusalem in AD70. And then in verse 14, it says:

- Revelation 12:14-15 (KJV)

> "[14]And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. [15]And the serpent cast out of his mouth water as a flood after the woman, ..."

This persecution is the persecution of the 1260 years of Papal rule, and it is represented by a flood.

So, if you go back to Daniel 9:26, you will see that when the Pioneers emphasize in verse 26 that it is "desolations," in the plural—and this they do—they are identifying Pagan and Papal Rome.

In this book here by Damsteegt, which is the classic on the foundations of the Millerites, on page 22, speaking of William Miller, he says,

> "He"—Miller—"developed the concept of two abominations defined as Paganism, the first abomination symbolizing the persecuting force outside the church; and the Papacy, the second abomination representing the persecuting force within the church. It was the motif of two abominations that characterized most of his following prophetic interpretations." (Gerard Damsteegt, *The Foundations of the Seventh-day Adventist Message and Mission,"* p. 22)

You cannot really go back into the Pioneer writings and look at their logic on prophecy and have it click, unless you understand that the Pioneers approached Daniel and Revelation from the point of view that the Daniel and Revelation are illustrating two desolating powers. That was their understanding of what the structure of Daniel and Revelation was developed upon, were these two desolating powers.

In Daniel, I know that from what I understood—and he told me before it happened—that Brother Russell was kind of struggling with the idea that we have not developed a lot of truths that he was going to refer to in kind of a matter-of-fact way, as if they had already been established. But, with three of us speaking, unless you were going to have just one person speak and when he was done then let the next person speak, and then let the third person bring it all to a conclusion, it was real hard to figure out how to structure this presentation.

But, I trusted that we will work through this, at least in this group. It may be more difficult on the video. So I want to emphasize something here that has not been established yet, but you can remember it because it will be dealt with by Jamal [Sankey]. By the middle of the week you should start into that, I would think; and that is, Bible prophecy is dealing with the combination of church and state, whether it is Satan first wanting to be seated upon God's throne and also be seated in the sides of the North—the sides of the North is Jerusalem, God's church. God's throne is His political authority. Satan wanted to take control of God's church and state, putting it into words that we understand.

The Tower of Babel, the tower represents the church. Sister White says so in *Desire of Ages.* And a city in Bible prophecy represents a state. So, when you are at the beginning of the story of Babel, you have church and state.

The Image of the Beast, the definition of the image of the beast is the combination of church and state, with the church in control of the relationship. Revelation 17, the impure woman, the Papacy, commits fornication with the kings of the Earth. That is the combination of church and state.

In the story of Elijah, you have Ahab married to Jezebel, a combination of church and state.

The point is, throughout Bible prophecy, you have combination of church and state.

Political Scattering of Ancient Israel (Northern and Southern Kingdoms)

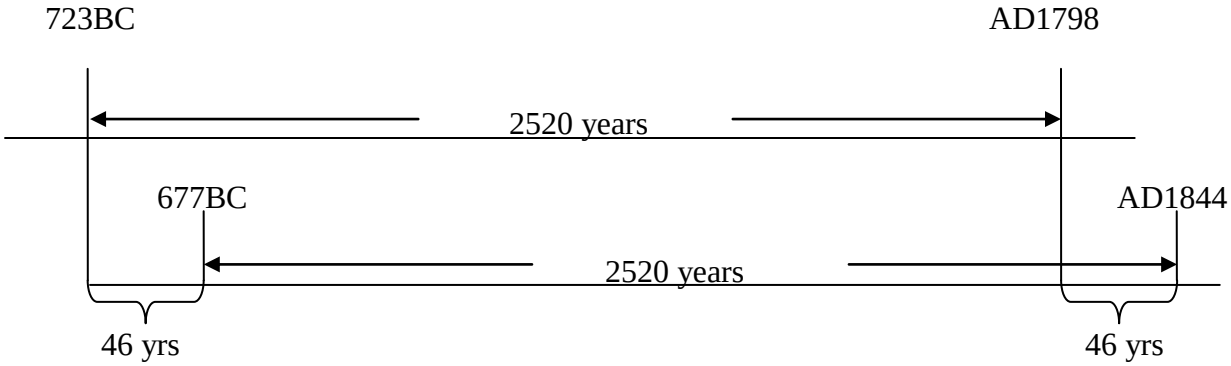

Figure No. 2

When you look at the two 2520 time prophecies, you have one that starts in 723BC and ends in AD1798, right?

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: And you have one that starts in 677BC. That is the one that Miller pointed out. Miller was wrong about the year zero; it actually ended in 1844.

And there are 46 years between 1798 and 1844, and of course there are 46 years between 723BC and 677BC, the starting points.

These two prophecies are the scattering of Israel, but Israel was a Northern and Southern kingdom. But, this was the scattering of the political structure of Israel.

Religious Scattering of Judah

Figure No. 3

But, there is also a scattering of the religious structure of Israel and that begins in 457BC, until AD1844.

Now, you will notice that although there are two of these [referring to Figure No. 2] because there were two kingdoms, the Northern and Southern. You have these time prophecies that are dealing with the political expression of Ancient Israel [Figure No. 2], and then the 2300-year prophecy, the religious. So, this is, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The prophecy of Daniel 8:13-14 is talking about the trampling down of the sanctuary and the host during this time period.

What I want you to see, if you will, this is just another confirmation that the whole Biblical story is structured around the theme of church and state.

And you will notice—and Jamal will point this out, no doubt—that there were 46 years before 457BC that it took to build the temple, and then from AD1798 to 1844 you have 46 years

to build the spiritual temple at the end of the 2300 years. So, you have the 46 years at the end and the 46 years at the beginning.

And you also have the 46 years at the beginning of these two time prophecies [referring to Figure No. 2] and 46 years years at the end of these two time prophecies. This is prophetically—I am not saying in actuality because these are not the same dates—but prophetically, this ties these prophecies together. These are the same prophecy.

So, the combination of church and state runs through Bible prophecy, and unless you approach your study of Bible prophecy by looking from that direction, you miss a great deal.

And in Daniel 2 you have the kingdoms of Bible prophecy. In Daniel 7 you have the kingdoms of Bible prophec, but it is their political manifestation. In Daniel 8 you have the same kingdoms of Bible prophecy, but it is their religious manifestation. Daniel 7 and Daniel 8, they complement one another. One, Daniel 7, is emphasizing the political manifestations of these kingdoms; Daniel 8 representing the religious manifestation of these kingdoms.

And this is why, and we know as Seventh-day Adventists, that Daniel chose so many sanctuary terms in Daniel 8. He ws portraying the false religion of these kingdoms; but, in order to make sure we understood that was his approach, he uses animals from the sanctuary service, he uses words from the sanctuary service, he talks about horns which are in the sanctuary service. And we need to recognize that as we go through Daniel, chapter 8.

Now, let us start with Daniel 8, verses 9 through 12. And this is pretty much where we got to yesterday when the lights went out.

- Daniel 8:9-12 (KJV)

  "[9]And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*."—

When it comes to church and state in Bible prophecy, the "man" represents the state. It is the kings that commit fornication with the impure woman. The "woman" represents the church. And here in Daniel 8, although you cannot see it in the English; you have to be a Hebrew scholar to see it, which I am not. But, Daniel oscillates in verses 9, 10, 11, and 12 from masculine to feminine. In verse 9 it is masculine; in verse 10 it is feminine; in verse 11 it is masculine; and in verse 12 it is feminine.

Now, you can see it in a different way, but it is not as distinct as the Hebrew scholars can make it, if they set it out for us.

But, the subject of verses 9 through 12 is the ***little horn***, from the beginning to the end. It is the little horn.

But, in verse 10 the little horn is ***it***, "it waxed great," "it cast down *some* of the host."

In verse 12 "it cast down the truth to the ground," "it practiced, and prospered."

In verse 10 and 12, the little horn is ***it.*** And in verses 9 and 11, it is ***he***.

I would not have picked up the feminne and masculine by a casual reading there. In reality, the translators have agreed with what the Hebrew scholars are saying, by using ***it*** in those verses instead of ***he***. Verse 9 is the masculine; verse 10 is the feminine; verse 11, masculine; verse 12, feminine.

And in verse 9 we see the little horn, which is Rome in both of its phases; but, the little horn here in the work that it is carrying on is in the masculine tense, and it is a work that is an *earth work.* It is going to conquer the South, the East, and the pleasant land. It is identifying, as

Jamal was pointing out the other day, that Pagan Rome conquered Syria, Egypt, and Israel. Pagan Rome had to conquer three geographical areas before it took control of the world supremely; and, the last of those three geographical areas was Egypt, conquered at the Battle of Actium in 31BC. And for 360 years it ruled the world supremely, until the year AD330 when Constantine moved the capital of the Empire from the City of Rome to the City of Constaninople.

So, verse 9 is dealing with Pagan Rome and it is talking about Pagan Rome's earthly warfare. And the theologians, they note this. Their expression is that in verse 9 it is the horizontal.

And then in verse 10 it switches to feminine, so it is the Papacy, and it is the Papacy's warfare against Heaven. And it says,

> —"[10]And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them."—

This is the vertical, the theologians would tell you. This is Papal Rome's, feminine, warfare against Heaven.

And you will notice that in these four verses you have two verses of Pagan Rome, two verses of Papal Rome, and one each of their individual work against the world and one verse each of their work against Heaven.

Verse 11 goes back to masculine; and verse 11, of course, is the focus of these people that want to teach the false view of the Daily. And if they are going to be true to the Hebrew, there is no way that you can sustain at all that this is the Sanctuary work of Christ.

Verse 11 says,

> —"[11]Yea, he magnified *himself* even to the prince of the host, ..."—

In verse 9, Pagan Rome conquered Egypt, Syria and Palestine, identifying its earthly warfare. Here Pagan Rome magnifies himself to Christ, both at His brith and His death. This is its heavenly warfare.

And it says,

> —"[11 continued] ... and by him,"—AND IN THE MARGIN FOR "BY" YOU MAY FIND THE WORD "THROUGH" OR "FROM." THIS MARGIN [REFERRING TO HIS OWN BIBLE] SAYS "FROM," SOMETIMES IT SAYS "THOROUGH"—"and by him [or through him] the daily *sacrifice* was taken away, ..."—

Now, Brothers and Sisters, we all know what an added word is, right? When we see a word in the King James Bible italicized, it means that it is an added word put there by the translators, and many times it is good. Many times it adds clarity, you know, or continuity of thought. But have you ever thought about how many added words there are in the Bible?

Keep you finger in Daniel 8 and just flip it at random to somewhere backwards in the Old Testament and look, and you are going to see all kinds of added words.

I mean, I am sure that someone knows. Because they know everything about the Bible; but, it has got to be hundreds and hundreds of added words in the Bible, right?

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: Right? Okay. So, there are some that are not italicized. There are even more added words that we are not aware of at a casual glance.

But, here is my point: Of all the added words in the Bible, hundreds of them, how many of the added words has Inspiration specifically said, "That added word does not belong there"?

FROM THE AUDIENCE: One.

JEFF PIPPENGER: Just one. Sister White in *Early Writings*, page 74, says the word *sacrifice* does not belong there in connection with the Daily. So, there is something very important about not having the word *sacrifice* there if it is the one place in the Bible that Inspiration has stepped out and said, "This word does not belong there." So, we are going to read it that way.

> "[11 continued] Yea, he [Pagan Rome] magnified *himself* even to the prince of the host [to Christ at His birth and His death], and by him [Pagan Rome] the daily ~~*sacrifice*~~ was taken away, and the place of his sanctuary was cast down."

And as Jamal was pointing out yesterday, Daniel uses two words that are translated as *sanctuary: mikdash* which is the word here in verse 11, and *mikdash* can either identify God's Sanctuary or it can identify a Pagan sanctuary. It has to be determined by context. But *kodesh* is only God's Sanctuary, whether it is His earthly sanctuary or His heavenly Sanctuary. It is exclusively God's Sanctuary, and you can see that in verses 13 and 14. It says, the last phrase of verse 13:

- Daniel 8:13-14 (KJV)

  "[13] ... to give both the sanctuary ...."—

This is *kodesh.* This is God's Sanctuary, period. You cannot have any question mark there. It is never used as any other thing in God's Word, except for God's Sanctuary, whether earthly or heavenly.

And then in verse 14, it says,

—"[14] ... then shall the sanctuary [*kodesh*, God's Sanctuary] be cleansed."

So my point is this: The modern theologians teach us that this word "sanctuary" in verse 11 is God's Sanctuary. Why is it that Daniel would use a different Hebrew word for *sanctuary* in verse 11 than he did in verses 13 and 14 if he wanted us to understand that the "sanctuary" in verse 11 was God's Sanctuary?

God is not the author of confusion. The fact that Daniel uses a different word is identifying that Daniel, or God, is making a distinction. Modern theologians have to pass right over that.

We have more to say about that, but notice that in verse 11 you see the Daily was taken away. This was the phraseology, the thought, that was consuming William Miller as he approached this. William Miller is the man in history that came to the understandng that the Daily was Paganism. That is not a truth that he picked up from someone else. He picked up a lot of truths from other people, but this is one that he discovered on his own, and he tells very

specifically how he came to understand that the Daily was Paganism and he did so in 2 Thessalonians, chapter 2, and let us start in verse 1. It says,

- 2 Thessalonians 2:1-12 (KJV)

> "[1]Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, [2]That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. [3]Let no man deceive you by any mans: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; [4]Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."—

Who is this "man of sin" here?

FROM THE AUDIENCE: The Papacy.

JEFF PIPPENGER: The Papacy, and that is what William Miller says, too. He says we all know that this is the Papacy. So he says at this point in his study we know this is the Papacy. And then Paul says in verse 5:

> —"[5]Remember ye not, that, when I was yet with you, I told you these things?"—

And the Bible commentators that deal with this tell us that the reason that Paul makes this statement in verse 5 is because it would have been very dangerous to put in an epistle like this that was going to be sent abroad the fact that Pagan Rome was going to fall. If you were going to write a letter saying that Papan Rome was going to fall for the Papacy to come, and the authorities of Pagan Rome found that, they would consider that sedition, rebellion; and, whoever had possession of that letter was going to be put to death.

So, Paul is saying, "When I was with you, I told you straight out that Pagan Rome falls before the Papacy comes, but Pagan Rome restrains the Papacy for a while, until the Papacy takes control of the world. And now it seems that you have forgotten some of that, so I am going to remind you of it and I am going to do it in kind of some veiled wording so nobody gets in trouble."

In verse 6, it says,

> —"[6]And now ye know what withholdeth that he might be revealed in his time."—

Who is he talking about being "revealed in his time"? The Papacy. The subject is the Papacy here and he says, "But you know what is holding back the Papacy."

What is holding back the Papacy? He has already told them before: Paganism. Paganism is holding back the Papacy.

> —"[7]For the mystery of iniquity doth already work: only he who now letteth [or restraineth]"—SOME HEBREW SCHOLARS SAYS THE BEST EXPRESSION OF THAT WORD IS "THE RESTRAINER"—"he who now letteth *will let*,"—AND SOME OF THE HEBREW SCHOLARS WILL MAKE THIS EXPRESSION HERE, AND I THINK IT IS VALID:

> ‘HE WHO NOW RESTRAINETH WILL NOW CONTINUE TO RESTRAIN’—“until he be taken out of the way.”—

And when William Miller came to that point, he said, “Oh, how glorious is that thought! It is Paganism that is taken away,” Paganism that restrains the Papacy, until Paganism is taken away in order for the Papacy to take control of the world.

And in verse 8 it says,

> —“[8]And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: [9]*Even him,* whose coming is after the working of Satan with all power and signs and lying wonders, [10]And with all deceivableness of unrighteousness in them that perish;”—

Who is he talking about perishing here? There have been Christians that have perished all throughout history, but who is the subject of this verse? This is the Christians that perish at the end of the world. The prophets were speaking more about the end of the world than the day in which they lived. We need to bring these things down to or day and age.

> —“[10 continued] And with all deceivableness and unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. [11]And for this cause God shall send them strong delusion, that they should believe a lie: [12]That they all might be damned who believed not the truth, but had plesaure in unrighteousness.”

Now, Brothers and Sisters, Sister White applies this passage over and over again to Seventh-day Adventists at the end of the world. She sometimes applies it to the world in general, too: Everyone is going to go into strong delusion in the binding, sealing-off time in the Sunday Law crisis. But, this strong delusion is primarily for Seventh-day Adventists. There is a purification that takes place in Adventism right at the end.

What was the purification at the beginning of Adventism, in the Millerite time period? And that purification took place on the Millerites on October 22, 1844. They estimate there were 50,000 Millerites on October 22, 1844; and, how many were there on October 23, 1844?

FROM THE AUDIENCE: Fifty.

JEFF PIPPENGER: Fifty. So it went from 50,000 down to 50 overnight, a 1000:1 ratio and that is repeated at the end.

And what happened to those 49,950 foolish virgins? They were praying to Satan and Satan was answering their prayers.

And this passage here is the passage that identifies what happens to you and me here at the end of the world if we do not love the truth. So, I know you can argue, “Well, yes, this is a general regard for the truth,” and I really will not argue against that. But what is the subject of this passage? It is the relationship of Paganism and Papalism. It is the subject of the Daily, and the subject of the Daily is one of the primary if not the primary truth that God’s people reject at the end of the world that prepares them to receive strong delusion. That is why when you see a ministry that used to know what that meant, to publicly turn against it, it should be—

Sister White says when we see others fall, what is it? What does she say? When we see others fall, what is it? She says it is a warning beacon for us. We are to be warned by these things that we are right at the end, **that we are right at the end**.

Now, back to Daniel 8.

William Miller came to understand that the Daily of verse 11 was Paganism and that it was taken away.

Now, William Miller and the Pioneers, they did not get to the depth of understanding that you and I are required to get to today. From what I can tell, they understood that the "taken/take away" here in Daniel 8 and Daniel 11 and Daniel 12 were pretty much the same, even though they knew they were two different words. There are two different words that are translated as "taken away" in the Book of Daniel.

In Daniel 11:31, in Daniel 12:11, the Hebrew word that is translated as "take away" and "taken away" is *sûr*, and it means to remove. That is the Hebrew definition, to take away. It is used in the sanctuary service. When the priests would go underneath the altar and they would take the ashes and move them out of the sanctuary area, they would *sûr* the ashes; they would remove them.

But in Daniel 8:11, the Hebrew word that is translated "taken away" is *rûm;* and that Hebrew rod means to lift up and exalt. It is also used in the sanctuary service when the priests would take a wave offering and they would lift it up before the Lord; they would lift it up and exalt it. They would *rûm* it. Now, there is a sense that when you lift something up and exalt it that you are taking it away. I am not arguing against that; but, the definition of *sûr* and *rûm* is different. And for me, I have a hard time. I have made enough mistakes in my life that I know I have to be careful. And for me when I see that Daniel the prophet purposely chose the word *rûm* in Daniel 8:11, instead of using the word *sûr* again, it is telling me that Daniel is trying to say something differently than he is in Daniel 11:31 and Daniel 12:11. There is something different in those verses that is implied by the fact that he uses two different words.

Now, this word *rûm* means lift up and exalt. If you are going to come to understand the definition of a word, we many times think the first place we look is for the definition in the Hebrew; but, that is not the first thing we do. We should not do it that way. The first definition is to see if the prophet himself has used that word in other places; because, if the prophet has used that word five other times and he has used it in a slightly different way than the Hebrew definition, then we should take the prophet's definition of it. We should use how he employs it above the Hebrew definition. He may have had a different angle on it.

And Daniel uses this word *rûm* in a few other places. Look at Daniel 5:20. Daniel 5:20 says,

- Daniel 5:20 (KJV)
  "[20]But when his heart was lifted up, and his mind hardened in pride, ..."

This phrase "lifted up," it is *rûm.* It is *rûm.* And what is the definition of *rûm?* To lift up and exalt. And Daniel uses it here and it is translated just as it means, to "lift up."

Now, look at verse 23.

- Daniel 5:23 (KJV)

  "[23] ... But hast lifted up thyself against the Lord of heaven; ..."

"Lifted up" is *rûm.* So, when Daniel uses *rûm,* he uses it in agreement with its Hebrew definition. So, you have got the Hebrew definition and Daniel's usage saying the same thing that it represents a lifting up in exaltation.

Look at Daniel 11:12. It says in Daniel 11:12:

- Daniel 11:12 (KJV)

  "[12]*And* when he hath taken away the multitude, his heart shall be lifted up; ...."

There is *rûm* again.

When Daniel wants to express the idea of being "lifted up," he uses the word *rûm.*
Look at Daniel 11:36.

- Daniel 11:36 (KJV)

  "[36]And the king shall do according to his will; and he shall exalt himself, ..."

This word "exalt" is *rûm,* and that is the definition of *rûm,* to lift up and exalt.

Daniel uses the word *rûm* in complete agreement with the Hebrew definition.
Look at Daniel 12:7.

- Daniel 12:7 (KJV)

  "[7]And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand ...."

This word "held up" is *rûm.*

So, what is my point? My point is that when Daniel uses the word *rûm,* he uses it in agreement with the definition of the Hebrew word *rûm,* and that definition is not "to remove." It is not to "take away." It means to lift up and exalt.

And if you go back to Daniel 8:11 now, just to show you a little dilemma that you will place yourself in if you are going to be faithful to the Hebrew and faithful to Daniel's usage, the modern theologians that teach that the Daily is Christ's Sanctuary ministry, they teach that verse 11 is speaking about the Papacy.

Now, the Pioneers did not agree with that. I do not agree with that. But, they teach that it is the Papacy in verse 11, and this is what they are saying:

> Modern Theologians' rendition of Daniel 8:11: "Yea, he [the Papacy] magnified *himself* even to the prince of the host [to Christ], and by him [the Papacy] the daily"—THEY BELIEVE THE DAILY REPRESENTS CHRIST'S SANCTUARY MINISTRY—"and by him [the Papacy] the daily ~~*sacrifice*~~ [Christ's Sanctuary ministry] was taken away, and the place of his sanctuary was cast down."

But this word *rûm,* Daniel does not use it that way. It means "to life up and exalt." So, if you are going to be faithful to the Hebrew, it would say:

> "Yea, he (the Papacy) magnified *himself* even to the prince of the host [to Christ], and by him [the Papacy] the daily ~~*sacrifice*~~ [Christ's Sanctuary ministry] was taken away [lifted up and exalted], and the place of his sanctuary was cast down."

It cannot be, Brothers and Sisters, unless you know the time when the Papacy lifted up and exalted Christ's Sanctuary ministry.

"... and the place of his sanctuary was cast down": Now, there is a rule, a pretty faithful rule in God's Word, that upon the testimony of two a thing is established. How many of you are familiar with that rule?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Notice this last phrase. The modern theologians teach us that this word *rûm* in verse 11 means the same thing as *sûr,* that it does not mean what *rûm* means; it means what *sûr* means. You are forced in verse 11 to retain the meaning of *sûr,* which means to remove or take away because you are talking about the Papacy removing the understanding of Christ's Sanctuary ministry by the introduction of the Mass.

Brothers and Sisters, this is Protestant understanding that William Miller had to deal with in his day and age. And do you know what William Miller said? William Miller said that if you believed the Daily is Christ's Sanctuary ministry, you destroy the 2300-year prophecy, and we are going to show you probably in the next presentation that that is true. It is simple, it is easy math. If you believe it is Christ's Sanctuary ministry, you destroy the 2300-day prophecy. William Miller was right.

But, the modern theologians say that in verse 11 that the Papacy took away the understanding of Christ's Sanctuary ministry, and the place of his, of Christ's they say, Sanctuary was cast down. So, let me ask you: Where is Christ's Sanctuary?

FROM THE AUDIENCE: In Heaven.

JEFF PIPPENGER: In Heaven.

That is what the theologians are saying, the place of His Sanctuary was cast down. It does not say His sanctuary was cast down, does it?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: It says, "the place of his sanctuary." So this, according to the modern theologians, is saying to us that not only did the Papacy remove the understanding of Christ's Sanctuary ministry from the minds of men, but the Papacy also cast down Heaven itself. And the question that comes to my mind is, can you show me one other verse in the Bible that teaches that the Papacy cast down Heaven?

Upon the testimony of two a thing is established.

Now, the Pioneers, the Pioneers understood that verse 11 was identifying Pagan Rome, and it says,

- Daniel 8:11 (KJV)

> "[11]Yea, he [Pagan Rome] magnified *himself* even to the prince of the host, ..."—

Pagan Rome magnified itself against Christ at His birth and His death.

—"and by him"—AND THROUGH HIM, THROUGH PAGAN ROME—"the daily ~~*sacrifice*~~ [Paganism] was taken away [lifted up and exalted]"—

Was the religion of Babylon Paganism?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Was the religion of the Medes and Persians Paganism?

FROM THE AUDIENCE: Yes, it was.

JEFF PIPPENGER: Was the religion of Greece Paganism?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Well, why do we not call it Pagan Babylon, Pagan Medo-Persia, and Pagan Greece? Because, the power in history that lifted up and exlated Paganism above all others was Pagan Rome; and, verse 11 says that Pagan Rome would lift up and exalt Paganism.

How is it that Pagan Rome accomplished this task? The Pantheon Temple, the temple of the gods in the City of Rome: It was the custom of the Roman armies that whenever they conquered a city or a country that possessed Pagan dieties that were prior to that time not in existance in Rome, they would take the relics and the idols and the priests who served in the altar and they would bring them back to the City of Rome and build them their own little compartment in the Pantheon Temple, which is still in the City of Rome by the way. If you go there, you can visit it. And this practice is what is associated with Pagan Rome being the power that exalted Paganism.

And the Pantheon Temple—by the way, it is beyond the scope of this study—that the false view of the Daily came in, in 1901. And in the 1901 time period is where we have the Alpha of Apostasy coming into Adventism. And the Alpha of Apostasy was not simply John Kellogg. There were a lot of things going wrong in the Alpha of Apostasy. But in that time period when everything started getting turned the wrong way, it was the pantheism of Kellogg that is most often pointed to as the premiuer symbol of the Alpha of Apostasy.

Where do we get the word *pantheism* from? From the Pantheon Temple.

And it was in that time period where the understanding of these things got turned upside down.

But, the Pioneers understood that it was Pagan Rome that lifted up and exalted Paganism, and they did so by bringing these new Pagan religions into the Pantheon Temple. So Pagan Rome had its sanctuary.

Where was its snctuary?

FROM THE AUDIENCE: In Rome.

JEFF PIPPENGER: It was the City of Rome.

What was its sanctuary? The Pantheon Temple.

And the verse here says—and the verse here, if you think about it, it is in complete agreement. It is on one theme of thought. Verse 11 says: 'Yes, Pagan Rome magnified *himself* to Christ at His birth and at His death and, through Pagan Rome, Paganism was lifted up and exalted, and the place where the Pantheon Temple was located was cast down by Constantine in the year AD330 when he chose Constaninople as the new capital of the empire; and, at that point is when the Roman Empire began to disintegrate.'

It is a very consistent understanding by the Pioneers, not just within the verse; it connects with several other verses.

Verse 12:

- Daniel 8:12 (KJV)

"[12]And an host was given *him* against the daily ~~*sacrifice*~~ by reason of transgression, and it"—IN THIS VERSE IT IS ***IT*** AGAIN; THIS IS FEMININE, THIS IS PAPAL ROME—

An army was given the Papacy against Paganism. Was there an army given the Papacy against Paganism?

FROM THE AUDIENCE: yes.

JEFF PIPPENGER: Who was it? It was the seven European kings, and they uprooted three Pagan powers. Who were they?

FROM THE AUDIENCE: The Vandals, the Heruli, and the Ostrogoths.

JEFF PIPPENGER: The Vandals, the Heruli, and the Ostrogoths.

So, an army was given the Papacy against Paganism "by reason of transgression." What is the "reason of transgression"? It is very important to understand.

FROM THE AUDIENCE: They united.

JEFF PIPPENGER: It is those seven European kings coming into a church/state relationship with the Papacy. That is the prophetic transgression. It is what we call the "image of the beast" in Revelation 13.

—"... and it cast down the truth to the ground; and it practised, and prospered."

So, if you notice verse 23, it is identifying the earthly warfare of the Papacy as the three horns are removed; whereas, verse 10 is identifying the heavenly warfare of the Papacy against Christ.

Verse 9 is the earthly warfare of Pagan Rome, and Verse 11 is the heavenly warfare of Pagan Rome as it exalts itself against Christ through the promotion of Paganism.

We have much more to say about Daniel 8 when we continue this in our next presentation on the Daily.

Shall we pray?

Closing Prayer: Heavenly Father, we thank you for being with us this morning and ask for your continued blessing throughout this day. We pray for those that are coming here to the end of the world and appear to be losing their way. We ask that you would somehow awaken them to the direction that they are heading, help them understand the implications of turning away from truths they once understood. We thank you for being with us so far in this prophecy school and ask you to continue to do so, in Jesus's name. Amen.

School of the Prophets - 2006

Presentation No. 3 by Jeff Pippenger
"The Alpha and Omega," Part 1

Opening Prayer: Heavenly Father, as the song just stated, we wish to walk the walk of Enoch. We wish to have you in our presence, to be in your presence at all times. We ask that you would accomplish whatever is necessary in each of our individual lives to make that happen. As we consider this following presentation, I ask that you would grant us a ready mind and that you guide and direct my thoughts and that the human words and thoughts be set aside. And we thank you for bringing us to study your prophecies this week. It is obvious by the start that Satan is not happy about what we are doing here, so we praise the Lord for what has taken place so far and ask that you continue to bless us throughout this presentation and the rest of the week. In Jesus's name, amen.

JEFF PIPPENGER: I am not sharp enough right now to remember exactly everything that I have already said in just the last twenty-four hours, but the material I have presented I have kind of reorganized in a less systematic fashion than I normally would do it because I wanted to kind of tread water while Jamal [Sankey] established some points on Daniel 11 and on the 2520. So, I do not know that I would normally have started with this next presentation; but, it is part of the story that we are going to be presenting this week. So we will refer back to this as we get to the conclusion, I guess is what I am trying to say.

The material I am sharing on the Daily, I have not given you any notes for; and, I am doing that in the morning. So, I had the first presentation last night; and. what I am presenting here now is No. 2 in the notes that I have, page 13, "The Alpha and the Omega."

You will see right there in the start on the top of Page 13 of your notes, Revelation 22, 13; and, Revelation 1, verses 8, 11, and 17.

- Revelation 22:13 (KJV)

  "[13] I am Alpha and Omega, the beginning and the end, the first and the last.

- Revelation 1:8, 11, 17 (KJV)

  "[8]I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

  "[11]Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

  "[17]And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last.

I am thoroughly convinced that the entire Bible was by design.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: But, if there is any book above them all that was designed purposely, it was the Book of Revelation. And the structure of Revelation is that in the first chapter the Lord sets forth Himself and identifies the characteristics about Himself that the student of prophecy must understand if they are going to correctly understand the Book of Revelation.

And the characteristic that Christ identifies of Himself more than any other in Revelation, chapter 1, and therefore the characteristic that is perhaps the premier point of Christ as we study The Revelation, is that He identifies Himself as the First and the Last, the Alpha and the Omega, the Beginning and the Ending, and He does it over and over again in the first chapter. And He does not just do it by saying that that is who He is; He also employs the principle of what it means to be the First and the Last because He tells John, "Write what you see and the things that shall be hereafter."

He is telling John, "If you write down what is going on in these churches right now, you will also be writing down what will be hereafter." And that is what it means that Christ is the First and the Last. Christ portrays the end of the world from the beginning of the world. And they tell us that two out of three words in the Book of Revelation come from the rest of the Bible.

And if you want to understand what it means that Christ is the First and the Last, I would challenge you to read Isaiah 40, onward, to the end of Isaiah; Isaiah 40, onward. And you will see over and over again Isaiah telling us what it means that Christ is the First and the Last.

And I have, of course as you can see, selected some of these passages out of Isaiah, the first one from Isaiah 40:18, 21, 25-28, page 13 of your notes. It says,

- Isaiah 40:18, 21, 25-28 (KJV)

> "[18]To whom then will ye liken God? or what likeness will ye compare unto him?
>
> "[21]Have ye not known? have ye not heard? **hath it not been told you from the beginning**? have ye not understood **from the foundations of the earth**?
>
> "[25]To whom then will ye liken me, or shall I be equal? saith the Holy One. [26]Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth. [27]Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? [28]Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding."

And Christ is here raising the question about: Who are you going to compare God to? What are you going to compare Him to. He is then telling us, from the very beginning He has told us who He was.

GOD'S RIGHTEOUSNESS

And then you will see underneath that, "God's Righteousness," Isaiah 41:26. God's righteousness is associated with His ability to portray the end of the world from the beginning of the world.

- Isaiah 41:26 (KJV)

  "[26]**Who hath declared from the beginning, that we may know? And beforetime, that we may say,** *He is* **righteous?** yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.

If someone has the ability to portray the end of the world accurately according to God's Word, he is righteous. And there is only One who can do that, and that is Christ. Christ's righteousness is established upon His ability to portray the end of the world from the beginning of the world.

GOD'S GLORY

The next quote, Isaiah 42:8-9:

- Isaiah 42:8-9 (KJV)

  "[8]I am the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images. [9]Behold, **the former things are come to pass, and new things do I declare**: before they spring forth I tell you of them."

THE GENERATIONS FROM THE BEGINNING

You see another quote there from Isaiah 41:1-4.

- Isaiaih 41:1-4 (KJV)

  "[1]Keep silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment. [2]Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. [3]He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet. Who hath wrought and done it, **calling the generations from the beginning? I the LORD, the first, and with the last; I** *am* **he**."

And for those of you that have followed what we present, I know this is nothing more than review. An important one to me is the next one on the top of page 14 of your notes, "The Proof of God."

PROOF OF GOD

Christ emphasizes that the way that you prove who God is, is who is it that has the ability to identify the end from the beginning.

- Isaiah 41:20-23 (KJV)

> “[20]That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. [21]Produce your cause, saith the LORD; bring forth your strong *reasons,* saith the King of Jacob. [22]Let them bring *them* forth, and shew us what shall happen: **let them shew the former things, what they *be,* that we may consider them, and know the latter end of them; or declare us things for to come.”—**

What He is doing here, He is challenging the idols and the worshippers of idols to do this. He wants the idols to prove that they are gods by portraying the end from the beginning. It says,

> [23]**Shew the things that are to come hereafter, that we may know that ye *are* gods**: yea, do good, or do evil, that we may be dismayed, and behold *it* together.”

FROM THE AUDIENCE: Amen.

WHO WILL HEAR

JEFF PIPPENGER: Now, Isaiah 42:23, there is a question raised that I believe is raised for the 144,000 at the end of the world. It says,

- Isaiah 42:23 (KJV)

> “[23]Who among you will give ear to this? Who will hearken and hear for the time to come?”

And if you read this passage, the subject that we are to hear for the time to come is that Christ is the God that portrays the end of the world from the beginning. The 144,000 will have to understand this truth; because, the 144,000 will understand the Books of Daniel and Revelation. And if there is any key to understanding the Books of Daniel and Revelation, it is acknowledging that Christ portrays the end of the world from the beginning of the world.

Or, as we have mentioned a little bit already, and I heard Jamal mention it, history is repeated. Sister White quotes us verses 30 to 36 of Daniel 11 and says, “Scenes similar to those described in these words will take place.” There is the key of Bible study, of prophetic study, is that there is a repetition of history. And that is what Christ says about Himself, is “I portray the history at the end of the world with the history at the beginning of the world.” If we will not believe that, we will not be blessed.

- Proverbs 1:5-6 (KJV)

> “[5]**A wise** *man* **will hear**, and will increase learning; and a man of understanding shall attain unto wise counsels: [6]To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.”

MY WITNESSES

And being God’s witnesses is associated with understanding this truth in Isaiah 44:6-8.

- Isaiah 44:6-8 (KJV)

  "[6]Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I** *am* **the first, and I** *am* **the last; and beside me** *there is* **no God**. [7]And who, as I, shall call, and shall declare it, and set it in order for me, since **I appointed the ancient people**? and **the things that are coming**, and shall come, let them shew unto them. [8]Fear ye not, neither be afraid: have **not I told thee from that time, and have declared** *it*? ye are even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*."

And by the way, if you think that I am just skipping over some of these quotes, I am not really. I did not intend to read all of these notes, even when I was putting them down there for your study afterwards. I intended to do some comments on these things and challenge you to check them out on your own time.

Cyrus & Christ

- Isaiah 45:1 (KJV)

  "[1]Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the geates shall not be shut; ...."

- Isaiah 45:4-7 (KJV)

  "[4]For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. [5]I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me: [6]**That they may know from the rising of the sun, and from the west, that *there is* none beside me.** I am the LORD, and *there is* none else. [7]I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*."

A Saviour

- Isaiah 45:19-22 (KJV)

  "[19]I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. [20]Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save. [21]Tell ye, and bring *them* near; yea, let them take counsel together: **who hath declared this from ancient time?** *who* **hath told it from that time?** *have* **not I the LORD? And** *there is* **no God else beside me; a just God and a Saviour;** *there is* **none beside me.** **[22]**Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and there is none else."

THE 144,000

Isaiah 46:8-13, on page 15 under "The 144,000," it says,

- Isaiah 46:8-13 (KJV)

> "[8]Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. [9]**Remember the former things of old**: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, [10]**Declaring the end from the beginning, and from ancient times** *the things* **that are not** *yet* **done**, saying, My counsel shall stand, and I will do all my pleasure: [11]Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it. [12]Hearken unto me, ye stouthearted, that *are* far from righteousness: [13]I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and **I will place salvation in Zion for Israel my glory**."

And one of the quotes we looked at last night was that each of the ancient prophets was speaking more about our days than the days in which they lived. After Sister White said that, she quoted 1 Corinthians 10:11, that says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Isaiah here is identifying the end of the world. He is identifying when He is going to glorify Himself and His people at the end of the world. He is identifying the 144,000.

And there is something about the understanding of Christ's ability to portray the end from the beginning that the 144,000 will understand.

REVELATION

So, on page 15 of your study notes, there is a passage from Revelation 22:6-13. It says this:

- Revelation 22:6-13 (KJV)

> "[6]And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.
>
> "[7]Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.
>
> "[8]And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. [9]Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.
>
> "[10]And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. [11]He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

> "[12]And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. [13]I am Alpha and Omega, the beginning and the end, the first and the last."

WHAT SIGNIFICANCE IS THERE?

Sister White comments on this last passage in Revelation from *The 1888 Materials*, page 1489.

> "Truth and error are both in the field, striving for the master. The champions of truth will have a fierce conflict. 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' The warning comes and the directions are repeated. 'Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.' All that the Lord has told you it devolves on you to do. No one needs to be deceived if they will make the word of God their study. How little is the book of revelation studied. It is a hidden mystery to the religious world; and why? Because the events not pleasant for their consideration, are so faithfully traced by the prophetic pen; and people who are in any way troubled about the matter are soothed with the statement from their shepherds that the Revelation cannot be understood. But it especially concerns us who are living in these last days. 'Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand.' **Read the last chapter of Revelation carefully and prayerfully. What significance there is in the statements of this chapter.** 'I am **Alpha** and **Omega**, the **beginning** and the **end**, the **first** and the **last**.' 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 'I Jesus have sent mine angels to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.'" *The 1888 Materials*, 1489.

So, what I am suggesting here is that when it comes to the study of Revelation—and we are going to spend a couple of presentations on Revelation, in a general overview before we start looking at parts of it in more detail later on—the first thing that Christ emphasizes above all other is that He is the God that portrays the end of the world from the beginning. And He tells John to write what he has seen in a book, and in so doing he would be describing what would be hereafter.

REPEAT AND ENLARGE

For me, when Sister White says in *Early Writings*, page 74, that this chart here [referring to the 1843 Chart] was directed by the hand of the Lord and that it should not be altered, I just cannot get around that. That is an endorsement of that chart.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: There were roughly 200 Millerite preachers during the Millerite movement. Every Millerite preacher, exclusively, used that chart. That was the Millerite message. If there was a representation of the Millerite message, it is that chart.

Did you mention James White this morning at all?

FROM THE AUDIENCE: (Affirmation.)

JEFF PIPPENGER: Okay. How many of you knew that James White was blind when he was born?

FROM THE AUDIENCE: (Raising of hands.)

JEFF PIPPENGER: A lot of you have followed this, so you know that; but, we are going to put it into the video record. All right?

And I went back and looked at the testimony that I have been giving about this and I think it is still valid; but, when I first came across this testimony in the book by James White—what is that book?

FROM THE AUDIENCE: *Life Incidents.*

JEFF PIPPENGER: *Life Incidents*—what I first came to understand is that when James White was 18 or 19 years old his blindness was healed and all he wanted to do was go to school. And I have been telling people that in one year he mastered all the way from kindergarten to high school. And I read another thing recently that implied that it took two years. So, one or two years he went through school. He was tutoring other people.

And then the passage I read recently was a little bit more vague about the details of this chart in his life. But, I think it is in *Life Incidents* where the story that I am going to tell you, which was written by James White, can be verified.

Before James White, after he had mastered his education and was preparing to go to college, his mother told him first that he needed to go hear this Millerite preacher and he came under conviction that he believed the Millerite message and he wanted to be a Millerite preacher. And he made a covenant with the Lord that if he would get an invitation to speak, he would go out and share the Millerite message; and he got an invitation immediately and went out and did about a two-week effort and he was a complete and utter failure.

So, what he did was he came home and he put that chart on his bedroom wall and he stayed in his bedroom until he understood every detail of that chart. And when he left his bedroom after that, he was perhaps the most powerful Millerite preacher there was.

I find that story interesting from the point of view that every Millerite preacher used that chart. That is the symbol of the Foundation of Adventism.

We are going to have some quotes in here as we go through that the foundations of Adventism were established in 1842, ’43, and ’44. They were established before the Disappointment.

You can show that from the Bible without any of the history; but, the point is this: If we accept that 1843 Chart as representing the foundational message of Adventism, then that chart represents the understanding of the Seven Churches of Revelation, the Seven Seals of Revelation, and the Seven Trumpets of Revelation; because, that was the Millerite message. They were understanding and presenting these things.

You can see the Seven Trumpets very easily illustrated over here [indicating the lower right-hand corner of the 1843 Chart].

But my point is this: If you maintain the Millerite understanding of the Seven Churches, that the Seven Churches represent the history of the Christian Church from the time period of the Apostles until the end of the world, and that was a Protestant understanding before the Millerites came into history; and if you maintain the Millerite understanding that the Seven Seals represent the warfare or the enemy of God’s people that took place during that identical history, then you

realize that what Christ is doing in the Book of Revelation is He is operating, as He always operates in Bible prophecy, upon the Rule of Repeat and Enlarge.

SEVEN CHURCHES

EPHESUS
SMYRNA
PERGAMOS
THYATIRA
SARDIS
PHILADELPHIA
LAODICEA

Christ first sets forth the history of the Seven Churches; then He repeats that history in the Seals and He enlarges upon it. The Seals are identifying not the Christian Church or the experience of the Christian Church; it is identifying the work of the enemies of the Christian Church during that very same history. And the same principle is to be understood in the Seven Trumpets. The Seven Trumpets also are repeating and enlarging upon the Seven Churches and the Seven Seals.

We are going to look a little bit at that. This is pretty much review for every Seventh-day Adventist, I am sure.

DIFFERENT PERIODS

Manuscript Releases, volume 1, page 372:

> "The messages given to the churches in Asia, portray the state of things existing in the churches of the religious world today. **The names of the churches are symbolic of the Christian church in different periods of the Christian era**; the number of the churches—seven—indicates completeness and is symbolic of the fact that the messages extend to the end of time, and are enforced today; while the figures used are symbolic of the state of God's professed people,—the wheat developing among the tares; truth standing on its own eternal basis in contrast with error." *Manuscript Releases*, volume 1, 372.

CHRIST'S RELATION TO THE CHURCHES

The next quote, Christ portrays Himself as walking among the Seven Churches.

> "'Who walketh in the midst of the seven golden candlesticks.' Revelation 2:1. **This scripture shows Christ's relation to the churches**. He walks in the midst of His churches throughout the length and breadth of the earth. He watches them with intense interest to see whether they are in such a condition spiritually that they can advance His kingdom. Christ is present in every assembly of the church. He is acquainted with everyone connected with His service. He knows those whose hearts He can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ in our world, representing in word and works the character of God, fulfilling the Lord's purpose for them, are in His sight very precious. Christ takes pleasure in them as a man takes

pleasure in a well-kept garden and the fragrance of the flowers he has planted." *Testimonies*, volume 6, 419.

The Ministers

The next quote from *The Sanctified Life*, page 77, says,

"His eyes are like a flame of fire; His feet like fine brass, as it glows in a furnace. The tones of His voice are like the musical sound of many waters. His countenance shines like the sun in its meridian glory. In His hand are seven stars, representing the ministers of the churches. Out of His mouth issues a sharp, two-edged sword, an emblem of the power of His word." *The Sanctified Life*, 77.

A Chain Linked Together—Repeat and Enlarge!

Notice the next quote.

"I wish to emphasize the fact, that the churches to which John was told to send the instruction given him represent all the churches in our world, and that this revelation to him is to be studied and believed and preached by the Seventh-day Adventist Church today. Christ came personally to John to tell him '**the things which are, and the things which shall be hereafter**' (Revelation 1:19). And He said unto him, 'What thou seest, write in a book, and send it unto the seven churches' (Revelation 1:11). The light was not to be hidden under a bushel.

"In the revelation that Christ gave are linked together in a chain of truth the important messages of warning that are to be given to the world before Christ's second coming. The last message of mercy is to be proclaimed where it has never yet been heard. The workers are to labor with such self-denial, such self-sacrifice, that the message will be borne to those who have not heard it." *Manuscript Releases*, volume 1, 372.

So, I think normally as Seventh-day Adventists we are familiar with the symbols of the Seven Churches. What I would hope that we would remind ourselves of is, when it comes to the Seven Churches, Christ purposely portrays Himself as walking in the midst of the Seven Churches. He is placing Himself close to the Churches.

I do not think that we recognize how significant that is. When we begin to look at Revelation 10, Revelation 10 is a chapter in Bible prophecy that is emphasizing the history of 1840 to 1844, and the fact that that history is repeated at the end of the world. That is what Revelation 10 is all about.

And when Sister White comments on the Mighty Angel of Revelation 10 that comes down out of Heaven with the Little Book of Daniel opened in His hand, she says that symbol of Christ represents the part that He plays in that history.

When we get to chapters 4 and 5 of Revelation, after the Churches, we will see the Lion of the Tribe of Judah prevailing to open the Book and seal the Seven Seals. And what Book is that?

FROM THE AUDIENCE: The Bible.

JEFF PIPPENGER: It is the Bible; according to the Spirit of Prophecy it is the Bible. The Bible was sealed up. When you take time to look at that, Sister White is clear that

the Bible becomes sealed. She says it in a variety of places, but you can boil her statements down. And I will use her words to say this: The Bible becomes sealed to human beings through the reception of traditions, customs, and fables that have been handed down from generation to generation.

So, when it comes to the Seven Churches, we are told—if we will see it—that we need to understand in connection with that history represented by the Seven Churches that Christ is placing Himself very close to the Church. Then John is immediately taken into the throne room where he sees Christ—well, where he first sees a Book that was sealed with the Seven Seals.

Was anyone able to open that Book?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: And what did John do?

FROM THE AUDIENCE: He wept.

JEFF PIPPENGER: He wept. Why?

FROM THE AUDIENCE: Because no one could prevail.

JEFF PIPPENGER: Because no one could open that Book.

And then the Lion of the Tribe of Judah prevails to open the Book. And do not lose that thought.

The only place where Christ is called the Lion of the Tribe of Judah is in that passage in Revelation, chapter 5. But, when it comes to the Seven Thunders of Revelation 10, which is an absolute necessity for God's people to understand at the end of the world, when the Mighty Angel that comes down out of Heaven in Revelation 10, verses 1, 2, and 3, and places his foot upon the sea and his foot upon the land, when He cries out, the information that is contained in the Seven Thunders, what does He cry as?

FROM THE AUDIENCE: As a lion.

JEFF PIPPENGER: As a lion. He is associating his work with being the One who has the ability to unseal the Bible when it is sealed up.

And, of course, when you look at Revelation 10, in the Millerite time period, there was a portion of the Bible that had been sealed up and it was unsealed and brought about a progressive purification process that paralleled and prefigured the purification process that takes place when the 144,000 are developed.

And, by the way, is there any weeping that you can remember in Adventism that parallels John's weeping in Revelation 5? We are going to deal with it later.

FROM THE AUDIENCE: Hiram Edson's description of his disappointment.

JEFF PIPPENGER: Hiram Edson's description of his disappointment? Okay.

What I will refer you to—we are heading in that direction; it is in your notes.

You know, there are not many places where someone that was not the prophet, where Sister White takes the works of that person and incorporates them into the Spirit of Prophecy. Can you think of anyone that had a dream?

FROM THE AUDIENCE: Oh, William Miller.

JEFF PIPPENGER: Sister White said William Miller's dream. And what was William Miller's dream? He was used by the Lord to develop a group of jewels in a nice casket, right? And then people come in and started covering them up, scattering them, covering them up with rubbish. And it reached the point, what did William Miller do?

FROM THE AUDIENCE: He wept.

JEFF PIPPENGER: He wept. And then what happened?

FROM THE AUDIENCE: The Dirt Brush Man came.

JEFF PIPPENGER: The Dirt Brush Man comes in and begins to clean things up.

Now, I will submit to you that the Lion of the Tribe of Judah, in the Millerite time period, purposely wants us to understand that He was the one that unsealed the information in the Seven Seals, the Seven Trumpets, and the Seven Churches to the Millerites; and, that He repeats that very process here again at the end of the world. Not just that we need to understand that that is repeated; we must understand that it is repeating right now! It is taking place right now!

SEVEN SEALS

WHITE HORSE
RED HORSE
BLACK HORSE
PALE HORSE

NO HORSE

So, in the structure of Revelation, if we are just taking it at a very surface level—not to deny some of the more definite and specific truths—but at a surface level just to deal with the structure, you have Seven Churches, and then you have Seven Seals.

At the bottom of page 17 of your notes, please notice that you have the first four Seals and they are four horses, and the last three Seals are not. There is a purposeful distinction by Inspiration there, saying the first four Seals are four horses; the last three are not. If you had no other evidence that this meant something, then you should walk past it; but, you do. Because, you have the rule of repeat and enlarge that Christ is employing in Revelation, and He tells us the story of the Seven Churches. And before He moves into the Seven Seals, which is just a repeat and enlarge upon the Seven Churches, first He wants us to understand that when it comes to the Seals that He is the One that unseals these historical truths to His people. So, He takes us into chapters 4 and 5 of Revelation, shows us what His work is, and then He begins to tell us about the Seals. And the first four Seals are horses; the last three Seals are not.

But, the last three Seals are all connected to Adventism. And when I am talking about Adventism at this point, I want to specifically define it as Adventism being the Millerite time period and the 144,000, and all the history in between; but, some people do not want to call the Millerites Seventh-day Adventists, and I am not trying to worry about Seventh-day Adventists. What I am saying is, the last three Seals connect us both with the beginning of Adventism and the end of Adventism; and, the last three Seals are a complete unit of thought. They must be considered that way.

ADVENTISM—THE WORD OF GOD, AND OR THEIR TESTIMONY

So, on page 18 of your notes, you have the fifth Seal.

Now, there is a question raised in the fifth Seal.

- Revelation 6:9-17 (KJV)

> "[9]And when he had opened **the fifth seal**, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10]And they cried with **a loud voice**, saying, **How long**, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11]And **white**

> **robes** were given unto every one of them; and it was said unto them, that they should rest yet for a little season, **until their fellowservants also and their brethren, that should be killed as they** *were***, should be fulfilled.** [12]And I beheld when he had opened **the sixth seal**, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; [13]And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. [14]And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. [15]And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; [16]And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: [17]For the great day of his wrath is come; and who shall be able to stand?"

So, if you notice the quote underneath this, from *Manuscript Releases,* volume 20, page 197, it says,

> "'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them [They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled' [Revelation 6:9–11]. **Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.**" *Manuscript Releases*, volume 20, 197.

The "period of time in the future," Brothers and Sisters, is the time period when the Papacy returns to the throne of the Earth and once again accomplishes the blood bath that it accomplished during the 1260 years. And in the fifth Seal, those people who were put to death by the Papacy in the fifth Seal, those people raised the question, "How long, O Lord, until you avenge our blood on the Papacy?"

And they are told, "You have to wait until the Papacy does one more persecution at the end of the world." That is what it is telling us here.

And when does that persecution takes place? It takes place in the history of Adventism, **the history of Adventism**.

The first four Seals are four horses. The fourth horse, the fourth Seal, is the time period that the Papacy ruled the world. So, the connection between the fourth Seal and the fifth Seal is that the Papacy just got done murdering between fifty and a hundred million people, depending on which historical source you want to refer to.

Then in the fifth Seal, the question is asked, "When are you going to deal with them? How long?"

And they are told they have to wait until there is another group of people that goes through the same thing. And, Brothers and Sisters, God's faithful people at the end of the world

are portrayed in two ways. They are either Elijah—who is Elijah? Elijah never died—or John the Baptist, he lost his head.

There are two groups of faithful Adventists at the end of the world, and the Papacy does not get judged until that second group of martyrs is made up, and you will see another quote from *Testimonies* there.

> "By **the decree enforcing** the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. . . .
>
> "The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convent vaults: '**How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?**'
>
> "The Lord is doing His work. All heaven is astir. The Judge of all the earth is soon to arise and vindicate His insulted authority. The mark of deliverance will be set upon the men who keep God's commandments, who revere His law, and who refuse the mark of the beast or of his image." *Testimonies*, volume 5, 451.

ADVENTISM—THE WITNESS OF JESUS, AND FOR THE WORD OF GOD

And you will notice in Revelation 20, verse 4, that this group is also referred to there once again.

- Revelation 20:4 (KJV)

> "[4]And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which **had not worshipped the beast, neither his image**"—

These were people that resisted the Papacy when?

FROM THE AUDIENCE: At the Sunday Law.

JEFF PIPPENGER: During the Sunday Law crisis.

> —"**neither had received *his* mark upon their foreheads, or in their hands**; and they lived and reigned with Christ a thousand years."

But, what had happened to them? They had been **beheaded**.

Who was beheaded? John the Baptist was beheaded. These are the faithful Adventists at the end of the world that will lay down their lives in testimony to the truth.

ADVENTISM—SINCE 1844

And, of course, Revelation 14:13 is also pointing to them.

Now, we might have some confusion over this; because, we know that this blessing comes as of October 22, 1844.

Verse 13 of Revelation 14 says,

- Revelation 14:13 (KJV)

> "[13]And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

I am aware that all that have died in the faith of the Third Angel's Message are also represented here; but, what is also represented here are the Adventists at the end that lay down their lives during this final blood bath that is about to take place.

VOICES, THUNDERINGS, LIGHTNINGS, AND AN EARTHQUAKE

So, Revelation 8, verses 1 through 5:

- Revelation 8:1-5 (KJV)

> "[1]And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.
>
> "[2]And I saw the seven angels which stood before God; and to them were given seven trumpets.
>
> "[3]And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. [4]And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. [5]And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were **voices, and thunderings, and lightnings, and an earthquake**."

DISPENSATIONAL CHANGES

- Revelation 4:5 (KJV)

> "[5]And out of the throne proceeded **lightnings and thunderings and voices**: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God."

I am going to switch gears here a little bit. I will not take a great deal of time on this. But, we should understand more than we do about changes and dispensations. It is pretty easy to understand.

To just give you an idea of what I mean by it: God's people before the Flood, their focus of worship was the Garden of Eden.

And after the Flood, the first thing that Noah did is he raised an altar. So, in the history of Noah you see a change of dispensations. The worship changed from the Garden of Eden to altars, and the altar worship continued to be the correct way to worship until the Lord raised up Moses.

And Moses raised up what? The earthly sanctuary. So, in the history of Moses you see a change of dispensations.

And then in the history of John the Baptist, John the Baptist was used to change the focus of worship from the earthly sanctuary to where?

FROM THE AUDIENCE: To the Heavenly.

JEFF PIPPENGER: To the Heavenly Sanctuary. There was a change in dispensation.

And in the Book of Revelation there are certain symbolic passages that are not only marking a change of dispensation but they are marking a change of dispensation.

By the way, when you go look at the places in history where there has been dispensational changes, you will find that in every one of them there is a purification process that takes place among God's people, in every one of them. There is no dispensational change in sacred history that does not also, simultaneously, produce a purification process among God's people.

So, in Revelation, we are looking at a basic overview of the structure of Revelation. The thing that marks for us a change in dispensation is you see here in Revelation 8, verses 1 through 5; verse 5 there in those verses, the last verse it says,

> "[5]And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were **voices, and thunderings, and lightnings, and an earthquake**."

Now, I do not know, but perhaps Brother Russell is going to deal with this a little bit. I just want you to see that when there are voices and lightnings and thunderings and the earthquake that if you look carefully when that takes place in sacred history, there is a change in dispensation taking place.

THE CROSS

- Revelation 5:6 (KJV)

> "[6]And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and even eyes, which are the seven Spirits of God sent forth into all the earth."

In Revelation 5 you will see this phrase brought out, and the change in dispensation there was immediately after the cross when Christ ascended and He had secured the victory, the right to be the One, among other things, to open the Seals. He had prevailed to do that. His prevailing was at the cross. There was a dispensational change that took place at the cross, from the earthly sanctuary to the Heavenly Sanctuary.

1844

In 1844 there was a dispensational change, Revelation 11, verse 19, says,

- Revelation 11:19 (KJV)

> "[19]And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were **lightnings, and voices, and thunderings, and an earthquake, and great hail**."

The Pioneers correctly understood that this is October 22, 1844; because, at that point in time, by faith, you could see into the Most Holy Place. And on October 22, 1844, there was a change in dispensation and there was also a purification process that had just taken place.

THE SECOND COMING OF CHRIST

In Revelation 16:17-18, it says,

- Revelation 16:17-18 (KJV)

> "[17]And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. [18]And there were **voices, and thunders, and lightnings, and there was a great earthquake**, such as was not since men were upon the earth, so mighty an earthquake, *and* so great."

This is the end of God's wrath. He is about the return.

ADVENTISM

So, when you come to Revelation 8, verse 5, you also see that in the story of the fifth, sixth, and seventh Seals, among other things, there is this change in dispensations there. Verse 5:

- Revelation 8:5

> "[5]And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were **voices, and thunderings, and lightnings, and an earthquake**."

THE SEVENTH SEAL

- Revelation 8:1-5 (KJV)

> "[1]And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.
>
> "[2]And I saw the seven angels which stood before God; and to them were given seven trumpets.
>
> "[3]And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. [4]And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. [5]And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were **voices, and thunderings, and lightnings, and an earthquake**."

SILENCE IN HEAVEN ABOUT THE SPACE OF HALF AN HOUR

In the passage of the seventh Seal, there is silence in heaven for about an half hour.

Now, I said I was nervous about this presentation because there are some thoughts here that are pretty simple, but I wanted to make sure that I convey them in an intelligent and simple fashion and I do not know that I am doing it at this point. So, I am going to be real straight with you about it. And maybe when my mind starts to clear, as time progresses in this prophecy school, if we have to come back and revisit this to put it in a better context, we will.

But, what I am saying about the fifth, sixth, and seventh Seals—and I have not made my case completely about why that needs to be understood as representing Adventism, but we will do that in our next presentation—is that one of the things that you see in the fifth, sixth, and seventh Seals is a change of dispensation. And there was a change in dispensation at the beginning of Adventism and there is a change in dispensation at the end of Adventism. In fact, maybe you could say there are two changes in dispensations at the end of Adventism.

What was the change in dispensation at the beginning of Adventism?

FROM THE AUDIENCE: October 22, 1844.

JEFF PIPPENGER: October 22, 1844.

What is the change in dispensation that is about to take place?

FROM THE AUDIENCE: The close of probation.

JEFF PIPPENGER: Well, the close of probation; but, that is not the one that I was really looking for.

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: Sister White says no man knows the day or the hour that the Judgment of the Living begins; but, when the Judgment of the Living begins, it begins in Adventism. Judgment begins at the House of God, and there is a dispensational change. And I am suggesting that in the fifth, sixth, and seventh Seals you are having an illustration of the beginning and the end of Adventism.

SEVEN DAYS ASCENDING

> "... Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, **who shall be able to stand?** Is my robe spotless? Then the angels ceased to sing, and there was some **time of awful silence**, when Jesus spoke, Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. ... We all entered the cloud together, and were **7 days** ascending to the sea of glass. ...." *The Daystar*, 1.

And the traditional understanding of silence in Heaven for the space for half an hour is what?

FROM THE AUDIENCE: When Jesus comes and all the angels come out of Heaven with Him.

JEFF PIPPENGER: Not quite.

Now, does everyone agree with that?

How long does it take Jesus to come from Heaven? There is the first question.

How long?

FROM THE AUDIENCE: (Inaudible response.)

JEFF PIPPENGER: How long does it take an angel to come here?

FROM THE AUDIENCE: A second.

JEFF PIPPENGER: A second. So, how long does it take Jesus to come?

FROM THE AUDIENCE: A second.

JEFF PIPPENGER: A second.

FROM THE AUDIENCE: The Bible mentions seven days.

JEFF PIPPENGER: Ahh, but how long does it take us to get to the sea of glass? Seven days.

So, there is an understanding of silence in Heaven for half an hour that is traditional of Adventism that it is talking about the Second Coming of Christ. It is not talking that it takes Christ seven days to get here. Christ is just as fast as an angel. It is talking about the seven days that we are ascending to the sea of glass.

WHO SHALL BE ABLE TO STAND?

But, Brothers and Sisters, there is also a silence in Heaven that takes place at the beginning of Adventism. And you will notice this quote in the *The Daystar*, page 1:

> "By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet. Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. **Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke, Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you.** . . . The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were **7 days** ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square." *The Daystar*, 1.

I would submit to you that the question, "Who shall be able to stand?"—and where does that question come from?

It comes from the sixth Seal, right? The sixth Seal brings us down to the wrath of God and it raises the question, "Who shall be able to stand?"

And it introduces what? Revelation, chapter 7. And what does Revelation, chapter 7, identify for us?

FROM THE AUDIENCE: The 144,000.

JEFF PIPPENGER: Is that what it identifies for us?

It identifies two groups of people: The 144,000—are they going to die?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: —but, there is a great multitude. And what is the great multitude wearing? White robes, the same thing as the martyrs in the fifth Seal are given and told, "You have to wait until this number is made up."

THE FIFTH, SIXTH & SEVENTH SEALS

- Revelation 6:9-10, 17, 8:1 (KJV)

> "6:9-10, 17 And when he had opened the fifth seal, I saw under the altar the souls of **them that were slain** for the word of God, and for the testimony which they held: 10And they cried with a loud voice, saying, **How long,** O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? . . . 17For the great day of his wrath is come; and **who shall be able to stand?**
>
> "8:1And when he had opened the seventh seal, there was **silence in heaven** about **the space of half an hour**.

In the fifth, sixth, and seventh Seals we have a question raised that leads us to Adventism, both the beginning and the ending of Adventism.

In the sixth Seal we have the falling of the stars. When is that? The beginning of Adventism, right?

But that sixth Seal, how far does it go to? It goes all the way to the wrath of God.

When is the wrath of God?

FROM THE AUDIENCE: At the end of the world.

JEFF PIPPENGER: At the end of the world.

So, the sixth Seal includes the whole history of history.

The fifth Seal is asking the question about who is able to stand.

And the seventh Seal, among other things, is also dealing with this question and the fact that Adventism, both the Millerites and the 144,000, is being addressed in all three of those seals.

THE ENTIRE LIFE OF CHRIST

You will notice here a quote where there was once again silence in heaven.

You may be wondering what my point is—and I can see how you would be—is that the "silence in heaven" can represent the seven days ascending to the sea of glass, when all Heaven comes out to ascend with us. I do not have a problem with that. But the "silence in heaven" also symbolically represents the interest that the heavenly beings have in the premier redemptive actions of The Great Controversy.

And you will see here a quote from the *Signs of the Times,* December 9, 1897. When Christ is in the Garden of Gethsemane, there was silence in heaven.

"**The heavenly universe had watched with intense interest the entire life of Christ**,—every step from the manger to the present awful scene. And what a scene was this for ten thousand times ten thousands of angels, of cherubim and seraphim, to look upon. They beheld the Son of God, their loved Commander, in his superhuman agony apparently dying on the field of battle to save a lost and perishing world. All heaven had listened to that prayer of Christ. His soul agony, which three times forced from his pale and quivering lips the cry, 'O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt,' convulsed all heaven. They saw their Lord inclosed by legions of Satanic forces, his human nature weighed down with a shuddering, mysterious dread. Everywhere he may look is a horror of great darkness beyond the measurement of human minds. And **there was silence in heaven**; no harp was touched. Could mortals have viewed the amazement of the angelic host as they watched in silent grief the Father separating his beams of light, love, and glory, from the beloved Son, they would better understand how offensive sin is in his sight." *Signs of the Times*, December 9, 1897.

And we just looked at this quote from *Daystar*, where it says there was some time of awful silence, and the awful silence came after the question is raised, "Who shall be able to stand?"

"Who shall be able to stand?" is answered in the Investigative Judgment, which began on October 22, 1844; and it is soon to close.

WHO SHALL BE ABLE TO STAND?

- Revelation 6:17–7:17 (KJV)

"6:17 For the great day of his wrath is come; and who shall be able to stand?

"7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

"4 And I heard the number of them which were sealed: *and there were* sealed **an hundred *and* forty *and* four thousand** of all the tribes of the children of Israel.

"5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. 6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. 7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. 8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

"[9]After this I beheld, and, lo, **a great multitude**, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

"[10]And cried with a loud voice, saying, SALVATION TO OUR GOD WHICH SITTETH UPON THE THRONE, AND UNTO THE LAMB. [11]And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, [12]Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

"[13]And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

"[14]And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. [15]Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. [16]They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. [17]For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

THE 144,000—ELIJAH

Who shall be able to stand?

THE MARTYRS—JOHN THE BAPTIST

"White robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled." (Revelation 7:11)

On page 22 of your notes, we have the 144,000 and the great multitude being introduced. And, I would submit to you that this is representing Elijah and John the Baptist at the end of the world.

MANY MARTYRS

On page 23 of your notes, there will be many martyrs.

"The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of the truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and **many will be martyrs** for Christ's sake in standing in defense of the truth." *Selected Messages*, book 3, 397.

THE 144,000

How many of you have tried to find the passages in the Bible where it says the 144,000 will not die?

FROM THE AUDIENCE: (No response.)

JEFF PIPPENGER: They do not answer.

It is not there, is it?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Okay. How many have found the passages where Sister White says it? They are pretty inferred, okay? They are pretty inferred, and this is one of them.

All right, you can show it from logic. You can show that Elijah represents the 144,000; I am not denying that.

But, you are not going to find in Revelation 7 the 144,000 do not die. It is not there.

But, in *Testimonies*, volume 1, page 60, it says,

> "Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. **The 144,000** shouted, 'Alleluia!' as they recognized their friends who had been torn from them by death, and in the same moment we were changed, and caught up together with them to meet the Lord in the air." *Testimonies*, volume 1, 60.

So, there is the passage that teaches it, but it is not as direct as we might like.

If you go to page 24 of your notes—maybe this will help me out of this presentation. This is the summary of what I was trying to present here this evening.

And we are not done with the Seven Churches, Seven Seals or Seven Trumpets. And I am hoping that in the next presentation that we will pull this together more for us.

SUMMARY

HISTORY OF ADVENTISM

TWO SETS OF SIGNS

SUN, MOON AND STARS & HEAVENS ROLLED UP AS A SCROLL

But, in the Seven Seals there are two sets of signs. You have the sun, moon, and the stars at the beginning of Adventism, and you have the heavens roll up as a scroll at the end of Adventism.

TWO CLASSES OF ADVENTISTS

ELIJAH & JOHN THE BAPTIST

You have two classes of Adventist: Elijah and John the Baptist.

TWO CHANGE IN DISPENSATIONS

1844 & THE JUDGMENT OF THE LIVING

You have two changes in dispensations.

TWO SILENCES IN HEAVEN

THE INVESTIGATIVE JUDGMENT & ASCENDING TO THE SEA OF GLASS

You have two silences in Heaven: the Investigative Judgment time period and the ascending to the sea of glass.

FIRST FOUR SEALS ARE HORSES
THE LAST THREE SEALS ARE THE HISTORY OF ADVENTISM

The first four Seals are horses.

THE LAST THREE SEALS ARE A UNIT OF THOUGHT

The last three Seals are the history of Adventism. The last three Seals are one unit of thought.

THE LAST THREE SEALS HAVE A DIRECT CONNECTION TO THE SEVEN TRUMPETS

Now, let me say here, in this presentation I have not yet proven this concept about the last three Seals being different than the first Four.

But, the last three Trumpets are three Woes. Upon the testimony of two a thing is established.

In the structure of the Seven Churches, the Seven Seals, and the Seven Trumpets, Inspiration has identified that the first four of those, whether it is Churches, Seals, or Trumpets, are to be understood together, but in another aspect different than the last three.

And by the way, this also goes to, what? This rule also plays in what other passage of Revelation?

What other seven do we have in Revelation?

FROM THE AUDIENCE: The Seven Last Plagues.

JEFF PIPPENGER: Yes, the Seven Last Plagues. In the Seven Last Plagues you see a 4-and-3 distinction very clearly identified there. In fact, if you look at the Seven Last Plagues they are paralleling the Seven Trumpets. It is so close that it is the logical reason so many people stumble over the idea that the Seven Trumpets are some secondary testimony to the Seven Last Plagues. But, the Trumpets are simply the forces that brought down Rome, and we are prefiguring how Rome comes down at the end. You can show that the Trumpets take place before probation closes; the Plagues take place after probation closes.

But, in the Seven Last Plagues you will find a purposeful, structural distinction between the first four Plagues and the last three Plagues.

In the Seven Trumpets the first four Trumpets are trumpets; the last three Trumpets are Woes.

In the Seven Seals, the first four Seals are horses; the last three are not.

Therefore, the last three Churches must be understood as a unit unto themselves. The Pioneers did that. The Pioneers believed that Sardis, Philadelphia, and Laodicea were contemporary to their time period.

Who were the Philadelphians, according to the Pioneers?

FROM THE AUDIENCE: The Millerites.

JEFF PIPPENGER: The Millerites.

Who were the Laodiceans?

FROM THE AUDIENCE: Those who came after the Millerites.

JEFF PIPPENGER: Those that left the message after the Disappointment.

Who were Sardis?

FROM THE AUDIENCE: The ones prior to the Philadelphians.

JEFF PIPPENGER: Sardis was the Church that they [the Millerites] were calling people out of.

Okay. Back to the notes.

The first four Seals are horses; the last three Seals are the history of Adventism. The last three Seals are a unit of thought, and the last three Seals have a direct connection to the Seven Trumpets.

And this is where I wanted to get us to tonight; and, we did that, but I do not know how clearly.

But, in the Seventh Seal we see introduced the Seven Trumpets. So, there is a purposeful connection between the Seven Seals and the Seven Trumpets. By the structure, by the design of the Book of Revelation, Christ tied them together.

It says,

> "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets." (Revelation 8:1-2)

And the Seven Trumpets are prophetically and historically connected with Adventism.

THE SEVEN TRUMPETS ARE PROPHETICALLY & HISTORICALLY CONNECTED WITH ADVENTISM

The Seven Churches are the history of the Christian Church, from the time period of the Apostles to the end of the world.

The Seven Seals are that identical history, but it is not dealing with the experience of the Christian Church; it is dealing with the work of the enemy of God's Church during that same history. It is repeat and enlarge.

The Seven Trumpets is that same history, but it is not dealing with the experience of the Church; it is not dealing with the enemy of God's Church. It is dealing with the providential forces that bring down Rome. That is Pioneer understanding.

The first four Trumpets brought down Western Rome by AD476. The next two Trumpets, the first two Woes, brought down Eastern Rome by 1453; Constantinople was taken away. And during that same history the Papacy received its deadly wound. These forces brought down Rome.

The symbol of the Trumpets is how Rome gets brought down. It is illustrating how modern Rome at the end of the world gets brought down.

And, the Seals are representing less about the history than they are about Christ's work in bringing about a revival to His people.

How does Christ bring revival to His people? He unseals His prophetic Word. He wants us to understand that that is what took place in the Millerite time period; because, that is what is taking place again. And the final movements will be rapid ones.

Shall we pray?

Closing Prayer: Heavenly Father, we thank you for your willingness to reveal truths unto us, though unworthy we might be. We ask that you would open our hearts and minds to understand that it is your voice that is in these truths and that we might respond accordingly. We are weak. We are frail. We ask that you would encourage and motivate us to be about our work of fortifying our minds by your Word that we might be prepared to stand in the coming crisis. We ask that the time we are spending here would be something that would allow each and every one of us to be better prepared to glorify you with those people we come in contact in our home spheres of influence. We have seen the enemy working here so far. We praise the Lord that you just keep moving us forward. We ask that you continue to be with us for the rest of this day. In Jesus's name, amen.

School of the Prophets - 2006

Presentation No. 4 by Jeff Pippenger
"The Alpha and Omega," Part 2

Opening Prayer: Heavenly Father, we ask that you would be with us through the presence of your Holy Spirit and your angels during this hour. Bless and guide our thoughts for considerations that we might hear your voice in your prophetic Word. We ask a blessing upon this time and the whole time we are spending here this week. We thank you for opening your Word to us in such a profound ay here at the end of the world. In Jesus's name, amen.

JEFF PIPPENGER: The presentation that I am doing is from the notes that you have. It is on page 25. It is No. 2 of "The Alpha and Omega."

I did No. 1 of "The Alpha and Omega" yesterday, and I know that it may have been a bit scattered, and I will try to get through this one and put them all together. It is not that complex, and I am not trying to suggest anything complex. I am trying to lay out a simple structure of Revelation and, with a simple structure, draw a couple of conclusions preparatory to what we are going to look at farther on the road in this prophecy school.

I am trying to emphasize, there are four sets of symbols in the Book of Revelation that are set forth in "sevens": Seven Churches, Seven Seals, Seven Trumpets, and Seven Last Plagues. In all of those you find an internal structure that allows you to glean even more information than simply the surface, and that structure is the 4-and-3 combination. And although you do not see the 4-and-3 combination specifically set forth in the Churches, the fact that you see the 4-and-3 combination in the Seven Seals, the first four Seals being the horses, the last three Seals are not; you see the 4-and-3 combination in the Seven Trumpets, the first four are Trumpets, the last three are Woes; and, in the Seven Last Plagues the first four Plagues are upon the world and the last three Plagues are focusing upon the seat of the beast and Babylon.

Because of these three illustrations, the 4-and-3 combination allows you to factor that into the Seven Churches, even though it is not specifically set forth.

FOUR HORSES AND THREE SEALS

CHURCH OF EPHESUS	WHITE HORSE
CHURCH OF SMYRNA	RED HORSE
CHURCH OF PERGAMOS	BLACK HORSE
CHURCH OF THYATIRA	PALE HORSE
CHURCH OF SARDIS	5TH SEAL - ADVENTISM
CHURCH OF PHILADELPHIA	6TH SEAL - ADVENTISM
CHURCH OF LAODICEA	7TH SEAL - ADVENTISM

But, there is nothing real significant here under the "Four Horses and Three Seals" in your notes. You see in the left-hand column the first four Churches, and off to the right there you can see they correspond to these first four horses. And Sardis, Philadelphia, and Laodicea correspond to the fifth, sixth, and seventh Seals, which we were suggesting last night are all connected with Adventism. And by *Adventism* we mean Adventism in the sense of the Millerites, until the 144,000.

FOUR TRUMPETS AND THREE WOES

FIRST TRUMPET	CHURCH OF PERGAMOS
SECOND TRUMPET	CHURCH OF PERGAMOS
THIRD TRUMPET	CHURCH OF PERGAMOS
FOURTH TRUMPET	CHURCH OF PERGAMOS

Now, under the "Four Trumpets and Three Woes," you see the first Trumpet, and off to the right, "Pergamos, Pergamos, Pergamos, Pergamos." The Trumpets do not begin to blow until after the kingdom is divided by Constantine in the Year AD330. So, technically, the Trumpets that bring down the Roman Empire, they do not begin until the historical period of Pergamos; but, they catch right up with the history as they proceed.

FIRST WOE: FIFTH TRUMPET	CHURCH OF THYATIRA
SECOND WOE: SIXTH TRUMPET	CHURCHES OF THYATIRA, SARDIS, PHILADELPHIA
THIRD WOE: SEVENTH TRUMPET	CHURCHES OF PHILADELPHIA & LAODICEA

The first Woe, the fifth Trumpet corresponds to Thyatira.

The second Woe corresponds to the history of Thyatira, Sardis, and Philadelphia. And I am talking about histories here.

And the third Woe is the seventh Trumpet that corresponds to the history of Philadelphia and Laodicea.

MILLERITE TIME PERIOD

LAST THREE SEALS	ADVENTISM
LAST THREE TRUMPETS	ADVENTISM
LAST THREE CHURCHES	ADVENTISM

In these next set of notes, it says the last three Seals are dealing with Adventism; the last three Trumpets are dealing with Adventism; and, the last three Churches are dealing with Adventism.

And even though in the Seven Churches this is not specifically identified as it is with the Seven Seals, the Seven Seals being four horses and then no horses; the Seven Trumpets being three trumpets and then three Woes, on the testimony of two or three a thing is established. These other sets of seven symbols in the Book of Revelation establish this principle. But, Sister White upholds this.

THE EXPERIENCE OF ADVENTISM

In *The Great Controversy,* page 393, the parable of the Ten Virgins of Matthew 25 also illustrates the experience of the Adventist people, both the Millerites and you and me today.

> "The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people." *The Great Controversy*, 393.

And if you read further, beyond that, she emphasizes that this parable is describing two classes of people.

TWO CLASSES IN THE CHURCH

Notice the next paragraph on page 26 of your notes, from *The Great Controversy,* page 393.

> "**The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people**. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing **the two classes of servants** who look for His appearing." *The Great Controversy*, 393.

It says here that the parable of the Ten Virgins is emphasizing two classes of people.

THIS PARABLE HAS BEEN AND WILL BE

And then in the next quote from the *Review and Herald,* August 19, 1890, this is a quote that we use often; but, I want to read and then I want to make a point that we do not often make about this. I am starting in the third sentence.

> "When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were **wise**, and five **foolish**. This parable **has been and will be fulfilled** to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and **will continue to be present truth till the close of time**. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps

> burning. **This represents the condition of the Church**. The **wise** and the **foolish** have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'" *Review and Herald*, August 19, 1890.

So, she once again is identifying the parable of the Ten Virgins, identifying that it was fulfilled previously, it will be fulfilled again; it was fulfilled in the Millerite time period, and it is being fulfilled right now as we speak. It is identifying two classes of people.

And we use the next quote, but sometimes we do not emphasize that the next quote is in the very same article that we are reading from.

SAME ARTICLE

> "The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state." *Review and Herald*, August 19, 1890.

So, when Sister White is talking about the parable of the Ten Virgins, and she is saying the foolish virgins are Laodiceans—and, boy, this statement causes a lot of people just to squirm in their seats—if the foolish virgins are Laodiceans, who are the wise virgins?

FROM THE AUDIENCE: The Philadelphians.

JEFF PIPPENGER: Well, I thought that the Philadelphians was the history of the Millerites. Is not that what it is, the Millerite time period is the Philadelphian history?

But, Sister White says the parable of the Ten Virgins is fulfilled again at the end of the world. Is not the Philadelphian history over, 150 years ago?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: There are different understandings for a symbol based on context. The Seven Churches represented, what? Seven churches that literally existed in the time that John wrote about them.

Was the counsel that he wrote to them genuine counsel, or was he just writing to be writing?

FROM THE AUDIENCE: Genuine counsel.

JEFF PIPPENGER: Genuine counsel. The Seven Churches represented seven literal churches that were having those seven different literal problems that were being addressed. But, at the same time those Seven Churches represented the history of the Christian Church from the time of the Apostles to the end of the world; and, the characteristics of the Philadelphians and the Laodiceans—not their historical understanding, but their characteristics. The spiritual characteristics of the Laodiceans and Philadelphians correspond to the characteristics of the wise and foolish virgins, or the wheat and the tares, or the gold and the dross.

MAKE APPLICATION OF THE WHOLE OF THE THIRD CHAPTER OF REVELATION

In the next quote, you will notice, on page 26 of your notes,

> "In the message to **the church at Sardis two parties are presented**—those who have a name to live, but are dead; and those who are striving to overcome. Study this message, found in the third chapter of Revelation. 'And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.' Revelation 3:1, 2. Who are meant by those that are ready to die? And what has made them thus? The explanation is given, 'I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.' Vs. 3–5.
>
> "**To the church of the present day this message is sent**."

She is talking about Sardis, and she is saying this message to Sardis is for us today.

> —"I call upon our church members to read the whole of the third chapter of Revelation, and to make an application of it."—

How many churches are there in the third chapter of Revelation? Three.

> —"The message to the church of the Laodiceans applies especially to the people of God today. It is a message to professing Christians who have become so much like the world that no difference can be seen [vs. 14–18 quoted]" *The Seventh-day Adventist Bible Commentary*, volume 7, 959.

The simple point here, where we do not get lost trying to figure out the big point I am making—I am not trying to make a big point—is that the last three Churches—Sardis, Philadelphia, and Laodicea—had a component in the history of the Millerite Movement. All three of those Churches were represented in that history and all three of those Churches are represented at the end of the world.

In fact, and I probably should not say this but I will say it anyway, all seven of the Churches are represented at the end of the world. And if Brother Russell ever gets time to take us there, he can show you that the platform for each one of those Churches is taking place today.

MILLERITE FULFILLMENT—THE NOMINAL CHURCH

But, in terms of the structure of the Book of Revelation, the last three Churches are dealing with Adventism, just as the last three Seals are dealing with Adventism, and the last three Trumpets are dealing with Adventism, and the last three Plagues are dealing with the enemy—the beast, the Papacy—of Adventism.

And you can see here a quote from Joseph Bates where he is identifying their understanding was that Sardis, during the time period of the Millerites, represented the people who were receiving the message to come out of Babylon, which began to be proclaimed in 1844.

> "As the present state of the Philadelphia Church has been discussed, I shall be brief. The fifth state or the Sardis Church looks just like **the nominal church in 1844**, when the third angel in Revelation 14. were giving their messages: 'The hour of his judgment is come,' 'Babylon has fallen,' 'Come out of her, my people.' connected with the overpowering, soul-stirring Cry at Midnight, 'Behold the Bridegroom cometh, go ye out to meet him.' Here **the Sardis Church was shaken to its centre**; and all those who really believed these messages began to move out. It is true some were drove out; but no matter, the work was done." Joseph Bates, *Second Advent Waymarks and High Heaps*, 76.

And under that you have a quote by J. N. Loughborough, teaching the same thing. The Pioneers understood that Sardis, Philadelphia, and Laodicea all came into existence during that time period. They understood that Laodicea came after 1844 when people started turning away from the truth. But, it was all there; it is all repeated here at the end of the world.

> "'REMEMBER therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Revelation3:3.
>
> "These words were addressed to the 'Sardis' church. That church is followed by another called the 'Philadelphia' church, of whom it is said they have 'kept the word of my patience.' They have 'held fast' to that which their predecessors let go. To this Philadelphia church the Lord says, 'Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.' Verse 11. To them he also declares, 'I have set before thee an open door, and no man can shut it.' Verse 8.
>
> "It appears from these words that, at the time here designated, the Sardis church had heard the glorious announcement of Christ's coming 'at the door,' and that they had professedly received it; but had now come to a crisis where they were about to reject that precious truth; that they tried to hedge up the way of those who held fast to the message; and that they sought to close the door before those who would advance with the light. This obliged the believers to separate from their former brethren. These persecuted ones, 'coming out,' and boldly declaring the truths their former associates tried to suppress, are denominated the 'Philadelphia' church,—the church of brotherly love." J. N. Loughborough, *The Church its Order, Organization and Discipline*, 78.

So, on the next page of your notes, page 28—do not lose yourself on these notes. They are just simple notes.

STRUCTURE

After the Seven Churches, after Christ identifies Himself as the First and the Last and tells John to write the things that he had seen in order to illustrate the things that will be, He sets

forth the Seven Churches which is the history of the Christian Church from the time of the Apostles to the end of the world.

And He is going to do a repeat and enlarge in the Seven Seals.

END OF CHURCHES—THRONE-ROOM SCENE—CHAPTERS 4 & 5

But before he does the repeat and enlarge of that history with the Seven Seals, He first takes us in to chapters 4 and 5, the Throne-room, where He introduces the subject that the Lion of the Tribe of Judah, Christ Himself, is the One who unseals Biblical truths.

And I may not have taken much time yesterday to point out, when we were looking at the Seven Churches—but, we are familiar with this anyway—Christ holds in His hands seven stars.

What are those seven stars?

FROM THE AUDIENCE: (Inaudible responses.)

JEFF PIPPENGER: The pastors, the ministers to the Seven Churches. What does that mean?

I mean, He is controlling and directing the genuine, spiritual leadership of the Church all down through the history, right? How does He do that?

By unsealing His Word to them, He directs them. He directs them through His Word, that is how He does it.

And in chapters 4 and 5 He has pointed out to us that it comes a point in time, as has happened in other times of sacred history, when the Word of God has been sealed up. And John wept much because no man was able to unseal the Bible.

And then John was told, "Weep not," because Christ had fulfilled at the cross to win the authority to unseal the Bible to His seven stars and his genuine followers in order to direct the Churches.

INTRODUCES UNSEALING

So, the introduction of the unsealing of the Seven Seals in chapters 4 and 5 is a direct connection with the Seven Churches and the Seven Seals, if you begin to see it correctly. Because, just as soon as He introduces us to the truth that it is the Lion of the Tribe of Judah that takes the responsibility for unsealing Biblical truth at the appropriate time to bring about a revival and a reformation among His people, then He goes into the Seven Seals and He begins to open them. And that is what they are. They are a repeat and enlarge upon the history of the Seven Churches. He is using the very rules that He set forth in His Bible to open His Word to us, and that is what He did with the Millerites.

FIFTH & SIXTH SEALS

And when He gets to the fifth and the sixth Seals, we are introduced to Adventism.

INTRODUCES ADVENTISM

I know I cause some people stumbling, but I do not have a problem backing off of the half hour. I have not had much conviction that the half hour was so much the seven days ascending to the sea of glass.

My conviction of the silence in Heaven for half an hour—you can read the quotes where I get that conviction from—is when the question is raised in the fifth Seal and when Sister White in *The Daystar* hears a similar question raised, "Who is going to be able to stand?" and then there is an awful silence, to me the awful silence is a symbol of the heavenly interest in the work

of salvation, the same kind of silence that the angels demonstrated in Gethsemane, they demonstrate during the Investigate Judgment.

And I do not mean that there is silence in Heaven from 1844 until Michael stands up. I am saying that it can be understood as a symbol of their interest. I have more conviction about that. I do not have the proof-text to make the argument about seven days ascending to the sea of glass.

So, do not stumble over that. Even without dealing with that, the fifth and sixth Seals introduce us to Adventism. It raises the question in the fifth Seal, "Who will be able to stand?"

Well, there has to be a group of people that suffered "the same type of martyrdom that you suffered."

"Well, who are *they*"

"They are those that were put to death by the Papacy during the Dark Ages. You have got to wait." The Lord is saying, "I am going to judge the Papacy, but you are going to have to wait until the Papacy has one more blood bath."

And when does that blood bath take place?

FROM THE AUDIENCE: At the end of the world.

JEFF PIPPENGER: In the very near future, **the very near future!**

So, it takes place during the time period of Adventism. That is my point. This question about "You have to wait until this other group is made up," well, that other group is made up during the history of Adventism.

And then in the sixth Seal, we have the falling of the stars, which introduces us to the Millerite time period; but, that history goes all the way to the time of the wrath of God. In order to not only cover the history of Adventism from the Millerites all the way to the 144,000 but to intellectually raise the question, "Who will be able to stand?" during the time of God's wrath.

Then He leads us right into Chapter 7, and 'who is able to stand' is the 144,000; but, the 144,000 are not the only ones listed there in Revelation, chapter 7. The other ones listed there are those martyrs that will be made up during the persecution that is about to take place, the great multitude that are given white robes, just like those martyrs in the fifth Seal are given white robes.

SEVENTH SEAL

So, it is all about Adventism in the fifth and sixth Seals, and the seventh Seal.

And in the seventh Seal we see seven angels with seven trumpets preparing to sound. This is purposeful. In Inspiration there is a purposeful connection between the Seven Trumpets and the seventh Seal. If we are going to understand the Seals and the Trumpets, one of the things that the Lord wants us to understand is that there is a connection between the Trumpets and the Seals.

And what are the Seals? The Seals are history. There is no doubt about it, the Seals are history. But, the primary thing that the Seals are, from my understanding, is the work of Christ in bringing about the fulfillment of this history and revealing it through His Word and then revealing it to His people. It is the work that He accomplishes not only in controlling providential history but in confirming that history with His Word, and then enlightening His people to these truths at the appropriate time.

INTRODUCES THE TRUMPETS

CONNECTS THE UNSEALING TO THE TRUMPETS

And in the seventh Seal, seven Trumpets are introduced.

And, the Seven Trumpets, of course, are different from the Seven Seals. The Seven Seals are talking about the enemy of God during this history, and the Seven Trumpets cover the same history, essentially, but they are dealing about the powers that bring down Rome. The first four Trumpets bring down Western Rome by AD476. Eastern Rome is brought down in the sixth Trumpet in 1453. During that history the Papacy receives its deadly wound. The Trumpets are all about Rome gets brought down.

SIXTH TRUMPET

INTRODUCES ADVENTISM

But, at the same time, the sixth Trumpet introduces Adventism, and it intersects with Adventism in a very profound way. The time prophecy in the sixth Trumpet is the point in time where the Mighty Angel in Revelation 10 comes down out of Heaven with the Book of Daniel open in His hand.

SEVENTH TRUMPET

FALL OF BABYLON INTRODUCED

And the seventh Trumpet begins to tell about the fall of modern Babylon.

I have more to say about that, but I am purposely just moving over that quickly. I do not want to say it right here.

THE SEVEN CHURCHES—THE EXPERIENCE OF THE CHRISTIAN CHURCH

So, the Seven Churches is the experience of the Christian Church.

LAST THREE REPRESENT THE PURIFICATION OF ADVENTISM

The last three Churches represent the purification of Adventism. That is what the parable of the Ten Virgins is all about.

THE SEVEN SEALS—THE SATANIC WORK AGAINST THE CHURCH

The Seven Seals represent the satanic work against the Church.

LAST THREE REPRESENT SATANIC WORK AGAINST THE MILLERITES & 144,000

The last three Seals represent the satanic work against the Millerites and the 144,000.

THE SEVEN TRUMPETS—THE PROVIDENTIAL FORCES THAT BRING DOWN ROME

The Seven Trumpets are the providential forces that bring down Rome.

LAST THREE REPRESENT THE FORCES THAT BRING DOWN MODERN ROME

And the last three Trumpets represent the forces that bring down modern Rome.

And you may ask how it is that I am saying that the First and Second Woes bring down modern Rome, modern Rome being Rome at the end of the world—being the dragon, the beast, and the false prophet. It is by combining all Three Woes together that you understand how modern Rome gets brought down. The last three Trumpets are one unit of thought, just like the last three Seals are one unit of thought, just like the last three Churches are one unit of thought.

AS THE LION OF THE TRIBE OF JUDAH UNSEALS THE HISTORICAL TRUTHS REPRESENTED BY

THE CHURCHES, SEALS AND TRUMPETS, THE PURIFICATION OF ADVENTISM OCCURS

So, as the Lion of the Tribe of Judah unseals the historical truths represented by the historical truths represented by the Churches, Seals, and Trumpets, the purification of Adventism occurs. That is what it is about; **that is what it is about**. Where we are heading is to begin looking at some point at the history of 1840 to 1844, because that is the history that prefigures the history of the development of the 144,000. And, in 1840 to 1844 there was a purification process, prefiguring the purification process that we are now in.

THE CATALYST FOR THIS PURIFICATION IS THE UNSEALING OF THE TRUTHS CONNECTED WITH THE LAST THREE TRUMPETS

The Millerites brought the First Angel's Message to the world. And what was the First Angel's Message?

FROM THE AUDIENCE: (Simultaneous responses.)

JEFF PIPPENGER: Simplify it down.

FROM THE AUDIENCE: (Further various responses.)

JEFF PIPPENGER: Simplify it down.

How about "the Everlasting Gospel"? All right? The Millerites brought the Everlasting Gospel to the world.

And what is the Everlasting Gospel? You go to Genesis 3:15. There is a promise to Satan: He, Christ, will put enmity between Satan's seed and the woman's seed.

The Everlasting Gospel is that the Gospel brings about a division, brings about two groups of people. And the Millerites brought that message to the world primarily from 1840 to 1844; but, they just did not proclaim the Everlasting Gospel, they experienced it. Because, when they got to October 22, 1844, there were two groups of Adventists, one that had moved into the Most Holy Place and one that was praying to Satan. The Everlasting Gospel had been accomplished.

That message, that experience, is being repeated today. It is underway! It is accomplished through Christ's unsealing prophetic truth and, at the same time, the truth that He is unveiling is testing truth. It produces a revival among the wise virgins that recognize the light, and it produces a resistance from the foolish virgins that think it is darkness.

THE MESSAGE OF THE LAST THREE TRUMPETS IS UNSEALED TO PURIFY AND EMPOWER ADVENTISM

The message of the last three Trumpets is unsealed to purify and empower Adventism. The point that I am trying to say there is, Brothers and Sisters, the message that began the process of purification of 1840 to 1844 was a message that came from the Trumpets. What brought about that purification process that prefigured the purification process of the 144,000 was a prophetic message from the Trumpets.

And I submit to you that we have every reason to think that it will once again be a message from the Trumpets that is the catalyst to begin this purification process here at the end of the world.

THE SEVEN TRUMPETS

On page 29 of your notes:

1ST TRUMPET: ALARIC, COMMENCING I AD395—THE GOTHS

The first Trumpet, Alaric, the Goths.

2ND TRUMPET: GENSERIC COMMENCING IN AD428—THE VANDALS

The second Trumpet, Genseric, the Vandals.

3RD TRUMPET: ATTILA THE HUN

The third Trumpet, Attila the Hun.

4TH TRUMPET: ODOACER COMMENCING AD476—THE GOTHS

The fourth Trumpet, Odoacer, the Goths.

5TH TRUMPET: MOHAMED 1ST WOE 1ST JIHAD

The fifth Trumpet, Mohamed.

6TH TRUMPET: OTHMAN 2ND WOE 2ND JIHAD

The sixth Trumpet, Othman.

The fifth Trumpet and the sixth Trumpet, according to Islam, are the First and Second Jihads.

7TH TRUMPET: OSAMA BIN LADEN 3RD WOE 3RD JIHAD

And the seventh Trumpet, I would submit that when each of the fifth and sixth Trumpets have a human being associated with them, the seventh Trumpet we will find will have a human being associated with it as well. And, I submit to you that the human being associated with the seventh Trumpet is Osama bin Laden; and that is the beginning of the Third Woe, the Third Great Jihad.

And the reason that you see the First, Second, and Third Jihads out there is, these particular histories that agree with the Pioneers of Adventism, Islam understands that the history of Mohamed was the First Great Jihad, the history of Othman was the Second Great Jihad, and they now believe that they are in the Third Great Jihad. That is from the perspective of Islam.

FEW STUDY GOD'S PURPOSE IN THE RISE AND FALL OF NATIONS

You now see a few quotes where Sister White emphasizes that we are to understand the rise and fall of nations. The first one, from *Counsels to Parents and Teachers,* page 380:

> "But history, as commonly studied, is concerned with man's achievements, his victories in battle, his success in attaining power and greatness. **God's agency in the affairs of men is lost sight of. Few study the working out of His purpose in the rise and fall of nations.**
>
> "And to a large degree theology, as studied and taught, is but a record of human speculation, serving only to darken 'counsel by words without knowledge.' Job 38:2. Too often the motive in accumulating these many books is not so much a desire to obtain food for mind and soul, as it is an ambition to become acquainted with philosophers and theologians, a desire to present Christianity to the people in learned terms and propositions." *Counsels to Parents and Teachers*, 380.

We need to understand the working of God in the rise and fall of nations.

HISTORY REPEATED ITSELF

> "Every nation that has come upon the stage of action has been **permitted** to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of 'the Watcher and the Holy One.' **Prophecy has traced the rise and fall of the world's great empires—Babylon, Medo-Persia, Greece, and Rome.** With each of these, as with nations of less power, **history repeated itself**. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another." *Education*, 177.

AS MADE PLAIN IN THE BOOKS OF DANIEL AND THE REVELATION

And the quote from *Prophets and Kings*, page 548, it says,

> "From the rise and fall of nations as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away! As 'the flower of the grass,' it has perished. James 1:10. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation. Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows." *Prophets and Kings*, 548

Not only are we to study the rise and fall of nations, it is those rise and fall of nations that are spoken about in Daniel and Revelation that are the premier focus of our studies.

And, Brothers and Sisters, when it comes to the Book of Revelation, the Seven Trumpets, are some of the most important symbols of the rise and fall of nations. That is what they are talking about, is how Rome was brought down. And we are to understand these things because Christ is the First and the Last, the Alpha and Omega, the Beginning and Ending.

And, Christ has told us how modern Rome comes down. He says, "Do you want to know how modern Rome comes down? Go look how Ancient Rome came down."

How did Ancient Rome come down? If we can understand how Ancient Rome came down, we will know how modern Rome comes down.

And why do we need to know why and how modern Rome comes down?

FROM THE AUDIENCE: (Indiscernible response.)

JEFF PIPPENGER: But why do we need to know that? Because, we are the people that are supposed to give the Fourth Angel's Message.

And what is the Fourth Angel's Message? Babylon is fallen! We need to understand how Babylon falls because that is our message.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: We are supposed to be the experts on the fall of Babylon.

Now, I want to go a different direction; but, in the middle here I have for you, for your consideration, a comparison with the Trumpets and the Plagues.

We are still on page 30 of your study notes.

FIRST FOUR TRUMPETS BRING DOWN WESTERN ROME BY AD476

5TH TRUMPET HURTS IMPERIAL (PAGAN) ROME FROM JULY 27, 1299 # JULY 27, 1449
5TH TRUMPET HURTS PAPAL ROME FROM SIXTH CENTURY ONWARD

6TH TRUMPET BRINGS DOWN IMPERIAL ROME BY AD1453—STATECRAFT OF ROME
6TH TRUMPET BLOWS WHILE THE KING OF THE SOUTH BRINGS DOWN PAPAL ROME IN 1798 CHURCHCRAFT OF ROME

7TH TRUMPET HURTS AND THEN BRINGS DOWN MODERN ROME

If you will look closely you will see a very profound parallel with the first Trumpet and the first Plague, and then a very profound parallel with the second Trumpet and the second Plague, all the way through.

THE EARTH

TRUMPET: "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Revelation 8:10–11.

PLAGUE: "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." Revelation 16:4.

THE SEA

TRUMPET: "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Revelation 8:8–9.

PLAGUE: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*; and every living soul died in the sea." Revelation 16:3.

THE WATERS

TRUMPET: "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Revelation 8:10–11.

PLAGUE: "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." Revelation 16:4.

THE SUN

TRUMPET: "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as

the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Revelation 8:12.

PLAGUE: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." Revelation 16:8.

When you get to page 31 of your notes, you will see that the fifth, sixth, and seventh Trumpets are Three Woes. They are a unit unto themselves. And when you get to the fifth, sixth, and seventh Plagues, they are also a unit unto themselves, talking about the plagues that are poured out upon the seat of the beast.

THE FIFTH, SIXTH & SEVENTH

Now, we are going to spend some time here; but, I am not going to deal with it now because it is in the notes as well, and when we get there Sister White's comments from *Early Writings* is right there—well, let me point you to it, if you have not looked at this. We have gone over it twice, but it cannot hurt.

- Revelation 9:1, 12-14, 20-21 (KJV)

"[9:1]And **the fifth angel** sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. . . . [12]One woe is past; *and*, behold, there come two woes more hereafter. [13]And **the sixth angel** sounded, and I heard a voice from the four horns of the golden altar which is before God, [14]Saying to **the sixth angel** which had the trumpet, **Loose the four angels** which are bound in the great river Euphrates. . . . [20]And the rest of the men which were not killed by **these plagues** yet **repented not** of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: [21]**Neither repented they** of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

In Revelation, chapter 11, let us start in verse 14, it says,

- Revelation 11:14-19 (KJV)

"[14]The second woe is past; *and*, behold, **the third woe** cometh quickly."—

So, what is under discussion here?

FROM THE AUDIENCE: The Third Woe.

JEFF PIPPENGER: The Third Woe, which is the seventh Trumpet.

And the next verse says,

—"[15]And **the seventh angel sounded**;"—

And the seventh angel is the Third Woe, and it continues about some manifestations in Heaven.

> —"and there were great voices in heaven, saying, THE KINGDOMS OF THIS WORLD ARE BECOME *THE KINGDOMS* OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER." [16]And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, [17]"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."—

And it gets to verse 18, and it says,

> —"[18]And **the nations were angry**, and **thy wrath** is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.
>
> "[19*]And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Now, maybe you have not taken the time to wrap your mind around verse 18; but, Joseph Bates did, right after 1844. And Joseph Bates wrote an article on verse 18 and he says that verse 18 is one event, **one event**. And the angering of the nations and the wrath of God and the time of the dead, they all take place the same time.

Do you know when he wrote that article?

FROM THE AUDIENCE: That would be 1846, I believe.

JEFF PIPPENGER: Okay. In 1846 Joseph Bates comes out with this thought on this verse, and shortly thereafter in *Early Writings*, page 36.1, you can find a statement where Sister White comes out—and we have it in our notes. I am going to deal with it. I am just giving you a once over before we get there—where she says, "I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, ..." So, she clarified Bates's position. She says these are a sequence of events; they do not take place at the same time.

What is the second event there? The time of God's wrath.

When does that take place?

FROM THE AUDIENCE: Before the Plagues.

JEFF PIPPENGER: When Michael stands up; when human probation closes.

So, what comes before that? The angering of the nations.

And the angering of the nations is the seventh Trumpet, the Third Woe. It takes place before the probation closes. Therefore, the Seven Trumpets takes place before human probation closes.

When do the Seven Last Plagues take place?

FROM THE AUDIENCE: After probation closes.

JEFF PIPPENGER: After human probation closes.

Why is there such a close parallel? Because, history repeats itself.

The Lord has prefigured the final fall of Babylon in the first time Babylon fell.

Adventism is just wrapping its mind around the closeness of the verbiage in these passages and is losing its way.

You can see the Pioneer position of the seventh Trumpet illustrated on that chart. Sister White says that chart was directed by the hand of the Lord and it should not be altered. Their understanding of the Trumpets was correct and they understood that the Trumpets take place before the close of human probation.

So, the Trumpets are about how Rome gets brought down.

Have you ever asked yourself why chapter 10 is in the middle of chapter 9 and chapter 11 of Revelation? There is a structure there and there is a logic to it.

One part of the logic is that the sixth Trumpet, the Second Woe, has a time prophecy in it of 391 years and 15 days; and, when that time prophecy was fulfilled on August 11, 1840, that is the starting point for this period of time when the Lord purified His Millerite people, from August 11, 1840, until October 22, 1844. That was when the First Angel's Message was empowered. That was when the First Angel's Message was carried to every missionary station in the world. That is why when Christ came down in Revelation 10 He had one foot upon the land and one foot upon the sea, symbolizing a message that would be carried to the world.

So, there is a connection with Revelation 10 with the time prophecy of the sixth Trumpet.

But, let me suggest another reason why chapter 10 is in between chapter 9 and chapter 11. The work of the Millerites, and the work of you and me, is to call people out of Babylon, to tell people that Babylon is fallen.

And chapter 9 is telling us how Eastern Rome was brought down, how Constantinople was conquered fully and completely by the Turks in AD1453.

Chapter 11 is telling us how Western Rome was taken away from the Papacy.

It is telling us about how the support base is removed from the Papacy; because, the Papacy took control of the Roman Empire. The Roman Empire was divided into East and West. The Papacy sits upon many waters; the waters represent support. And the bringing down of Babylon is the drawing up of the support of Babylon.

And the way that Papal Rome came down is that the support in the East was removed.

Who removed it? Islam, **Islam**.

How was the support in the West taken away from the Papacy? France. Atheistic France took the Pope captive.

It lost its support base on both the Eastern and Western Fronts.

THE SEAT OF THE BEAST

- Revelation 16:10-17 (KJV)

> "[10]And **the fifth angel** poured out his vial upon **the seat of the beast**; and his kingdom was full of darkness; and they gnawed their tongues for pain, [11]And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.
>
> "[12]And **the sixth angel** poured out his vial upon the great river Euphrates; and the water thereof was dried up, that **the way of the kings of the east** might be prepared.
>
> "[13]And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. [14]For they are the spirits of devils, working miracles, *which* go forth

unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. [15]Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. [16]And he gathered them together into a place called in the Hebrew tongue Armageddon.

"[17]And **the seventh angel** poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

DRYING UP THE WATERS OF ROME

Notice page 32 of your notes, the "Drying up the Waters of Rome," Revelation 17:1.

- Revelation 17:1 (KJV)

"[1]And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of **the great whore that sitteth upon many waters**."

These *waters,* what was it that supported Babylon? It was the river that went underneath the wall, right?

It allowed them all the water they needed, not only to drink but for irrigation. They could live in there indefinitely. There was no way to conquer them with that river running through their property.

How did they get conquered? They dried up the waters of support.

When Babylon comes down, the waters are dried up.

THE KINGS OF THE EAST

And you will see here in Isaiah 44 the prediction of Babylon's waters being dried up, for Cyrus to overthrow Babylon.

And I passed over Revelation 16:12 because it says,

- Revelation 16:12 (KJV)

"[12]And the sixth angel poured out his vial upon the great river Euphrates; and **the water thereof was dried up**, that the way of the kings of the east might be prepared."

When Babylon comes down, one of the prophetic terms that illustrates this is the drying up of the waters. Switching gears; switching gears, it is one of the things that is nice to see. It is a twofold power, **twofold power**, that takes Babylon to the throne and a two-fold power that brings her down.

- Isaiah 44:26-45:3 (KJV)

"[44:26] That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

[27]**That saith to the deep, Be dry, and I will dry up thy rivers**: [28]That saith of Cyrus, ***He is*** **my shepherd**, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

"45:1**Thus saith the LORD to his anointed, to Cyrus**, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; [2]I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: [3]And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call *thee* by thy name, *am* the God of Israel."

ISRAEL AND JERUSALEM

- Isaiah 38:8 (KJV)

"[8]Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down."

- Isaiah 39:1-7 (KJV)

"[1]At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. [2]And Hezekiah was glad of them, and showed them the house of his precious things, . . . [3]Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon. [4]Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not showed them. [5]Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: [6]Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. [7]And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."

You will notice here under "Israel and Jerusalem," that it was Hezekiah that brought Babylon to the throne. How did he do it? He was granted a little bit more life that he should not have been granted, and the Lord confirmed this to him, confirmed that He was going to allow him to live a little bit longer. How? How, did He do that?

FROM THE AUDIENCE: He moved the sun.

JEFF PIPPENGER: He moved the sun back in the sky, right?

And what happened then?

FROM THE AUDIENCE: The Babylonians saw their sun dials.

JEFF PIPPENGER: The Babylonians saw their sun dials going crazy, and they thought, "We've got to figure out what is going on."

So, what did they do? They went to Jerusalem.

And what did Hezekiah do? Did he praise the Lord God that could move the sun back in the sky?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No. He said, "Man, you've got to look at my treasure house. You need to see my treasures."

So, the power, the motivation to bring Babylon to the throne was Israel.

And, how many nations were there in Israel? Well, there as the Northern Kingdom and the Southern Kingdom. So, it is a twofold power that brings Babylon to the throne.

MEDES AND THE PERSIANS

And who brought Babylon down? The Medes and the Persians.

- Daniel 5:30-31 (KJV)

  "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, *being* about threescore and two years old."

We are on page 33 of your notes now.

FRANCE: SODOM & EGYPT

- Revelation 11:8 (KJV)

  "[8]And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

THEY SHALL PLACE THE ABOMINATION THAT MAKETH DESOLATE

- Daniel 8:12 (KJV)

  "[12]And **an host** was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered."

- Daniel 11:31 (KJV)

  "[31]And **arms** shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice,* and they shall place the abomination that maketh desolate."

So, who placed Papal Rome on the throne of the Earth? The seven European kings.

But, who is the representative of the seven European kings? It was the first, the first-born of the Catholic Church, Clovis, king of France, who placed the Papacy on the throne of the Earth.

Is France a twofold power? Brother Jamal read this earlier this morning, Revelation 11:8: Sodom and Egypt, a twofold power.

THE KING OF THE SOUTH PUSH AT HIM

Did France bring the Papacy down?

FROM THE AUDIENCE: It did.

- Daniel 11:40 (KJV)

"[40]And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

JEFF PIPPENGER: So, a twofold power brought Babylon to the throne of the Earth, Israel—the Northern and the Southern Kingdoms.

A twofold power brought her down, the Medes and the Persians.

A twofold power placed the Papacy on the throne of the Earth, Sodom and Egypt—France.

And a twofold power brings her down.

THE UNITED STATES: REPUBLICANISM & PROTESTANTISM

And who is going to place the modern Rome upon the throne of the Earth? The United States of America.

Is the United States of America a twofold power?

FROM THE AUDIENCE: Yes, it is.

- Revelation 13:11 (KJV)

"[11]And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon."

JEFF PIPPENGER: Two horns, Republicanism and Protestantism.

TO WORSHIP THE FIRST BEAST

- Revelation 13:12 (KJV)

"[12]And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

Burn Her

- Revelation 17:16 (KJV)

"[16]And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

And, we are going to demonstrate as this prophecy school goes on further that the ten kings of Revelation 17 are the United Nations, represented by the ten kings, of which the United States is a member; and, it is going to be the fire power of the United States that brings her down because Revelation 17 says the ten kings eat her flesh and burn her with fire.

So, the twofold power always puts the Papacy or Rome or Babylon on the throne of the Earth. The twofold power always brings her down.

Page 34 of your notes, just some notes concerning the Year AD330.

POWER, SEAT & AUTHORITY

- Revelation 13:2 (KJV)

  "[2] . . . the dragon gave him his power [AD496], and his seat [AD330], and great authority [AD533]."

THE YEAR 330

- Daniel 8:11 (KJV)

  "[11]Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and **the place of his sanctuary was cast down**."

THE TIME APPOINTED—330

- Daniel 11:27-29 (KJV)

  "[27]And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet **the end** *shall be* **at the time appointed**. [28]Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land. [29]At **the time appointed** he shall return, and come toward the south; but it shall not be as the former, or as the latter."

- Daniel 11:24 (KJV)

  "[24]He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even **for a time**."

When Constantine moved the capital of the Empire from the City of Rome to Constantinople in the year AD330, he instantaneously turned the Empire of Rome into two parts, East and West. From that point on it was East and West.

And Papal Rome assumed authority over that kingdom. When the Papacy was placed upon the throne of the Earth, it was taking control of the former Roman Empire and it was gleaning support from both the East and the West.

EAST AND WEST: DOUBLE

6TH TRUMPET DRIES UP EASTERN WATERS (SUPPORT) OF THE PAPACY BY 1453

So, when you get down here at "East and West: Double," the sixth Trumpet brought about the end of Constantinople by Islam. In the year AD1453 Constantinople was conquered by Islam.

Constantinople was the support of the East. And in this sense, in this prophetic sense, it was Islam that dried up the waters of eastern support in that time period.

KING OF THE SOUTH DRIES UP WESTERN WATERS BY 1798

And the King of the South in AD1798 relinquished the support of Western Rome when it delivered the deadly wound to the Papacy and dried up the waters.

The woman that sits upon many waters, her waters had been dried up to prepare the way for the kings of the East.

Christ portrays the end from the beginning.

France, that dried up the support in the West for Papal Rome was a dragon power. Europe disintegrated into ten kingdoms. It was Pagan Rome. Sister White says, speaking of the dragon in Revelation 12, in *The Great Controversy,* she says the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome. And, those ten countries that Pagan Rome disintegrated into were Pagan countries. They were descendants of the dragon power.

And even though it reaches a point where they profess Catholicism, France is a representative of the dragon power, just as the Soviet Union is a representative of the dragon power.

This is why it is so easy to see the connection with Gorbachev when he steps down from the Soviet Union. When Gorbachev stepped down from the Soviet Union, after he surrendered his kingdom to the Papacy, he went to work where?

FROM THE AUDIENCE: The United Nations.

JEFF PIPPENGER: The United Nations; from one dragon power to another dragon power.

There are three powers in Bible prophecy: the dragon, the beast, and the false prophet. They each have their own characteristics unto themselves.

The United States is the power that changes, right? It begins as a lamb and ends up speaking as a dragon. The United States is the false prophet. That is one of the characteristics of the United States.

The beast is the Papacy, but it has different prophetic characteristics.

Does the Papacy ever change?

FROM THE AUDIENCE: No, never.

JEFF PIPPENGER: Rome never changes.

These different powers have different characteristics.

The United States, when it is Protestant America or when it becomes Apostate Protestantism, it is always in the United States, period. That is where it is located geographically.

The Papacy, since the year 330, when it was given the City of Rome by Constantine, it has been in the City of Rome.

And where is it in Revelation 17 where we are seeing it come to its end?

FROM THE AUDIENCE: Rome.

JEFF PIPPENGER: In the Seven Hills City, the City of Rome. The Papacy is in the City of Rome from beginning to end.

The dragon is different. The dragon slides through history, popping his head up at different places. He begins in Babel, gets lodged in Nebuchadnezzar's and Belshazzar's Babylon. And when Belshazzar falls, the Chaldeans who are the religious elite of Babylon, where do they flee to?

FROM THE AUDIENCE: Pergamos.

JEFF PIPPENGER: Pergamos; and they set up their religion in Pergamos. That is why in the message to Pergamos it says that is where Satan's seat is.

But, the Romans reached a point where they conquer Pergamos; and, what is their custom? If you conquer a country with a different religious manifestation of Paganism than already exists in Pagan Rome, then you take that religion and you bring it back to the City of Rome and put it in the Pantheon Temple.

So, the dragon power begins in Babel, goes to Babylon, goes to Pergamos, and then it gets moved to the City of Rome.

THE TRUMPET OF ISLAM DRIES UP THE WATER
THE TEN KINGS DRY UP THE WATER

And those countries of Europe are representatives of the dragon power.

And the dragon power France is the power that dried up the Western water of support, and Islam is the power that dried up the Eastern waters of support. And I will submit to you that it will be a combination of the crisis brought about by Islam with the United Nations, which is the dragon power, that ultimately dries up the waters for Rome here in the very near future.

What I am saying is the logic of Revelation 10 being between Revelation 9 and 11 is because one of the works of Seventh-day Adventists is to clarify the fall of Babylon, and the fall of Babylon is illustrated in chapter 9 and chapter 11. And right there in the middle are the people that are supposed to understand this thing and proclaim it to the world.

HER JUDGMENT: ONE HOUR—ONE DAY

Now, if you would turn to Revelation 18 with me.

Now, I am not going to spend time defending what I am going to say here; because, we are going to spend time defending it in this study a little bit further.

But Revelation 18, verse 1, it says,

- Revelation 18:1 (KJV)

  "[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

That Angel came down out of Heaven on September 11, 2001. I know some of you may not have heard any defense for that; but, we are going to defend it here.

But, I want you to see, when we are talking about Revelation 18, as Seventh-day Adventists we understand that Revelation 18 is the Loud Cry, the Latter Rain, the Fourth Angel's Message. But, we have not been very careful, normally, to notice that there are two movements with this Fourth Angel; because, in verse 4 of Revelation 18, it says, "And I heard another voice from heaven, ..."

So, the first part, the first movement of Revelation 18, a Mighty Angel comes down out of Heaven, and I would submit to you, that is paralleling the Mighty Angel of Revelation 10

coming down out of Heaven. But, we are going to show you also that Sister White identifies the Loud Cry of the Fourth Angel; she associates it with verse 4 of Revelation 18 and she also identifies that the Loud Cry begins at the Sunday Law in the United States.

Now, I am not really trying to deal with that here. I am trying to set up a sequence of events.

When you look at your notes on page 34, you have Revelation 18, verses 6 to 19, where you see Babylon being rewarded.

And the reason why I mentioned verse 1 and verse 4 is to put in context that the punishment, the reward of Babylon, begins after the Sunday Law in the United States.

And it says,

- Revelation 18:6-19 (KJV)

> "[6]Reward her even as she rewarded you, and **double** unto her **double** according to her works: in the cup which she hath filled fill to her **double**."—

So, somehow, someway, the judgment of the Papacy, there is a doubling involved with it.

> —"[7]How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.
>
> "8Therefore shall her plagues come in **one day**, death, and mourning, and famine; and **she shall be utterly burned with fire**: for strong *is* the Lord God who **judgeth** her.
>
> "[9]And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, [10]Standing afar off for the fear of her torment, saying, **Alas, alas** that great city Babylon, that mighty city! for in **one hour** is thy **judgment** come."—

Now, Brothers and Sisters, this is the same Greek word *Alas,* as Revelation 14, ". . . for the hour of his judgment is come: . . . ." If you are going to try to apply a time prophecy to this, then you need to apply the same rule upon Revelation 14, which means that the Investigative Judgment ended over 150 years ago. This is not an hour. This is not a prophetic hour. This is a period of time.

But, if you will turn to the next page (page 35 of your notes,) in the middle of this passage it says,

> —"[11]And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: [12]The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, [13]And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. [14]And the fruits that thy soul lusted after are departed from

thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

"[15]The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, [16]And saying, **Alas, alas**, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

"[17]For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

"[18]And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!"—

And then at the bottom of the passage, it says,

—"[19]And they cast dust on their heads, and cried, weeping and wailing, saying, **Alas, alas**, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

So, what I am hoping you will see here is that when it comes to the punishment of Babylon, after the Sunday Law that for some reason it is doubled, and there are three passages in here that when the people who are watching what is going on with Babylon, they cry out, "Alas, alas!"

THE THIRD WOE

ALAS: WOE

DOUBLE HER JUDGMENT: ALAS, ALAS

ALAS, ALAS: THREE TIMES

And what is this Greek word? *Alas,* the same Greek word that is translated *woe—Woe, woe!*

I mean, I do not think it would be out of character if they would have said, "Woe, woe!" It is saying that after the Sunday Law in the United States, after Islam has hurt Rome and begins to kill her that the woes are going to only escalate.

It is mentioned three times. How many woes are there?

ONE HOUR

If you will notice in Revelation 17:12-17, on page 35 of your notes, it says the ten kings agree to give their kingdom unto the beast for one hour.

- Revelation 17:12-17 (KJV)

"[12]And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings **one hour** with the beast. [13]These have one mind, and shall give their power and strength unto the beast. [14]**These shall make war with the Lamb**, and the Lamb shall overcome them: for he is

Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

"[15]And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

"[16]And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. [17]For God hath put in their hearts to fulfil his will, and to **agree, and give their kingdom unto the beast**, until the words of God shall be fulfilled."

I believe this one hour are these verses in Revelation 17, when Babylon is brought to its demise. At the Sunday Law in the United States, Satan appears to impersonate Christ. And Sister White sometimes compares Satan during to this time period as Barabbas; but, Sister White also compares the ten kings during this time period with Barabbas.

And what is wrong with that? She is identifying the ten kings as the dragon power, and Satan is the dragon power. The dragon power during this time period is doing the work of Barabbas. And it takes place during a period of time that the seventh kingdom, the ten kings agree to give their kingdom to the Papacy for a period of time.

SEE APPENDIX

Now, there is a sister in Germany that has written an article that I think is interesting. You will see it in the Appendix on page 36 of your notes. [see appended letter to this chapter]. I would challenge you to look at it. It is very interesting in the sense that this one hour, when mentioned in Scripture, is identifying the time period of the Sunday Law until human probation closes.

Like when we are told that they are going to haul you into the courts and in that hour do not worry what you are going to say because the Holy Spirit is going to tell you what to say, "that hour" is this hour that the ten kings agree to give their kingdom to the beast. It is this hour when Babylon is being brought down by, "Alas, alas," or "Woe, woe."

It comes after the Sunday Law, according to Revelation 18; but, this passage in Revelation 18, I believe, is taking place before human probation closes.

Because, after you get done with this passage in Revelation 18, you get to verse 23 of Revelation 18, and it says,

- Revelation 18:23 (KJV)

"[23]And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth: for by thy sorceries were all nations deceived. [24]And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

And I believe that is the close of probation. Prior to that time we are seeing the drying up of the waters of Rome that was accomplished by the dragon power and by Islam.

Now, it is hard to see how the kings of the Earth could be lamenting of what is going on with the Papacy, and that taking place in the same time period when they decide to eat her flesh

and burn her with fire. That comes when they realize that every reason to support this whore has been removed. Prior to that time, they are in a marriage with her.

So, what am I trying to say? I am trying to say that there is an internal structure to the Book of Revelation. The primary lesson that Christ is giving to us is that He portrays the end from the beginning. And as He does that, He operates upon the rule of repeat and enlarge. He employs Seven Churches, Seven Seals, and Seven Trumpets; and, in the internal structure of those symbols, He teaches us that the last three are dealing with Adventism: the last three Churches, the parable of the Ten Virgins; the last three Seals, Adventism; the last three Trumpets—the last three Trumpets are Adventism in the sense that the Trumpets are what empower. The understanding of the Trumpets are the Lion of the Tribe of Judah's design to empower God's people. When we understand this message correctly, the Holy Spirit will have access to our hearts and minds where He can empower us.

And we have to become familiar with the structure of Revelation to begin to see these things; because, it is clear that the Lion of the Tribe of Judah is once again unsealing His Word here in our time period. And the progressive experience of the Millerites was a life-or-death experience. If you did not stay onboard, you were lost.

Shall we pray?

Closing Prayer: Heavenly Father, I ask that you would help with the clarity for these last couple of presentations from this frail human instrument. Help us to understand that you have a purpose and a design in how you have laid out Revelation and that we are to understand this design in order to recognize your voice in these prophecies and to be prepared, awakened to what is going on. We thank you for the time we have spent here so far. We ask that you continue blessing us. We ask a blessing upon this lunch break, and help us to keep our conversation as if we would on a Sabbath Day, on spiritual things, that we can make this a holy convocation, not simply a school. We thank you for all these things in Jesus's name. Amen.

APPENDIX TO
School of the Prophets - 2006
Presentation No. 4 by Jeff Pippenger
"The Alpha and Omega," Part 2

GOD'S HOUR

BY GABRIELE PIETRUSKA
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I am convinced that in the Bible there is nothing negligible, nothing unimportant or circumstantial; that there is a reason for each phrasing and each chosen word. Especially in prophecy we recognize, how each word has its significance and is not there coincidentally.

Inspired through a prophecy school I contemplated about the statement in Revelation 17:12 where it says that the ten kings described there will receive power for "one hour" together with the beast.

I wondered how we understand this "hour"? We cannot treat this expression as a typical time expression and calculate it according to the day-year-principle since it is obvious that the events described here are future events and we definitely know that after 1844 there is no more calculation of prophetic time. "Time is no more". So what is this "hour" supposed to mean? Is this merely another way of expressing "a short time", since we also find this expression in a parallel reference to these ten kings, in Revelation 17:10, where the seventh king will stay for a short time? Indeed, it is correct, the seventh king in Revelation 17:10 and the ten kings symbolize the same power. But this explanation cannot be sufficient; this formulation "one hour" seems to have a deeper meaning, a higher significance than just a vague and general time specification of a short time.

After studying this subject I have come to a—for me—satisfying answer, which does not only relate to this one Bible verse, but has opened to me a whole world of prophetic propositions about a certain time segment in the end-time history of this world. With this article I want to articulate my thoughts, as a first draft so to speak, without raising the claim of flawlessness or completeness. I want this to be understood as a suggestion to the reader to study this subject himself and test it.

Here are my tentative thoughts and insights:

The term "hour" in this context is not a time unit, it does not denote a time segment of established length, but is to be understood as a prophetic symbol. This symbol stands for circumstances and events that take place within a specific, determined period of time of unknown length. This explanation probably may at first sound confusing, but I will illustrate it with another example. All over the Bible we find the expression "day of the Lord". It's quite plain to everybody that this is not talking about a twenty-four hour day, Neither is it a prophetic day, equivalent to one year. It is an expression marking a time period of unknown length, in which certain events are connected and are fulfilled. When we hear the term "day of the Lord" we usually don't have the length of the day in mind, but we are focusing on the events related to this. In relation to the term "hour" we find the same characteristic—if we understand it as a prophetic symbol. The point here is not the question, how long this period of time will be, but the issue relates to certain events that take place in this time segment.

The “hour of God”, as I call it, is a certain segment in world’s history that is of highest significance for God’s people. This expression unites end time events that pertain directly to you and me, whereby the symbol of the “hour” or the “one hour” is the connecting element for all these events or matters that we find scattered all over the Bible. If we use the method of interpretation described in Isaiah 28:10—putting line upon line and precept upon precept, here a little, there a little—we get a complete picture about this time segment, just by using this one expression “hour” as the key that unites all these aspects. The “hour” is the uniting link that puts all these events together and allows us to recognize that all these events run parallel and take place in the same period of time.

A similar employment of the expression “hour” we also find in the Bible for other contexts. Jesus for instance speaks of “the hour that has come for him”. This is not denoting a certain time unit, but expressing events in connection with Christ’s struggle in Gethsemane, his betrayal, crucifixion and death. The Bible also speaks about a pregnant woman shortly before she delivers a baby, whose “hour” has come, and this birth most infrequently takes exactly 60 minutes.

As I will show later these two examples are intimately related to this prophetic symbol of the “hour”.

To also underline this understanding from another perspective I here want to give the definition of the Greek word hour from the Strong concordance:

> 5610—*hora*, appar. a primary word; an “hour“ (lit. or fig.)—*Hora*, whence Lat., hora, Eng., “hour” primarily denoted any time or period, especially a season. In the NT it is used to denote (1) “a part of the day”, especially a twelfth part of day or night; … (2) in 1 Cor. 15:30 “every hour” stands for “all the time”; (3) in some passages it expresses duration … (4) inexactly, in such phrases as “for a season”, Jn. 5:35; 2 Cor 7:8 (5) “for an hour” Gal. 2,5 (6) “for a short time,” lit., “for the time of an hour”; 1 Th 2,17; (7) a period more or less extended,” (1 Jn 2:18) … (8) a definite point in time … (9) a point in time when an appointed action is to begin Rev 14:15; (10) in Rom 13:11 “it is high time” lit., “it is already an hour,” indicating that a point of time has come later than would have been the case had responsibility been realized. (11) In 1 Cor 4:11, it indicates a point of time previous to which certain circumstances have existed.

This definition makes it clear that there is more to an hour than simply the understanding of a precisely defined time unit. In order to carry the subject from this more abstract reasoning to a more intelligible ground and to make the study easier for the reader I want to anticipate the outcome of my study.

The term “hour” is the connecting element for events that take place after the decree of the Sunday law in the USA until the end of probation for mankind. God’s “hour” is like a superscription above this time segment, in which events of highest significance take place which will surely turn the world upside down. It is a segment of time that we as Seventh-day-Adventists must understand in detail, that we must prepare for, for it constitutes the crucial phase in the last controversy between God and Satan, and the last chance for the people of the world to make their decision for one side or the other.

In this context the following Bible verses I understand as having a relation to this time segment. The verses are in no specific order. They will give a complete picture in the end.

APPOINTMENT OF A ONE-WORLD GOVERNMENT

> And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings **one hour** with the beast. Revelation 17:12.

This one "hour" is the period of time when the ten kings receive power together with the beast and pass this power on unto the beast. The United Nations are the third player in the three-fold confederacy of modern Babylon alongside the beast (the papacy) and the false prophet (apostate Protestantism—the USA). They receive worldwide governmental power and subdue this power to the papacy. Together they will take action against God and His people and will battle against them. During this one "hour" that the world government is reigning, God's people are persecuted. This world government is also identified in Revelation 13. It is a union, or combination between church and state (image of the beast) that enacts a worldwide Sunday law and persecutes dissenters.

As Ellen White states in many places national apostasy will be followed by national ruin, so at the same time this world government is imposing the image of the beast and the mark of the beast unto the inhabitants of the world, God's destructive judgments are falling upon Babylon.

God's destructive judgments before the end of probation—parallel to the latter rain time-period.

REVELATION 18:9–10, 17, 19

> And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in **one hour** is thy judgment come.
>
> For in **one hour** so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in **one hour** is she made desolate.

The whole chapter here is of significance. Parallel to the latter rain that is being described in the first part of the chapter, we find a description of the judgment over Babylon that focuses not so much on the plagues, as I understand it, but on the time before the close of probation. "God's hour" is the time where his destructive judgments afflict the world, e. g. in the form of disasters of any kind. Babylon is being desolated and laid waste. In this chapter, different groups of people are being described that lament her: The kings of the earth, the merchants and the "employees" of the merchants, all who are laboring on the ships (symbols for trade and economy).

From these verses it becomes clear how primarily the structures of economy are being destroyed, the wealth that Babylon is controlling worldwide. The economic system collapses; the whole world is affected by it. Please note that this is not the final judgment (Armageddon), because at the last destruction, the kings of the earth are not mourning over Babylon, but they

hate her, destroy her and eat her flesh. In chapter 18, the destruction comes from another side, and the kings and merchants are horror-stricken and cry and identify with Babylon. Moreover it is remarkable that during this "hour" the atrocities and abominations of Babylon are being disclosed; the blood of the prophets, the saints and all that are slain on earth is being found.

Another most remarkable event takes place at this time period of "one hour".

SATAN APPEARS IN THE FORM OF CHRIST

> Little children, it is the last **time (Greek: hour):** and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last **time (Greek: hour).** 1 John 2:18.

Note: The Greek word in this verse is *hora*: hour, not "time" as the King James Bible translates.

God's "hour" is the time period when the Antichrist appears, the last "hour" before the end of probation. The Antichrist has indeed always been active in a masked form, during the last "hour" though Satan will appear publicly and visibly as Christ. Here "anti" has to be understood in the sense of "in place of". Satan will claim to be the returned Christ and the world will fall at his feet. Then will be fulfilled what Christ had warned us about in his end time sermon.

The people in the world will be confronted with two claims: Satan is claiming to be Christ and forces his mark unto the people, while at the same time a small group of faithful servants of God is claiming to be the true representatives of Christ and warning the world not to accept the mark of the beast. The world will have to make a decision.

LAST PHASE OF DECISION FOR THE WHOLE WORLD

> Because thou hast kept the word of my patience, I also will keep thee from the **hour** of temptation, which shall come upon all the world, to try them that dwell upon the earth. Revelation 3:10.

God's "hour" is the "hour" of temptation for the whole world. It is the time when each individual will be confronted with the decision either for God or against him. Nobody will be excused from making a decision. The Greek word for temptation here actually describes a test, a search or an examination which brings out what the person really is and has always been. It is the time of testing for each individual being, for which "Christ" he makes his final decision. At the end of this time, this "hour", each and every one has had the possibility to recognize what is truth, and to make his stand on God's side.

This last phase of the proclamation of the gospel is described very well in the parable of the laborers in the vineyard at the eleventh "hour". Here again we find this "one hour".

LAST PHASE OF PREACHING THE GOSPEL—THE LAST ARE FIRST

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And

about **the eleventh hour** he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about **the eleventh hour**, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house,
Saying, These last have wrought but **one hour**, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last: for many be called, but few chosen. Matthew 20:1–16.

God's "hour" is the time when his laborers in the vineyard work for the last "hour", the eleventh hour. It is the last segment of the preaching of the gospel, before the "night comes where none can work", the end of probation. It is the time when all available forces are being employed—the time of the latter rain. It is the time when the first will be the last and vice versa: A clue that the work will be done by new believers, the laborers of the eleventh "hour", and the long-established ones will possibly belong to the last.

In the passage we also find another noteworthy parallel to Revelation 17. The ten kings, who are empowered for one "hour" together with the beast, fight the lamb and his followers who are the "called, chosen and faithful". The laborers of the eleventh "hour" in our parable are also signified as "called and chosen" (verse 16). (The "faithful" is implied since it is a parable about the kingdom of God). So the "called, chosen and faithful" are an identical group in these two Bible passages that play a role during this "hour of God".

Ellen White refers to this group many times as the one-hour laborers and the eleventh-hour workers and underlines the understanding as outlined here. Here are three statements from her pen. What she is describing is the response to the latter rain and the call out of Babylon during this one "hour".

AT THE ELEVENTH HOUR

> "Many souls will come from other denominational churches, and at the eleventh hour will obey all the truth, because they have not set themselves in array against heaven's light, but lived up to all the light they had; while those who have had great light, large privileges and opportunities, and have failed to live in the light and walk in the light, will drop out by the way. Their light will shine less and less until their lamps will go out for the want of the oil of grace in their vessels with their lamps." The 1888 Materials, 711.

> "The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These

will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the word of God imposes, and make void his law, others will come in to fill their places and take their crown." Review and Herald, June 15, 1897.

"But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. 'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed.' These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified." Selected Messages, book 2, 15–16.

What can be recognized here is that in all three passages Ellen White is contrasting the group of the eleventh-hour workers, with a group of people who have dropped out, even though they had had great light, opportunities and privileges. She uses these words for denoting Seventh-day Adventists. It makes it clear that the shaking and purification of the church has taken place before this "hour" or at least at the very beginning of the "hour".

The illustration of harvesting she is mentioning in her last quote is also denoted as the "hour" of harvest in Bible. Please note that also here the separation of wheat and tares has taken place before the harvest.

HOUR OF FINAL HARVESTING

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the **time (Greek: hour)** is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. Revelation 15:14-20.

Here again the King James Bible translates "time", but the Greek work is *hora*: hour.

What we see here initially is the harvest of the wheat, the faithful ones. God's chosen ones are now being gathered. At the same time another harvest is taking place: the harvest of the grapes, the wicked ones, who are being thrown into the winepress of the wrath of God that is

being trodden. It is interesting that this passage is placed in between the proclamation of the three angel's message and the outpouring of the plagues. So this "hour" here is taking place within the scope of these events, not at His second coming even though Jesus is pictured as King on a white cloud. But a white cloud is not exclusively pointing to his second coming (see Daniel 7 and Revelation 10:1).

This illustration in Revelation 14 shows that it is God who is bringing in the harvest at this "hour".

GOD TAKES THE WORK INTO HIS OWN HANDS

> The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
>
> Jesus saith unto her, Woman, believe me, the **hour** cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the **hour** cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4:19-24.

The "hour of God" is the period of time, when previous places of worship will lose their function and significance (a mountain is a church in Bible prophecy). The true worshippers of God are united, no matter where they came from, Samaria or Jerusalem: they have the same spirit, the Holy Spirit in full measure, and they are united in truth. God's truth is clearly revealed and becomes prominent. It is the uniting link for God's people, the distinctive characteristic that sets them aside from the "false" worshippers.

To what extent this means that the Seventh-day-Adventist church as an organization will play or not play a role any longer (Jerusalem is the Seventh-day Adventist Church according to the Spirit of Prophecy) I don't dare to say. But together with the following there is evidence that God will guide his work directly, without a human structure and organization. How could the Seventh-day-Adventist church continue to exist if keeping the Sabbath is under death penalty?

DISSOLUTION OF ORGANIZATION—THE LUKEWARM ARE SHAKEN OUT

> Behold, the **hour** cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone. John 16:32.

God's "hour" is the time, when his church will dissolve in the face of sudden irruption of events (Sunday law), will be scattered, every man to his own, and everybody will just think of saving his own skin.

I was not too sure in the beginning if this verse can actually be interpreted in this context. Recently though I came across a statement where Ellen White is talking about the sudden storm that will come over the Seventh-day-Adventist church at the Sunday law and how they will all run and hide. Only very few will stand up again later. She then quotes this Bible verse and compares the reaction of the disciples described here with the behavior of God's church at the end time. So this gives an inspired foundation to this interpretation.

Another way to describe this shaking process is the parable of the ten virgins.

SEPARATION BETWEEN FOOLISH AND WISE VIRGINS

> And that, knowing the time, that now it is high **time (Greek: hour)** to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Romans 13:11.

Note that here again the word time means hour in Greek.

God's "hour" is the point when it is time to awake from our sleep because our salvation is nearer than ever. The wise virgins awake from the Midnight Cry. It is the point in time when a final separation takes place between foolish and wise virgins, where it becomes obvious who will take part in the wedding, who lets his lamp shine brightly, who puts on the armor of light and who is being left in the dark. The fact that the foolish virgins are shaken out and ultimately left behind in the dark proves that the judgment of the living must have begun.

JUDGMENT OF THE LIVING—COMES UNEXPECTEDLY

> Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what **hour** your Lord doth come.
>
> But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
>
> Therefore be ye also ready: for in such an **hour** as ye think not the Son of man cometh. Matthew 24:40–44.

The Son of man comes at an "hour" as ye think not, implying a surprise. Watchfulness is required, so we are not taken by surprise, like a man is taken by surprise by a thief. This is not referring to Jesus second coming but to the coming at the investigative judgment. At some point in time this judgment will pass from the dead to the living. This is the "hour" that man has to watch out for. The dead cannot watch anymore, it is the living who are called to not be surprised. So this is the moment when the judgment passes on to the people that are alive in the world. This is the "hour" that ye think not. Then two women will be grinding, one will be taken, the other one will be left, two men will be in the field, one will be taken, one will be left. Final and ultimate decisions are being made.

It is interesting that in Luke 17 this subject is being addressed in connection with the escape from Jerusalem when the Romans besiege the city. So this gives us a hint that at this time, when the investigative judgment of the living takes place none who is informed about the warning Jesus gives in connection with the besiege of Jerusalem (Sunday law) should be living in the city any longer, but be in the country. To me this sounds like a reminder that at this time these physical preparations will not be possible any more, the action had to be taken before that. This whole chapter is not referring to Jesus second coming but to a time period before that—the days (plural!) of the Son of man. It is emphasizing that like in the days of Noah or in the days of Sodom there will be a time when people ignore what is going on and don't realize that ultimate decisions are being made, while they are merry and blind for reality. The Son of man comes at this time, this "hour", the investigative judgment of the living takes place and probation closes

for the individual person whose case is being heard without him realizing what is going on, like the people at Noah's and Lot's time did not know that there time of probation had expired.

TIME OF THE "HOUR" NO ONE KNOWS

> Watch therefore, for ye know neither the day nor the **hour** wherein the Son of man cometh. Matthew 25:13.

I have been wondering why Jesus refers to his coming always as the day and the "hour". He even emphasizes it by saying: neither the day, nor the "hour", as if he wants to make a distinction between the day of his coming and the "hour" of his coming. Could it be that these are two different events, one is the day of his coming, which is the second coming in glory, and the other is the "hour" of his coming, which is this one "hour", when the investigative judgment of the living takes place and the final decisions, who belongs to the wicked and who is part of the righteous ones, are being made.

But even though Jesus again and again states that nobody knows the "hour", he calls us to watch.

GOD'S PEOPLE WATCH AND KNOW "THE HOUR"

> Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what **hour** I will come upon thee. Revelation 3:3.

> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. Revelation 16:15.

> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
>
> Therefore let us not sleep, as do others; but let us watch and be sober. Thessalonians 5:2–6.

(Note: The day of the Lord here and in the following Bible verse is not his second coming but again the investigative judgment.)

Please also pay attention that Paul in this passage is comparing this "hour", when they sleep and the thief and sudden destruction comes, with the "hour" of a woman, when she is suddenly going into labor.

> But of that day and **hour** knoweth no man, no, not the angels of heaven, but my Father only.
>
> But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And

knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

Watch therefore: for ye know not what **hour** your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an **hour** as ye think not the Son of man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing.

Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an **hour** that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and
gnashing of teeth. Matthew 24:36–51.

This last parallel passage in Matthew about the coming like a thief makes it very clear that this is understood by the Bible as taking place during this "one hour". God's "hour" is the "hour" when Jesus comes like a thief, unnoticed by the unbelievers, because they sleep and do not watch, but the righteous know it, because they are in the light and watch and are prepared. This coming is the investigative judgment for each individual. When his case is heard before the heavenly court, the court arrives at the last decision about this person and thus his eternal destiny is determined. (That does not mean that the watchful believer knows exactly the moment, when his case is being heard, but he knows that he is living in the time period when these decisions are being made and is prepared for it).

PERSECUTION OF THE RIGHTEOUS

RIGHTEOUS IN FRONT OF COURTS, HOLY SPIRIT SPEAKS THROUGH US

But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same **hour** what ye shall speak.

For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

But when they persecute you in this city, flee ye into another: for verily say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Matthew 10:17–25.

And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same **hour** what ye ought to say. Luke 12:11–12.

But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

And it shall turn to you for a testimony.

Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. Luke 21:12–19.

But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that **hour**, that speak ye: for it is not ye that speak, but the Holy Ghost.

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. Mark 13:11–13.

The events described in these passages are called "that hour" by Jesus. This is the time period, where God's people will once more suffer persecution. Especially the closest family members are mentioned here as those who will deliver the faithful ones to the courts and to death. It is the time when the righteous will be hated by everybody, where they are called to endure unto the end. It is the time where they are supposed to flee to "another city" when persecuted. But at the same time they are given the promise that the Son of man will return, before they have a chance to flee into all the "cities of Israel". (Please note: a city is a symbol for a nation in prophecy, Israel in the New Testament is the spiritual Israel).

It is the time when the faithful ones will have to answer before courts and rulers. Two areas are being mentioned here: The civil area, the courts, and the religious area, the synagogues. So the pressure does not only come from the secular authorities but also from other "believers" (combination of church and state). But in that hour the Holy Spirit will tell us what to speak.

As regards content the complete following passage in Matthew 10:26–42 belongs to this subject: Everything will be uncovered. Don't be afraid, God will take care of you. Confess God, so he will confess you. Others will take care of you, will take you in. The believer is being called to deny his life. Here last decisions are being made, possibly decisions against the own family.

This aspect of persecution and hatred is also highlighted in the following passage of John. This is a very comforting statement because Jesus tells us that nothing will happen to us that has not happened to him also. In his strength and his faith we will be able to go through.

THERE WILL BE MARTYRS

> If the world hate you, ye know that it hated me before it hated you.
>
> If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
>
> Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.
>
> But all these things will they do unto you for my name's sake, because they know not him that sent me.
>
> If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.
>
> But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.
>
> But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended.
>
> They shall put you out of the synagogues: yea, the **time (Greek: hour)** cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me.
>
> But these things have I told you, that when the **time (Greek: hour)** shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. John 15:18–16:4.

God's "hour" is the time, when the faithful ones are being hated like Jesus was hated, because they come in his name and reflect his character. It is the "hour" where everyone who kills them believes that he serves God.

It's also interesting that this scripture is talking about disfellowshipping from the synagogues. Here we find a parallel to the Millerite time period when they were expelled from the churches. Expulsion from the Synagogue at Jesus time meant not only the exclusion from the entire Judaism and the religious life, but also persecution and ostracism in everyday life—a very severe procedure.

THE HOUR OF JUDGMENT IS COME

> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
>
> Saying with a loud voice, Fear God, and give glory to him; for the **hour** of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.
>
> And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
>
> And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever:
> and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
>
> Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Revelation 14:6–12.

Here we have the very foundation of our Adventist message to the world, the hour of his judgment. This time period we are studying—God's "hour"—will be the time of the loud cry of the third angel. The events that have been announced in all three messages will be fulfilled before our eyes. While the Millerites proclaimed the beginning of the judgment in general (which started with the dead) we will proclaim the beginning of the judgment of the living, the end of the investigative judgment in general, the close of probation. It will be the time when we cannot buy or sell and will be prosecuted for refusing the mark of the beast, the subject that the third angel's message is intimately related to. We should keep in mind that all this will happen under the outpouring of the latter rain which will consequently cause the opposition to escalate.

REJOICING IN THE BIBLE AND THE SPIRIT OF PROPHECY

> He was a burning and a shining light: and ye were willing for a **season (Greek: hour)** to rejoice in his light. John 5:35.

I found this verse interesting in this context, because Jesus disciples here rejoice in the burning and shining light for one "hour". The burning and shining light is not only John, but of course is the Bible, but at the same time we find a hint to the Spirit of Prophecy here, since the name Ellen means "a burning and shining light". In the face of all afflictions God's word—in whichever form—gives us assurance and joy during these serious times, this one "hour", that we as His people will go through.

Another way to look at this verse is the understanding that the 144,000 are closely related to John, since they represent the third Elijah, while John represents the second Elijah. They are experiencing the same story. So the 144.000 are the ones that give their testimony of a burning and shining light for one "hour", while others rejoice in this light.

I now want to turn to the Old Testament. It is very significant that the expression "hour" is found only in five places here and all these incidents are found in Daniel. We want to look at some of them.

SUNDAY LAW TEST AND PERSECUTION

> And whoso falleth not down and worshippeth shall the same **hour** be cast into the midst of a burning fiery furnace. Daniel 3:6.

Daniel 3 tells the story of Daniel's three friends and how they are thrown into the fiery furnace, because they refuse to worship the image. Ellen White comments on this chapter in several places explaining it to be the Sunday law test. In this "hour" the faithful ones are being thrown into the fiery furnace and being tested before the whole world that is watching. They are being tried and give their testimony. It is noteworthy that Verse 22 says that they were "taken up". The furnace was elevated so the whole congregation could watch what was going on. The Hebrew word here is connected to ascending.

THE JUDGMENT IS BEING PRONOUNCED OVER BABYLON – THE KING IN PANIC

> In the same **hour** came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. Daniel 5:5–6.

Here we have the "hour", in which the fingers come forth at this whitewashed wall and pronounce the judgment over the king of Babylon. It is a message from heaven, but is being communicated by a man's hand. This whole scenery with the candlestick, the whitewashed wall, the culmination of blasphemy, the vessels from Jehovah's temple, the drinking of the Babylonian wine with all the ones that belong to Babylon, the king and his wives and concubines—all this is highly significant for end-time events. The expression that links it together with all the other instances that we have looked at already is the "hour".

Please note that the Hebrew for trouble here is the same word that is used for the reaction of the King of the North in Daniel 11:44, when he is troubled by the tidings from North and East. It is the same event that is being described.

When we now put all the passages in scripture together that we just studied we get a very comprehensive illustration of a time period that is directly ahead of us. We sometimes also call it the little time of trouble, referring to a statement that Ellen White made about two different times of trouble, one during the plagues, and one before the close of probation (*Early Writings*). It was fascinating for me to see, how all this information is found in the Bible, scattered all over, and God binds all these truths together by giving us a key with the word "hour".

OTHER THEMES OF "THE HOUR"

I already mentioned that there are two other themes in the Bible that are connected to this term "hour". One is the "hour" of Christ, his trial and execution. It can be shown—especially from the writings of Ellen White—that God's people at the end of this world will go through the identical crisis that Jesus went through during "his hour". So these two hours run parallel. So it is no coincidence that these two experiences are both denoted as "hour", this term ties them

together and our understanding is broadened about the significance of this time period, when we study the parallelism of this subject, which I don't want to illustrate in depth at this time.

The second theme in connection with the term "hour" is the "hour" of delivery that has come for a pregnant woman. Jesus himself sets these two hours—the hour of child-labor and his hour of suffering—parallel by illustrating the pain of the disciples at his trial and death with the pain that a woman is going through in child-labor. He compares the joy at the birth of the child with the joy the disciples will have at his resurrection.

> Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?
>
> Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her **hour** is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.
>
> And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. John 16:9–22.

We also find this illustration of a woman in travail often in connection with judgment, in the following passages in a description of Jeremiah and in the book of Psalms.

> For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.
>
> The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein. And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.
>
> For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers. Jeremiah 4:28–31.

> For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Psalms 48:4–6.

It can be shown that in this choice of the term "hour" in connection with childlabor there is a purpose because thus the Bible is tying this illustration together with this last period, this last "hour", of earth's history. (See again 1 Thessalonians 5:2–6). The whole world will be in labor-pain during this time. The connection is even more obvious in the German language, since the Greek word translated as "woe" and "alas" is the same words as labor-pain: *wehe*. So there is

actually an announcement in Revelation that there will be this labor-pain during the last "hour" of world's history. The events of judgment will take place in shorter intervals and more severe every time—like a woman in childlabor. In the end the wicked will give birth to death—sin bears death.

> Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James 1:15.

For the righteous ones though another birth is waiting:

> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration **(Greek: rebirth or new birth)** when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matthew19:28.

Jesus is comparing his second coming with a birth and is thus emphasizing the parallel of the "hour" before his coming with the "hour" of a woman in labor-pain.

The illustration in Revelation 12 about the church being in child-labor and giving birth to Jesus emphasizes this idea even more. His first coming would be the birth, his second coming the rebirth.

> And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. Revelation 12:1–2.

The church being in child-labor we also find depicted in Jeremiah 30 where another aspect is highlighted. Here the "hour" of Jacob's trouble is illustrated with childlabor. Even men are in labor-pain here.

> And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?
>
> Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. Jeremiah 30:4–7.

A close study shows that these three themes of an "hour"—(1) Jesus suffering and death, (2) a woman in child-labor, and (3) the last "hour" of this world's history—are intimately interwoven, run parallel and are purposely tied together by the Bible through this one key-word "hour".

CLOSING THOUGHT

There are infinite treasures in the word of God that often cannot be found right at the surface, but can only be discovered by digging deep. How much more information might be

there covered, waiting for our discovery? God longs to give us more light, if we were only desiring it and "search for it like for a hidden treasure" (Matthew 13:44).

School of the Prophets - 2006

Presentation No. 5 by Jeff Pippenger
"The Daily," Part 2

Opening Prayer: Heavenly Father, thank you for being with us this morning. We thank you for another day of life. We ask for the presence of your Holy Spirit once again for this meeting, and throughout these meetings, today. We ask that you send your angels to be in attendance as well. We ask that the words spoken here this morning will be truthful, honest, edifying, and clear to understand and that you would open our hearts and our mind to hear what we have been told by you through your Word. We ask that you continue to bless us in this gathering. In Jesus's name, amen.

JEFF PIPPENGER: Of course you know I was not here last night, and I am not quite sure what transpired; but, my rule of thumb is that I try not to get into the question mark of whether the 144,000 are figurative or literal. I have my own personal belief on that; but, it is a distraction sometimes in a meeting. It is divisive. There are a lot of things to talk about in prophecy, so I just do not go there.

But, if you turn to Revelation, chapter 6, verse 9, it says,

- Revelation 6:9-11 (KJV)

"[9]And when he had opened the fifth seal"—

Revelation 6, verse 9. And I know I am dealing with the Daily this morning, so I am just going to be a second here.

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

The logic of this passage, the fifth Seal follows the fourth Seal. The fourth Seal is the time period of the Papacy. The logic is that these are the souls that were killed by the Papacy during the Dark Ages.

They ask the question, "How long, O Lord, are you going to deal with the Papacy for the blood bath that it delivered to the world for 1260 years."

And the answer is, "There is another group of people that are going to go through the same persecution as you did. And until that number is made up, you just rest for a while."

And then it goes into the sixth Seal and it says,

- Revelation 6:12-17 (KJV)

> "[12]And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; [13]And the stars of heaven fell unto the earth,"—

This is leading us into the Millerite time period.

> "— even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. [14]And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."—

Where is this? This is at the end of the world, right?

> "[15]And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; [16]And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: [17]For the great day of his wrath is come; and who shall be able to stand?"

And who shall be able to stand in the great day of His wrath? This question is raised. In the time of God's wrath, which is the time period in which Michael stands up and human probation closes, who is going to be able to stand during that time period?

So, if you look at the fifth and the sixth Seals, you have two groups of people introduced. The fifth Seal introduces a group of people that are going to suffer martyrdom from the Papacy, just as those brethren that were crying from under the altar suffered martyrdom from the Papacy during the Dark Ages.

The subject of the fifth and sixth Seals is there is a group of people that have to become martyrs and there is a group of people that are going to be able to stand during the Seven Last Plagues. And, of course, that question, "For the great day of his wrath is come: and who shall be able to stand?" leads us right into Revelation 7.

And in Revelation 7, I do not think it is an accident that there are two groups of people. The first group of people is the 144,000, and the second group of people is the great multitude.

I do not know that that is a proof-text about anything; but, the implication to me is that in the context of the fifth and sixth Seals there are two groups of righteous people at the end of the world, those that lose their heads—I do not know that everyone loses their heads; but, that is the symbol of it: John the Baptist lost his head—and, those that do not die: Elijah, the first.

Some things in prophecy, to me, you have got to defend them.

FROM THE AUDIENCE: (Indiscernible statement.)

JEFF PIPPENGER: Yes, those people, they lost their life during the persecution of the Papacy because they stood during the struggle of the image of the beast.

But, maybe I am going over what was already gone over. So, I do not know about last night.

I know this, from my experience—How many of you have been to one of these prophecy schools before [gesturing for a raising of hands]?

FROM THE AUDIENCE: (Raising of hands.)

JEFF PIPPENGER: Okay. So, that means most of you have not.

If there was a little bit of a—you know, I do not want to say *controversy*, or whatever. Let us says *shaking*, just to keep it at kind of a neutral word, that always happens in these things. It always happens. So, do not be threatened by that. As long as one of us does not start teaching just blatant error, we have to have room to think things through.

Now, back to the study of the Daily.

Daniel, chapter 8, I do not think that sometimes people get the implication of what I am saying. When I go to 2 Thessalonians and follow William Miller's reasoning on the power that is taken away for the Papacy to appear is the proof-text for the Daily being Paganism, then I make the point that those people that do not have a love of the truth is going to receive strong delusion. I know that I am saying something different than everyone else says when I say that the truth that they really do not have the love for is the truth of the Daily. The truth of the Daily is what brings the strong delusion.

I know that you probably hear me saying that and you are probably thinking, "You know, that is probably the place where he is a little bit unbalanced," or maybe it just does not settle in.

But, I want to show you something, if you will. And we are going to stay a little bit longer in Daniel 8.

You know, there was a time when I was working with a group of people who were trying to expose the heresies of the 1888 message study committee and Jack Sequeira. And when I first got into that, you know, I was unfamiliar with what they were teaching; so, I had to do a crash course for myself.

And one of the first things that I was confronted with is that Jack Sequeira teaches that there is a one compartment Heavenly Sanctuary, that the Most Holy Place is not determined by a special room in the Sanctuary. What makes the Most Holy Place holy is the presence of the Father.

And when I found Jack Sequeira saying that, I did not have to read anything else because I knew that if someone is teaching that there is just one compartment in the Heavenly Sanctuary, I do not, you know, need to run down a lot of roads to figure out, "Well, maybe he is," you know. I just do not have to do it. There are certain things in Adventism to me that should just turn on lights for us.

In verses 13 and 14 of Daniel 8, you have the foundation of Adventism and every Seventh-day Adventist knows it. We all know that verses 13 and 14 are the foundation of Adventism.

FROM THE AUDIENCE: Except for Jack Sequeira.

JEFF PIPPENGER: Well, there are lots of people that are not straight on it, but that is the foundation of Adventism.

So, let us look at this. In verse 13 there is a question raised. It says,

- Daniel 8:13-14 (KJV)

  "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long"—

Now, what is "How long?" "How long" is a question of duration. It is not a question of a point in time.

If the question was "When?" then it would be a point in time.

We are going to dissect this question fairly thoroughly. The first thing that I want you to see, if you will, is this is a question of duration of time. It is "How long?" It is not "When?" "When" would be a point in time.

—"How long *shall be* the vision . . . ."—

In Daniel 8, if you just ran through it in a real casual way, in verse 1 you see the word *vision;* in verse 2 you see the word *vision* twice; in verse 13 you have the word *vision;* in verse 15 you have the word *vision;* in verse 16 you have the word *vision;* in verse 17 you have the word *vision;* verse 26, you have the word *vision* twice; in verse 27 you have it once. I may have missed one; but, the word *vision* is used many times in Daniel 8. But, it is two different Hebrew words, two different Hebrew words that are both translated as *vision.*

And one of those words is *châzôn,* meaning the complete vision, **the complete vision.** And the other is *mareh,* meaning—I say "snapshot." I think if you were going to be more technical to the definition, you could say *appearance.* The *mareh* vision is a point in time; *châzôn* is the total vision.

And in terms of Daniel, chapter 8, it is the total vision, beginning with the Medes and the Persians, the Greeks, and the Romans, all the way through.

You can see in verse 15, it says,

- Daniel 8:15 (KJV)

  "[15]And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man."

This word *appearance* is *mareh,* which everywhere else in chapter 8 is translated as *vision.* But here they translated it as *appearance,* which is the primary definition of *mareh:* a point in time, an appearance.

And, you know, we are not going to spend much time on this. Sometimes we do it, but I am not going to do it here this morning. I just want you to see that there are two *visions* in Daniel 8. One means a complete vision.

And in verse 13, *châzôn,* this is the complete vision. So, it says,

- Daniel 8:13 (KJV)

  "[13]..., How long *shall be* the [complete] vision *concerning* the daily ~~*sacrifice*~~, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Now, the modern theologians teach that the Daily represents Christ's work in the Sanctuary, and the Pioneers understood the Daily to be Paganism. And the modern theologians and the Pioneers agree that the "transgression of desolation" is the Papacy. So, we do not have

any question marks about the "transgression of desolation." Everybody is on the same page there. The question mark is: What is the Daily?

So, if we go back to this question that says, "..., How long"—speaking of *duration*—"*shall* be the [complete] vision *concerning* [either Christ's Sanctuary ministry or Paganism and the Papacy]?" then it tells us what the Daily and the "transgression of desolation" are going to do, whatever they are, it says, "... to give both the sanctuary and the host to be trodden under foot?"

So, Brothers and Sisters, if we believe that the Daily is Christ's High Priestly ministry—when did Christ begin that ministry?

FROM THE AUDIENCE: (No firm response.)

JEFF PIPPENGER: You always have to think about that, do you not? I do, too. That's okay. When did Christ ascend to Heaven?

FROM THE AUDIENCE: AD31.

JEFF PIPPENGER: AD31—okay? So, if we are going to take that approach, this question is, "How long is the total vision about the Papacy removing the understanding of Christ's Sanctuary ministry and the Papacy, to give both the Heavenly Sanctuary and the host to be trodden under foot?"

Now, when did the Papacy come into history? You know, the mystery of iniquity already works; so, they are in the time period of Paul. They are already at work; but, not on the throne of the Earth until AD538.

But, let us give them the benefit of the doubt and say, "All right. The moment that Christ ascended to the Heavenly Sanctuary, the Papacy began to remove the understanding of His work in the Heavenly Sanctuary from the minds of men," or however they want to articulate it.

So, when did that take place?

FROM THE AUDIENCE: AD31.

JEFF PIPPENGER: AD31.

Now, the question is: How long shall be the complete vision concerning Christ's Sanctuary ministry and the Papacy, to give both the Sanctuary and the host to be trodden under foot? And we know what the answer is, do we not?

FROM THE AUDIENCE: 2300 days.

JEFF PIPPENGER: " Unto 2300 days then shall the sanctuary be cleansed."

Brothers and Sisters, the earliest point in history that you can argue that the Papacy was blocking the understanding of Christ's Heavenly ministry would be AD31, if you were going to give them the benefit of the doubt. That is the earliest point in history, and you do it because He was not doing His High Priestly ministry before AD31. Do you follow me?

So, the earliest that you can start this vision, this question—the question is, "How long?"—is AD31. And the next verse tells us we need to understand that this vision is 2300 years long.

AD 31
+ 2300
AD 2331

So, if you add 2300 years to AD31, when did Christ begin the Investigative Judgment?

FROM THE AUDIENCE: He will not until 2331AD.

JEFF PIPPENGER: He has not done it yet, has He?

Brothers and Sisters, that is simple math. But, when we are suggesting that the Daily is the subject that brings strong delusion on Seventh-day Adventists, let us be realistic. This is what Adventism is teaching today; and, whether we admit it or not, by teaching this we are destroying the very foundation of Adventism.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And if we go back to the Pioneer position, it says, "How long *shall be* the [complete] vision concerning Paganism, the complete vision of Daniel, chapter 8"—and when does the vision of Daniel, chapter 8, begin?

FROM THE AUDIENCE: During the Medes and the Persians.

JEFF PIPPENGER: With the Medes and the Persians.

2300 years
– 457 BC
AD 1844

And then when you get into chapter 9 and you are given the key to put together the 2300 days, "Know, therefore, and understand that from the going forth of the commandment to rebuild and restore Jerusalem ...," 457 is totally within the history of Daniel 8. And, of course, if you put 2300 years on it, it comes right to where it is supposed to come to, 1844.

Now, that is a pretty simple argument, is it not? And it is pretty profound, is it not?

And, it would be kind of nice if I could say, "Hey, I am the one that discovered that. I put that one together." But, I did not.

Do you know who put that together?

FROM THE AUDIENCE: William Miller.

JEFF PIPPENGER: William Miller. This was an argument that he had with the Protestant world. This is already in the record. This is a foundational understanding that if you teach that the Daily is Christ's High Priestly ministry, you destroy 1844. William Miller knew it. He dealt with the Protestant world who teaches, and back then, that the Daily is Christ's High Priestly ministry. And in the early part of the last century we began to just take on these Protestant views and to cover up the foundations so we did not understand these things.

Now, back to verse 12, Brother Bill pointed out—and I had not recognized this before; maybe you had—but, in verse 12 it says,

- Daniel 8:12 (KJV)

  "[12]And an host was given *him* against the daily ~~*sacrifice*~~ by reason of transgression, ..."

He said it the other day. You may not have heard him say it when we were speaking and then he filled me in on what it meant afterwards.

This phrase, "by reason of transgression," is *in transgression*. It means, ***in transgression***.

So, what it is saying is, "An host [an army] was given *him* [the Papacy] against [Christ's High Priestly ministry in] transgression." If you are going to use the Hebrew correctly, it means that in this verse Christ's High Priestly ministry commits sin; "in transgression."

FROM THE AUDIENCE: If you maintain that the Daily is Christ's ministry in the Sanctuary.

JEFF PIPPENGER: Yes, yes.

What I am talking about is the false arguments of the Protestant world that are now what the modern theologians are so comfortable with.

So, I want to spend some more time, if you do not mind, in verse 11 of Daniel 8.

Before I do, we pointed out yesterday that Bible prophecy is constructed, among other things, upon the theme of church and state, and that Daniel, chapter 7, is the kingdoms of Bible prophecy and their political manifestation; and, Daniel, chapter 8, is the kingdoms of Bible prophecy in their religious manifestation.

And probably the key word in Daniel, chapter 8, is the word *gâdal*, which gets translated in the chapter as *great.*

And as these different powers come into the story, if you look in verse 4, the ram became great—the very last of verse 4. It became *gâdal*. *Gâdal* is self-exaltation.

But then the he goat comes (verse 5), and in verse 8 he becomes very great. He becomes even more self-exalted.

Then in verse 9 the little horn of Rome becomes exceeding great.

So, when Daniel is telling us this story about the kingdoms of Bible prophecy and their religious manifestation, he adds into it a progressive growth in self-exaltation. And, of course, self-exaltation is the very fundamental religion of Satan. The dragon's religion is self-exaltation. That is the story from the beginning, onward.

And in Daniel, chapter 2, we also see this progression. We see a head of gold, followed by silver, followed by brass, followed by iron; and, in that sequence we have at least two ways that Daniel is talking about progression. We have a valuable metal, followed by a metal that is not quite as valuable, followed by one that is a little bit less valuable, and then iron even less valuable than all of them. But at the same time, gold is very soft but silver is a little bit stronger than gold; but, silver is not as strong as brass; and, iron, of course, is stronger than brass.

So, there is a progression that the Lord puts into these kingdoms of Bible prophecy, and when you look into these progressions, I just want to make one point. The Books of Daniel and Revelation go together, and in the Book of Revelation the same line of prophecy that is taken up in the Book of Daniel is found—I forget the exact words there at the end. Revelation continues the prophetic lines that are established in the Book of Daniel. Therefore, when we see Babylon exalting, followed by the Medes and the Persians exalting more, Greece exalting more, Pagan Rome exalting more, and Papal Rome exalting more, what does that tell us about Apostate Protestantism in the United States? It is going to be the most self-exalting manifestation of satanic power that has ever been.

And I have not had the mental acuity—is that the right word?—to be adding some of the things in these presentations that I want to; but, Brothers and Sisters, there are three dispensations of Christ in sacred history. The first dispensation is the dispensation of the Mosaic law, the earthly sanctuary. And then Christ comes to put away the first to bring in the second; that is the second dispensation. The first dispensation is the dispensation of the Father; the second dispensation is the dispensation of the Son; and, the third dispensation is the dispensation of the Holy Spirit. All of those dispensations have a counterfeit.

The counterfeit for the Father is the dragon, it is Paganism. The counterfeit for the Son is the antichrist, the Papacy. And, the counterfeit for the Holy Spirit is the false prophet, Apostate Protestantism.

There are three dispensations in sacred history that Bible prophecy deals with.

And one of the most important reasons to be straight on the Daily is because in the story of the Daily in the Book of Daniel we find information on how Paganism stepped down and allowed Papalism to come into place. There is a whole sequence of events there of a change of dispensations, and that sequence of events is prefiguring the change in dispensation from the Papacy to the False Prophet.

And the dispensation of the Holy Spirit that we are involved with will take place when the 144,000 perfectly reflect the character of Christ in the greatest crisis, the greatest time of trouble that has ever been.

I have not had time to develop that theme. I need to put it in place because we are going to deal with it more.

But, back to verse 11 of Daniel 8.

- Daniel 8:11 (KJV)

> "[11]Yea, he magnified *himself* even to the prince of the host, and by him the daily ~~*sacrifice*~~ was taken away, and the place of his sanctuary was cast down."

This is Pagan Rome. It says, "Yea, he [Pagan Rome] magnified *himself* [itself] even to the prince of the host [to Christ at his birth and His death], and by him [through Pagan Rome] the daily [Paganism] was taken away [lifted up and exalted], and the place of his sanctuary [the Pantheon Temple, which is the City of Rome] was cast down," in the year AD330, when Constantine moved the capital of the Roman Empire from Rome to Constantinople.

Now, if you turn to Daniel 11, verse 24. I know that this is where Brother Jamal has been sharing. It starts complementing.

In the flow of kingdoms of Bible prophecy in Daniel, chapter 11, Rome is first introduced in verse 14; but, it does not begin its conquering until verse 16. But, once Rome comes into verse 16 and it conquers Syria, Egypt, and Palestine, Pagan Rome is the subject of Daniel 11 all the way until verse 30.

But, in verse 24, it says,

- Daniel 11:24 (KJV)

> "[24]He [Pagan Rome] shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea,* and he shall forecast his devices against the strong holds, even for a time."

What is a *time?*

FROM THE AUDIENCE: 360 years.

JEFF PIPPENGER: 360 years.

And I heard Brother Jamal read from Uriah Smith on this, and Uriah Smith quotes Bishop Newton and Bishop Newton is one of several people that take the Hebrew of verse 24 and says the way that last phrase should really be stated is, "..., and he shall forecast his devices from his strong hold for a time." Or to put it in very simple terms, Pagan Rome would rule its empire from the City of Rome for 360 years.

But, you will notice that what Bishop Newton and Uriah Smith and we understand is the stronghold is the City of Rome. Rome, the prophetic symbol of Rome's strength is the City of Rome. And it is not an accident that when the third geographical obstacle for Pagan Rome was conquered at the Battle of Actium in 31BC that exactly 360 years later, a time in the year AD330, that Rome began to crumble.

When Pagan Rome was ruling the world from the City of Rome it was invincible. The City of Rome is the symbol of Pagan Rome's strength, and it is a subject of prophecy.

Now, where did the Papacy rule the world from? The City of Rome.

And when was the Papacy's power ended and how was it ended? The Pope was taken out of the City of Rome. The City of Rome is the prophetic symbol of the strength for either Pagan Rome or Papal Rome.

Now, this is worth understanding because there is a prophetic symbol for the strength of the United States. What is the strength of the United States in Bible prophecy?

FROM THE AUDIENCE: The Constitution.

JEFF PIPPENGER: The Constitution. And just as Pagan Rome, you know, pollutes its strength in verse 31 of Daniel 11, the United States is also going to pollute its strength when it passes a Sunday Law.

But, what I want you to see here is, this time prophecy connects with Daniel 8:11. Taking this understanding of the Daily being Paganism is not a shallow understanding. It makes connections with several other passages in scripture.

When the last part of verse 11 says, "and the place of his sanctuary was cast down," it is talking about the year AD330 when Constantine cast it down, the City of Rome.

There is a connection with this subject that goes through the Book of Daniel that if you change what the Daily is, you destroy the continuity of Daniel.

If you go back to Daniel 11, verse 27—and I know that Jamal dealt with this, but I still want to put it in the record; and he read from Uriah Smith—in verse 27 it says,

- Daniel 11:27 (KJV)

  "[27]And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed."

And as Uriah Smith points out, the end is the year 330. The time that the Roman Empire began to fall apart is the end of this time prophecy, identifying that they would rule the world supremely for 360 years.

And then in verse 29 it says,

- Daniel 11:29 (KJV)

  "[29]At the time appointed ..."

This "time appointed" is the year 330.

I am just trying to note that what it says about the sanctuary being cast down in verse 11, this is a subject of other passages of prophecy.

So, I know that Brother Jamal has dealt with what I am going to deal with here, but I want to put it in the record for just the simple study of the Daily.

Pagan Rome is the subject of Daniel 11, from verse 16 through verse 30. And if you read Uriah Smith, he is very clear that the subject changes in verse 31. The power that is being spoken of in verse 16 through verse 30 is Pagan Rome; but, in verse 31 it becomes Papal Rome and you have to get that in your head if you are going to see the logic and structure of verse 31.

And in the last part of verse 30, it is Pagan Rome here still. Verse 30 is Pagan Rome:

- Daniel 11:30b (KJV)

  "30 ... he shall even return, and have intelligence with them that forsake the holy covenant."

Pagan Rome was going to have intelligence with them that forsake the holy covenant, and the power in Bible prophecy that forsakes the holy covenant is the church that falls away, the Papacy. They forsook the holy covenant: "Let no man deceive you by any means: for that day shall not come, except there come a **falling away** first, and that man of sin be revealed, the son of perdition; . . . . " (2 Thessalonians 2:3)

So, Pagan Rome, at the time period when it is about ready to go down as the kingdom of Bible prophecy and the Papacy is going to assume the throne, in that time period it has a communication, a dialogue, an interaction with the Papacy. And not that I believe that Pagan Rome was righteous in any sense of the word, but can you have a discussion with the Devil and come out on top?

FROM THE AUDIENCE: No.
JEFF PIPPENGER: No way!

So, here in verse 30 when Pagan Rome was foolish enough to enter into the dialogue with the Papacy, from that point on the Papacy becomes the subject of the prophecy because it has taken the ascendency in this struggle.

And verse 31 says,

- Daniel 11:31 (KJV)

  "[31]And arms shall stand on his part,"—

And the "arms" are going to do four things in this verse. It is about the arms:

> "[31]And arms shall stand on his part, and they [arms] shall pollute the sanctuary of strength, and [arms] shall take away the daily ~~*sacrifice*~~, and they [arms] shall place the abomination that maketh desolate."

So, the "arms" are being discussed; but, the one they [the arms] are standing up for is the Papacy. The Papacy has become the subject of this verse. And the arms that stand up for the Papacy are who?

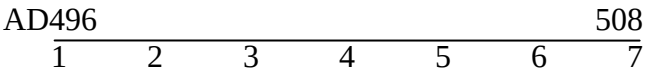
FROM THE AUDIENCE: Clovis, here.
JEFF PIPPENGER: Clovis, to start with.

The seven European kings, Daniel 7: In order to place the Papacy on the throne of the Earth, three horns had to be plucked up: the Heruli, the Ostrogoths, and the Vandals. So, this verse is dealing with this. One of the first things that has to happen is that military strength has to stand up for the Papacy, and this standing up began in AD496 when Clovis, king of France, converted to Catholicism. He was the first of seven European kings that came in to a church/state relationship with the Papacy. The last was England.

And when did England come into this church/state relationship.

FROM THE AUDIENCE: In 508.

JEFF PIPPENGER: in 508.



So, when you see this phrase, "And arms shall stand on his part," there is really a lot of information in there. The standing up of the arms, coming to the aid of the Papacy, it is talking about this history of the seven European kings coming into a church/state relationship. And it is important to emphasize that.

All the ten nations of Rome were Pagan. And as Clovis and each of those kings came into a church/state relationship, they changed their legal national religion from Paganism to Catholicism.

We are not as familiar here in the United States with this as some, perhaps. It is easier for other cultures to understand, because we do not have a national religion. Many countries in the world still have a national religion; but, back in that time period they had a national religion, and the national religion was to be observed. And these seven Pagan kings over this period of history, they changed the national religion from Paganism to Catholicism.

But, of course, Catholicism is Paganism; it is just in Christian garb. So, let us be clear.

But by 508, Paganism had been taken away. The Daily had been taken away.

So, in verse 31, "And arms shall stand on his part, and they . . . ," who are "they"? Arms. Those "arms" are going to pollute the sanctuary of strength.

What is the "sanctuary of strength"?

FROM THE AUDIENCE: Rome.

JEFF PIPPENGER: The City of Rome.

Now, Uriah Smith gives two suggestions on what polluting the sanctuary of strength is, and I understand the logic of them. I do not think he is correct on the one, but I will tell you both of them and perhaps he is correct on both of them. And he is not dogmatic about it.

But, he says that you could understand that when Constantine cast down the City of Rome in 330, then in that sense he polluted the City of Rome.

But, for me, if you remember when the Roman Empire began to fall apart—and Uriah Smith agrees with this as well—that when the Seventh Trumpets began to blow and the barbarians began to come down out of Northern Europe and the Vandals out of Northern Africa and they began to take apart the Roman Empire, piece by piece, what was their point of attack? What were they after?

FROM THE AUDIENCE: The City of Rome.

JEFF PIPPENGER: They were attacking Rome.

So, during that history between the years 330—they started a little bit after that—but, 330 to 538, those wars that were carried out, the focus of attack was the City of Rome and it was

ransacked and polluted over and over again. And to me that seems the one that is probably more accurate.

So, arms shall stand up for the Papacy: that is AD496 to 508; the seven European kings come into a church/state relationship with the Papacy, and the warfare they carry out against the three horns, and within that whole history, pollutes the City of Rome, the sanctuary of strength for Rome.

And, the arms "shall take away the daily." They will take away Paganism.

And by 508 the arms had taken away Paganism as the legal profession of these kingdoms.

" . . . and they shall place the abomination that maketh desolate": And in 538 they placed the Papacy on the throne of the Earth.

And, of course, when Sister White talks about the final fulfillment of Daniel 11, she says that much of the history that has taken place in fulfillment of this chapter, Daniel 11, will be repeated.

She says that in the thirtieth verse a power that is spoken of shall be grieved, and she quotes verses 30 to 36 of Daniel 11, and she says, "Scenes similar to those described in these words will take place."

So, when it comes to understanding the sequence of events in the last six verses of Daniel 11, you must be accurate on verses 30 to 36; because, Sister White says those verses, scenes similar to those verses, will be repeated. You have to have a straight understanding of what those verses are if you are going to understand the last six verses of Daniel 11.

And in Daniel 11, verse 40, one of the things that takes place in that history is that Ronald Reagan opened up a secret alliance with the Vatican in order to bring down the King of the South, the Soviet Union. And the way that he accomplished that secret alliance was through the Central Intelligence Agency, and that is what verse 30 says. Verse 30 says, ". . . have intelligence with them that forsake the holy covenant."

And then it says that arms shall stand up for the Papacy, and that is just what Ronald Reagan did. He brought out his military strength up against the Soviet Union in Western Europe. He began to point nuclear missiles at the Soviet Union; but, he only did so—the nuclear missiles that Ronald Reagan was taking and setting up in Western Europe and then pointing them at Moscow and pointing them at Leningrad, or wherever, he only did so if the Pope of Rome told him it was okay. That is historical fact.

William Casey, the head of the CIA, a strong Catholic, was the link between the United States and the Vatican and he would go to the Vatican once every two weeks, and he would take the aerial photographs of the military build-up that Ronald Reagan was doing and show them. And he stated that at any point in time that the Pope would have said, "No, I do not want to do that. I do not want to point a nuclear weapon at Warsaw," Casey said any time that the Pope would have said to stop, we would have. Hmmm.

They took up intelligence; arms stood on his part; they shall pollute the sanctuary of strength: And the pollution of the sanctuary of strength for the United States is the Constitution, and it is totally polluted at the Sunday Law; but, there are chips made at the Constitution along the way. And since September 11, 2001, we are really seeing the Constitution of the United States being chipped away at, right?

So, the sanctuary of strength for the United States is the Constitution. For Pagan Rome it was the City of Rome; for Papal Rome it was the City of Rome. But, this here (verse 31) is prefiguring the role of the United States, and the sanctuary of strength for the United States is the

Constitution and it is in the process now of being polluted; and, in the very near future it will be totally discarded at the Sunday Law.

". . . and they shall take away the daily ~~*sacrifice*~~," they are going to take away their profession of Paganism. And in the Ronald Reagan years, the United States began to fulfill its role as Apostate Protestantism.

There is only one definition of *Protestant,* and it is to protest Rome. You cannot come into a secret alliance or any kind of an alliance with the antichrist of Bible prophecy and be protesting it at the same time. "Can two walk together, except they be agreed?" (Amos 3:3)

So, in the Ronald Reagan years—although it not as black and white as with Clovis and the seven European kings—in the Ronald Reagan years the United States ceased to be Protestant America.

Now, each kingdom of Bible prophecy has a political and a religious manifestation to it. The Papacy's political manifestation is that it is a monarchy. Its religious manifestation is Catholicism.

The political manifestation of the United States is a Republic, a Democracy. Of course the religion of the United States, Protestantism; or, even when it becomes apostate, it is Apostate Protestantism.

The religion of the dragon is Spiritualism, and it is all the various "-isms" that come under the umbrella of Spiritualism; and, its political manifestation is what we would call Communism or Socialism.

And when you understand this, when you understand that each of these powers of Bible prophecy have a political and a religious manifestation, and when you understand—and maybe you do not, but Sister White says it plainly—the fall of Babylon is what? It is progressive, right? The fall of Babylon is progressive.

When did the United States first fall?

FROM THE AUDIENCE: 1842.

JEFF PIPPENGER: 1842, the religious side of the United States shut the door against the message of the hour, shut their doors against the Millerite message and the religious aspect of the United States fell; but, it was not until the Ronald Reagan years—and I, as Brother Jamal—in 1984, for a date if we have to have one—I do not know that we are—when Reagan appointed an ambassador to the Vatican, the political side of the United States and the fall was complete in the sense of religious and political having crossed that line. I know the fall is not complete until the Sunday Law, but both components of the United States have fallen at this point in time.

And in verse 31 the arms that placed the Papacy on the throne of the Earth, the first time around, was the seven European kings and their actions prefigure the actions of the United States, because the United States is the power that places the Papacy on the throne of the Earth at the end of the world. Jesus illustrates the end from the beginning.

If we are going to understand how the Papacy gets placed on the throne of the Earth at the end of time, we but have to understand how it was placed upon the throne of the Earth at the beginning of time. So, when verses Daniel 11:30-31, even without what Sister White says, when we understand that it is identifying the step-by-step process that took place to place the Papacy on the throne of the Earth, and at the same time it is telling us the role of the seven European kings, then we can understand by faith that it is also giving us a parallel to what will take place when the United States accomplishes this very same work.

And the arms (the United States) are going to stand up for the Papacy—they did so, but first they are going to have an intelligence with them—**that is your secret alliance**. They are going to pollute the Constitution of the United States—**that is underway**. They are going to remove their religious profession—**that is a done-deal**. And then they are going to place the Papacy on the throne of the Earth—**that is about to take place**.

And once the Papacy is on the throne of the Earth, verses 32 and onward describe the blood bath that follows.

And, of course, in Daniel 11:40-45, verse 44 is describing that.

So, we have to be straight on the Daily if we are to understand the last six verses of Daniel 11. But, Brothers and Sisters, even if we are not going to understand the last six verses of Daniel 11 correctly, if we are not straight on the Daily we destroy the foundations of Adventism. We destroy. We place the Investigative Judgment as beginning 325 years from now [as of 2006].

It is absolutely—it is so simple and so clear, and it is that reason there that it makes it easy for me to say that the subject in Paul's passage in 2 Thessalonians—I mean, no one can argue that the subject is the relationship between the Daily and the Papacy in Paul's passage. What you can argue is that "Well, when Paul says they would not receive the love of the truth, he is talking about a general love of the truth." You can make that argument. But, I am saying by the context of the passage, you can make the argument that the truth that Seventh-day Adventists are not going to love that brings them strong delusion is the truth about the Daily. And that may seem a little extreme; but, Brothers and Sisters, look at where we are.

Look at the Sabbath School quarterlies that have been coming out over the past couple of years, teaching the flock basically that 1844 does not exist; it was incorrect, that the Millerites were wrong.

Now, the flock does not understand that because the modern theologians have not had the integrity to say, "Now, what I am teaching here is different from the Pioneers and I want to tell you why what I am teaching is correct; but, at the same time, I am going to take the time to tell you why the Pioneers are wrong." They do not do that.

Here we are several generations down in time and most Adventists—if you are like me, I came out from the world into Adventism, and it was just kind of accidental that I even heard about the Daily. I mean, I had gone through Daniel and Revelation studies, but for some reason nobody ever took any time to point out the Daily in a clear way. Most Adventists, if they have heard it one way or another, that is fine; but, they have never been stimulated to be clear in their own mind about that subject. So, when we are told this is the way it is, we do not have the intellectual basis to understand that it is destroying the foundations of Adventism to receive that poison.

Anyway, Daniel 12:11.

You know, Brother Dwayne Dewey was telling me about some of his research—Yes, in this group we have some very good scholars, and I know that this group does not understand that this person over here, or this person over there—I think what I am saying is I probably have a better understanding because I know you from different ways. You know, some of the talents that you have, and you have, and you have, in this group we do not realize that some of us in here have some very good talents on these subjects. And Brother Dwayne does a lot of research into the Pioneers, and it is a blessing.

You know, if you had to point to a—I think the 2520 time prophecy is worth understanding here at the end of the world and it was Jackie and Dwayne that came across that.

And that is not the only thing they came across, but that is where they spend their time studying a lot.

And, he was telling me the other day he has come up with the information that shows that William Miller had two dates, **two dates**, that were foundational to him. It is what he built everything that he put together upon.

What do you suppose those two dates were? AD457, the 2300 days; but, the other one is AD508, **508**. That is foundational to William Miller's understanding, and all of his further studies are going to be in agreement with 508.

And in verse 11 of Daniel 12, it says,

- Daniel 12:11 (KJV)

  "[12]And from the time *that* the daily ~~*sacrifice*~~ shall be taken away, and the abominations that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. [12]Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

The time that the Daily was taken away is the year 508, when the last of the seven European kings came into a church/state relationship with the Papacy, and 508 therefore is the starting point for these two time prophecies of 1290 and 1335. And these two time prophecies are kind of obscure to Adventist understanding today; they are still important prophetic understanding here at the end of the world. And to change the understanding of the Daily is to destroy that date. It is another way to destroy Miller's logic.

We only have three minutes, so I am not going to try to go any further than that. We will take this up in our next presentation of the Daily.

Shall we pray?

Closing Prayer: Heavenly Father, we wish to be among those of your people here at the end of time that do not receive strong delusion. We wish to have a love for your truth that sanctifies us, that brings us to the foot of the cross. Lord, we wish to be among those people that raise this final warning cry and we ask that you would do what it takes in our individual experience to make that happen. We wish to understand these things in such a way that we can share them with one another, share them with those who have not heard it. So, we ask that you continue to be with us throughout the rest of this school and bring these truths together into one logical, consistent understanding, and we thank you for doing this. In Jesus's name, amen.

School of the Prophets - 2006

Presentation No. 6 by Jeff Pippenger
"The Role of Islam," Part 1

Opening Prayer: Heavenly Father, we wish to be in that remnant that Sister Mary was just singing about. As we open your Word here again this morning, we ask once again for the presence of your Holy Spirit to guide and direct our thoughts. I ask that you take control of the words that I speak, that they might be true and correct, easy to understand. I ask that you continue to bless this gathering here and that it might be an historical point that can be pointed to in the scheme of end-time events, where a group of people came together and drew closer to one another by drawing closer to the truth that you have left recorded in your Word. We thank you for being with us and thank you for the continued presence. In Jesus's name, amen.

JEFF PIPPENGER: I am going back to my handout notes. I am starting on page 55. The title of this presentation is "The Role of Islam, Part 1."

A NEW DEVELOPMENT OF TRUTH

And the first quote from *Christ's Object Lessons,* page 127, says,

> "In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began 'at Moses and all the prophets' and 'expounded unto them in all the scriptures the things concerning Himself.' Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. **He who rejects or neglects the new does not really possess the old**. For him it loses its vital power and becomes but a lifeless form." *Christ's Object Lessons*, 127.

The reason I chose that quote is because it does not seem to me that very many people in Adventism understand that Islam has a role in Bible prophecy, and most of those people do not understand that Islam was identified in Bible prophecy by the Pioneers. So, if there is some new light on Islam, it is going to be a development of the old. So, when we deal with Islam, we are going to deal with Islam in agreement with the Pioneer understanding of Islam and Bible prophecy.

For me, I believe that we have entered into a sequence of events, a period of time, a unit, that began on 9/11 and it parallels August 11, 1840. At that point the Latter Rain began to fall and only those in Adventism who will recognize that the Latter Rain is going to fall are going to receive it, and we are going to bring quotes to bear on that as we move forward.

But, the point is that the starting point for that history that parallels August 11, 1840, was an action by Islam. Just on the surface that is not too hard to believe, because August 11, 1840, was a fulfillment of prophecy concerning Islam. So, for me to be suggesting that it is once again the same thing is in agreement with the concept that history is repeated.

So, I want to go through and try to nail down Islam from several different places.

ARGUMENTS ONE AND TWO

THE NUMBER TWELVE

Under the number 12, the number 12 in Bible prophecy represents God's Kingdom. Maybe you can express it better than that; but, there are twelve gates into the City, twelve Pillars, there are twelve disciples, there are twelve sons of Jacob. Twelve is the number associated with God's people.

- Genesis 49:1, 28 (KJV)

> "[1]And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days."
>
> "[28]All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them."

And in Genesis 49, you have there under the number 12, you have verse 1 there that is the introduction to the blessings that Jacob was going to put upon his 12 sons. And, those blessings were not simply blessings; they were prophecies about the role that his sons would play spiritually at the end of the world.

#1—PATRIARCHAL BLESSING

And in the next quote, from *Patriarchs and Prophets,* page 235, Sister White comments on this. She says,

> "At the last all the sons of Jacob were gathered about his dying bed. And Jacob called unto his sons, and said, 'Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father,' 'that I may tell you that which shall befall you in the last days.' Often and anxiously he had thought of their future, and had endeavored to picture to himself the history of the different tribes. Now as his children waited to receive his last blessing the Spirit of Inspiration rested upon him, and before him in prophetic vision **the future of his descendants was unfolded**. One after another the names of his sons were mentioned, the character of each was described, and **the future history of the tribes was briefly foretold**." *Patriarchs and Prophets,* 235.

So, the number 12 is associated with God's Kingdom; but, also, the receivers of the covenant birthright of Abraham were given predictions about the role they would play at the end of the world.

ISHMAEL

You would notice who was Abraham's firstborn?

FROM THE AUDIENCE: Ishmael.

JEFF PIPPENGER: It was Ishmael, but he was not the receiver of the covenant promises, right?

But, you will notice in the next place, Genesis 17:20, it says,

- Genesis 17:20 (KJV)

> "[20]And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; **twelve princes shall he beget**, and I will make him a great nation."

So, the number 12, the descendants of Ishmael were divided into 12—and, there are no accidents in the Word of God.

You know, let me see if I can turn to it; but, keep your finger in these notes. And back in the presentation on the Alpha and Omega, back on page 14 of your notes in the center of the page, from Isaiah 44:6-8:

- Isaiah 44:6-8 (KJV)

> "[6]Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I** *am* **the first, and I** *am* **the last; and beside me** *there is* **no God**. [7]And who, as I, shall call, and shall declare it, and set it in order for me, since **I appointed the ancient people**? and **the things that are coming**, and shall come, let them show unto them. [8]Fear ye not, neither be afraid: have **not I told thee from that time, and have declared** *it*? *ye are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*."

What are the "ancient" people? It is the representatives in the Old Testament who are prefiguring what takes place at the end of the world. It is not simply the 12 sons of Jacob.

What about Nimrod and Babel? Are Nimrod and Babel prefiguring modern Babylon?

What about Ishmael? Ishmael is one of the ancient people who has been appointed, and Inspiration has been careful to connect him to the number 12 so that we will understand that he has a connection with God's Kingdom.

We are back on page 55 now, where these 12 princes are mentioned.

- Genesis 25:12-16 (KJV)

> "[12]Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: [13]And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, [14]And Mishma, and Dumah, and Massa, [15]Hadar, and Tema, Jetur, Naphish, and Kedemah: [16]These are the sons of Ishmael, and these *are their* names, by their towns, and by their castles; **twelve princes according to their nations**."

But if you go to the next verse, just as the 12 sons of Jacob had prophetic blessings and predictions pronounced upon them, Ishmael had a prophetic blessing and prediction pronounced upon him. And it says,

- Genesis 16:10-12 (KJV)

> "[10]And the angel of the LORD said unto her [Hagar], I will multiply thy seed exceedingly, that it shall not be numbered for multitude. [11]And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. [12]And **he will be a wild man; his hand *will be* against every man, and every man's hand against him**; and he shall dwell in the presence of all his brethren."

And I am submitting that this is the prediction of the role that the descendants of Ishmael will play at the end of the world. And no one argues that the descendants of Ishmael are Islam.

Seventh-day Adventists have understood in the past that the First and Second Woes, the fifth and sixth Trumpets, were Islam. And we are going to show, based upon that, that the Third Woe will be Islam again and will have a role to play in Bible prophecy.

And their role, among other things, is that because they are wild men, because they are against every man, they bring about a crisis that brings together every many against them. They are the issue that brings about the One World Government at the end. And they do so because they are wild; they are crazy. They have the mentality to walk into a room like this and blow themselves up, thinking that they are going to be with some virgins at that point in Heaven; and, that is crazy.

And from what I understand from Bible prophecy, this style is only going to escalate to bring about the Sunday Law and then escalate to bring all the world together. And once they are brought together we will find that they are not worried about Islam; they are worried about Sabbathkeepers.

AN AFFLICTION TO THE DESCENDANTS OF ISAAC

In *Patriarchs and Prophets,* page 174, speaking of Ishmael, it says,

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

I would say that one of the characteristics of the descendants of Ishmael is that they are a mingling of unrighteous with righteous.

Now, can a faucet bring forth salt water and fresh water at the same time?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No. So, I do not think you could make a case that the descendants of Ishmael are righteous. Their testimony is that they were brought into existence from the mingling together of righteousness and unrighteousness.

In the next paragraph, it says,

> —"Abraham's early teachings had not been without effect upon Ishmael, but the influence of his wives resulted in establishing idolatry in his family. Separated from his father, and embittered by the strife and contention of a home destitute of the love and fear of God, Ishmael was driven to choose the wild, marauding life of the desert chief, 'his hand' 'against every man, and every man's hand against him.' Genesis 16:12. In his latter days he repented of his evil ways and returned to his father's God, but **the stamp of character given to his posterity remained**. The powerful nation descended from him were **a turbulent, heathen people, who were ever an annoyance and affliction to the descendants of Isaac**." *Patriarchs and Prophets*, 174.

So, one of the roles that Ishmael's descendants played is that they were an annoyance to Ancient Israel; but, at the same time, the Lord used them to be a deliverer for Ancient Israel. So, they have kind of a double-edged sword going on there. They are a pain in the neck for Israel; but, from time to time they are used to accomplish deliverance for Israel. And this characteristic of Ishmael goes all the way through to the end.

In the fifth Trumpet, in the midst of describing the work of Islam during the time period of Mohamed, or in the fifth Trumpet which is represented by Mohamed, there is a command to hurt not those who have the Seal of God. So, even in this time period, there is a specific mention that in spite of the fact that Islam in the fifth Trumpet was bringing warfare to the world at that time, they were also bringing deliverance to those who had the Seal of God.

A DELIVERER TO THE DESCENDANTS OF ISAAC

And you will see a couple of references here from the Old Testament.

- Genesis 37:28 (KJV)

> "[28]Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt."

Joseph was destined for death, and the Lord uses the Ishmaelites to take Joseph out of that threat of death into Egypt.

The next quote, from Matthew: One of the Biblical generalities for the descendants of Ishmael is 'the children of the East.' And when Jesus was born, the wise men from the East that brought their gifts to Christ are the descendants of Ishmael. And at His birth it says,

- Matthew 2:11 (KJV)

> “[11]And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.”

—which, among other things, provided the financial ability for Joseph to flee into Egypt before the Romans could kill Christ. So, you can see here, once again the descendants of Ishmael are being used to accomplish deliverance.

And the next quote there from Exodus is when Moses was being overwhelmed with managing the stiff-necked people of Ancient Israel, and his father-in-law Jethro, who is a descendant of Ishmael, intercedes and says, “You need to bring this structure into how you are dealing with this or you are going to be so overwhelmed that you are going to be put into an early grave.” So, it was once again a descendant of Ishmael that comes to the help of Moses, to help him figure out how to manage his great work.

- Exodus 3:1, 18:23-24 (KJV)

> “chapter 3:1Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.
> ‘chapter 18:23If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace. [24]So Moses hearkened to the voice of his father in law, and did all that he had said.”

THE TURK APPEARED ON THE EASTERN FRONTIER

In *The Great Controversy*, page 197, speaking of the Protestant Reformation, which is another place where the descendants of Ishmael at this time period are waging war against Rome but at the same time they are providing deliverance for the Protestant Reformation, here is one place that Sister White comments on it.

> “Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at **the critical moment the armies of the Turk appeared on the eastern frontier**, or the king of France, or even the pope himself, jealous of the increasing greatness of the emperor, made war upon him; and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend.” *The Great Controversy*, 197.

The Lord used the descendants of Ishmael to bring warfare against the Europeans, especially at certain times when the Pope was about ready to send the armies over to destroy the Protestant Reformers; and, then they would be forced to stop in their tracks and go defend from the oncoming Turks. So, down through history, both Biblical history and then after Biblical history, we can see Islam, the descendants of Ishmael, providing deliverance while also being an annoyance to the descendants of Isaac.

ENCLOSED EUROPE

Islam wrapped itself around Europe. Once it came into history it wrapped itself around Europe and prevented Catholicism from spreading around the world. That is a type of deliverance.

PRESERVED THE RECEIVED TEXT OF THE BIBLE

It was Islam and their great burden for education that preserved the Received Text, the text that we used to put together the King James Bible. That was protected and preserved by Islam.

PRESERVED THE REFORMATION

And they helped preserve the Protestant Reformation.

So, Islam is always a double-edged sword. It brings God's judgment against His people at certain points in their disobedience, but at other times it provides deliverance.

#2—BALAAM: NUMBERS 22—A BLESSING AND A CURSE

You will see under the note #2, Balaam—I am certain that all of the Bible is speaking about the end of the word; but, I mean a simple one to see is Numbers 22. Just before the children of Israel go into the Promised Land is the story in Numbers 22.

King Balak wants to prevent the entrance of Israel into the Promised Land, and he hires Balaam.

And Balaam is a prophet that lives where? The children of the East; this is the descendants of Ishmael.

And what does Balaam do? He is hired to come and curse Israel, right? But, what does he do?

FROM THE AUDIENCE: He blesses them.

JEFF PIPPENGER: He pronounces blessings.

So, in the story of Balaam, you can see at the end of the world that the children of the East—that is who Balaam is associated with—they are going to be both producing a blessing and a curse. It is consistent with them all down through history, and I think that Balaam is a type of Islam all down through history, but particularly at the end of the world.

TRIPLE APPLICATIONS OF PROPHECY

ARGUMENT THREE

BABYLON IS FALLEN, IS FALLEN

I am certain all of you in this congregation have considered a triple application of prophecy. We have spent much time in the past focusing on the fact that the Millerite history is repeated to the very letter at the end of the world. And the more closely you look at the Millerite history, the more closely you realize that virtually—not *every*, I will not say every detail. I am not prepared to defend that—but a lot of details in the Millerite history are repeated at the end of the world.

And one of the things that happened in the Millerite time period that I believe is repeated, and there is a logic for believing it, is that the Lord raised up William Miller to put together a group of Rules of Prophetic Interpretation that allowed the Millerites to formalize the message of the hour. And when it comes to the end of the world and that history is being repeated, I believe that once again there will be certain rules of Bible prophecy that become relevant to the end-time message.

What is the main rule that we remember of William Miller, above all others? The year-day principle.

Is the year-day principle going to be important to us here at the end of the world? No, only in that it is part of our heritage and it is truth; but, time prophecies are no longer.

The message of present truth that comes to God's people at the end of the world is a different message; but, we should expect that there will be certain rules of Bible prophecy that are recognized at the end of the world that allow God's people to recognize the message of the hour. And one of those rules, I believe, is the Triple Application of Prophecy.

A simple example of it is in Revelation 18. We can turn there. And to me this seems simple.

In verse 1—and if you are there say, "Amen"

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: (Smiles at the audience in response to a recent admonition to give the students more time to locate the referenced passages).

- Revelation 18:1-2 (KJV)

> "[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

The reason that I started here on a triple application of prophecy is because every Seventh-day Adventist knows that this is our message. This is the Fourth Angel's Message, this is the Loud Cry Message, this is the Latter Rain Message. We know that this is the message that we should expect to carry to the world in the very near future.

TWICE FALLEN

And in this message you have a triple application of prophecy identified, because it says, "Babylon the great is fallen, is fallen." And when is it that Babylon fell and fell?

Well, Babylon fell at Nimrod's tower, the Tower of Babel.

And Babylon fell when Belshazzar was confronted with the handwriting on the wall.

And what this is saying, once we recognize it, is that the message that we are to carry to the world is about the fall of Babylon, and the way that we will teach people about the fall of Babylon is by identifying the characteristics with the fall of Babylon at Nimrod's tower, in connection with the characteristics of the fall of Babylon with Belshazzar and the handwriting on the wall.

In fact, when you take those two stories, the Tower of Babel and the handwriting on the wall, and you bring them together, they will provide all of the characteristics to describe how modern Babylon falls.

- Genesis 11:7-9 (KJV)

> "[7]Go to, let us go down, and there confound their language, that they may not understand one another's speech. [8]So the LORD scattered them abroad from

thence upon the face of all the earth: and they left off to build the city. [9]Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth."

- Daniel 5:30-31 (KJV)

"[30]In that night was Belshazzar the king of the Chaldeans slain. [31]And Darius the Median took the kingdom, being about threescore and two years old."

UPON THE TESTIMONY OF TWO

- 2 Corinthians 13:1 (KJV)

"[1]In the mouth of two or three witnesses shall every word be established."

So, our message—although this is a very subtle pointing out of the Triple Application of Prophecy—our message is this message, "Babylon is fallen, is fallen." But, right in the message itself, it is saying this rule of the Triple Application of Prophecy is a part of what God's people are going to understand at the end of the world. If I am going to explain to you about how modern Babylon falls, I am going to be able to explain to you how Babylon the first fell in Nimrod, and Babylon the second fell in Belshazzar; and, it is upon those two testimonies that it will be established what takes place when Babylon the third falls.

THE THREE ELIJAHS

Elijah: 1 Kings 18:17-22; 19:1-3.
John the Baptist: Matthew 14:3-11.

		THREEFOLD POWERS		
Babylon	**3 ELIJAHS**	**STATE**	**CHURCH**	**DANCE OF DECEPTION** ***(Deceivers)***
1st time fell (Nimrod - Tower of Babel)	ELIJAH	AHAB [King of Northern Kingdom (10 Tribes)]	JEZEBEL	PROPHETS OF BAAL
+				
2nd time fell (Beshazzar)	JOHN THE BAPTIST	HEROD	HERODIAS	SALOME
=				
3rd time will fall (Papacy/Vatican)	GOD'S PEOPLE 2 Groups (1 Dies/ 1 Does Not Die)	DRAGON (The 10 Kings)	BEAST (Vatican)	FALSE PROPHET (USA)

Figure No. 4

I know I should have been here at every meeting and I have not [due to illness], and I have a hunch, from what I heard, that Brother Russell shared a little about the Three Elijahs; but, I have to put it in the record anyway.

Another triple application of prophecy is The Three Elijahs. And, I am not going to be too in detail about this, but what I am saying, what I am suggesting, a triple application of prophecy, is that it is a principle or a rule that the Lord has brought to light here at the end of the world that allows us to bring into clarity the final warning message, and this rule has some internal rules that govern it.

If you take the first time that Babylon fell, take the characteristics, and you combine it with the second time that Babylon fell, you will define the third time that Babylon falls.

And the same principles operate in the story of The Three Elijahs. If you take the characteristics of the first Elijah, and you combine them with the characteristics of the second Elijah, you will establish the characteristics of the third Elijah.

And in the first Elijah you have ELIJAH.

And by the way, as you look at these triple applications of prophecy—we are not going to look at them all—**another rule** though that is connected with them **is they are always dealing with Rome**. I mean, "Babylon is fallen, is fallen," is talking about the fall of modern Rome.

And in the story of Elijah, it is talking about Rome and it is telling a different part of the story. It is saying that Elijah was dealing with a threefold enemy: AHAB, the king that was married to JEZEBEL; and the deceiving power that did the dance of deception, the PROPHETS OF BAAL.

And Elijah the second, JOHN THE BAPTIST—and we know this is Elijah the second because Christ plainly points it out—he also had to deal with a threefold power: HEROD, once again a civil power, married to once again an impure woman, HERODIAS; and the power that did the dance of deception in the story of John was SALOME.

And there is much information to glean from this all by itself; but, we are not dealing with The Three Elijahs here. We are dealing with the Triple Application of Prophecy.

So, what I am saying is, when you take the first Elijah, the characteristics with the first Elijah, and you combine it, add it to, the characteristics of the second Elijah, you will establish the characteristics of the third Elijah.

What was Ahab?

FROM THE AUDIENCE: He was a king.

JEFF PIPPENGER: He was a king. What does that represent?

FROM THE AUDIENCE: Civil power.

JEFF PIPPENGER: Civil power.

In the terminology of end-time Bible prophecy, what would you call that?—that is too vague of a question. Instead of putting C*ivil,* I am going to put *State,* okay?

Was he supposed to be married to Jezebel?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: They were not supposed to have been married to each other.

What was Jezebel; she was an impure woman, right?

FROM THE AUDIENCE: A church.

JEFF PIPPENGER: She was an impure church. So, they are in an impure church/state relationship Right?

And there is a deceiving power, the dance of deception.

It is the identical story with John the Baptist, only a little bit different. You have Herod, king = state.

Was he supposed to be married to Herodias?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Why not?

FROM THE AUDIENCE: It was his brother's wife.

JEFF PIPPENGER: It was his brother's wife.

And, once again, it is the identical thing: impure woman married to the state power: church/state.

And here [with Herodias] we get a little bit of added information.

Whoever does the dance of deception at the end of the world, whatever power is being prefigured at the end of the world as the deceiving power, they are also Salome.

And who was Salome?

FROM THE AUDIENCE: The daughter of Herodias.

JEFF PIPPENGER: The daughter of Herodias.

And there is tons of information connected with this.

Did they want to arrest Elijah?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Did they?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: They could not arrest Elijah.

Did they want to arrest John?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Did they?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: So, even though these stories are the same, they have some differences. It is in the differences the Lord develops some bigger information.

Did Elijah die?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No.

Did John die?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes.

So, when we get to the end of the world—and we know that Elijah comes at the end of the world. We have at the bottom of page 57 of your notes the last promise of the Old Testament, which says,

- Malachi 4:5-6 (KJV)

> "[5] Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: [6]And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

John the Baptist came before the great day of the Lord, when Christ came on Earth. It was not the great and dreadful day of the Lord; because, the great and dreadful day of the Lord in

Bible prophecy is the end of the world. So, this promise in Malachi had a partial fulfillment with John the Baptist, but its full fulfillment is here in our day and age.

And who did Elijah and John represent?

Now, here is how Triple Application of Prophecy works: If you take the characteristics here (1st fall) and here (2nd fall)—and I left a lot of the characteristics out. We are just trying to learn the principle of the Triple Application of Prophecy.

Take the characteristics from this first testimony of Elijah, and combine it with the characteristics of the second witness John the Baptist, you will have established the characteristics of the third, based upon the rule "Upon the testimony of two a thing is established."

ELIJAH/GOD'S PEOPLE

ELIJAH'S MESSAGE: THE UNLAWFUL MARRIAGE
THE THIRD ANGEL'S MESSAGE: COMBINATION OF CHURCH AND STATE
IMPRISONMENT

So, who are Elijah and John representing? GOD'S PEOPLE.

And how many of God's people are there in this story? Two: one group that does not die, and one that does. Okay? And they are going to be in warfare with modern Rome. (The Triple Application of Prophecy is always going to tell you something about Rome.) And modern Rome is going to be threefold in nature; this is in agreement with Revelation 16.

THE BEAST; THE DRAGON AND THE FALSE PROPHET

What does Revelation 16 say the enemy of God's people is at the end of the world? The dragon, the beast, and the false prophet.

THE BEAST: IMPURE WOMAN/IMPURE CHURCH—THE PAPACY
JEZEBEL & HERODIAS

So, who is the beast? Rome, the impure woman.

- Revelation 2:20 (KJV)

> "[20]Notwithstanding I have a few things against thee, because thou sufferest that woman **Jezebel**, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

THE FALSE PROPHET: DANCE OF DECEPTION/DECEIVING POWER—USA
THE PROPHETS OF BAAL & SALOME THE DAUGHTER OF HERODIAS

Who is the one who does the dance of deception? The false prophet.

- Revelation 13:13-14 (KJV)

"[13]And he doeth great wonders, so that **he maketh fire come down from heaven** on the earth in the sight of men, [14]And deceiveth them that dwell on the earth **by *the means of* those miracles** which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

THE DRAGON: KING/CIVIL AUTHORITY—UNITED NATIONS
AHAB & HEROD

And therefore, who is going to be the civil power? The dragon.

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

"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ." *Testimonies to Minis*ters, 38.

Now, the dragon in this story (line No. 3), it comes into an unlawful relationship with the beast.

Ahab (1st fall) marries Jezebel.
Herod (2nd fall) marries Herodias.

THE IMPURE WOMAN

THE WOMAN IS IN CONTROL OF THREEFOLD POWER
THE WOMAN IS BEHIND THE SCENES PULLING THE STRINGS
THE WOMAN IS SEEKING TO DEAL WITH HERETICS

In Revelation 17 the impure woman, which every Protestant commentator will tell you is the Church of Rome, what does she do in Revelation 17? She commits fornication.

THE KINGS

CIVIL POWER DECEIVED

She commits fornication with whom? Is it with the *kings* of the Earth or the *king* of the Earth? *Kings*, in the plural.

- Revelation 17:1-2, 4 (KJV)

"[1]And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters. [2]With whom **the kings of the earth**

have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication..”

This great whore that sits upon many waters is also portrayed over here in verse 4:

—“[4]And the woman was arrayed in purple and scarlet colour, ...”

If you get a dictionary published before 1950, but even some as late as the year 2000, and you look up *scarlet woman,* it says, “The Roman Catholic Church, an allusion to Revelation 17.” The whole Protestant world used to know that this woman here in verse 1 was the Roman Catholic Church.

It says here in verses 1-2, “Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters, With whom the kings of the earth have committed fornication, ... “

What is *fornication? Fornication* is an unlawful relationship. Adultery is the same thing, but when you are married: Adultery, fornication.

This is what Ahab and Jezebel did. This is what Herod and Herodias did. And this is what the dragon at the end of the world and the beast at the end of the world do.

And the BEAST at the end of the world we know is the Vatican, right?

And we know the FALSE PROPHET is the USA. That is an easy one for Adventists.

Who is the dragon? According to Revelation 17 it is these ten kings; because, she [the impure woman] commits fornication with these ten kings.

Right? Is that what Revelation 17 says? She commits fornication with the kings; but, as you go further on in Revelation 17, there are ten kings.

Have you ever thought about Ahab? What was Ahab, he was the king of what? The Northern Kingdom, which was ten tribes.

And there are a lot of ways to go with this, but I am just letting you see there is a great deal of information in this. But, this is a rule that the Lord has brought to light here at the end of the world that allows a student of prophecy to bring into focus the final warning message and to expect to see a rule come to light at the end of the world that helps accomplish this work. It is consistent with what took place in the Millerite time period.

THREE ROMES

You will see another triple application of prophecy on page 59. Pagan Rome, combined with Papal Rome established the characteristics of modern Rome. You can see those at your own leisure.

PAGAN ROME—PERSECUTING POWER
PAPAL ROME—PERSECUTING POWER

Pagan Rome was a persecuting power; so was Papal Rome.

Is modern Rome going to be a persecuting power?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes. A triple application of prophecy is establishing these things. Upon a testimony of two a thing is established, and you will see that the three Romes are a triple application of prophecy.

PAGAN ROME—DESOLATING POWER; THE DAILY DESOLATING POWER
PAPAL ROME— DESOLATING POWER; THE ABOMINATION OF DESOLATION

PAGAN ROME—PONTIFEX MAXIMUS
PAPAL ROME—PONTIFEX MAXIMUS

PAGAN ROME'S RELIGION—PAGANISM
PAPAL ROME'S RELIGION—PAGANISM

PAGAN ROME—SUN WORSHIPPERS
PAPAL ROME— SUN WORSHIPPERS

PAGAN ROME—ABOMINATION OF DESOLATION IN AD70 TIME-PERIOD
PAPAL ROME—ABOMINATION OF DESOLATION IN 1260 YEAR TIME-PERIOD

PAGAN ROME—REPRESENTS STATE-CRAFT
PAPAL ROME—REPRESENTS CHURCH-CRAFT

PAGAN ROME—TIME PROPHECY IDENTIFYING HOW LONG IT WOULD RULE SUPREMELY
PAPAL ROME—TIME PROPHECY IDENTIFYING HOW LONG IT WOULD RULE SUPREMELY

PAGAN ROME—RULED SUPREMELY ONCE THIRD GEOGRAPHICAL OBSTACLE WAS OVERCOME
PAPAL ROME—RULED SUPREMELY ONCE THIRD GEOGRAPHICAL OBSTACLE WAS OVERCOME

PAGAN ROME—RULED SUPREMELY FROM THE CITY OF ROME
PAPAL ROME—RULED SUPREMELY FROM THE CITY OF ROME

PAGAN ROME—COUNTERFEITS JERUSALEM AND GOD
PAPAL ROME—COUNTERFEITS JERUSALEM AND GOD

THE THREE WOES

We are dealing with Islam, so if you will, turn to the next page of your notes. We want to look at a triple application of prophecy concerning Islam.

I do not know that I have to put this up here. We have got it on paper right in front of us.

If you take the book by Uriah Smith, which Sister White says is God's helping hand, you will see the Pioneer understanding of the fifth and sixth Trumpets, which is a correct understanding reflected in that book. And what I have summarized in these notes is in agreement with that book. You have the responsibility to test it and see if I am putting something into my own understanding.

THE FIRST WOE

Islam: Arabia—Mohamed—The First Woe is associated with Mohamed. It is the birth of Islam and it begins in Arabia. Arabia and Turkey are two different cultures, and the Second Woe, the sixth Trumpet, is going to be centered in Turkey.

But, one of the characteristics of the First Woe is it is Islam in Arabia, and the human being associated with it is Mohamed.

<u>THE KEY: Empowered after war between East and West: Daniel 11:40</u>—The Key, I do have to write something on the board.

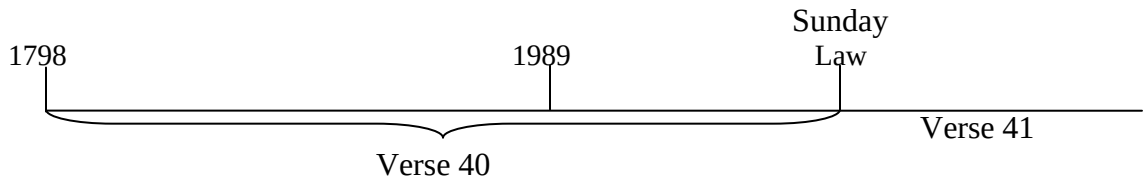


Figure No. 5.

Daniel 11:40, when does it begin? This is 1798.

When does verse 41 arrive?

FROM THE AUDIENCE: The Sunday Law.

JEFF PIPPENGER: The Sunday Law.

So, here is the Sunday Law. So, this history that follows after, until verse 42, is verse 41.

And this history from 1798 to The Sunday Law is the history of verse 40 of Daniel 11. Correct? That is easy.

There is a place where you sometimes stumble here, and it is probably because you have listened to me too much. You know, I kind of emphasize that verse 40 was fulfilled in 1989 at the collapse of the Soviet Union, but 1989 and The Sunday Law, there is a period of time between 1989 and The Sunday Law and that period of time is covered by verse 40; because, verse 41 does not arrive until The Sunday Law.

Let us say that 1989 is right here; this is the collapse of the Soviet Union, the king of the South in 1989. But, there is still a period of time here [between 1989 and The Sunday Law].

Anyway, one of the characteristics of the First Woe was the key, and the Pioneers were very clear about what the key was that opened the bottomless pit that allowed Islam to come into history. What was the key?

FROM THE AUDIENCE: The Battle of Nineveh.

JEFF PIPPENGER: Well, the Battle of Nineveh was the key; but, it is not just simply one battle. The Battle of Nineveh was a combination of a war between Rome and Syria and it was a long drawn-out war. In the midst of the war, Syria had brought Rome to its knees and put it in a position where it was paying tribute. Rome was paying tribute to Syria, and Uriah Smith notes this in his book. They were to give 10,000 talents of gold, 10,000 talents of silver, 10,000 horses, and 10,000 virgins a year to Syria. That was the kind of position that Rome was in, in this war.

And then Rome did a military maneuver that the military historians still study today. It made a long arduous trip up into Europe and it came in behind Syria and came in and attacked Syria at Nineveh and defeated them. The trip is still discussed by the military historians.

But, what happened in this long drawn out war between East and West is that the two powers that were in the world when Mohamed came into history that had the ability to just snuff him out, they got drawn into a war between themselves and when the war was finally over, neither one of them had any strength. Syria was gone; and, Rome, even though it had won, it was totally depleted of any ability to prevent the rise of Islam.

And Uriah Smith tells that story. This was the key that opens the bottomless pit that brings Islam into history.

I wanted to point this out; because, in the history of verse 40 you have a long drawn out war not between East and West but between North and South. And when this war is finally over in 1989, you have turned the key where you should expect to see Islam once again come into history.

Now that we have got that in our mind, let us go to a triple application of prophecy.

Mode of warfare: strike suddenly and unexpectedly—In the First Woe, the mode of warfare of Islam is specifically identified in the prophecy and confirmed by history that they would strike suddenly and unexpectedly. They would come up over the sand dunes with their Arabian horses and cut you down and the blood would still be rolling in the ground when they were over the hill on their horses and gone.

Focus of warfare: the armies of Rome—Who were they warring against? The armies of Rome; that was who they were focused on.

Directed by their tails—It says in the passage that they were directed by their tails, and in Isaiah 9:15 it tells us what a tail is.

- Isaiah 9:15 (KJV)

  "[15]The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail."

They were being taught and directed by what we call today as the Imams, the people that stay in the mosques and say, "Go do this," and "Go do that"; but, they do not go out on their own. The same technique used in the First Woe is going on today.

Providential force that tormented (HURTS) the armies of down Rome—And in the First Woe Islam was to hurt the armies of Rome. It was very specific. It was to hurt them but not to kill them.

THE FIFTH TRUMPET

Hurt not those who have the Seal of God—In the First Woe there is a command to not hurt those that have the Seal of God. So, one of the characteristics identified in the First Woe is some kind of protection for those that have the Seal of God.

And, you know, a lot of people stumble over this saying, "How can this be valid?" You know, "Isn't the Seal of God only in force once The Sunday Law arrives in the United States?" Well, it is the same principle at any time. If there is an argument, a controversy going on over Sabbath and Sunday, those people that are staying true to the Sabbath, they are meeting the same testing process that is going to be brought to us during The Sunday Law. And was there not an argument in that part of the world and in that time about the Sabbath and Sunday? Yes, it was going on. In fact, the Koran is specific that one of those reasons that it believed that the Christian Church had broken its covenant with God is because they had turned away from the Sabbath.

The Koran says the reason the Jews broke the covenant with God was that they broke the Sabbath, and the reason the Christians broke their covenant with God was they broke the Sabbath. Mohamed is brought into history in the Seventh Century right after the Catholic Church comes into power; and, one of the issues that is going on there is Sabbath and Sunday, and there were still Christians during that time period that are upholding the Sabbath and it is an issue. So, there was that kind of controversy going on even in that history of the First Woe.

HISTORY

From Mohamed to July 27, 1299, and then until July 27, 1449.

Those are the characteristics of the First Woe.

THE SECOND WOE

Islam: Turkey—Othman—The characteristics of the Second Woe are almost identical. It is Islam once again. It is not in Arabia; it is in Turkey, and the human being associated with it is Othman. We know the term *Ottoman Empire* comes from Othman.

Mode of warfare: strike suddenly and unexpectedly with explosives—The mode of warfare of Islam in the Second Woe is pretty much the same. They strike suddenly and unexpectedly, except at that point in history for the first time gunpowder is introduced into warfare. In fact, the first major battle where gunpowder is used as an effective weapon is what battle? 1453, when they blew down the walls of Constantinople.

So, one of the characteristics of the Second Woe that is a little bit different is they still strike suddenly and unexpectedly, but they have explosives.

Focus of warfare: the armies of Rome—Their focus of warfare was the armies of Rome.

Directed by their heads and tails—They were also directed by their heads and their tails.

Providential force that brought down (KILLS) Imperial (Pagan) Rome—And they were to kill Rome, and that was accomplished in 1453.

THE SIXTH TRUMPET

1840 through 1844—And if you understand that the sixth Trumpet ends in 1844—and Seventh-day Adventists do not understand that, even the ones that—and I am not being critical. The Pioneers believed that the sixth Trumpet ended on August 11, 1840. And, Brothers and Sisters, this is one of the places where the Pioneers were wrong.

Notice that I am not telling you that the sixth Trumpet ended on October 22, 1844, and acting like the Pioneers agreed with me. I am telling you that I have a difference in agreement with them and it is based upon this study of Islam; so, you will see my logic as we progress.

But, I will throw this out to you, in agreement with the Pioneers. When the Pioneers began to promote the new Advent Movement and they began to write articles defending the role of Ellen White, they would always refer to the prophetic manifestation that was given to Hazen Foss and William Foy. And they always pointed out that those two men were given the genuine opportunity of the Lord to be prophets. It was not a satanic delusion or a satanic counterfeit.

Is that the way you understand it? If so, say, "Amen."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Those people were genuinely inspired of the Lord and, for whatever reason, they did not accept the call.

In 1842 William Foy had his visions recorded, and in a vision that he had in 1842 one passage of the vision says—and this is paraphrased but it is accurate—"The angel told me that the sixth Trumpet has not yet done sounding." In 1842 Inspiration says the sixth Trumpet is still sounding; it did not end in 1840.

I did not believe it ended in 1840, before I heard anything about William Foy; but, in the First Woe you have a component of "Hurt not those who have the Seal of God." The rest of it is the cataclysmic warfare that Islam brings. In the Second Woe you have the warfare that Islam brings. And if you cut off 1840 to 1844, you are cutting off the history that is a parallel to "Hurt not those who have the Seal of God," because from 1840 to 1844 is an illustration of the Latter Rain time period. And these two witnesses of the First Woe and the Second Woe are what established the Third Woe.

So, I acknowledge that I have not defended that.

HISTORY

From July 27, 1449, until August 11, 1840, and then through October 22, 1844.

THE THIRD WOE

Islam: Worldwide—bin Laden—And the Third Woe not only has to do with bin Laden and Islam, it has to do with the fact that when this starts we have reached the time period when the Lord is raising up 144,000 people. But, based upon a triple application of prophecy, what I am saying here in terms of the role of Islam in Bible prophecy, is that when the Third Woe comes it will once again be Islam. It will not be in Arabia or Turkey; it is going to be worldwide. And I am saying that the human being associated with Islam is Osama bin Laden.

Mode of warfare: strike suddenly and unexpectedly with explosives—The mode of warfare will be the same. They will strike suddenly and unexpectedly with explosives.

Focus of warfare: the armies of Rome— The focus of the warfare will be the armies of Rome.

At the end of the world, who is 'the armies of Rome'? According to what Brother Jamal has been sharing in verse 40 of Daniel 11, it is the United States that takes upon the task of bringing military and economic support to the Papacy.

Directed by their heads and tails—Once again they will be directed by their heads and tails.

Providential force that torments (FIRST HURTS) the army of Rome and then brings down (KILLS) modern Rome: the dragon, the beast and the false prophet—And they will be the providential force that first hurts the armies of Rome, and then ultimately brings modern Rome down.

THE SEVENTH TRUMPET

The Investigative Judgment—The Third Woe takes place during the time of the Investigative Judgment.

HISTORY

From October 22, 1844, until September 11, 2001, until Michael stands up.

There is a role for Islam in Bible prophecy that is very specifically pointed out. It is only recognizable if you maintain the Pioneer understanding of Islam and the Trumpets, and it is an important point to see and we have just begun to look at Islam.

We have another presentation to push this even further.

So, what am I saying? One of the things that we have looked at here is a Triple Application of Prophecy that is a principle that has its own internal rules. One of the internal rules is that upon the testimony of two a thing is established.

A triple application is always dealing with Rome, and when it comes to the Woes, it is telling us how Rome comes down.

When it comes to The Three Elijahs, it is telling us the structure of the beast, the dragon, and the false prophet: modern Rome. One is a civil power, one is an impure church, and one is a deceiving power.

A triple application of prophecy allows us to approach the three Woes and realize that at some point in time in Earth's history, when the Third Woe begins, we should expect to see radical Islam suddenly and unexpectedly strike the armies of Rome, which you say is the United States.

And according to what Brother Jamal was saying on Daniel 11:40, what are the two strengths of the United States? Military and economic: You cannot buy or sell if you do not have the mark of the beast; you are put to death if you do not have the mark of the beast.

What are the symbols of military and economic strength in the United States? How about the Pentagon and the World Trade Center?

So, on 9/11 radical Islam struck suddenly and unexpectedly with explosives and the Third Woe arrived in history.

Now, I know the argument, the argument that runs through Adventism: "Wasn't George Bush behind 9/11? Wasn't it the CIA? Wasn't it the Jesuits?" It does not matter—I mean, it matters; but, it does not matter because as we proceed we will show you that that is not the issue. The issue is: When the world comes together to decide the fate of Islam; because, on August 11, 1840, the four great European powers came together to decide the fate of Islam and Turkey had given away its national sovereignty, and Josiah Litch's publication of the prophecy of Revelation 9:15 was recognized as accurate before the whole world.

And the key there is that the four great European powers had come together to decide the fate of Islam. And if you want to argue about who was behind 9/11, I do not need to take up that argument. I am just here to tell you that on 9/11 you cannot deny the fact that from that point on—look right back there on that Chart in the corner—from that point on the United States began to go to the United Nations and the World saying, "We need to decide the fate of Islam." It is a repeat of history, **it is a repeat of history**. The same process that began on August 11, 1840, began again, five years ago.

Shall we pray?

Closing Prayer: Heavenly Father, we know that new truths are many times difficult to understand, but we also understand that new truths never contradict old truths; they only build upon and expand from. We thank you for the light that you have placed in our hands through the work of the faithful Pioneers of Adventism as they hammered out the basic prophetic understanding for your people here at the end. We ask forgiveness for our Laodicean unwillingness to search these things out and understand the old that we might recognize the new when it appears. And we thank you for being with us so far through this prophecy school and ask for your continued guidance and blessings. In Jesus's name, amen.

School of the Prophets - 2006

Presentation No. 7 by Jeff Pippenger
"The Role of Islam," Part 2

Opening Prayer: Heavenly Father, I ask that you give me a little extra strength here where we can go through this material. We wish to understand what is taking place on Planet Earth today that we might be among those that prepare ourselves and participate in this final warning message. We thank you for the Spirit that has been with us so far, and we thank you that you have kept us moving forward in spite of the attempts of Satan to be disruptive here. As we begin this presentation, I once again ask for the presence of the Holy Spirit and your angels. I surrender my thoughts and mind to you that you might speak your words, and I ask that you take control of my heart and mind that I do not overrule that. I ask you, also, that you would refresh the minds of the Brothers and Sisters here, that they would hear your voice in this hall. In Jesus's name, amen.

JEFF PIPPENGER: We are on page 61 of your notes, "The Role of Islam," Part 2.

THE WOES

ARGUMENT FOUR, FIVE, SIX & SEVEN

You will see on page 61 another argument for the role of Islam in the sense that they are Trumpets, the fifth and sixth Trumpets; and, the Third Woe is a Trumpet. The Pioneers correctly understood that trumpets were a symbol of a few things in Bible prophecy; but, they are a symbol of the bringing down of kingdoms.

And you will see on the next page, page 62, the other passages where the fifth, sixth, and seventh Trumpets are mentioned. That is the complete testimony of them in the Book of Revelation.

- Revelation 8:13-9:1-21 (KJV)

> "chapter 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!
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> "chapter 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.
>
> "4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

"[5]And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

"[6]And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. [7]And the shapes of the locusts were like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. [8]And they had hair as the hair of women, and their teeth were as *the teeth* of lions. [9]And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. [10]And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

"[11]And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

[12]**One woe is past; *and*, behold, there come two woes more hereafter.**

"[13]And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, [14]Saying to the sixth angel which had the trumpet, Loose **the four angels** which are bound in the great river Euphrates.

"[15]And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

"[16]And the number of **the army of the horsemen** *were* two hundred thousand thousand: and I heard the number of them. [17]And thus I saw **the horses** in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and **the heads of the horses** *were* **as the heads of lions; and out of their mouths issued fire and smoke and brimstone.**

"[18]By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. [19]For their power is in their mouth, and in their **tails**: for their tails were like unto **serpents**, and had **heads**, and with them they do hurt.

"[20]And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: [21]Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

- Revelation 10:7 (KJV)

"[7]But in **the days of the voice of the seventh angel**, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

- Revelation 11:14–19 (KJV)

"**[14]The second woe is past; *and*, behold, the third woe cometh quickly.**

"[15]And **the seventh angel sounded**; and there were great voices in heaven, saying, THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER.

"[16]And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, [17]Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

"[18]And **the nations were angry**, and **thy wrath is come**, and **the time of the dead**, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

"[19]And **the temple of God was opened in heaven**, and there **was seen in his temple the ark of his testament**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

#4—TRUMPETS

ASSEMBLY AND ALARM: **NUMBERS 10:1–10.**

But, one of the arguments about what the Woes are is that they are trumpets. And William Miller and the Pioneers make the case that the Trumpets in Revelation in Bible prophecy represent assembly and alarm. And they refer you to more than one place in the Bible, but I put Numbers 10:1-10. That is one that William Miller points to.

- Numbers 10:1-10 (KJV)

"[1]And the LORD spake unto Moses, saying, [2]Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. [3]And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. [4]And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee. [5]When ye blow an alarm, then the camps that lie on the east parts shall go forward. [6]When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

"[7]But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

"[8]And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

"[9]And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets, and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

"[10]Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God."

HOLY CONVOCATION: **LEVITICUS 23:24–25.**

Trumpets are also used to call a Holy Convocation.

- Leviticus 23:24-25 (KJV)

"[24]Speak unto the children of Israel, sayings, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. [25]Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD."

DELIVERANCE: **LEVITICUS 25:9–13.**

Trumpets are a symbol of deliverance.

- LEVITICUS 25:9-13 (KJV)

"[9]Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. [10]And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. [11]A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, *nor* gather *the grapes* in it of thy vine undressed. [12]For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. [13]In the year of this jubilee ye shall return every man unto his possession."

A DAY OF WRATH AND DISTRESS: **ZEPHANIAH 1:14–18.**

And trumpets are a symbol of a day of wrath and distress.

- Zephaniah 1:14-18 (KJV)

"[14]The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. [15]That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. [16]A day of the trumpet and alarm against the fenced cities, and against the high towers. [17]And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. [18]Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

All those references there are from William Miller, and there were other references.

What I want to say is, there are more than one symbol for a Trumpet to represent. But, when it came to the Trumpets of Revelation, the Pioneer understanding is that they are representing the powers that brought down a kingdom.

You can see the quote. It says,

> "In prophetical scripture, the sounding of trumpets is always used to **denote the downfall of some empire**, nation, or place, or some dreadful battle, which may decide the fate of empires, nations, or places. . . ."—

And if you can remember back in one of the earlier presentations that I had, there were three or four—there were more than three or four, but I had three or four quotes in your notes where Sister White emphasized that we were to understand the rise and fall of nations. This is something that in order to understand Bible prophecy correctly, we must understand the rise and fall of nations.

And there you have it. The Trumpets are that very thing.

In the next paragraph, it says,

> —"The last three trumpets will claim our attention in his discourse; the first four having their accomplishment under Rome Pagan; to the last three under Rome Papal. **These three trumpets and three woes are a description of the judgments that God has sent and will send on this Papal beast, the abomination of the whole earth**." *William Miller's Works*, volume 2, pages 115–116.

This is William Miller. When did William Miller think that the Papacy was going to be dealt with? 1844.

So, he was understanding that the Third Woe was going to take place right then and there and that the Papacy was going to be brought down. But, it is **not** an incorrect understanding. William Miller was not understanding the modern Rome that is developed at the end of the world—which is made up of the beast, the dragon, and the false prophet—that it will most certainly be brought down by the seventh Trumpet, the Third Woe. Modern Rome was not in existence in William Miller's day.

The dragon has been there, all the way from where?

FROM THE AUDIENCE: (Indiscernible.)

JEFF PIPPENGER: That is why Daniel used the word *continual* [Daily]. The dragon has been there all the way through its warring against God, and you think it started in Babel?

FROM THE AUDIENCE: Well—

JEFF PIPPENGER: Not the Garden of Eden.

FROM THE AUDIENCE: No, no. Nimrod.

JEFF PIPPENGER: Not in Heaven?

FROM THE AUDIENCE: There, too.

JEFF PIPPENGER: The dragon power is the continual power, from the time that Lucifer lost his way, all the way through. The dragon is the continual power.

So, there was a dragon power in William Miller's day, but it was not the dragon power that was going to be in existence today.

And there was a beast power in William Miller's day. Who was the beast power.

FROM THE AUDIENCE: The Papacy.

JEFF PIPPENGER: The Papacy.

Was the false prophet in existence in William Miller's day? It was just getting brought into existence, because its first step in becoming the false prophet took place in June of 1842 when the Protestant Churches in the United States began to close their doors to the final warning message. So, that process was underway.

But, the power that is destined to be the civil power, the dragon power at the end of the world which, according to Sister White—

When Sister White quotes Revelation 17, verses 13 and 14, where it is talking about these ten kings, they have one mind—do you know those two verses, Revelation 17:13-14?

She has a comment in the Study Bible where she quotes those verses and she says, "'These have one mind.' There will be a universal bond of union, ..."

The dragon power at the end of the world is worldwide. Whatever he is, he is worldwide. He is a civil power, a world civil power. And that world civil power did not come into existence until when?

FROM THE AUDIENCE: (No response.)

JEFF PIPPENGER: Lunch must have bogged everyone's mind down a little bit, huh? I feel good then. Maybe we are on the same level, finally, [struggling with a cold].

When did the world dragon power come into existence?

FROM THE AUDIENCE: After World War II.

JEFF PIPPENGER: That is general.

FROM THE AUDIENCE: 1947.

JEFF PIPPENGER: 1947, I think we can go with that; the formation of the United Nations, right?

If you had said 1946, I would not have argued with you. [1]

At that point you have all three end-of-the-world players. They still have got to do some development in their roles, but you have the end-of-the-world dragon in place, the end-of-the-world false prophet has not yet sold out its political aspect (that is going to take place in the

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[1] The **Charter of the United Nations** is the foundational treaty of the international organization called the United Nations.[1] It was signed at the San Francisco War Memorial and Performing Arts Center in San Francisco, United States, on 26 June 1945, by 50 of the 51 original member countries (Poland, the other original member, which was not represented at the conference, signed it two months later). It entered into force on 24 October 1945, after being ratified by the five permanent members of the Security Council—the Republic of China under Chapter II of the United Nations Charter (and *currently* by the People's Republic of China), France, the Union of Soviet Socialist Republics (later replaced by the Russian Federation), the United Kingdom, and the United States—and a majority of the other signatories. Today, 193 countries are members of the United Nations.

As a charter, it is a constituent treaty, and all members are bound by its articles. Furthermore, Article 103 of the Charter states that obligations to the United Nations prevail over all other treaty obligations.[1][2] Most countries in the world have now ratified the Charter. One notable exception is the Vatican City State, which has chosen to remain a permanent observer state and therefore is not a full signatory to the Charter. (Wikipedia, www.wikipedia.com, 8/24/2013)

Ronald Reagan years), and the beast is just waiting for vantage ground we have been told. She is just waiting, biding her time.

But, what is one of the first things that those people who set up the United Nations did with the United Nations? They took a piece of the Holy Land and they gave it to the Jews, right? Right in that same time period.

And from that point on you can track what? The beginning of radical Islam terroristic acts and they have escalated in agreement, and they did not begin until the dragon power was in place. And, of course, they are going to be the power that hurts and brings down the armies of Rome.

And the false prophet is the United States and the dragon is the United Nations; but, the United Nations is simply the civil structure. The strength of the United Nations is who?

FROM THE AUDIENCE: The United States.

JEFF PIPPENGER: The United States supplies half of the United Nations' financial capability; and, if the United Nations is really going to use any military muscle, it is going to be the United States.

Although, the false prophet and the dragon at the end of the world are different in one sense: You cannot take the United States out of the dragon power. And from the point that the United Nations comes into history at that same time, the descendants of Ishmael had their toes stepped on and it has only escalated every step of the way.

What I was saying up here—and I meant to put this up here a couple of times, passed over it once or twice where we could settle into it a little bit—for a long time, there are things about Daniel 11:40-45 that I originally understood that I understand a little bit differently now. I do not know that anything that I understand a little bit differently than before is radical or it does not expose me as a heretic or a false teacher or anything, but there are some subtleties that are worth noting.

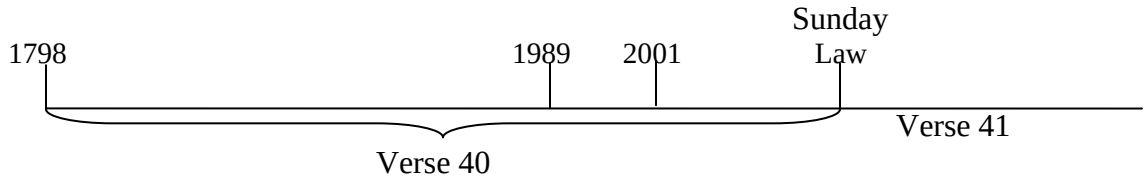

Figure No. 6.

One of them, I think if anyone has been looking correctly at Daniel 11:40 and they realize that, giving the prediction of the collapse of the Soviet Union and they have been following my material, I have led them to believe that 1989 is the fulfillment of verse 40 and there is nothing after that. But that just is not logically right, and I have never thought about it and maybe you did not, either. But, verse 40 continues on until The Sunday Law. And I have always made the comparison that at the collapse of the Soviet Union, you have the parallel to the collapse of the Ottoman Empire. You have a power that came from the bottomless pit. Islam in Revelation 9 is portrayed as coming from the bottomless pit, and atheism in Revelation 11 is portrayed as coming from the bottomless pit. The Soviet Union, therefore, came from the bottomless pit; the Ottoman Empire, therefore, came from the bottomless pit. The Ottoman Empire collapsed August 11, 1840; so, when the Soviet Union collapsed, on August 11, 1840, you have some strong parallels.

But, what I had not recognized early on is that—and I do not think it changes this [referring to Figure No. 5]—this is the key. This is the key that brings Islam into end-time Bible prophecy in the sense of if you are applying the triple application of prophecy of the Three Woes. All the characteristics in the First Woe, combined with the characteristics in the Second Woe, establish the characteristics in the Third Woe. And one of the primary characteristics in the First Woe that the Pioneers developed is that the key that brought Islam into history was this long drawn-out war between the East and West.

So, I now understand that this long drawn-out war between the king of the South and the king of the North is the prophetic key that tells us that shortly thereafter we should expect Islam to begin to fulfill its end-of-the-world role. And, sure enough, in 2001—and, of course, we can all make the case that Islam was already doing some nasty deeds before 2001; but, 2001 is where Islam really fulfills the characteristics of attacking the armies of Rome suddenly and unexpectedly with explosives.

And, you do not have to use that one. There are other ones that you will see as we proceed. That is what we are dealing with, is Islam.

So, I am saying here, in this history of twelve years [from 1989 to 2001 depicted on Figure No. 6], that seems like a long time; but, to me, it does not. It seems like the same continuum of time. And I am saying that in this period here [from 1989 to 2001] the Mighty Angel of Revelation 18 comes down. If you are going to mark it directly, I am saying it is 9/11/2001. And the Angel coming down in 2001 is paralleling the Angel coming down on August 11, 1840.

And I know that after all the times I have drawn the comparisons with the collapse of the Soviet Union, that is going to be—some people are going to stumble over that. But, my argument for me where I do not have to stumble over it is you cannot separate the key from what comes out of the door that is opened by the key. There are events that are connected directly to one another.

I am getting off-track. Back to our notes, page 63.

I did want to say one more thing.

I heard Brother Jamal say—and I have never tried to do this, and even when I try to do artwork I do not do well; so, this is going to be bad [drawing on the whiteboard].

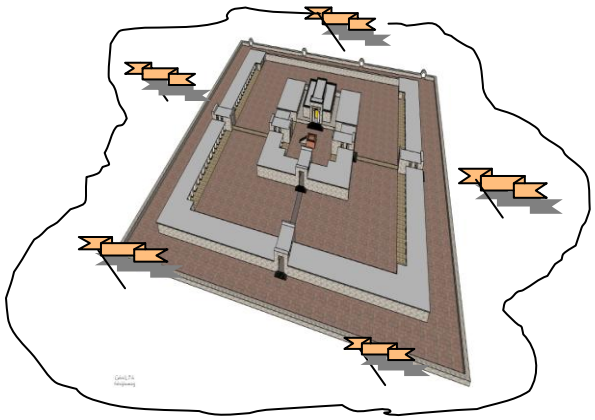

Figure No. 7 (Wikipedia: Solomon's Temple, Epictatus, 29 November 11)

This is the Temple in Jerusalem. I do not know. I do not have an artistic inclination at all right now, but that is the Temple in Jerusalem, all right?

And you heard Brother Jamal make the case here this morning that in Daniel 11:40-45, if you look closely at the Hebrew, it says that the king of the North is going to take his stand between the seas and the glorious holy mountain. He does not actually make it into the glorious holy mountain. And I agree with that, I agree with that.

But, the glorious holy mountain technically is the Temple. All right? It is the sanctuary.

Correct? Does everyone follow my logic there?

And there is another history that has to be brought into this, and it is the history of The Sunday Law. And there is a history in Pagan Rome that prefigures The Sunday Law. What is that? The abomination of desolation, when Pagan Rome came to Jerusalem in AD66, the first time, when they fulfilled the abomination of desolation.

How did they fulfill the abomination of desolation?

FROM THE AUDIENCE: They planted the standards.

JEFF PIPPENGER: They planted the standards where?

FROM THE AUDIENCE: In the Holy Place.

JEFF PIPPENGER: In the sacred precincts of the Temple.

But, was the sacred precincts confined to the Temple?

FROM THE AUDIENCE: No, it was outside the wall of the Temple.

JEFF PIPPENGER: So, the sacred precincts actually extend a little ways outside the Temple.

My artwork, you will just have to think this one through for yourself.

So, the abomination of desolation, they planted their standards right here, correct?

Did they make it into the Temple?

Of course, the whole history there is not the history of the end of the world. Jesus and Sister White emphasizes the placing of the standard in the sacred precincts as the fulfillment of the abomination of desolation, and she uses that to identify what? The Sunday Law in the United States.

So, in Daniel 11:40-45 there is no way the king of the North makes it into Jerusalem. But, in verse 41 at The Sunday Law in the United States, it does place the standards of its authority in the sacred precincts in the Constitution of the United States.

I never understood that for a long time, and that is how I understand it now. It is not really denying what we said, but I wanted to put that in the record.

Page 63 of your notes.

#5—THE ANGER OF THE NATIONS

At the top of page 63 of your notes, I referred to this passage in Revelation earlier this week. Verse 14, at the top of the page, says,

- Revelation 11:14-19 (KJV)

> "[14]**The second woe is past;** ***and*****, behold, the third woe cometh quickly.**

So, the subject of this passage is the Third Woe.

> "[15]And **the seventh angel sounded**;—

And we understand the third angel sounding is the Third Woe. The last three Trumpets, the last three Trumpets that are sounded by the angels were also Woes. So, that is what is being discussed here, is the Third Woe.

> —"and there were great voices in heaven, saying, THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER.
>
> "[16]And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, [17]Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.
>
> "[18]And **the nations were angry**, and **thy wrath is come**, and **the time of the dead**, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."—

And then it is going to close up this thought about the seventh Trumpet, the Third Woe. It says,

> —"[19]And **the temple of God was opened in heaven**,"—

When was the Temple of God opened in Heaven? October 22, 1844. For the first time we could see into the Most Holy Place by faith.

> —"[19]And **the temple of God was opened in heaven,** and there **was seen in his temple the ark of his testament**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

There was a change in dispensation during that time.

And the Third Woe, the seventh Trumpet, begins on October 22, 1844, and it continues until the work in the Investigative Judgment is done. Therefore, when you look at the sequence of events, the angering of the nations and the wrath is come, when you look at it in connection with what Sister White says in *Early Writings,* page 36, she says this:

> "I saw that the anger of the nations, the wrath of God, and the time to judge the dead were **separate and distinct**, **one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry**,"—

So, the angering of the nations takes place after October 22, 1844; but, it is beginning in the days of Ellen White. Okay? So, we are in this period of the angering of the nations.

> —" but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues." *Early Writings,* 36.

What I am suggesting to you is that the Third Woe is the angering of the nations, because that is one of the prophetic expressions of the Third Woe; and, that the prophetic power that accomplishes the angering of the nations, according to the Bible, is Islam. Okay? I will try to show that as we proceed.

IS STIRRING

The Paulson Collection, page 196:

"The end of all things is at hand, and the message of warning must be given. **A spirit of anger is stirring the nations**, and it will soon be too late to work for the Lord." *The Paulson Collection,* 196.

ARE ANGRY

"We are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange and eventful history is being recorded in the books of heaven—events which it was declared should shortly precede the great day of God. Everything in the world is in an unsettled state. **The nations are angry**, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. The great day of God is hasting greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that they hold the four winds until the servants of God are sealed in their foreheads." *Selected Messages,* book 1, 221.

ALREADY

"**Already** kingdom is rising against kingdom. There is not now a determined engagement. As yet **the four winds are held until the servants of God shall be sealed in their foreheads**. Then the powers of earth will marshal their forces for the last great battle. How carefully we should improve the little remaining period of our probation!" *Review and Herald,* November 27, 1900.

The angering of the nations is a symbol of warfare that takes place at the end of the world. And, although technically, the warfare is associated with the releasing of the Four Winds of Strife—I am not trying to argue against that, but Sister White is clear that the Four Winds are not released until human probation is closed; but, she also gives evidence that it begins to be—begins to slip through the angels' hands before the close of probation, if I can say it that way.

#6—THE FOUR WINDS

And now we are on page 64 of your notes, and this is Revelation 7:1-3 which we are familiar with.

- Revelation 7:1-3 (KJV)

"[1]And after these things I saw **four angels** standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2]And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the **four angels**, to whom it was given to hurt the earth and the sea, [3]Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

STRIFE & WAR

The Great Controversy, page 439:

"**Winds are a symbol of strife**. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power." *The Great Controversy,* 439.

ELEMENTS OF NATURE

Testimony to Ministers, page 444:

"If such scenes as this are to come, such tremendous judgments on a guilty world, where will be the refuge for God's people? How will they be sheltered until the indignation be overpast? **John sees the elements of nature—earthquake, tempest, and political strife—represented as being held by four angels**."—

You know, I do not think I have a proof-text on your discussion last night when I was not here, but I do think there is a great deal of evidence that at the end of the world that we go into the greatest bloodbath of natural disasters and manmade disasters that has ever taken place on Planet Earth, and I do not believe that Seventh-day Adventists have the spiritual sensibilities to understand that. I certainly do not understand it, but I can see that it is part of the end-time scenario.

FROM THE AUDIENCE: Don't you think the first and second World Wars were a partial fulfillment of this at least?

JEFF PIPPENGER: Perhaps. I do not know how they would tie into where I am going with it, but perhaps. I have not thought like that. I would not want to say no until I thought it through.

At the minimum I would say, if you are suggesting that is in agreement with what I—one of the points that I am trying to make here is that, yes, the Four Winds are not released fully until probation closes, but it begins to be released prior to that time. So, I can agree with that much.

"—These winds are under control until God gives the word to let them go. There is the safety of God's church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, until the servants of God should be sealed in their foreheads. The mighty angel is seen ascending from the east (or sunrising). This mightiest of angels has in his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall

be granted immortality, eternal life. It is the voice of this highest angel that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose." *Testimony to Ministers*, 444.

The *Review and Herald,* June 7, 1887, another similar statement:

"Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and **the winds will be the stirring up of the nations to one deadly combat**, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads." *Review and Herald*, June 7, 1887.

THAT SPIRIT WILL INCREASE

Manuscript Releases, volume 10, page 252:

"**There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time**. Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth,"—SPIRITUALLY [PAUSE]—"**both intellectually and spiritually**,"—

I have run into lots of Seventh-day Adventists that have been confronted with the prophetic message, and one way or another they have said, "Look, all I need is the experience. I do not need to understand these dates or this past history or the Pioneers' understanding."

The sealing is:

—"a settling into the truth both intellectually and spiritually so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already. The judgments of God are now upon the land, to give us warning, that we may know what is coming." *Manuscript Releases*, volume 10, 252.

Maranatha, page 297:

"In the last scenes of this earth's history, war will rage." *Maranatha*, 297.

THEIR HANDS ARE LOOSENING

Now, some quotes where Sister White is suggesting that the Four Winds are loosed prior to the close of probation, *Early Writings*, page 38.

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let

them go; but **while their hands were loosening**, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them." *Early Writings*, 38.

NOW BEING WITHDRAWN

"**The restraining Spirit of God is even now being withdrawn from the world**. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture." *Testimonies*, volume 6, 408.

What I am suggesting is that the angering of the nations corresponds to the strife at the end of the world. It corresponds to the final work that is accomplished by God's people. And one of the places that is accomplished by God's people is illustrated in the work of Nehemiah, when he finished building the wall around Jerusalem. And what did the prophecy of Daniel say would take place when Nehemiah finished that work? The streets and the walls would be built in what?

FROM THE AUDIENCE: Troublous times.

JEFF PIPPENGER: Troublous times.

So, the finishing of God's work takes place in troublous times. It is this angering of the nations; it is these winds that are being released.

THE 4 WINDS ARE AN ANGRY HORSE

And notice the next quote, "The 4 Winds are an Angry Horse seeking to break loose, and rush over the face of the whole earth, bearing destruction and death in its path." *Selected Messages,* book 3, 409.."

"**Angels** are holding the four winds, represented as **an angry horse** seeking to break loose, and rush over the face of the whole earth, bearing destruction and death in its path." *Selected Messages,* book 3, 409."

HURT NOT THE EARTH, SEA & TREES

Now, we just went through—I do not know whether I read it or not, but it is in the notes just here recently. My short-term memory is shut down.

But, in Revelation 7, when the four angels that are holding the Four Winds—and that is just back a page or two in your notes, on the top of page 64—I would challenge you in verses 1-3 in Revelation 7 to show me where those Four Winds are represented as an angry horse.

- Revelation 7:1-3 (KJV)

> "[1]And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2]And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3]Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."
>
> Sister White is saying the Four Winds are represented as an angry horse.

Hurt not the Trees

- Revelation 9:4

> "[4]And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

DIRECTED BY THE HAND OF THE LORD

You will notice under that quote is one of the quotes I think Brother Jamal will spend a great deal of time here on in the near future when he begins to deal with the 1843 Chart. It says,

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

How many of you believe that [gesturing for a raise of hands]?

FROM THE AUDIENCE: (Raising of hands.)

JEFF PIPPENGER: Good! We are unanimous on that.

But, how many of you have ever thought that even the artwork, the layout, was directed by the hand of the Lord?

FROM THE AUDIENCE: (Raising of hands.)

JEFF PIPPENGER: Okay, not just the Bible verses or the dates. Okay? The whole thing.

So, Sister White says this Chart was directed by the hand of the Lord and it should not be altered, and Sister White says the Four Winds that are released at the end of the world are represented by an angry horse. And the First and Second Woes, the fifth and sixth Trumpets, are represented on that Chart. Where do you suppose they are?

They are right here [indicating the right-hand side of the 1843 and 1850 Charts]. These are war horses, these are angry war horses, because that is how Islam is portrayed in the First and Second Woes. Islam is the angry warhorse. Islam is the primary catalyst of the Winds of Strife.

Now, next page.

Good, I tell you what, I am going to be honest with you. I rearranged these notes because I wanted to rearrange them to put this presentation together and then I had to rearrange them to where my presentations would not be too far ahead of Jamal's, so there was a double

rearranging. And what I do, once I have my notes together, then I start going over them where and when I finally get in front of everyone I know the notes. I know the logic and the flow, and I straighten them out if I see something out of place. I put a mark through it and I do not touch it when we are going through.

But, as soon as I got these done, I fell off the map, and I have not been going through that.

And another thing that I also do is, you know, before a meeting I will go ahead and I will review the next presentation. I have not even been doing that. So, I am not sure where we are going, even if we—I should be, but I am not.

But, on this one I am glad. Where I wanted to go is where we are going.

#7—FOUR ANGELS LOOSED AND RESTRAINED

Notice Revelation 9:14-15, on top of page 66. This is the 391 years 15 days time prophecy.

- Revelation 9:14-15 (KJV)

"[14]Saying to the sixth angel which had the trumpet, **Loose the**"—WHAT?

FROM THE AUDIENCE: "Loose the four angels."

JEFF PIPPENGER: —"**Loose the four angels** which are bound in the great river Euphrates. [15]And **the four angels were loosed**, which were prepared for an **hour**, and a **day**, and a **month**, and a **year**, for to slay the third part of men."

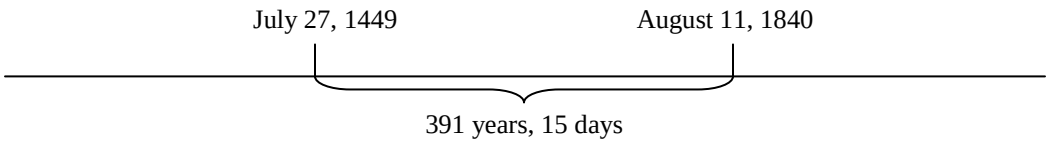

Figure No. 8

One of the things that I think is fair to say about that is, that time prophecy of the sixth Trumpet began on July 27, 1449, and it continued for 391 years and 15 days.

And at the beginning of this time prophecy we have four angels that are loosed. So, what do we have prophetically at the end of this time prophecy on August 11, 1840? What do we have there prophetically, just dealing with the releasing of these four angels?

You have four angels loosed here [indicating July 27, 1449] and on August 11, 1840, they were restrained.

Brothers and Sisters, there are no accidents in the Word of God. These four angels the Pioneers understood were the four sultans of Turkey, but at the prophetic level they were loosed to bring about—what?—warfare, to bring the downfall of Rome. And when they were finally restrained, they were restrained when the four great European powers came together to decide the fate of Islam on August 11, 1840.

And what I am suggesting, what I am wanting you to see, is that Inspiration is telling us that the Four Winds that are released are an angry warhorse. They are Islam.

We know there comes a time period when the sealing of God's people takes place. I mean, the sealing of God's people has been underway since October 22, 1844; but, Sister White

talks about a sealing time. There comes a point when this sealing process, the binding off, gets underway. And, according to Revelation 7 that period of time begins, among other things, with these four angels being restrained.

And I want you to see, if you will, and to keep in the back of your mind that on August 11, 1840, Islam was restrained and Islam is represented by an angry warhorse, and an angry warhorse represents the Four Winds of Strife according to Sister White.

And, when the four great European powers came together to decide the fate of Islam on August 11, 1840, they were prefiguring when the entire world came together to decide the fate of Islam, and that work began on September 11, 2001.

THEN

The next quote, about the Time of Trouble.

> "Just before we entered it [the time of trouble], we all received the seal of the living God. **Then** I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion. "Everything in the world is in an unsettled state. The nations are angry, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. The great day of God is hasting greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that they hold the four winds until the servants of God are sealed in their foreheads." *The Seventh-day Adventist Bible Commentary*, 968.

THE SEALING TIME

> "My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. **The sealing time is very short**, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure." *Early Writings*, 58.

The sealing time is the time period that the Latter Rain begins to fall, right? We are all straight on that one.

But, one thing about the falling of the Latter Rain that many in Adventism are not straight on is that those of us who are going to receive the Latter Rain are required to recognize that it is falling, and we are going to deal with this as we are proceeding. So, I want you to understand the reason that I am trying to make this point about four angels being restrained on August 11, 1840, is because August 11, 1840, is the beginning of a history—1840 to 1844—that Inspiration clearly says parallels the development of the 144,000; and, the starting for that in the Millerite time is when four angels were restrained, and these four angels are the Winds of Strife, according to Sister White. And, when those four angels were restrained, the Mighty Angel of Revelation 10 came down; and, when this history is finally repeated at the end of the world, we

should once again see the Mighty Angel come down and expect to recognize that the Latter Rain is falling.

THE SEALING TIME DELAYED

> "The Lord God is a jealous God, yet He bears long with the sins and transgressions of His people in this generation. If the people of God had walked in His counsel, the work of God would have advanced, the messages of truth would have been borne to all people that dwell on the face of the whole earth. Had the people of God believed Him and been doers of His word, had they kept His commandments, the angel would not have come flying through heaven with the message to the four angels that were to let loose the winds that they should blow upon the earth crying, Hold, hold the four winds that they blow not upon the earth until I have sealed the servants of God in their foreheads. But because the people are disobedient, unthankful, unholy, as were ancient Israel, **time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, the sealing time delayed.** Many have not heard the truth. But the Lord will give them a chance to hear and be converted, and the great work of God will go forward." *Manuscript Releases*, volume 15, 292.

SOON

> "Soon the four winds of heaven will be loosed, and **in every part of the globe there will be dissension, strife, war, bloodshed.**" *Manuscript Releases*, volume 18, 177.

Is that just part of the globe?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Every part of the globe, dissension, strife, war, and bloodshed.

I have more to say about the role of Islam, but I have prepared it to this point and then I am going to go a different direction in the next presentation.

I got done much quicker than I assumed; so, why don't we take a fifteen-minute break and come back and start the next presentation.

Shall we pray?

Closing Prayer: Heavenly Father, we thank you for pointing out these truths to us here at the end that we might be among those that recognize that you are finishing your work, that you are attempting to seal your people. Help us to be awake to the fact that the sealing time is very short and that we have a part to play in that process and, without our participation, we will be lost. Help us understand that the work that Nehemiah did was in troublous times and that we are now moving into the greatest time of trouble that has ever been, and we need to be wise in how we accomplish our work and zealous to do that very thing. We ask that you would grant us your Spirit so that we can make that happen in our individual lives. In Jesus's name, amen.

School of the Prophets - 2006

Presentation No. 8 by Jeff Pippenger
"The Prophetic Pattern," Part 1

Opening Prayer: Heavenly Father, we once again invite your presence to guide and direct our study. We ask that you would awaken our minds from this long period of study; keep us fresh and alert so that we can hear your Voice in these things and understand intellectually and spiritually this message and these things, that we might be among those that are sealed. We ask these things in Jesus's name. Amen.

JEFF PIPPENGER: I know that my presentations have been disjointed, and I am going in a different direction here again; but, I trust that when we begin to bring what we are presenting to a conclusion, all these things that we have put in place beforehand you will see the relevance of them, and particularly as we come into the study of Luke 21.

And the study here, if you have looked at the Prophecy School from 2004 or if you have followed the ministry of Future for America, you know that one of the things that we talk a great deal about is this 3:1 combination, the 3:1 combination being my expression for the symbolic representation of the Three Angels' Messages that came into history in the Millerite time period, followed at some point in history by the Fourth Angel of Revelation 18.

I call it the 3:1 combination because of the break in time between October 22, 1844, and the Fourth Angel Latter Rain Loud Cry Message of Revelation 18.

The first presentation here Sunday—you may or may not remember, but it is in your notes—there is a quote where Sister White says, "The Lord does not repeat things that are of no great consequence." When we see something in God's Word one time, it is important; but, if we see it two or three times, it is more important than something that is mentioned once. And this 3:1 combination is mentioned thirty or forty times.

I suppose if I am going to be teaching this, I should try to figure out how many times it is in God's word, because I really do not know; but, I know I can lay out thirty, probably, if you put me to the test.

And from my consideration of the 3:1 combination, the waymarks, Sister White says, of the time when the First Angel's Message arrived in history William Miller began to present it in 1831, but it was empowered in 1840; the Second Angel's Message arrived in history in 1842; and, the Third Angel's Message arrived in 1844. We are now in the time period of the Fourth Angel's Message.

This combination, the 3:1 combination is illustrated in the Scriptures basically two ways, in very simple illustrations that usually just carry the theme of the story that they are found in, is attached to the history of Adventism. And when I say "the history of Adventism," I mean the history of the Millerites, all the way through the 144,000.

There are simple illustrations of this; such as, Noah and his three sons got on the ark; three heavenly visitors came to Abraham, during the story of Sodom and Gomorrah. And Christ said the story of Noah and the story of Sodom and Gomorrah is an illustration of the end of the world.

Numbers 22 is an illustration of the end of the world, and Balak hired Balaam to curse Israel. And Balaam came to curse Israel, and he pronounced how many blessings? Three.

But, then what happened to king Balak? He was disappointed because he wanted cursings not blessings.

And what did he do? He sent Balaam home.

And before Balaam went home, what did he do? He pronounced a fourth blessing.

Did you ever wonder why Daniel is not in Daniel 3, the testing image of Shadrach, Meshach and Abednego? Because, he would have thrown off this combination.

There are at least eleven places, different places, where Sister White says the image on the Plain of Dura is the Sunday Law in our day and age; and Shadrach, Meshach, and Abednego represent the Three Angels' Message, God's people that come to the Sunday Law test.

And then they are thrown into the fiery furnace, and what happens? A fourth appears.

When Christ went to the Garden of Gethsemane, how many disciples did he take with Him?

FROM THE AUDIENCE: Three.

JEFF PIPPENGER: When Christ went on the Mount of Transfiguration, how many disciples did he take with Him? Three.

The 3:1 combination; very simple stories, but if you look at what is taking place in those stories you can take that information and bring it down and apply it to Adventism.

Another one that is simple to see, I am sure you have read the quote where Sister White says, "Times will come when every earthly support will be cut off." And in one of the places where that is illustrated in the Bible is in the story of Job.

And in the story of Job, how many friends were there?

FROM THE AUDIENCE: Three friends.

JEFF PIPPENGER: Three friends.

This 3:1 combination, in a simple form, is teaching us truths about the Three Angels' Messages that came into history in the Millerite time period, and the Fourth Angel's Message that comes into history at the end of the world.

How are we to study truth? Line upon line, here a little, there a little. When we bring all these lines together you develop a very complex and complete picture of Adventism at the end of the world.

Those are just a few examples of the simple illustrations of the 3:1 combination in Scripture.

But, there are illustrations of the 3:1 combination in Scripture where the very important details of the First, Second, and Third Angels' Messages are nailed down. And, if you look at the Prophecy School from 2004, we spend a little time there, but we are going to go a little bit further in this one. So, this may be new, even to those who have looked at it.

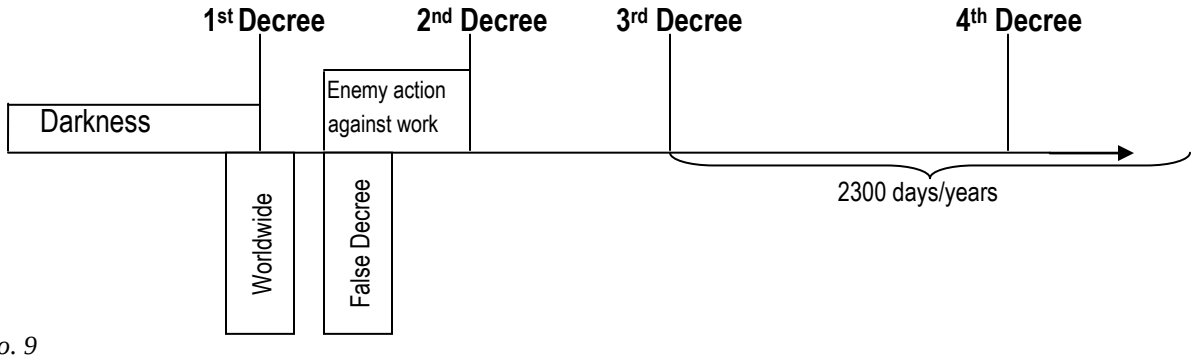

Figure No. 9

We are going to be looking at the First Decree, the First Decree of the three decrees that began the 2300-year prophecy, followed by the Second Decree, followed by the Third Decree which is the starting point for what?

FROM THE AUDIENCE: The 2300 years.

JEFF PIPPENGER: The 2300 years.

And where is the fourth decree in that story?

FROM THE AUDIENCE: Nehemiah.

JEFF PIPPENGER: Nehemiah secured a Fourth Decree before he came and finished the work of building the walls.

So, in that section of history that is illustrating Adventism, how many decrees are there?

FROM THE AUDIENCE: Four.

JEFF PIPPENGER: How many believe four [gesturing for a raise of hands]?

FROM THE AUDIENCE: (No response.)

JEFF PIPPENGER: How many believe four?

FROM THE AUDIENCE: (No response.)

JEFF PIPPENGER: How many believe something else? You guys are unwilling to fall into my trick questions.

And you know [singling out an individual in the audience], so you cannot play!

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: There are five; there are five decrees.

There is a false decree right in this history [indicating between the First and Second Decrees], and it is in the Scriptures, and Sister White comments on it.

Darkness

Let us start with the notes from *Prophets and Kings,* page 714.

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

THE FIRST DECREE

So, when it comes to the three decrees, and when it comes to the 3:1 combination, when you find the 3:1 combination illustrated in a complex fashion in the Scriptures, not in a simple fashion—not Noah and his three sons that is simple—but when you find it in a complex fashion such as the three decrees, the first characteristic of the history is that before the First Decree you will see illustrated Darkness,

Now, as we go through you can follow along in your Bible. I am just going to go to the notes and refer you to the passage in Ezra and paraphrase what is there.

WORLDWIDE: EZRA 1:1-2.

- Ezra 1:1-2 (KJV)

> "[1]Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing saying, [2]Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah."

As we begin to discuss the three decrees, which is followed by Nehemiah's Fourth Decree—which I am saying is a type of the Three Angels' Messages, followed by the Fourth Angel's Message—when we get to the First Decree in Ezra 1:1-2, you will see that one of the things that Cyrus does is he identifies himself as the king of all the nations. He identifies his decree as a nation that is for all the Earth.

Now, that may seem insignificant, but it is not. The First Decree, one of the characteristics of the First Decree is that it is worldwide. You are not going to find that inference in the Second or Third Decree.

Now, here is the reason that this is important to understand. Was the First Angel's Message, which is running parallel to the First Decree, was it carried to every missionary station in the world?

FROM THE AUDIENCE: It was.

JEFF PIPPENGER: Yes.

I mean, these characteristics are valid and important to see.

A GATHERING: EZRA 3:1.

In Ezra 3:1, still dealing with the First Decree, note that there is a gathering, okay? There is a gathering in this time period.

- Ezra 3:1 (KJV)

> "[1]And when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem."

And, Brothers and Sisters, in this time period here [indicating from the Darkness to the First Decree on Figure No. 9], particularly when you begin to understand the 2520 year time prophecy, in this time period of history here in the Millerite history, in the First, Second, and Third Angels' Messages arriving in history, the scattering was finishing up and the gathering together was taking place. Sister White comments on it in *Early Writings*, in the very chapter where she endorses this Chart. The chapter is called, "The Gathering Time," and she talks about the scattering and the gathering.

So, one of the things that the First Decree takes note of is that there is a gathering that is taking place in the time period of the First Decree. And, of course, the First Decree is paralleling the First Angel's Message and the work of William Miller.

THE FOUNDATION LAID: EZRA 3:1-11.

- Ezra 3:1-11 (KJV)

> "[1]And when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.
>
> "[2]Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God. [3]And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD *even* burnt offerings morning and evening.
>
> "[4]They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required; [5]And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD. [6]From the first day of the seventh month began they to offer burnt offerings unto the LORD, But the foundation of the temple of the LORD was not *yet* laid.
>
> "[7]They gave money also unto the masons, and to the carpenters, and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.
>
> "[8]Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. [9]Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.
>
> "[10]And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of

Israel. [11]And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel, And all the people shouted with a great shout, when they praised the LORD, because the foundation of the LORD was laid."

Now, let us read this one, Ezra 3:6. This to me, this here, is very serious to be clear about:

- Ezra 3:6 (KJV)

"[6]From the first day of the seventh month began they to offer burnt offerings unto the LORD, But the foundation of the temple of the LORD was not *yet* laid."

This is the First Decree.

Was the foundation laid?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No. But, we still are in the history of the First Decree.

When you drop down to verses 10-11 and you are still in the history of the First Decree, it says,

- Ezra 3:10-11 (KJV)

"[10]And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. [11]And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel, And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid."

So, in the First Decree, one of the characteristics of the First Decree, it is here where the foundation is laid.

When you begin to see how this pattern lines up with the Millerite history, you become less and less willing to reject the reasoning of William Miller because he is the man that the Lord used to lay the foundation of the work of Adventism, and it took place under the First Angel's Message.

A PUBLIC ACTION FROM THE ENEMIES: EZRA 4:1-24.

Now, notice Ezra 4, verses 1 through 24.

- Ezra 4:1-24 (KJV)

"[1]Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; [2]Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with

you: for we seek your God, as ye *do;* and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

"[3]But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

"[4]Then the people of the land weakened the hands of the people of Judah, and troubled them in building, [5]And hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

"[6]And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem. [7]And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue. [8]Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: [9]Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites, [10]And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time. [11]This is the copy of the letter that they sent unto him, *even* unto Artaxerxes the king;

> Thy servants the men on this side the river, and at such a time.
>
> [12]Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof,* and joined the foundations. [13]Be it known now unto the king, that, if this city be builded, and the walls set up *again, then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings.
>
> [14]Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king; [15]That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.
>
> [16]We certify the king that, if this city be builded *again,* and the walls thereof set up, by this means thou shalt have no portion on this side the river."

"[17]*Then* sent the king an answer unto Rehum the chancellor and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river,

> Peace, and at such a time.

> [18]The letter which ye sent unto us hath been plainly read before me. [19]And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein. [20]There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.
>
> [21]Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me. [22]Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?
>
> "[23]Now when the copy of king Artaxerxes letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. [24]Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia."

I will just pick out some verses in this passage.

Now, this is the false decree, and Sister White comments on it. Let us read that to make it easier. *Prophets and Kings*, page 572:

> "During the reign of Cambyses"—

Who is Cambyses? Well, it is not Cyrus.

Who is Cyrus? He is the one that made the First Decree, right?

So, we have got a new king in history and his name is Cambyses, and Sister White calls him "the false Smerdis."

> —"During the reign of Cambyses the work on the temple progressed slowly. And during the reign of the false Smerdis (called Artaxerxes in Ezra 4:7) the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city." *Prophets and Kings*, 572.

This is important to understand; because, prior to the Second Decree you see the false decree and it is representing an action of the enemies of God's of the work. And the reason this is important to see is because you always find connected with the second step in this pattern some type of activity brought about by the enemies of the work.

Do we know of any activities of any of the work associated with the Second Angel's Message?

FROM THE AUDIENCE: The Protestant Churches.

JEFF PIPPENGER: They closed their doors on the Millerites.

The second step in the history of Christ, which has this pattern very clearly, the second step in the history of Christ is when the Sanhedrin came together and decided that it was expedient for one to die rather than the whole nation perish.

In the second step you find **that the activities of the enemies of God's people are contributing to the history to move you along in the flow of the process**.

So, there is a decree in verse 21 of Ezra 4. This "false Smerdis" says,

- Ezra 4:21 (KJV)

> "[21]Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me."

So, there is another decree to stop the work. And then if you look at verse 24, it says,

- Ezra 4:24 (KJV)

> "[24]Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia."

Who is Darius? He is the one who is going to proclaim the Second Decree.

OUT OF BABYLON: EZRA 5:1-2.

So, in the next verse it is pointing forward to the Second Decree. It points us to Darius and then it says, in verse 1 of chapter 5:

- Ezra 5:1-2 (KJV)

> "[1]Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them. [2]Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them."

Sister White comments on this a lot. These prophets are raised up to strengthen the people to say, "Go back to work. The Lord is with you; go back to work."

And in the midst of this prophetic effort is the only time in these three decrees—these are the three decrees that start the 2300-year prophecy, followed by the Fourth Decree of Nehemiah—the only time that you will find any reference to a call out of Babylon is during the history of the Second Decree, when the prophets are raised up to encourage the people to go back to work; and, you can see this proclamation by Zechariah in Zechariah 2:6-7 that is in your notes. It says,

- Zechariah 2:6-7 (KJV)

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

Here is the point on this: All of these decrees were decrees for God's people to come out of Babylon and rebuild Jerusalem, correct? But, the only one that has any inspired record of

actually having a call out of Babylon is the history of the Second Decree, and the Second Decree is lining up with the Second Angel's Message.

And what is the Second Angel's Message?

FROM THE AUDIENCE: Babylon if fallen.

JEFF PIPPENGER: Come out of Babylon. It is a prophetic connection that is not accidental.

You can see the comment by Sister White from *Prophets and Kings,* on this.

> "A score or more of years passed by, when a second decree, quite as favorable as the first, was issued by Darius Hystaspes, the monarch then ruling. Thus did God in mercy provide another opportunity for the Jews in the Medo-Persian realm to return to the land of their fathers. The Lord foresaw the troublous times that were to follow during the reign of Xerxes,—the Ahasuerus of the book of Esther,—and He not only wrought a change of feeling in the hearts of men in authority, but also inspired Zechariah to plead with the exiles to return.
>
> "'Ho, ho, *come forth*, and flee from the land of the north,' was the message given the scattered tribes of Israel who had become settled in many lands far from their former home. Zechariah 2:6–9 quoted." *Prophets and Kings,* 598–599.

THE SECOND DECREE

CONCERNING THE HOUSE OF GOD AT JERUSALEM/LOCAL

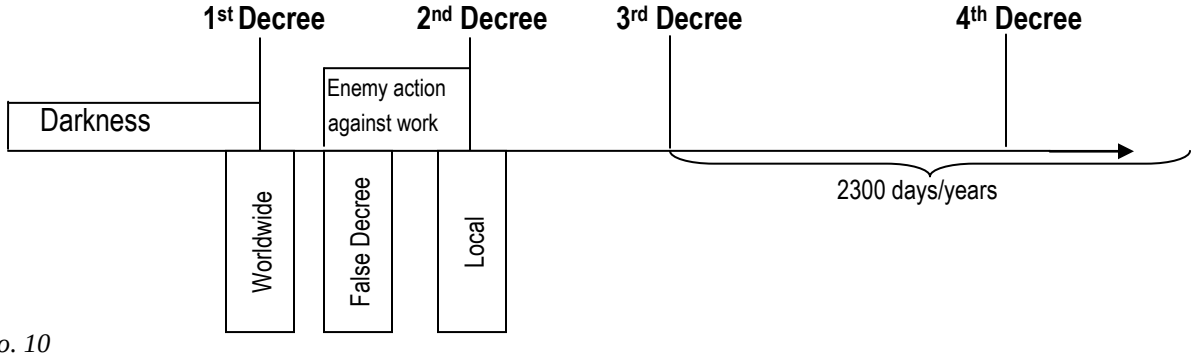

Figure No. 10

LIFE OR DEATH: EZRA 6:6-14.

- Ezra 6:6-14 (KJV)

> "[6][excerpt of a decree concerning the house of God at Jerusalem, made by Darius the king:]
>
> > . . . Now *therefore,* Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence: [7]Let the work of this house of God alone; let the

governor of the Jews and the elders of the Jews build this house of God in his place.

"[8]Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered. [9]And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail: [10]That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

[11]Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. [12]And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem.

I Darius have made a decree; let it be done with speed.

"[13]Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily.

"[14]And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia."

The decree, if you read very carefully, is life or death. Why is it life or death? When the prophets, under the Second Decree, allow the people to come out of Jerusalem, how is that life or death?

Why? It is such a life-or-death nature that this is why Zechariah pled for them to come out of Babylon.

Why did he do that? It was not just so he could put a prophetic connection between the Second Decree and the Second Angel's Message. Why does Inspiration say that Zechariah pled for them to come out of Babylon at that point?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: Because God foresaw the crisis that was coming in the story of Esther. He foresaw the troublous times of Mordecai and Haman.

And Esther's husband, who was who?

FROM THE AUDIENCE: Artaxerxes.

JEFF PIPPENGER: Artaxerxes, the one that is going to do the Third Decree.

So, the Second Decree is life or death. It is call, "You better get out of there! Because, if you do not get out of there, you are going to die." And as we go through we will show you that Sister White is very clear that this process, when it was fulfilled in the Millerite time period, the First, Second, and Third Angel's Messages, from 1840 to 1844, at each point when those

messages came the brethren had the possibility to choose one way or another against those messages; and, if they chose incorrectly, it was death.

Life or death, this we need to understand because this history is repeated at the end and we are now in a life-or-death process ourselves.

So, the Second Decree, you can find in Ezra, chapter 6.

And you will notice also in chapter 6, verse 6, that you have three enemies identified that are opposing the work at this time.

I was not here when Brother Jamal dealt with Edom, Moab, and the chief of the children of Ammon in verse 41. I do not know what he said; but, Edom, Moab, and Ammon in Daniel 11:41 represent modern Babylon, represents those people that come out of Babylon, beginning at the Sunday Law time period. And whenever you see three enemies portrayed in a history that is illustrated at the end of the world—and the history of the Three Decrees is definitely illustrating the end of the world—whenever you see three enemies illustrated, they are representing the beast, the dragon, and the false prophet.

And you can see these three enemies in verse 6; they are mentioned more than once: Tatnai, Shetharboznai, and the Apharsachites. That is chapter 6, verse 6.

And in verse 8, the Decree goes on—and this is the decree of Darius—it says,

- Ezra 6:8 (KJV)

> "[8]Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered."

And the life-or-death aspect is also illustrated in verse 11:

- Ezra 6:11 (KJV)

> "[11]Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this."

But, as you read the Second Decree, which is providing the ways and means to build Jerusalem, you are not going to find one place where Darius says, "This is a commandment that goes to the entire world," nor are you going to find Darius saying, "I am the king of all the kingdoms of the Earth," as Cyrus had done.

Darius's decree, the Second Decree, is local in nature, at least in comparison to the worldwide aspect of Cyrus.

Now, you may not be familiar with where we are going to read the quotes. The First Angel's Message was carried to every missionary station in the world; but, where was the Second Angel's Message fulfilled?

FROM THE AUDIENCE: The United States

JEFF PIPPENGER: In the United States. So, in relation to one another you have a worldwide/local. And this truth is even found in the decrees in other places where this pattern is illustrated.

IN THE SIXTH YEAR OF DARIUS: EZRA 6:15.

> "The promise, 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it,' was literally fulfilled. Verse 9. 'The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king.' Ezra 6:14, 15." *Prophets and Kings*, 596.

THE PASSOVER—PURIFICATION: EZRA 6:16–22.

> "Through the prophet Zechariah, as well as by their late experience in the troublous times of Esther and Mordecai, God had plainly warned his people to flee from Babylon. The time had come when it was perilous to dwell longer in the midst of heathen influences. In view of these changed conditions, the priests in Babylon should have been quick to discern in the call, 'Who is on the Lord's side?' a special call to them to return to Jerusalem." *Review and Herald*, February 13, 1908.

NOT ALONE

> "The trying experiences that came to God's people in the days of Esther were not peculiar to that age alone. The revelator, looking down the ages to the close of time, has declared, 'The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' Revelation 12:17. Some who today are living on the earth will see these words fulfilled. The same spirit that in ages past led men to persecute the true church, will in the future lead to the pursuance of a similar course toward those who maintain their loyalty to God. Even now preparations are being made for this last great conflict.
>
> "The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath." *Prophets and Kings*, 605.

EZRA THE THIRD DECREE

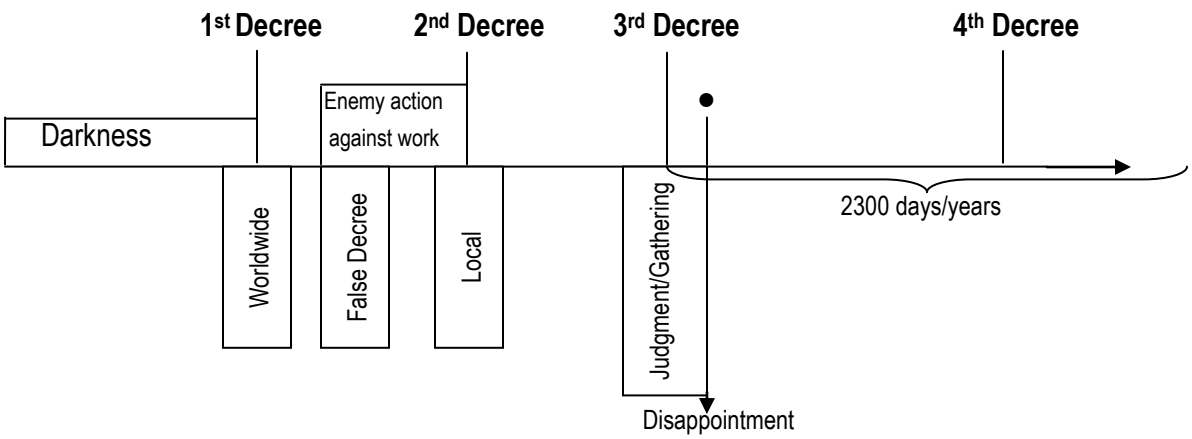

Figure No. 11

EZRA 7:6

- Ezra 7:6 (KJV)

  "[6]This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him."

So, the Third Decree by Artaxerxes, *Prophets and Kings,* page 607:

"About seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. He is the one who in 457 B.C. issued the third and final decree for the restoration of Jerusalem. His reign saw the return of a company of Jews under Ezra, the completion of the walls of Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and the great religious reformations instituted by Ezra and Nehemiah. During his long rule he often showed favor to God's people, and in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, he recognized men of God's appointment, raised up for a special work." *Prophets and Kings,* 607.

Who was his best Jewish friend?

FROM THE AUDIENCE: Who are you asking about?
JEFF PIPPENGER: Artaxerxes.
FROM THE AUDIENCE: (Indiscernible responses.)
JEFF PIPPENGER: Esther; would that not be his best Jewish friend?
FROM THE AUDIENCE: (Laughter). Yes.

JEFF PIPPENGER: So, he had a regard for the Jews that he came to develop because of Mordecai protecting him, and then coming to understand the faithfulness of Mordecai and Esther. And, of course, it was all in God's Providence.

THE PERFECTION REQUIRED BY THE PROPHECY

> "In the seventh chapter of Ezra the decree is found. Verses 12–26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment ["decree," margin] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled." *The Great Controversy*, 326.

THE LAW OF THE LORD: EZRA 7:7–11.

- Ezra 7:7-11 (KJV)

> "[7]And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. [8]And he [Ezra] came to Jerusalem in the fifth month, which *was* in the seventh year of the king. [9]For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him. [10]For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.
>
> "[11]Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statues to Israel."

THE SCEPTER RETURNED: EZRA 7:12–28.

- Ezra 7:12-28 (KJV)

> "[12]Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.
>
> "[13]I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. [14]Forasmuch as thou art sent of the king, and of his seven counselors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand; [15]And to carry the silver and gold, which the king and his counselors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem, [16]And all the silver and gold that thou canst find in all the province of

Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem: [17]That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem. [18]And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

"[19]The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem. [20]And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

"[21]And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, [22]Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much.* [23]Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

"[24]Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

"[25]And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not. [26]And whatsoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon hi, whether *it be* unto death, or to banishment, or to confiscation of goods or to imprisonment.

"[27]Blessed be the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem: [28]And hath extended mercy unto me before the king, and his counselors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me."

Go to verse 13.

- Ezra 7:13-15 (KJV)

"[13]I make a decree,"—THIS IS THE SECOND DECREE—"that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. [14]Forasmuch as thou art sent of the king, and of his seven counselors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand; [15]And to carry the silver and gold, which the king and his counselors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem, ..."

Dropping down to verse 21:

> "[21]And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, ..."—

So, I want to point out here that once again he is not proclaiming anything worldwide; it is to just sustain the work that is going on.

But notice verse 24 in this decree.

- Ezra 7:24-26 (KJV)

> "[24]Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, *it* shall not be lawful to impose toll, tribute, or custom, upon them.
>
> "[25]And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not. [26]And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment."

It is in the Third Decree when civil authority is returned to the Jews in Jerusalem, and civil authority allows them to execute judgment.

And you will find in this third step, when it occurs in the various places, that judgment is one of the characteristics of the third step.

The third step in the Millerite time period was October 22, 1844. Was there judgment in any way associated with that date?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: In the history of Christ, the third step was the cross. Was there judgment there?

FROM THE AUDIENCE: Oh, yes.

JEFF PIPPENGER: So, one of the characteristics of the Third Decree, the third step in this end-of-the-world history, is judgment.

Now, in chapter 7, verse 27, it says,

- Ezra 7:27-28 (KJV)

> "[27]Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem: [28]And hath extended mercy unto me before the king, and his counselors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me."

In the Third Decree you see a gathering. And, of course, the gathering time [during the Millerite time period] began on October 22, 1824—uh, 1844.

I am finding why the dates are hard for some people; they are becoming hard for me.

A FAST: EZRA 8:21-23.

- Ezra 8:21-23 (KJV)

> "[21]Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to see of him a right way for us, and for our little ones, and for all our substance. [22]For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon them for good that seek him; but his power and his wrath *is* against all them that forsake him. [23]So we fasted and besought our God for this: and he was intreated of us."

SEPARATION: EZRA 8:24–32.

- Ezra 8:24-32 (KJV)

> "[24]Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, [25]And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counselors, and his lords and all Israel *there* present, had offered: [26]I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents; [27]Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold.
>
> "[28]And I said unto them, Ye *are* holy unto the LORD; the vessels are holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers. [29]Watch ye, and keep *them,* until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chamber of the house of the LORD.
>
> "[30]So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.
>
> "[31]Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. [32]And we came to Jerusalem, and abode there three days."

EVERY ONE THAT TREMBLED AT THE WORDS OF THE GOD OF ISRAEL: EZRA 9:4, 8.

So, a couple of more points to here.

- Ezra 9:4, 8 (KJV)

"[4]Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

"[8]And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage."

- Isaiah 66:2 (KJV)

"[2]For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word."

LET US MAKE A COVENANT: EZRA 9:8–10:17.

- Ezra 9:8-10:17 (KJV)

"chapter 9:8And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. [9]For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. [10]And now, O our God, what shall we say after this? For we have forsaken thy commandments, [11]Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

"[12]Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

"[13]And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve,* and hast given us *such* deliverance as this; [14]Should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed *us,* so that *there should be* no remnant nor escaping?

"[15]O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold we *are* before thee in our trespasses: for we cannot stand before thee because of this.

"chapter 10:1Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

"[2]And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

"[3]Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. [4]Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it.*

"[5]Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware. [6]Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

"[7]And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together into Jerusalem; [8]And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

"[9]Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain. [10]And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. [11]Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

"[12]Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. [13]But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing. [14]Let now our rules of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

"[15]Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

"[16]And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. [17]And they made an end with all the men that had taken strange wives by the first day of the first month."

The covenant is reinstated during the time period of Ezra. Ezra 9:8 through 10:17 discusses the covenant they enter into.

And on October 22, 1844, God entered into a covenant with His denominated people, modern Israel, and this was prefigured in the work of the Third Decree.

Notice on page 69 of your notes, from *Prophets and Kings*, page 618. The Bible brings this out, but Sister White comments on it, too. She says,

> "Ezra's arrival in Jerusalem was opportune. There was great need of the influence of his presence. His coming brought courage and hope to the hearts of many who had long labored under difficulties. Since the return of the first company of exiles under the leadership of Zerubbabel and Joshua, over seventy years before, much had been accomplished. **The temple had been finished**, and the walls of the city had been partially repaired. Yet much remained undone." *Prophets and Kings*, 618.

I want you to see that in terms of some of the structural things here [referring to Figure No. 11], the foundation is laid in the First Decree; but, before the Third Decree **the temple is finished**, and that has a bearing, especially to the 2520.

FROM THE AUDIENCE: It was finished before the Third Decree?

JEFF PIPPENGER: Yes.

FROM THE AUDIENCE: Before?

JEFF PIPPENGER: Before.

The literal temple was finished before the Third Decree, and the spiritual temple was finished before October 22, 1844. It had to be finished because, on October 22, 1844, the Lord came suddenly into His Temple. He had to raise it up.

Notice page 70 of your notes, other characteristics of this pattern; you can see a couple of quotes there.

THE DISAPPOINTMENT

> "Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was disappointingly small." *Prophets and Kings*, 612.

After the Third Decree, you see a disappointment illustrated.

You see a second quote about that.

> "The number who responded to the call to leave Babylon, was disappointingly small. Ezra had expected that a large number would return." *Review and Herald*, February 13, 1908.

And then you see an interesting quote about Jonah.

> "The subject of Nineveh, her lengthened probation, and the consequent grief of Jonah, was presented to me as a parallel case with our own disappointment in 1844." *Life Sketches*, 204.

NEHEMIAH: THE FOURTH DECREE

- Nehemiah 2:7-8 (KJV)

  "[7]Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; [8]And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me."

You will see Nehemiah securing a Fourth Decree. Nehemiah is the man the Lord raises up to finish the walls.

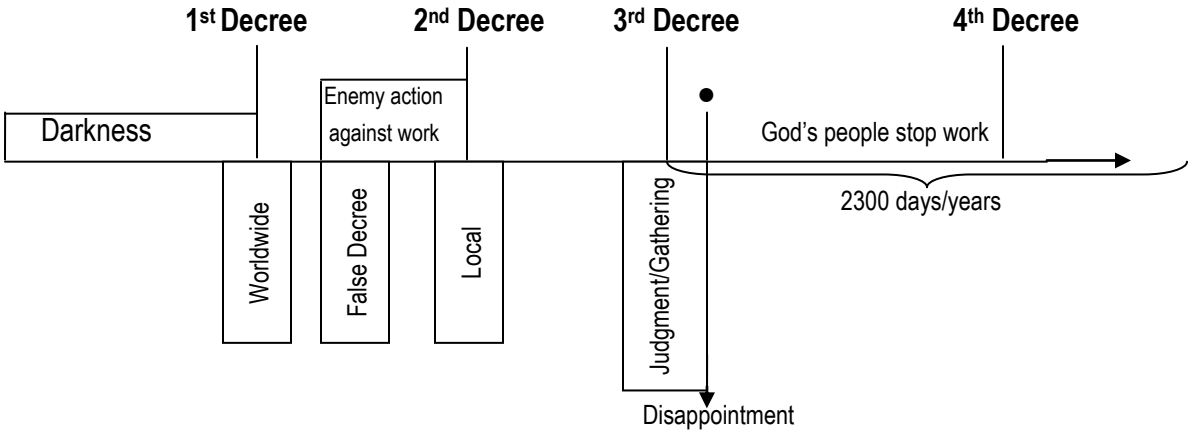

Figure No. 12

And why did He have to raise Nehemiah up? Because, the people quit doing the work between the Third Decree and the Fourth Decree. They started building their own homes, right? We all understand that.

In this history [Referring to Figure No. 12], after the third step in the history, after the Third Decree, you will see a disappointment illustrated. After the cross you have the disappointment of the disciples. After October 22, 1844, you have the disappointment of the Millerites. After Passover in the story of Moses you have the disappointment of the Israelites as they stand before the Red Sea and the Pharaoh's army.

There is a disappointment illustrated every time—not every time, but it is there. One has to be there twice to be established.

And after that the Lord's people are given a work to do. The work that was left to do in the Third Decree was to finish the building of those streets and the wall; so, there is a work in here that is given. And in this history you always find God's people stopping the work, however you want to express that. That is what happened before the Lord raised up Nehemiah; so, Nehemiah is raised up to finish the work of building the wall and the streets, even in troublous times.

And you can see some quotes on this, particularly on the bottom of page 70 of your notes.

"His request to the king had been so favorably received that Nehemiah was encouraged to ask for still further assistance. To give dignity and authority to his mission, as well as to provide protection on the journey, he asked for and secured a military escort. He obtained royal letters to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed. That there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined." *Prophets and Kings*, 633.

BACKSLIDING/DARKNESS

"Solemnly and publicly the people of Judah had pledged themselves to obey the law of God. But when the influence of Ezra and Nehemiah was for a time withdrawn, there were many who departed from the Lord. Nehemiah had returned to Persia. During his absence from Jerusalem, evils crept in that threatened to pervert the nation." *Prophets and Kings*, 669.

REFORMATION/NUMBER 1

"The spiritual restoration of which the work carried forward in Nehemiah's day was a symbol, is outlined in the words of Isaiah: 'They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities.' 'They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.' Isaiah 61:4; 58:12." *Prophets and Kings*, 677.

Sister White is taking this passage from Isaiah, and she is connecting it to the work of Nehemiah. Nehemiah is the Fourth Decree. Nehemiah is prefiguring the work of the Fourth Angel's Message; therefore, Nehemiah is prefiguring whose work?

FROM THE AUDIENCE: Our work.

JEFF PIPPENGER: Our work.

And one expression of our work is found in Isaiah. We are going to be those that "raise up the foundations of many generations."

Where are the foundations of Adventism?

FROM THE AUDIENCE: (Indiscernible responses.)

JEFF PIPPENGER: They are the truths that were laid down in the First Message, right? It is the truths that were laid down by William Miller.

Where can we find those truths easily expressed?

FROM THE AUDIENCE: On the Charts.

JEFF PIPPENGER: All right. Right there on that Chart.

One of the works that is taken up by the 144,000 at the end of the world is that they are going to raise up the foundations of many generations and they are going to restore the paths to dwell in.

And what are the paths to dwell in, according to Jeremiah? The old paths, the Pioneer understandings. And the whole Bible has been giving testimony to this period of Earth's history, that what you and I need to do is return to the foundations of Adventism so that we can have the intellectual basis to correctly understand the prophecies that are unfolding in front of us today.

You can see some more quotes about the falling away during this time period.

REVIVAL/NUMBER 2

> "This reformation was not permanent. Nehemiah himself, returning from an extended visit to the Persian court, found a sad state of affairs. With characteristic zeal he sought to purify the church from its wickedness." *The Southern Watchman*, January 3, 1905.

JUDGMENT/NUMBER 3

> "When Nehemiah learned of this bold profanation, he promptly exercised his authority to expel the intruder. 'It grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.'" *Signs of the Times*, January 17, 1884.

- Nehemiah 13:9, 14 (KJV)

> "[9]Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.
>
> "[14]Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."

- Nehemiah 13:22 (KJV)

> "[22]And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy."

- Nehemiah 13:30-31 (KJV)

> "[30]Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; [31]And for the wood offering, at times appointed, and for the firstfruits, Remember me, O my God, for good."

EVERY IN TROUBLOUS TIMES

But the quote I want to point out on page 71, the last quote, in Daniel 9:25, I have already mentioned it:

- Daniel 9:25 (KJV)

> "[25]Know therefore and understand,"—AND THIS IS DEALING WITH NEHEMIAH—"*that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."

When we begin to parallel the work of Nehemiah, we will be in a time period of Earth's history where there are troublous times. I think we are there; **I think we are there**.

Testimonies, volume 5, page 463:

> "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding, circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them. This day is just before us. The members of the church will individually be tested and proved."—

I wonder if she means that. If we are all living in this time period, are we each going to be individually tested, or can I stand for my wife?

FROM THE AUDIENCE: Individually.

> JEFF PIPPENGER: —"They will be placed in circumstances where they will be forced to bear witness for the truth."—

I heard Brother Jamal saying something along the line that if I am going to be able to give witness for the truth, I need to know what the truth is and live it; but, **I need to know what it is**.

> —"They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges." *Testimonies*, volume 5, 463.

Now, I have gotten done early again, two times in a row; but, when I put these notes together I knew that, and I think the next one that I do is a little bit short, too. But in terms of my presentations, after the next one we will start building the story that I had a burden to share here.

So, shall we close with a word of prayer.

Closing Prayer: Heavenly Father, we realize that in the Millerite time period you unsealed the Book of Daniel and that you are accomplishing that same work among your people here today. You are unsealing your Word and we wish to be among those that rightly comprehend these truths as you bring them to the surface. And we thank you for the privilege to actually be considering that you are calling us to be among this group that carries this message when we are not worthy to be among that group. It is just overwhelming for you to be calling such a one such as me, and I assume my brothers and sisters here feel the same way. But, we take confidence that you are the Lion of the Tribe of Judah and you do not accomplish any wasted work and you are serious about what you are doing and you are attempting to raise us up to perfectly reflect your character in a dying world, and we ask you to finish the work that you have begun in each of us, according to your will. In Jesus's name, amen.

School of the Prophets - 2006

Presentation No. 9 by Jeff Pippenger
"The Daily," Part 3

Opening Prayer: Heavenly Father, we thank you for what you did accomplish on the cross for each and every one of us in this room. We ask that you would make it effective in us in such a powerful way that we might become tools in your hand, to share this love of yours with others around us and finish the work and go home soon. As we continue our study of your prophetic Word, we ask your Holy Spirit once again be with us in our hearts and our minds and that you would guide and direct what is spoken from up front and put the human agent aside. And we thank you for your presence throughout this Prophecy School so far. In Jesus's name, amen.

JEFF PIPPENGER: I am going to the third presentation on the Daily, the third and final presentation. We have done many presentations on the Daily in the past and we always include in it the history of the controversy in Adventism; and we are doing this one and leaving that out, just to try to deal with the Daily in the Book of Daniel and the Hebrew and end up with a three-part series for people that often ask, "Do you have anything just on the Daily?" I get that request often.

And we could take parts out of other presentations and give it to them, but that was the purpose of this particular presentation on the Daily here. That is why you do not have notes; it is not included in the regular format of this Prophecy School.

Where we have been so far in our previous two studies of the Daily is we have been through Daniel 8. We went through verses 9 through 14 of Daniel 8, identifying that verse 9 is describing Pagan Rome's earthly activity; verse 10 is describing Papal Rome's heavenly activity; verse 11 is describing Pagan Rome's heavenly activity; and verse 12 is identifying Papal Rome's earthly activity. And verse 13 raises the question about a duration, about how long shall be the vision, the complete vision, concerning the Daily and the transgression of desolation.

And if you go back to verse 12, it says,

- Daniel 8:12-13 (KJV)

  "[12]And an host was given *him* against the daily ~~*sacrifice*~~ by reason of transgression, and It cast down the truth to the ground; and it practiced, and prospered. [13] Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily ~~*sacrifice*~~, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

It is important to take note that this is saying this was an army put under the direction of the Papacy against the Daily, an army, a military power that was going to remove the Heruli, the Ostrogoths, and the Vandals. But, the way this was accomplished was through a transgression; and, the transgression that is being identified here is the fact that these state powers came into a state/church relationship with the Papacy. That is the *transgression* that is described here.

And it is worth getting that into our heads; because, you will notice in verse 13 when it is asking about how long shall be the vision concerning the Daily and the transgression of desolation, the transgression of desolation all hands agree is the Papacy.

But, in Daniel 11:31, it says:

- Daniel 11:31 (KJV)

  "[31]And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily ~~*sacrifice*~~, **and they shall place the abomination that maketh desolate**."

The "abomination that maketh desolate" is the Papacy, and the "transgression of desolation" is the Papacy.

In verse 11 of Daniel 12, it says,

- Daniel 12:11 (KJV)

  "[11]**And from the time *that* the daily ~~*sacrifice*~~ shall be taken away, and the abomination that maketh desolate set up**, *there shall be* a thousand two hundred and ninety days."

The abomination that maketh desolate" is the Papacy.

So, what is the difference or is there a difference or what are we to understand in this slight variation, when the Papacy is being illustrated either as the "abomination of desolation" or the "transgression of desolation"? And the "transgression of desolation" has to do with the activity or what took place when church and state came together to empower the Papacy; whereas, *abomination* in the Bible is a word that is associated with idolatry.

When you see the "abomination of desolation," you see the Papacy, too; but, it is not *transgression*. *Transgression* is emphasizing the Papacy's characteristic of combining church and state; but, "abomination of desolation" is emphasizing the Papacy's exaltation of idolatry.

What is the premier way that the Papacy exalts idolatry? Sunday worship, right?

So, the Books of Daniel and Revelation are the same book. When you get into the Book of Revelation, you have the mark of the beast and the image of the beast, and the image of the beast is the combination of church and state. In the terminology of Daniel it would be the "transgression of desolation."

The mark of the beast, Sunday enforcement in the Book of Revelation, would be the "abomination of desolation" in the Book of Daniel. They are both symbols directly connected with the Papacy, but they are emphasizing two different components of the Papacy.

So, that is worth putting into our memory bank before we move away from Daniel 8, I think.

And in verse 13 of Daniel 8 it says,

- Daniel 8:13 (KJV)

  "[13] Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily ~~*sacrifice*~~, and the

transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

This is talking about two desolating powers. And this is how the Pioneers understood it. The Pioneers are very specific. They say this Daily and transgression are connected by the word *and,* "the daily, and the transgression of desolation." It is talking about two desolating powers.

And the Pioneers take it a step further and they say the *daily desolating power* and the *transgression desolating power*.

So, the question in verse 13 is: How long is Paganism and Papalism going to trample down God's sanctuary and His people? So, how long was that?

FROM THE AUDIENCE: 2300 days.

JEFF PIPPENGER: Was it 2300 days?

Where is it that we find that Pagan Rome trampled down the sanctuary and the host? Turn with me, if you would, to Daniel 9, verse 26. It says,

> "[26]And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince"—THIS IS PAGAN ROME—"that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined."

When as this? AD70, right?

You know, Paganism has been trampling down the sanctuary since Nebuchadnezzar came in and stormed it. I am not saying this is a singular event; but, when it comes to Pagan Rome, when they meet the complete fulfillment of it, they trampled down the sanctuary in AD70.

So, Paganism has its work of trampling down the sanctuary; but, Papalism is to follow. When was it that Papalism trampled down the sanctuary?

Turn to Revelation 11, verse 2.

- Revelation 11:2 (KJV)

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

What is "the holy city"? Jerusalem, right?

> —"and [Jerusalem] shall they tread under foot forty *and* two months."

This is about the Papacy treading down Jerusalem for forty-two months. What is forty-two months? 1260 years.

So, how many will agree that Paganism trampled down the sanctuary and the host first? Say, "Amen."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay.

And Papalism trampled down the sanctuary second? Say, "Amen."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And when did Papalism's trampling down of the sanctuary cease, the forty-two months?

FROM THE AUDIENCE: 1798.

JEFF PIPPENGER: 1798.

Let us go back to Daniel 8: 13: "How long *shall be* the vision *concerning* the daily ~~*sacrifice*~~, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Notice that the treading underfoot ends in 1798, but the answer is: "Unto two thousand and three hundred days then shall the sanctuary be cleansed."

How can we just agree that the trampling down ended in 1798, but in verse 14 we are saying that verse 14 connects with verse 13 but it comes to pass in 1844?

Brother and Sisters, some of the truths that have come out of the 2520 understanding [referring to the 1843 Chart]—and I do not think Brother Jamal is there yet, are you?

BROTHER JAMAL SANKEY: No.

JEFF PIPPENGER: He is going to get there.

The 2520 ties itself together with the 2300 days.

And although I am not saying that our understanding of verse 14 is incorrect—it is not. It is absolutely correct—until you understand the two 2520s and their trampling down and scattering and their conclusions, you really do not have all the information base necessary to tie verses 13 and 14 together soundly; but, it is available now and we will get to that as we proceed this weekend. But, I wanted to at least raise that thought in your mind if you have not ever asked yourself before.

We have also looked at the Daily in verse 31 of Daniel 11.

And, Brothers and Sisters, in *The Great Controversy*, page 594, somewhere in your notes, there is a statement talking about God's people. It says,

> "So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. **The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed.** Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready." *The Great Controversy*, 594.

Here, Sister White is talking about Seventh-day Adventists there: "The events connected with the close of probation" and the need for "preparation for the time of trouble" have been clearly revealed. Let us just cut to the chase. The events connected with the close of probation are the last six verses of Daniel 11; because, just as soon as you get to verse 45 you are in Daniel 12:1 and Michael stands up and probation closes.

Sister White says Daniel 11:40-45 has been clearly revealed; the "multitudes have no more understanding of these important truths than if they had never been revealed." And when Sister White gives us her most important key—from my human understanding; I could be wrong—her most important key on how to understand Daniel 11:40-45, she says, "Take the history of verses 30 to 36 of Daniel 11 and scenes similar to those described in these words will take place." She says the history of 30 to 36 will be repeated in verses 40 through 45.

Therefore, when you are dealing with verse 31 of Daniel 11, it is salvational how you understand the Daily. If you think the Daily is Christ's Sanctuary ministry, it turns every other

part of that verse upside down. If you have listened to the modern theologians and their understanding on verse 31 it does not just change that the arms are going to take away the Daily, they are forced to change what sanctuary is polluted. They will retain the placing of the abomination of desolation, but that is it. And when you take that historical narrative and try to bring it to the last six verses of Daniel 11 and make it line up, suddenly the events connected with the close of probation that have been clearly revealed are totally unrecognizable.

Having the correct understanding of the Daily is present truth today. It was not present truth in Sister White's day and age. Verse 40 of Daniel 11, the key to turning that switch on was the collapse of the Soviet Union in 1989 and Sister White had been in the grave for—what is that?—sixty or seventy years by that time. It was not present truth during her time period.

I am purposefully trying not to get drawn into—I will tell you this, particularly for those who may be watching this on the video. There are several arguments raised from Advent history in the controversy over the Daily from the writings of Ellen White. And those of you that hear those arguments, you usually are only hearing one side of the argument, and on every one of those arguments there is a way to approach them to show that the Daily is Paganism and that there is a time when it is okay to talk about the Daily. So, just do not stumble over that.

Okay. I am getting off-track there.

So, now we are going to close up our presentation on the Daily, on Daniel 12:11.

- Daniel 12:11-12 (KJV)

> "[11]And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. [12]Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Grammatically you cannot separate verses 11 and 12. They are the same unit of thought. The reason I am saying that is that grammatically you have two time prophecies there, a 1290 and a 1335, and they both have the same starting point. They both start from the time that the Daily was taken away, and the Daily was taken away in AD508. In verse 11 it is discussing the connection of the Daily being taken away in order to place the Papacy on the throne of the Earth, and then it gives us the added information that when the Papacy is going to come down from the throne.

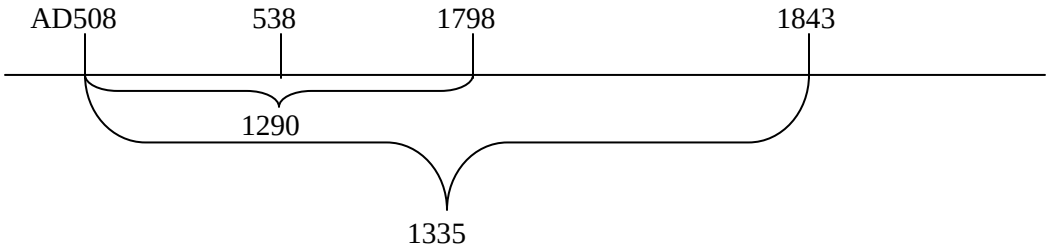

Figure No. 13

And the same time it projects us down here to 1843 and pronounces a blessing; and, the blessing of 1843 in Revelation 19:9, it is very easy to see what this blessing was. It says,

- Revelation 19:9 (KJV)

> "[9]And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

When was the marriage supper of the Lamb? The marriage began on October 22, 1844. That is when Christ moved into the Most Holy Place, and there are several prophetic illustrations of what takes place on October 22, 1844; but, one of them is that it is the marriage.

And what is the parable that illustrates Adventism, both the Millerites and us today? It is the parable of The Ten Virgins.

And in 1843 you were in a blessed position. And, of course, we know in 1843 the Millerites were reckoning time by the Karaite reckoning of time. There are two Biblical reckonings of time and they used the Karaite. So, they actually believed that 1843 ended on March 21st of 1843. So, the first disappointment of 1843 did not really hit home until March 22, 1844.

When we talk about the disappointment of 1843, they really—the wind did not come totally out of their sails until March 22, 1844. Well, the people that got to that point in time, in 1843, to that experience, had been prepared to enter into the Most Holy Place, into the marriage. They had been in the midst of the purification process and there was a crisis coming.

When does the crisis come into the parable of The Ten Virgins? It comes at midnight, Sister White says.

And what is the crisis? It is, "Behold, the Bridegroom cometh!" It is the Midnight Cry. Sister White calls that the crisis.

And prior to the Midnight Cry, prior to the crisis, of August 12 through 18 of 1844, God had to have a group of people prepared for that crisis. Why? Well, Sister White is very clear: Character is never developed in a crisis; it is only demonstrated.

So, before the crisis of the Midnight Cry was to arrive, God had to bring together a group of people who were going to participate in the Midnight Cry and enter into the marriage, and he had brought those people together by 1843. And that is why verse 12, "Blessed is he that comes to 1843."

But, there is so much more to these two time prophecies of the 1290 and the 1335 and I want to show you a little bit. I know we have a study further on where we are going to deal with this in a little more detail, so I am going to keep this quick and simple.

There is a pattern in the history of Christ. This is the pattern:

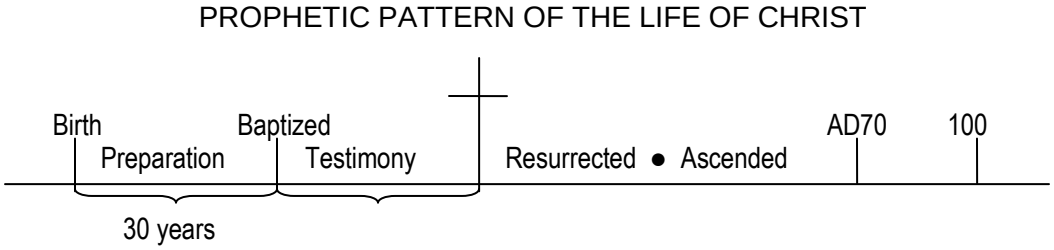

Figure No. 14

This is the life of Christ, the prophetic pattern. This is not about His nature, His human nature or His divine nature.

He was born, and it was thirty years before He was baptized. So this 30 years is preparation time. He was thirty years in preparation.

And then He was baptized and empowered, and He gave His testimony—for how long?—three and one-half years.

And then He was crucified, and then he was resurrected, and then he ascended to Heaven.

And you may wonder about the relevance of this, but in the same flow of history in AD70 you have the destruction of Jerusalem, which is a symbol of the end of the world; and, then when Christ comes to John on the Isle of Patmos in the year 100, Sister White says that was symbolic of the Second Coming of Christ.

So, in the life of Christ, you have the whole gospel history set forth.

I do not need to make very many points about this part here [indicating the time period of AD70 to AD100 on Figure No. 14]. We will deal with this later. Usually, people want the reference of this quote [of AD100]. I will get that to you later.

But, what I want you to see is the Pattern of Christ, which occurs several times in Scripture, you can show that Adventism follows the Pattern of Christ. The history of Moses follows the Pattern of Christ.

But, the history of antichrist follows the Pattern of Christ because, one of the things that Jesus did when He was here is He was here at the cross, setting aside the Old Testament, the earthly sanctuary, the old covenant in order to bring in the new. He was setting aside the first to bring in the second. There was a change of dispensation taking place.

Before the cross the testimony had been the testimony of the Father in the Old Testament, old covenant, Mosaic Law; and, when Jesus came He was giving the testimony of the Son. There was one more testimony to arrive in history, the testimony of the Holy Spirit.

But, in this Pattern of Christ, antichrist is governed by the identical history.

So, when you get to the Daily and the Daily is teaching us things about the transition between Paganism to Papalism, you suddenly realize that when we are told that Paganism was taken away in AD508 and in 538 the Papacy was empowered, how many years is that?

FROM THE AUDIENCE: Thirty.

JEFF PIPPENGER: That is thirty years.

And then the Papacy gave its testimony for how long?

FROM THE AUDIENCE: 1260 years.

JEFF PIPPENGER: 1260 years? No, three and one-half years, prophetic years [$360 \times 3.5 = 1260$].

And then at the end of the three and one-half years, Christ died.

What happened in 1798?

FROM THE AUDIENCE: The pope was captured.

JEFF PIPPENGER: The Papacy received the deadly wound.

We are now at the point of history where the Papacy is resurrecting and is about to ascend to the throne of the Earth [referencing the waymarks of the Pattern of Christ in Figure No. 14 as it relates to the historical pattern of antichrist].

Then Babylon is going to fall completely [referencing the AD70 waymark in Figure No. 14] and Jesus is going to come [referencing the AD100 waymark in Figure No. 14].

But, if you do not have the right understanding of the Daily, there is no way you are going to see this parallel counterfeit system, and we must see it, **we must see it**. The transition between Pagan Rome and Papal Rome is dealt with so much in Scripture. The reason it is dealt

with so much in Scripture is that we might understand the transition from Christ to the Holy Spirit.

When the dispensation of the Holy Spirit arrives, we need to understand that because you and I have the privilege to participate in it; but, if we do not understand it, we are not going to participate in it because the dispensation of the Holy Spirit is when there is going to be a group of people that perfectly reflect the character of Christ, and we have to understand that on October 22, 1844, the third dispensation of Christ began, the dispensation of the Holy Spirit. And, at the same time, the third dispensation of Satan began in the dispensation of the False Prophet.

But, when once you see that AD508 is identifying the counterfeit history of antichrist, because he is counterfeiting the work of Christ, then you suddenly realize, "Wow, there is a connection between 1843, between the 1335, and the 1290!"

What is the connection? Christ here in 508 to 1798, He is saying, "I want you to understand that the transition from Paganism to Papalism is a counterfeit of the change in dispensation from the old to the new that I accomplished when I was here on Earth. You must understand this," He says.

And at the same time in this prophecy, He says, "And you must understand that there is going to be another change in dispensation, and that takes place down here in 1843."

These two time prophecies are directly connected with change in dispensations that took place in 1844.

We have more to say about that.

Who knows the Greek?

FROM THE AUDIENCE: Greek what?

JEFF PIPPENGER: Greek alphabet; the Greek anything.

If you know the Greek alphabet, this is Alpha [drawing on the whiteboard]:

A

And this is Omega:

Ω

And in the time period when the false view on the Daily was introduced into Adventism, we had an apostasy come into Adventism that Sister White said was the Alpha of the apostasy and that it was pointing forward to the Omega of apostasy. And part of what she was teaching is that the apostasy during the early part of the Twentieth Century that had to do with Pantheism and John Harvey Kellogg, that it will be repeated in Adventism at the end and in some way there are going to be some things that are turned upside down about it.

Some people are very narrow on their understanding of what the Alpha and the Omega is. I believe it is broader than simply Pantheism. I believe the Alpha of prophetic apostasy that came in at that very time period was the Daily.

Why? Because, if you believe the Daily is Christ's Sanctuary work, then you think it is a godly power—right? If the Daily represents Christ's work in the Sanctuary, then it is a godly power.

But, if you believe as the Pioneers believed that the Daily represents Paganism, then it is a satanic power. Up until 1901 we believed the Daily was a satanic power, and now Adventism teaches that it is a godly power.

It just seems similar to me that—you know, there is not a minor difference there. **There is not a minor difference**. I do not know how you could get more opposite—godly power, satanic power. You know, it is like black and white. It is like Alpha and Omega.

And if you will, turn with me to Isaiah 28. I get into trouble for going to Isaiah 28.

FROM THE AUDIENCE: Amen! (Laughter).

JEFF PIPPENGER: Yes, I heard about going to Isaiah 28 often. I think the reason I get in trouble by going to Isaiah 28 is because I believe that each of the prophets spoke more for our day than in days in which they lived; so, their prophesying is in force for those of us who live at the end of the world. And if you will recall, that is Ellen White's words, the prophets are speaking about the end of the world.

And if you look at Isaiah 28, verse 1, it says,

- Isaiah 28:1 (KJV)

> "[1]Woe to the crown of pride to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!

Now, you can go to the *Bible Commentary* and it is very easy to show that this is talking about the leadership of Jerusalem. In fact, go over to verse 14.

- Isaiah 28:14 (KJV)

> "[14]Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem."

Brothers and Sisters, I honestly believe, even if I am incorrect, that probation is about to close. I believe the Sunday Law is about to come to the United States. I believe the world is going to be thrown into just a bloodbath that we cannot even understand, in the very near future. I could be wrong, but I believe that.

And because I believe that, I wish people could understand that when I am talking about the leadership of the Adventist Church, I do not have any animosity. I think the whole—every Adventist, from top to bottom should be on the same page. We have a work to do.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: It is a tragedy where we are at. But, in a crisis time we do not have the excuse to just leave out certain portions of Scripture.

And Isaiah here is talking about the leadership of God's people at the end of the world. Verse 14, "the scornful men, that rule this people which are in Jerusalem," who is Jerusalem at the end of the world.

FROM THE AUDIENCE: The Seventh-day Adventist Church.

JEFF PIPPENGER: The Seventh-day Adventist Church.

And it continues on. This passage does not just stop at 28; it goes right on into 29, and it says,

- Isaiah 29:1 (KJV)

"[1]Woe to Ariel, to Ariel, the city *where* David dwelt!"—

Ariel is a word for "Jerusalem."

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: We have Los Angeles, but if I tell you that I am going to LA, you know that I am going to Los Angeles. *Ariel* is just another word for "Jerusalem."

—"[1]Woe to [Jerusalem], to [Jerusalem], the city *where* David dwelt!"

So, the subject here is the leadership of God's people in Jerusalem.

And drop down. Let us take it up in verse 8. This is a pronouncement against these leaders.

- Isaiah 29:8-16 (KJV)

"[8]It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."—

FROM THE AUDIENCE: Where are you reading from?

JEFF PIPPENGER: I am in verse 8 of Isaiah 29.

And when you are there, say "Amen."

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: Now verse 9:

—"[9]Stay yourselves, and wonder; cry yet out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. [10]For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."—

The leadership of Jerusalem at the end of the world are drunken in the sense that they Lord has poured out upon them something that has closed their eyes.

Verse 11:

—"[11]And the vision of all is become unto you as the words of a book that is sealed,"—

Now, Brothers and Sisters, the bible is self-consistent, consistent with itself. Right? What is the book in the Bible that is sealed?

FROM THE AUDIENCE: Daniel.

JEFF PIPPENGER: The Book of Daniel—and Revelation; they are the same book.

—"[11]And the vision of all is become unto you as the words of a book that is sealed,—And the vision of all is become unto you as the words of [the Book of

> Daniel] . . . , which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed."—

"I can't understand the Book of Daniel. It is sealed!"

> —"[12]And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."—

There are two groups in Adventism that are her being addressed: the learned, the teachers, the educators, the theologians. They cannot read the Book of Daniel, because it is sealed.

And then the lay people, you and I, we cannot read it because we can only read it if we have someone who is learned teach it to us.

So, there are two groups here.

And then it says this in verse 13:

> —"[13]Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: [14]Therefore, behold, I will proceed to do a marvelous work among this people, *even* a marvelous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. [15]Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? And who knoweth us? [16]**Surely your turning of things upside down shall be esteemed as the potter's clay**: for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding."

Brothers and Sisters, it tells us right there what they did. They turned something upside down and, in doing that, they could no longer understand the Book of Daniel; and, the Book of Daniel contains the events connected with the close of probation, a probation that has clearly been revealed that multitudes have no understanding of. So, what is it that they turned upside down?

FROM THE AUDIENCE: The Daily.

JEFF PIPPENGER: They turned the Daily upside down.

The Daily is a satanic power and they said it was a godly power. And, in so doing, they have destroyed their ability to understand the relationship between Pagan Rome and Papal Rome, to understand the change in dispensation, a counterfeit dispensation between Paganism and Papalism. They have destroyed their ability to see the work of Pagan Rome.

Brothers and Sisters, Pagan Rome placed the Papacy on the throne of the Earth.

Who places the Papacy on the throne of the Earth at the end of the world?

FROM THE AUDIENCE: The United States.

JEFF PIPPENGER: The United States. Because, we know Christ; we know Christ, you and I. Christ portrays the end from—what?

FROM THE AUDIENCE: From the beginning.

JEFF PIPPENGER: From the beginning.

So, if the United States places the Papacy on the throne of the Earth at the end of the world and Pagan Rome placed the Papacy on the throne of the Earth at the beginning, then we

know that Christ has defined the work of the United States in the history and testimony of Pagan Rome. Pagan Rome prefigures the United States. And when you destroy one of the premier symbols of Pagan Rome in the Daily, you eliminate your ability to understand what George Bush [or any future president] and the United States is doing in the world today.

And if there was ever a time that we need to be sharp about these things as God's people, as candidates for the 144,000, it is now. We cannot afford to have something turned upside down that brings blindness upon us.

And it seems striking to me that the Alpha and the Omega is a turning of upside down.

Let me add one more thing to go along with what Brother Jamal has been teaching us this week. He may not have spent much time—I know he has not spent much time. For those of you who are going through this material for the first time, Brother Jamal has probably spent five or six, seven presentations on verses 40 through 45 of Daniel 11, and you can easily spend twenty presentations, easy. And he was restricted on what he was going to do anyway; because, I asked him, I gave him some parameters to work with him. So, I do not think he took the time to explain that when it comes to the discussion of Daniel 11:40-45, the biggest argument is the *glorious land.*

You know, you are going to come to an argument about the last six verses of Daniel 11—you are going to find lots of little ones—but, the one is the one that is the main point of reference is the *glorious land,* and there are people who teach the *glorious land* as the United States and there are people who teach the *glorious land* as the Seventh-day Adventist Church.

And what is the Seventh-day Adventist Church? The godly power.

And what is the United States in the time period when it is placing the Papacy on the throne of the Earth?

FROM THE AUDIENCE: The satanic power.

JEFF PIPPENGER: It is the satanic power.

If you do not understand the Daily correctly, you cannot understand the *glorious land* correctly. And the argument for the Daily is the same argument of the *glorious land.* The satanic power of Paganism is the satanic power of the United States.

The godly power, of Christ's ministry; or, the godly power of Christ's church, it is the same argument. It is the same turning of things upside down.

So, when it comes to the Daily in the Book of Daniel, from my understanding, from my study, we cannot afford to be incorrect; **we cannot afford to be incorrect**.

And if you remember the first presentation on the Daily—well, the first presentation on the Daily is when the lights went off. We redid the first presentation, and the one we redid we included a letter about how Hope International has changed its position on the Daily. After being the champion against the false view of the Daily, they are now teaching that it is Christ's Sanctuary ministry.

There are some of us in this room have known the leader of that ministry for many years; worked with him for many years, not only myself, and they know that he is recognized as a champion for the Spirit of Prophecy.

Let me read you a couple of quotes from *Manuscript 20, Verses 17-22.*

You know, in *Early Writings*, page 74, Sister White just says—I might have it right here— point blank, that the Pioneers were right. It says,

> "**Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text,**

> **and that the Lord gave the correct view of it to those who gave the judgment hour cry**. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test." *Early Writings*, 74–75.

That is all it took for me. I did not understand the Daily, but I did understand, "Well, whatever those men that gave the Judgment Hour Cry thought the Daily was had to be right," because I had confidence in the Spirit of Prophecy.

You would not believe all the arguments that are brought against that simple statement by Sister White.

Those [referring to the 1843 Chart] are the men that gave the Judgment Hour Cry, and if you go back into their writings they believed the Daily represented Paganism.

The champion in the early part of the Twentieth Century for the new view of the Daily was the General Conference President named Daniells, and Sister White wrote a statement about Elder Daniells and his new ideas of the Daily. And his ideas of the Daily, let us be clear. Do not think that Daniells had some, you know, view of the Daily that we are not talking about. Every historian acknowledges that Daniells' position of the Daily was Christ's Sanctuary ministry.

Let me just read you a couple of passages out of the letter to Daniells about his position on the Daily.

> "At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott's mind were being worked by the angels that were expelled from heaven. Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is a work of Satan's devising. To correct little things in the books written, you suppose would be doing a great work. . . . (20 Manuscript Releases, 17.1.)

What does that mean? It means, in that time period they wanted to go back in and change what Uriah Smith had written in *Thoughts on Daniel and Revelation* on the subject of the Daily; because, if you read that book, Uriah Smith teaches that the Daily represents Paganism. If you understand that history right there, you know that she is saying that she was not endorsing changing the position on the Daily.

Dropping down a bit.

> "And I was shown from the first"—

Please take note of that. Anytime Sister White speaks, I think we have to accept it one hundred percent. But, when she is saying, "And I was shown," there is an emphasis. She is saying, "You know, I was shown this."

—"And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. Should Satan's wiles be brought in, should this 'Daily' be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be. This subject should not be introduced, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but your silence is eloquence. I have the matter all plainly before me. If the devil could involve any one of our own people on these subjects, as he has proposed to do, Satan's cause would triumph. Now the work without delay is to be taken up and not a [difference] of opinion expressed. . . . (20 Manuscript Releases, 18.1.)

How hard is that!?

It goes all the way through here with the same theme. I will read the last paragraph.

"Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the "Daily," the after results were presented. Our people were becoming confused."—

Let me stop there. Is God the author of confusion?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Whatever Daniells was promoting there was bringing confusion; it was not from the Lord.

—"I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.--Ms 67, 1910, pp. 1-8. Ellen G. White Estate Washington, D.C. December 1, 1988." (Ibid., 21.3.)

And, Brothers and Sisters, that is where we are at today. There are strange crops of evil all throughout Adventism, and there is skepticism in Adventism; and, what William Miller showed destroyed 1844 is what Adventism is now teaching.

Shall we pray?

Closing Prayer: Heavenly Father, we do not want to be confused on these important truths. We ask that you would bring conviction through the power of your Holy Spirit on these truths, that we must understand them; but, we must bring our life into agreement with them. Lord, it is easy to see that we are standing on the threshold of a great time of trouble and we have a work of preparation to do individually and in our families; but, we have a work to do to warn others. We wish that you would make that happen, that we can become these loud voices to carry this

message far and wide. We pray for our church. You clearly outlined that modern Israel would walk in the footsteps of Ancient Israel. And when Christ came to Ancient Israel, they did not know the time of their visitation, and here we are again. We wish that you would awaken as many as you can within our church to the truth for this time and help them to throw off tradition and customs that are so easily accepted and received by each of us. Help us to receive the truth and act upon the truth only, and help us to have the wisdom to do it in a loving and winning fashion. In Jesus's name, amen.

School of the Prophets - 2006

Presentation No. 10 by Jeff Pippenger
"The Prophetic Pattern," Part 2

Opening Prayer: Heavenly Father, we thank you for bringing us together this afternoon. We once again ask that you would grant us your Holy Spirit that we might understand what you have for us. And we would ask once again that you would take control of the thoughts and words that I am speaking and overrule them for your glory and honor. Help us to keep attentive in this meeting; because, we know that it is a rough one right after we eat. But, we thank you for bringing us along in this study so far and ask for your continued blessing, all the way to the end of this School. In Jesus's name, amen.

JEFF PIPPENGER: We are on page 73 of my handouts, entitled, "The Prophetic Pattern," Part 2.

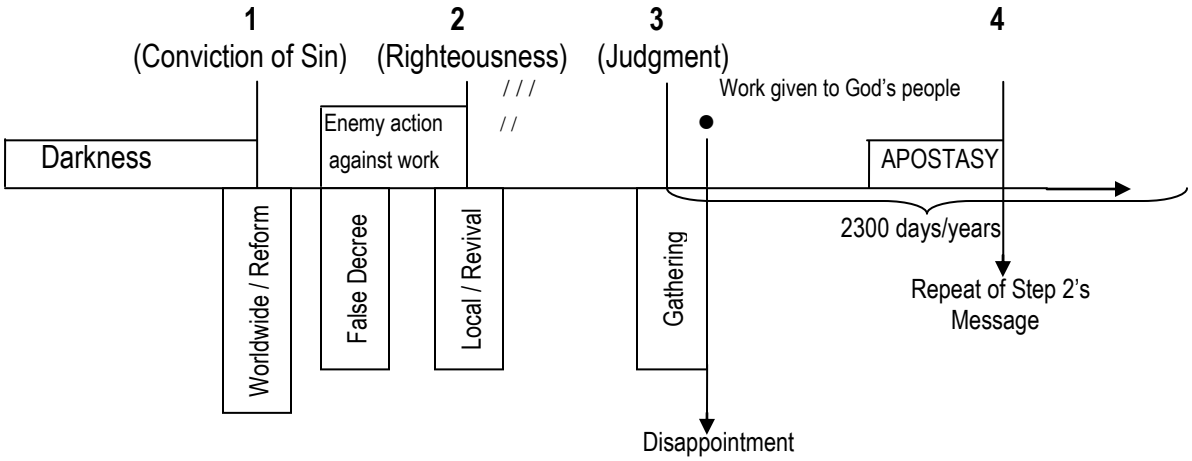

Figure No. 15

In the last presentation we pointed out that in the history of the three decrees that started the 2300-day prophecy that there was actually four decrees when we consider the decree of Nehemiah, and actually a fifth decree down here when we consider the decree of "false Smerdis."

But, when you attempt to bring the different lines of prophetic history together, where this pattern is illustrated, these different lines develop characteristics.

The first step is always preceded by Darkness.

The first message is worldwide, and one other characteristic to the first message is it is always a reform message. It is pretty difficult to show a reform message in the First Decree. I just do not see it there; but, you do not have to see it there. When you have several illustrations of this pattern, and two or three of the illustrations has established reform in the first step, then by faith you know that one of the characteristics of the first step is the reform.

William Miller was a reformer. John the Baptist was a reformer. They both are associated with the first step in their individual histories.

Then you see an activity of the enemies of God's people that is somehow connected with the second message. In the second message you will find that a manifestation of the Holy Spirit takes place, and that was in the Midnight Cry. You do not really see that in the decrees; although, you do find that in the Second Decree you have the call out of Babylon is the only one of all the decrees which locks you into the Second Angel's Message, and the Second Angel's Message is where the Midnight Cry was poured out; but, we will show you that the manifestation is illustrated several times in this pattern.

And then in the third step, you will find has some kind of Judgment associated with it. And in relation with the second and third steps, the First Decree, the first step is worldwide; the second and third are local.

This may seem a little bit hard right now, but it is simple and easy and you will see it in a minute.

After the Third Decree you will see Disappointment illustrated.

And then you will find a work given to God's people.

And then you will find a cessation of work or backsliding; you know, apostasy, whatever term seems appropriate.

And then the Fourth Decree, the fourth step, one of the primary characteristics about the Fourth is that it is a repeat of the Second.

What is the Second Angel's Message? Babylon is fallen.

What is the Fourth Angel's Message? Babylon is fallen.

So, the characteristics of the Second Angel's Message get repeated in the Fourth Angel's Message.

So, this may seem, you know, simplistic. You may not be seeing the importance or relevance of this; but, let me forewarn you that what I am touching upon here is the Foundation of Adventism, because I am suggesting that here on the Third Decree you have the 2300-day prophecy take place, and it ends on the Third Message. This is not an accident.

But, what we are looking at is illustrated in the Foundation of Adventism. So, if I am twisting things around in here, I am twisting the Foundation of Adventism and you need to beware.

THE HISTORY OF CHRIST

HISTORY OF THE THREE DECREES, THE HISTORY OF CHRIST, AND THE THREE ANGELS' MESSAGES

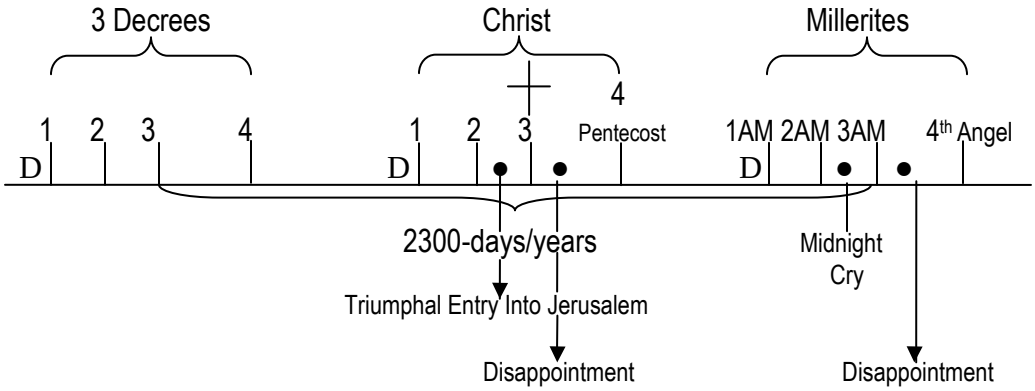

Figure No. 16.

And in the middle of the 2300-day prophecy, you have the history of Christ, where John the Baptist brought the message; the second message is where the Sanhedrin decided it was expedient for one to die rather than a whole nation to perish; the third step in the history of Christ was the cross. And, of course, immediately after the cross you have the disappointment of the disciples which Sister White, more often than not, uses to describe the disappointment of the Millerites.

And then, of course, you had Pentecost.

And we are now in the time period of the Fourth Angel.

And you may think that I am being a little bit loose with my words, but from this point on I am going to start insisting that we are in the time period of the Latter Rain.

So, let us go through these notes and see if we can establish this pattern upon the testimony of two.

DARKNESS BEFORE CHRIST

> "Before the days of Christ, men asked in vain, 'What is truth?' Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to them in His oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even Him who was the Way, the Truth, and the Life." *Fundamentals of Christian Education*, 238–239.

So, we already established yesterday that before the First Decree there was darkness, and now we see before John the Baptist comes on the scene and Christ comes on the scene of history there is darkness.

DARKNESS BEFORE MILLERITES

The next quote, darkness before the Millerite time period.

> "He [William Miller] could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength."—

Now, notice what Sister White says here.

> —"As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God." *Early Writings*, 229–230.

Sister White here is comparing William Miller, the messenger of the First Angel's Message, with John the Baptist.

We are dealing with darkness now, but take note that both William Miller and John the Baptist are the reformers. The first message is a reform message.

And these histories, this pattern, the only reason this pattern is relevant to us—I do not know that it is the only reason—but the primary reason this pattern is relevant to us is this history is repeated at the end. So, it is important for us to understand it for the here and now.

DARKNESS TODAY

And there is a darkness today. *Christ's Object Lessons,* page 415:

> "It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth.
>
> "This is the work outlined by the prophet Isaiah in the words, 'O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.' Isaiah 40:9,10.
>
> "Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God.' The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them." *Christ's Object Lessons*, 415.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: So, even down here at the end—and we are not dealing with the details of the end right now. We are going to focus on the details of the end very carefully as we proceed—but, in our day and age when this history is repeated, we should expect to see darkness in the world.

Do you see darkness in the world?

FROM THE AUDIENCE: (Affirmations.)

INDIVIDUAL FROM THE AUDIENCE: (Request for clarification of Figure No. 15.)

JEFF PIPPENGER: This is the history of the Three Decrees, the History of Christ, and the Three Angels' Messages.

The next page.

THE FIRST DECREE: CONVICT OF SIN—REFORM MESSAGE

REFORM MESSAGE DURING TIME OF CHRIST & MILLERITES

> "Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to

> bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to Him; for the hour of His judgment is come.'" *Early Writings*, 233.

William Miller brought a reform message; so did John the Baptist. Notice this is the second place, and it is not the only two places. She compares William Miller often with John the Baptist and with Elijah. And John the Baptist and Elijah are the same men, right? John the Baptist is the second Elijah.

So, William Miller brings a message of reform.

John the Baptist writes a message of reform, and John the Baptist is the first step in the time period of Christ.

William Miller represents the messenger in the First Angel's Message in this particular history [referencing the Three Angels' Messages in Figure No. 15].

And though you really cannot see real clearly the reform stamped into the First Decree, you do not need to; because, upon the testimony of two are things established. But, it is there. If you look carefully about the children of Israel's bondage in Babylon, the promise was that the Lord would bring them out of Babylon when they would repent and return to the Lord, which is entering into the nuts and bolts of a reform message.

REFORM MESSAGE TODAY

> "Concerning the advent of the Holy Spirit, Jesus said, 'It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' Now read carefully, that you may discern what is the work of the Holy Spirit. 'And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me.' If they do not believe on Jesus as a personal Saviour, they have no promise of salvation; for it is through faith in Christ alone that there is hope for the lost. 'Of righteousness, because I go to my Father, and ye see me no more.' From the time he ascended to his Father, he has represented man, as his surety and substitute. The Father looks upon the Son in the perfection of his character, as one who has borne the penalty for sin, and has wrought perfect righteousness for the repenting soul, and he is reconciled to all who believe in Christ as one fully able to save from sin.
>
> "It is essential that we who are fallen through sin, shall put on the robe of Christ's righteousness which has been prepared for us. The Holy Spirit was to convince 'of judgment, because the prince of this world is judged.'" *Review and Herald*, April 25, 1893.

So, the reform message is going to confront God's people at the end.

I put this quote in here when I was feeling mentally strong. There are two other points here that are worth making; but, if one is going to make them, you have got to be on your toes

because you lose your audience. I am trying to lay down the pattern, and this is the place where I knew I wanted to jump off for a second. I do not know if I can do it, but I am going to give it a try. Okay? I might have to clean up a mess a little bit later on.

We are not done talking about how this pattern is repeated over and over again.

But, one of the characteristics of the First Message [referencing Figure No. 15] is that it is a reform message.

In the Second Message, you will see the revival take place. That is the outpouring of the Holy Spirit. You will see that illustrated enough times in this pattern that it is established. You do not have to see it but two or three times.

The outpouring of the Spirit in the Millerite time period was the Midnight Cry [Referencing Figure No. 16].

And what is the history that Sister White uses to illustrate the Midnight Cry? It is the Triumphal Entry of Christ into Jerusalem.

The Second Step in the history of Christ is when the Sanhedrin chose that Christ should die, and then you have the Triumphal Entry that Sister White uses to illustrate the Midnight Cry. So, you have this outpouring of the Holy Spirit in the Second Message.

Let me ask you a question. Can the Holy Spirit be poured out upon us if we are still clinging onto sin?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: So, in this revival time period—this is my word; I do not know if it is the best word. When the Holy Spirit is poured out you see a manifestation of righteousness. Okay? So, what I am saying is this: The First Message is a message of reform. The message of reform is something that Convicts you of Sin.

In the Second Message you are going to see a manifestation of Righteousness.

In the Third Message, one of the characteristics is Judgment.

This is the work of the Holy Spirit. The Holy Spirit Convicts of Sin, of Righteousness, and of Judgment to come. When we are looking at this pattern, we need to understand that this pattern is built upon the very three-step process that Inspiration says the Holy Spirit accomplishes as it is accomplishing Its work.

There is one other point that I wanted to jump off into besides that, and I am not going to. I do not remember it right now; but, there is one in there. We will get to it as we move forward.

Back to the pattern.

WORLDWIDE

WORLDWIDE IN THE TIME OF CHRIST

If you remember Cyrus's decree, he announced himself as the king of all the kingdoms of the world and this decree was for all the kingdoms of the world. It was worldwide.

John the Baptist was the one who brought the first step, first movement in the history of Christ; and, when John the Baptist went out, you can see there in Matthew 3:5:

- Matthew 3:5 (KJV)

  "[5]Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan."

In the geography of the history of Christ and John the Baptist, John the Baptist's message was worldwide. It confronted everyone in the region; whereas, the Second Step in this time period of Christ is the Sanhedrin in Jerusalem choosing against Christ. The Third Step is the cross, local, **local**.

WORLDWIDE IN THE TIME OF THE MILLERITES

The Great Controversy, page 611:

> "The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel." *The Great Controversy*, 611.

So, the First Angel's Message, worldwide; John the Baptist, worldwide; First Decree, worldwide.

WORLDWIDE TODAY

On top of page 75 of your notes, the Angel of Revelation 18:

> "The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold." *The Great Controversy*, 611.

When this history begins to be repeated in our day and age, the First Step will be something worldwide of nature.

And we are going to spend a great deal of time on this end-of-the-world sequence of events; so, I am just pointing to it now, we are going to take that apart point by point as we proceed.

THE FOUNDATION LAID

THE FOUNDATION LAID IN THE TIME OF CHRIST

And you will see that when John the Baptist went out—you have the quotes there from Matthew 3:5-12—that the whole foundation of the gospel of Christ in that history was set forth by John the Baptist.

- Matthew 3:5-12 (KJV)

> "[5]Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, [6]And were baptized of him in Jordan, confessing their sins. [7]But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? [8]Bring forth therefore fruits meet for repentance: [9]And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is

able of these stones to raise up children unto Abraham. [10]And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. [11]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: [12]Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Repentance, baptism, confession of sins, it was all there.

The foundation of this history, this history being the history of the cross, John the Baptist set this foundation forth.

And we read from the Bible yesterday from Ezra, the foundation of the Temple was laid in the First Decree.

THE FOUNDATION LAID IN TIME OF MILLERITES

The foundation laid in the time period of the Millerites:

> "Shortly after the fulfillment of some of the signs that the Saviour foretold would be seen before his second coming, there took place throughout the Christian world a great religious awakening. Students of prophecy came to the conclusion that the time of the end was at hand. In the book of Daniel they read: 'Unto two thousand and three hundred days, then shall the sanctuary be cleansed.' Thinking that the earth was the sanctuary, they understood that the cleansing foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. Searching the Scriptures for further light, and comparing this prophetic period with the records of historians, they learned that the twenty-three hundred days extended to the year 1844.
>
> "This was the foundation of the great advent movement of 1844. The falling of the stars in 1833 gave added force to the proclamation of the message of a soon-coming Saviour. Through the labors of William Miller and many others in America, of seven hundred ministers in England, of Bengel and others in Germany, of Gaussen and his followers in France and Switzerland, of many ministers in Scandinavia, of a converted Jesuit in South America, and of Dr. Joseph Wolff in many Oriental and African countries, the advent message was carried to a large part of the habitable globe." *The Southern Watchman*, January 24, 1905.

But, notice the next quote.

> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.**" *Review and Herald*, April 14, 1903.

The foundations laid in the Millerite time period are in this time period [indicating between the First and Second Angels' Messages in Figure No. 16], not after 1844.

So, I am not saying that the Sabbath and the Sanctuary are not Pillars; they are. But, the Foundations did not include a correct understanding of the Sanctuary or the Sabbath. The Foundations are these fundamental understandings of Bible prophecy that were established by the Millerites.

THE FOUNDATION LAID TODAY

And the foundations that we will have to lay today, we have dealt with this at least once already, Isaiah 58:12:

- Isaiah 58:12 (KJV)

> "[12]And *they that shall be* of thee"—THAT IS YOU AND ME—"shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

A PUBLIC ACTION FROM THE ENEMIES

Now, there was a public action from the enemies of God's people in between the First and Second Decrees where they brought about the false decree that stopped the work.

A PUBLIC ACTION FROM THE ENEMIES IN THE DAYS OF CHRIST

And in the Second Step in Christ's time, we have a public action from the enemies of the message in the days of Christ.

- John 11:49-53 (KJV)

> "[49]And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, [50]Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. [51]And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; [52]And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. [53]Then from that day forth they took counsel together for to put him to death."

So, you have an action of the enemies of God's people that comes after the step of John the Baptist, before the cross.

A PUBLIC ACTION FROM THE ENEMIES IN THE TIME OF THE MILLERITES

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

A PUBLIC ACTION FROM THE ENEMIES TODAY

A public action of God's enemies in the near future.

- Revelation 13:11 (KJV)

> "[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

Associated with the Second Angel's Message, you have some connection with the enemy of the work of that particular history that is connected with the Second Step.

MANIFESTATION OF THE HOLY SPIRIT/REVIVAL

MANIFESTATION OF THE HOLY SPIRIT IN CHRIST'S AND MILLERITE TIME

Now, in the Second Step, the Second Message, the Second Decree, you see a manifestation of the Holy Spirit. You see a quote from the *Spirit of Prophecy* talking about the Midnight Cry.

> "The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, 'Blessed is he that cometh in the name of the Lord!' [Matthew 21:9.] In like manner did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the message, 'Behold, the Bridegroom cometh!'" *Spirit of Prophecy*, volume 4, 250–251.

Sister White is comparing the movement of the Midnight Cry with Christ's Triumphal Entry, which both were manifestations of the Holy Spirit.

Remember when in the Triumphal Entry the Pharisees said, "Make these children quit crying out," and Christ said, "If they do not cry out, the very rocks will cry out"? God cannot lie. If no human being was there to announce His entry into Jerusalem, the very rocks would have cried out because it was a manifestation of the Holy Spirit; and so was the Midnight Cry.

Are you all okay? You all look pretty sedated.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: I assume it is me, but I want to make sure that it is not just me. Are you all, all right?

FROM THE AUDIENCE: Yes.

MANIFESTATION OF THE HOLY SPIRIT TODAY

JEFF PIPPENGER: *Review and Herald,* February 11, 1896:

> "There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind was carried to the future, when the signal will be given. 'Behold, the Bridegroom cometh; go ye out to meet him.'** But some will have delayed to obtain the oil for replenishing their lamps,

and too late they will find that character, which is represented by the oil, is not transferable." *Review and Herald,* February 11, 1896.

So, she is very clear that this history of the Midnight Cry is repeated once again at the end of the world.

OUT OF BABYLON

OUT OF BABYLON IN THE MILLERITE TIME PERIOD

Associated with the Second Step, Second Message, Second Decree is a call out of Babylon.

You can see the Second Angel's Message there.

> "The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' Revelation 14:8. And in the loud cry of the third angel's message a voice is heard from heaven saying, Revelation 18:4, 5 quoted." *Selected Messages,* book 2, 118.

OUT OF BABYLON TODAY

This particular quote we are going to focus on much as we move forward, from *Selected Messages,* book 2, page 118; on page 77 of your notes.

> "And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' Revelation 18:4, 5." *Selected Messages,* book 2, 118.

And I would suggest here that the pronouncement here of "Babylon is fallen, is fallen," that took place here during the Millerite time period is repeated in our time period.

And we have seen that the prophet Zechariah made this pronouncement here in the Second Step of the three Decrees.

Although, I have not found any reference to the call out of Babylon in the Second Step of Christ, you do not need it. Upon the testimony of two a thing is established, line upon line, precept upon precept.

And if this is a new thought for you, it should not be. As Seventh-day Adventists we understand this prophetic rule. When something is established twice, you do not have to have it in each following line.

For instance, in Daniel 2 what is the first kingdom of Bible prophecy?

FROM THE AUDIENCE: The kingdom of Nebuchadnezzar, Babylon.

JEFF PIPPENGER: In Daniel 7 what is the first kingdom of Bible prophecy?

FROM THE AUDIENCE: Babylon.

JEFF PIPPENGER: In Daniel 8 what is the first kingdom of Bible prophecy?

FROM THE AUDIENCE: Medo-Persia.

JEFF PIPPENGER: Medo-Persia. But, does that mean that the kingdoms of Bible prophecy are different in Daniel 8?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: We automatically know that the first kingdom of Bible prophecy is Babylon, because upon the testimony of two a thing is established.

So, the fact that we have seen the prophet Zechariah in the Second Decree call out of Babylon, a call out of Babylon in the Second Angel's Message, and this history—I have not shown it yet—it is repeated at the end of the world, and you have a call out of Babylon in the Fourth Angel's Message. And based upon the testimony of two, we know that in this time period [of the history of Christ] that the Second Step in the time period of Christ is the same characteristic.

"And in the loud cry of the third angel's message a voice is heard," and she quotes Revelation 18:4-5. Turn to Revelation 18 just to put something into your thoughts, because we are going to start dwelling on this more and more as we move forward now.

I am suggesting that if you are going to understand Revelation 18 correctly and there is more than what I am going to show you here, that you have to see two movements. What does Sister White say the Three Angels' Messages and the Fourth Angel's Message are? Are they really angels or do they represent the people of God and the work that the people of God accomplish?

So, when we are looking at the Three Angels' Messages and the Fourth Angel's Message, we are looking at a prophetic representation of the work that takes place during the time period that they arrive in history.

And in Revelation 18, verse 1, it says,

- Revelation 18:1-5 (KJV)

> "[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3]For all nations have drunk of the win of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."—

And verse 4 says,

> —" [4]**<u>And I heard another voice</u>** from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, [5]For her sins have reached unto heaven, and God hath remembered her iniquities."

And we are going to attempt to show that this other voice is the Loud Cry.

Now, I am not denying that when the Mighty Angel comes down in verse 1, in a general sense, that is the Loud Cry, too. But, to be prophetically specific, the Loud Cry of the Third Angel's Message takes place at The Sunday Law, and I am suggesting that we are going to show that verses 4 and 5 are identifying The Sunday Law in the United States. It is important to see this, and it is easy to see as we move forward.

I am just putting it in. It is not really in this pattern. I am throwing it at you, just to get you thinking in that direction.

And back to your notes on page 77.

OUT OF BABYLON TODAY

> "And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' Revelation 18:4, 5." *Selected Messages*, book 2, 118.

And she quotes verses 4 and 5, and I am suggesting that the Loud Cry is verses 4 and 5.

THE SECOND STEP/LOCAL

LOCAL—IN THE TIME OF CHRIST

Now, John the Baptist in the time of Christ was the Worldwide; the Local was when Caiaphas suggested that it was time for Christ to die.

- John 18:14 (KJV)

> "[14]Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. John 18:14.

LOCAL—IN THE TIME OF MILLERITES

The Local in the time period of Christ, the Second Angel's Message, it says,

> "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid." *The Great Controversy*, 389.

If you remember the quote that we read just a couple of pages back, it talked about the First Angel's Message being carried to every missionary station in the world; but, the Second Angel's Message is fulfilled in the United States—Worldwide; Local.

LOCAL—TODAY

And today, the Local, I am saying whatever this Angel is that comes out of Heaven and the Earth is lightened with his glory at the end of time, that is some Worldwide event: the Earth is lightened with his glory. But, it comes before the Loud Cry; it comes before The Sunday Law of the United States. And I would suggest that The Sunday Law of the United States is the Local. You can see that in Revelation 13:11.

- Revelation 13:11 (KJV)

> "[11]And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon."

I have to prove that to you; but, I am just getting you to think about that concept as we move through this material.

LIFE OR DEATH

LIFE OR DEATH IN THE TIME OF CHRIST

This is an important part of this pattern on page 78 of your notes. I have to read this, as much I would rather not read it all because it is rather a long quote. It is the same quote. I have it broken up with two subtitles, but there are no subtitles; it is just two paragraphs out of *Early Writings.*

She first talks about the history of Christ and then she talks about the history of the Millerites. There is so much important information in this; but, especially is this information relevant to this pattern that we are considering.

> "I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in"—PARTIAL DARKNESS.

Are you reading along?

FROM THE AUDIENCE: In total darkness.

JEFF PIPPENGER: —"in total darkness."—

This historical process leaves those who do not pass this progressive testing in total darkness.

> —"They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place." *Early Writings*, 259–261.

> "Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." *Early Writings*, 259–261.

Upon the testimony of two, a thing is established.

In these two histories [referring to Figure No. 16], according to Inspiration, there is a progressive testing process. To reject the message of John the Baptist is to eliminate the possibility of receiving the message of Jesus. And if you cannot accept the message of Jesus, then you do not end up on the Day of Pentecost understanding that you need to change the focus of your worship from the earthly sanctuary to the Heavenly Sanctuary, and you are left in perfect darkness.

This progressive test was repeated in the Millerite time period. If you rejected the message of William Miller and ultimately closed the doors of your churches against him, you are not going to be around during the Midnight Cry; and, therefore, you are not going to enter into the Most Holy Place.

So, in these histories that we are looking at, one of the most serious components is, is that there is a progressive testing process. On this history, also, it is repeated in our day and age; and, the testing process has begun. And if we do not come to each of those tests and receive them accordingly, then we are going to be in perfect darkness or, another way to express it, is that we are going to be sending our prayers up to Satan.

But, the way Thessalonians states it, we are about to receive strong delusion.

- Thessalonians 22:8-12 (KJV)

> "[8]And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: [9]Even *him,* whose coming is after the working of Satan with all power and signs and lying wonders. [10]And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, **[11]And for this cause God shall send them <u>strong delusion</u>, that they should believe a lie: [12]That they all might be damned who believed not the truth, but had pleasure in unrighteousness**."

That is what Thessalonians is; it is the statement that follows this statement. It took place with the Jews, perfect darkness; it took place with the Millerites, praying to Satan. It is just two parallels to the strong delusion that is about to take place in Adventism.

We have got that in the record. We will make reference to this more than once.

In the Millerite time period William Miller brought the Everlasting Gospel to the world and the Everlasting Gospel by design puts enmity between the seed of Satan and the seed of Christ. That is what the gospel promise was. And the Millerites did not simply preach the Everlasting Gospel, they experienced it.

When they got to October 22, 1844, two groups had been formed in Adventism. Forty-nine thousand fifty were praying to Satan, and fifty moved into the Most Holy Place. The Everlasting Gospel had been proclaimed and experienced, and the most dynamic, profound proclamation of the Everlasting Gospel is the one that is carried out by the 144,000 in the very near future.

But, those of us who meet the qualifications to be involved with that message will most definitely have to pass a progressive process, just as took place in the days of Christ and in the Millerites.

LIFE OR DEATH TODAY

It was life or death then, and on the next page you will see that it is life and death now.

The Seventh-day Adventist Bible Commentary, volume 7, page 976—now, typically in a Prophecy School, there are certain agendas that we make sure we cover, and some we did not do in this Prophecy School. We did it different this time because we had different speakers; so, we have not had the time to cover everything that we always do.

But, normally, we take at least a little bit of time to deal with The Sunday Law, and you would be surprised how many people are unfamiliar with the truths connected with The Sunday Law in Adventism.

And one of those truths is this, it can be easily defended and perhaps everyone in this room understands this truth and believes it; but, I do not know about the video record, so I am going to put it in the record.

At The Sunday Law in the United States, probation closes for Seventh-day Adventists in the United States. Judgment begins in the House of God. The Sunday Law is the great test. Sister White tells us that character is never developed in a test; it is only demonstrated in a test. We must develop the character for the Seal of God BEFORE The Sunday Law.

At The Sunday Law we will demonstrate whether we have developed a character for the Seal of God or the mark of the beast. Therefore, at The Sunday Law, according to *Testimonies*, volume 65, page 214, at The Sunday Law we receive the Seal of God. Therefore, at The Sunday

Law we receive the Seal of God, and then the Latter Rain. And, at The Sunday Law, our probation closes.

Once you have those concepts down pat, and I think most of us in this room are familiar with that; then, when you read this quote it is a little bit easier to follow than if you are not familiar with those truths.

What are those truths? Those truths are that probation closes for Seventh-day Adventists at The Sunday Law test; and, prophetically, we are sealed at The Sunday Law. In reality, we have to have a character prepared for the Seal of God BEFORE The Sunday Law test; but, prophetically, the Seal is placed at The Sunday Law.

So, this quote says, from *The Seventh-day Adventist Bible Commentary,* volume 7, page 976:

> "Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth's history that will fulfill the predictions of prophecy for these last days.
>
> "The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God,"—

There is a great test for the people of God BEFORE probation closes.

> —"by which their eternal destiny will be decided.
>
> "**This is the test that the people of God must have before they are sealed.** All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast" *The Seventh-day Adventist Bible Commentary,* volume 7, 976."

When are we sealed?

FROM THE AUDIENCE: At The Sunday Law.

JEFF PIPPENGER: We are sealed at The Sunday Law; and, we have a test before The Sunday Law by which our eternal destiny is decided. It has to do with the image of the beast.

The *image of the beast,* there is only definition. You can take all the statements where Sister White defines the image of the beast and boil them down to this, and I challenge you to prove that I am misrepresenting the definition in any way. The definition of the *image of the beast* is the combination of church and state, with the church in control of the relationship. That is what the image of the beast is.

And when you look at what Sister White says is the image of the beast, she is expressing it in different places, in different ways, but it always fits with that definition.

BEFORE The Sunday Law church and state will come together in the United States, and this is our test as Seventh-day Adventists by which our eternal destiny will be decided; because, if we can watch church and state come together in the United States and still continue to play with sin, then The Sunday Law arrives and we have not finished the work of character development and we receive the mark of the beast.

There are several sermons you can do on this; and, I do not want to do any sermons on this right now. I just want you to see that in the time period of Christ there was a progressive testing process. If you did not accept John the Baptist, you did not accept Jesus; you flunked Pentecost. If you did not accept the Millerite message, you closed the doors of the churches; you did not follow on to the Midnight Cry and you did not enter into the Most Holy Place.

A progressive testing process; and, we have one as well. We all know that we have the test of The Sunday Law; but, Inspiration even warns us that we have a test before The Sunday Law by which our eternal destiny will be decided. So, I am just pointing out here that this progressive testing process takes place with you and me today as well.

THE THIRD DECREE: JUDGMENT

JUDGMENT IN THE TIME OF CHRIST

Judgment, the Third Decree, the Third Step in the time period of Christ, and the Judgment in 1844, is a component of the Third Step. And you can see a quote there that talks about Miller giving the message of Judgment.

I am on page 79 of your notes, "The Third Decree: Judgment."

> "Five hundred years before, the Lord had declared by the prophet Zechariah, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.'[Zechariah 9:9.] Had the disciples realized that Christ was going to judgment and to death, they could not have fulfilled this prophecy. "In like manner, Miller and his associates fulfilled prophecy, and gave a message which inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels' messages were given at the right time, and accomplished the work which God designed to accomplish by them." *The Great Controversy*, 405.

JUDGMENT IN THE TIME OF THE MILLERITES

Judgment of the Millerites, second quote:

> "The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.'" *The Great Controversy*, 355–356.

JUDGMENT TODAY

When this history is repeated, Judgment begins at the House of God.

- 1 Peter 4:17 (KJV)

"[17] For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?"

I have gotten way behind on time. You have the notes. We are just going to walk through them very quickly.

THE DISAPPOINTMENT

"Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment." *The Great Controversy*. 351–352.

Sister White uses the disappointment of the disciples after the cross to identify the Disappointment of the Millerites after October 22, 1844.

And we pointed out yesterday the Disappointment of Ezra when he saw how few came out of Babylon.

There is always a disappointment that follows.

WORK

"I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: 'They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.' Verse 12. God's memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced by the man of sin. God's people have a special work to do in repairing the breach that has been made in His law; and the nearer we approach the end, the more urgent this work becomes. All who love God will show that they bear His sign by keeping His commandments. They are the restorers of paths to dwell in. The Lord says: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth.' Verses 13, 14. Thus genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry which God's people are to carry

forward at this time. This ministry, rightly performed, will bring rich blessings to the church." *Testimonies* volume 6, 265–266.

Then you see a work is given to us, His people, after the Third Step.

BACKSLIDING

BACKSLIDING IN THE TIME OF CHRIST

And then there is a backsliding that occurs.

The backsliding in the time of Christ; what was the work that was given to the disciples after the cross?

FROM THE AUDIENCE: The gospel message.

JEFF PIPPENGER: To carry the message of the cross to the world, right?

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: What is the Fourth Step in the time of Christ?

FROM THE AUDIENCE: Pentecost.

JEFF PIPPENGER: Pentecost. But, before the Fourth Step, before Pentecost, is there a backsliding, is there a cessation of work?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes. You have got it there at the bottom of page 80 of your notes.

- John 21:4-6 (KJV)

> "[4]But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. [5]Then Jesus saith unto them, Children, have ye any meat? They answered him, No. [6]And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."

They went fishing right here [before the Fourth Step].

BACKSLIDING AFTER THE MILLERITE TIME PERIOD

> "Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith. . . . Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!" *Evangelism,* 695.

Of course, would it not be great if all that Adventism had done was gone fishing!?

And back in here [in the time period of the Three Decrees], they still had the work of rebuilding the wall and the streets and they stopped that work until Nehemiah was raised up.

The same history every time; the same history, the same components.

THE FOURTH DECREE/REPEATS SECOND

REFORMATION IN CHRIST'S HISTORY (CONVICT OF SIN)

The Fourth Decree, the Fourth Step, however you want to express it, is a repeat of the Second Step.

And you can see some quotes there.

> "Would it not be well for you to seek the Lord as the disciples sought Him before the day of Pentecost? After Christ's ascension, His disciples—men of varied talents and capabilities—assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room 'all continued with one accord in prayer and supplication.' They made thorough work of repentance by confessing their own sins. Upon them was laid no burden to confess one another's sins. Settling all differences and alienations, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time 'they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.'" *Manuscript Releases*, volume 5, 94–95.

What precedes the Second Decree, the Second Step of which one of the characteristics is revival, is you always have a reformation message that precedes it [referring to Figure No. 15].

REFORMATION TODAY (CONVICT OF SIN)

- Revelation 3:18-19 (KJV)

> "[18] I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. [19]As many as I love, I rebuke and chasten: be zealous therefore, and repent.

We are in a backslidden state here at the end of the world, and we are going to have to receive a message of reform in order to awaken [referring to Figure No. 16]. That is a First Step message. The Fourth Step message is the Second Step message; it is a repeat. The Second Step is preceded by the First Step.

> "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions

upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer." *Selected Messages*, book 1, 121.

> "The spirit of true reform will be met in our day as in ancient times. Those who are zealous for the honor of God, and who will not countenance sin either in ministers or people, need not expect rest or pleasure in this life. Untiring vigilance must be the watchword of all who guard the interests of Christ's church. During Nehemiah's absence from Jerusalem, evils were introduced which threatened to pervert the nation. The same dangers exist in our time. If those who have the oversight of the church leave their charge, unconsecrated ones, claiming to believe the truth but having no connection with God, will take advantage of their absence to do much harm." *Signs of the Times*, January 24, 1884.

So, when this is all repeated at the end of the world there will have to be a reform message that comes beforehand, before this outpouring of the Spirit takes place. That is the Laodicean message. It is simple to see.

It may be simple to see, but it is the greatest and most urgent of all the things that we should be doing, is to be seeking for this revival.

REVIVAL (RIGHTEOUSNESS)

In "Revival," on page 82 of your notes, after the reform message at the end of the world the revival that is going to come, this is this Angel of Revelation 18.

> "The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. "The work will be similar to that of the Day of Pentecost." *The Great Controversy*, 611.

So, Sister White is comparing this history of the Millerites [referring to Figure No. 16] with our history, saying that there are once again going to be a revival.

JUDGMENT

And there will be judgment that takes place in Adventism.

> "I believe with all my heart that the Spirit of God is being withdrawn from the world, and those who have had great light and opportunities and have not improved them,"—

In the writings of the Spirit of Prophecy, who is it that has had great light and opportunities?

FROM THE AUDIENCE: Seventh-day Adventists.

JEFF PIPPENGER: Seventh-day Adventists.

—"I believe with all my heart that the Spirit of God is being withdrawn from the world, and those"—SEVENTH-DAY ADVENTISTS—"who have had great light and opportunities and have not improved"—UPON THE TRUTH GIVEN—"them, will be the first to be left. They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise. . . .

"This goody-goody religion"—

Can you believe that she says that?

—"This goody-goody religion that makes light of sin"—

How accurate is that!

—"that makes light of sin and that is forever dwelling upon the love of God to the sinner, encourages the sinner to believe that God will save him while he continues in sin and he knows it to be sin. This is the way that many are doing who profess to believe present truth. The truth is kept apart from their life, and that is the reason it has no more power to convict and convert the soul. There must be a straining of every nerve and spirit and muscle to leave the world, its customs, its practices, and its fashions." *Selected Messages*, book 3, 154–155.

So, this history, this pattern we are developing, is repeated here at the end of the world.

SIN, RIGHTEOUSNESS, AND JUDGMENT

"The work of the Holy Spirit is to convince the world of sin, of righteousness, and of judgment." *The Seventh-day Adventist Bible Commentary,* volume 7, 980.

This history—you have the notes for it—and I can walk through this in our remaining 4 minutes and 54 seconds, if I do not use the notes.

THE END FROM THE BEGINNING: MOSES

This history here [referring to Figure No. 16], these three histories are identical to several other histories. I am just going to show you one more, the history of Moses.

"God was bringing them from a state of degradation and fitting them to occupy an honorable place among the nations and to receive important and sacred trusts. Had they possessed faith in Him, in view of all that He had wrought for them they would cheerfully have borne inconvenience, privation, and even real suffering; but they were unwilling to trust the Lord any further than they could witness the continual evidences of His power. They forgot their bitter service in Egypt. They forgot the goodness and power of God displayed in their behalf in their deliverance from bondage. They forgot how their children had been spared

> when the destroying angel slew all the first-born of Egypt. They forgot the grand exhibition of divine power at the Red Sea. They forgot that while they had crossed safely in the path that had been opened for them, the armies of their enemies, attempting to follow them, had been overwhelmed by the waters of the sea. They saw and felt only their present inconveniences and trials; and instead of saying, 'God has done great things for us; whereas we were slaves, He is making of us a great nation,' they talked of the hardness of the way, and wondered when their weary pilgrimage would end.
>
> "The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan." *Patriarchs and Prophets*, 292–293.

DARKNESS

> "In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts." *Patriarchs and Prophets*, 258.

[Referring to Figure No. 15], the time period of Moses, there was Darkness in Egypt and the Lord raised up Moses, a reformer.

REFORM MESSAGE

> "In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors." *Patriarchs and Prophets*, 258.

How was Moses a reformer? Because, the children of Israel had quit keeping the Sabbath when he returned, right? So, he worked the Sabbath reform.

And what did that do? It infuriated Pharaoh, right?

RESISTANCE OF THE ENEMIES

So, Pharaoh increased the amount of bricks and also said, "No, you go gather your own straw."

- Exodus 5:7-8 (KJV)

> "[7]Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. [8]And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God."

So, in the history of Moses you have Darkness, you have a reform message and then you have activities of the enemies [at the First Message], Pharaoh. And, it brings about the Second Message.

MANIFESTATION OF THE HOLY SPIRIT

> "It was the hand of God, and no human influence or power possessed by Moses and Aaron, that wrought the miracles which they showed before Pharaoh. Those signs and wonders were designed to convince Pharaoh that the great 'I AM' had sent Moses, and that it was the duty of the king to let Israel go, that they might serve the living God." *Patriarchs and Prophets*, 264.

The Second Message is a manifestation of the power of God, and the manifestation of the power of God in the story of Moses is the outpouring of the plagues. It was not of any human power.

JUDGMENT

And the next step in the story of Moses, Step Three, is going to be Judgment.

> "The judgment of which Egypt had first been warned, was to be the last visited. God is long-suffering and plenteous in mercy. He has a tender care for the beings formed in His image. If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten; but the nation had stubbornly resisted the divine command, and now the final blow was about to fall." *Patriarchs and Prophets*, 273.

Where do we find that Judgment? Judgment of the Passover, the firstborn.

DISAPPOINTMENT

> "Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned,

the closing work would have been completed, and Christ would have come for the redemption of His people." *Testimonies,* volume 8, 115–116.

And immediately thereafter we see the children of Israel between the Red Sea and Pharaoh's army, and Sister White comments on that and said the children of Israel were disappointed and she compared their disappointment to the disappointment to the Millerites on October 23, 1844. She lines that history up perfectly.

WORK

"God purposed to make the occasion of speaking His law a scene of awful grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. The Lord said to Moses, 'Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai.' During these intervening days all were to occupy the time in solemn preparation to appear before God. Their person and their clothing must be freed from impurity. And as Moses should point out their sins, they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity." *Patriarchs and Prophets*, 303–304.

And when they came across the Red Sea, they had a work to do.

What was their work? Sanctify themselves, because Moses was going to receive the Law.

BACKSLIDING

"Upon descending from the mountain, 'Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.' This pledge, together with the words of the Lord which it bound them to obey, was written by Moses in a book.

"Then followed the ratification of the covenant. An altar was built at the foot of the mountain, and beside it twelve pillars were set up, 'according to the twelve tribes of Israel,' as a testimony to their acceptance of the covenant. Sacrifices were then presented by young men chosen for the service. . . .

"The 'mixed multitude' had been the first to indulge murmuring and impatience, and they were the leaders in the apostasy that followed. Among the objects regarded by the Egyptians as symbols of deity was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped. The people desired some image to represent God, and to go before them in the place of Moses. God had given no manner of similitude of Himself, and He had prohibited any material representation for such a purpose. The mighty miracles in Egypt and at the Red Sea were designed to establish faith in Him as the invisible, all–powerful Helper of Israel, the only true God. And the desire for some visible manifestation of His presence had been granted in the pillar of cloud and of fire that guided their hosts,

and in the revealing of His glory upon Mount Sinai. But with the cloud of the Presence still before them, they turned back in their hearts to the idolatry of Egypt, and represented the glory of the invisible God by the similitude of an ox! . . .

"Moses in the mount was warned of the apostasy in the camp and was directed to return without delay. 'Go, get thee down,' were the words of God; 'thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshiped it.' God might have checked the movement at the outset; but He suffered it to come to this height that He might teach all a lesson in His punishment of treason and apostasy." *Patriarchs and Prophets*, 316–318.

What did the children of Israel do? They went "fishing," right? They ended up dancing around the golden calf, correct? So, Moses comes down and brings about judgment.

REVIVAL

"Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin. By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, 'Who is on the Lord's side? let him come unto me.' Those who had not joined in the apostasy were to take their position at the right of Moses; those who were guilty but repentant, at the left. The command was obeyed. It was found that the tribe of Levi had taken no part in the idolatrous worship. From among other tribes there were great numbers who, although they had sinned, now signified their repentance." *Patriarchs and Prophets*, 324.

MANIFESTATION OF THE POWER OF GOD

"Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. 'The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.' Psalm 68:8. Amid the most terrific convulsions of nature the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, 'Yet once more I shake not the earth only, but also heaven.' Hebrews 12:26. Says the Scripture, 'The Lord shall roar from on high, and utter His voice from His holy habitation;' 'and the heavens and the earth shall shake.' Jeremiah 25:30; Joel 3:16. In that great coming day, the heaven itself shall depart 'as a scroll when it is rolled together.' Revelation 6:14. And every mountain and island shall be moved out of its place. 'The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the

transgression thereof shall be heavy upon it; and it shall fall, and not rise again.' Isaiah 24:20.

"'Therefore shall all hands be faint,' all faces shall be 'turned into paleness,' 'and every man's heart shall melt. And they shall be afraid: pangs and sorrows shall take hold of them.' 'And I will punish the world for their evil,' saith the Lord, 'and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.' Isaiah 13:7, 8, 11; Jeremiah 30:6." *Patriarchs and Prophets*, 340.

JUDGMENT

"But a large company, mostly of the mixed multitude that instigated the making of the calf, stubbornly persisted in their rebellion. In the name of 'the Lord God of Israel,' Moses now commanded those upon his right hand, who had kept themselves clear of idolatry, to gird on their swords and slay all who persisted in rebellion. 'And there fell of the people that day about three thousand men.' Without regard to position, kindred, or friendship, the ringleaders in wickedness were cut off; but all who repented and humbled themselves were spared." *Patriarchs and Prophets*, 324.

When Moses was up on the Mount receiving the Law what was that historical date, that day? Pentecost. Fifty days after Passover you have Pentecost, *pente* meaning fifty.

Now, here is what I want you to see, even though I went through this very quickly. We are going to begin to share more and more that the message for the hour for Adventism today is that the Seven Thunders are being unsealed, the Seven Thunders of Revelation 10:4. And according to Sister White, the Seven Thunders represent the history of 1840 to 1844, and the history when the 144,000 are developed. She does not use those words; we will show you why we believe that is an accurate reflection of those words.

In other words, the Seven Thunders is opened up to God's people at the end of the world. The truth of the Seven Thunders is, is that the Millerite history is repeated to the very letter at the end of Adventism in the 144,000, and we are modern Israel.

And, Brothers and Sisters, the history of Moses, that is the beginning of Ancient Israel. That is when they entered into a covenant with the Lord. That is when He received them as His denominated people.

And please take notice that the beginning of Ancient Israel is identical to the end of Ancient Israel; because, in this history of Christ that was the end of Ancient Israel, not just a close parallel, an identical parallel.

Passover is the cross [laying Figure No. 15 over the history of Christ in Figure No. 16]; Pentecost is Pentecost. **It is identical!** Jesus is the God that portrays the End from the Beginning. He portrayed the end of Ancient Israel with the beginning of Ancient Israel. And what we must understand here at the end of the world is that this history right now is a parallel history to the Millerite time period. And when we consider that possibility, we need to remember that that is exactly the message for Ancient Israel.

Ancient Israel was told over and over again not to forget the history of the deliverance of the Red Sea. They were to remember that! They were to remember the beginning, because that was going to tell them about their end. We have nothing to fear for the future except as we

forget the Lord's leading in our past experience! We are modern Israel, but we are no different than they.

Shall we pray?

Closing Prayer: Heavenly Father, we thank you for bringing this truth forth to us at this point in Earth's history. We know there are millions of Adventists around the world, and very few that are hearing things such as this. It makes me wonder why I would be allowed to be among those who are seeing and hearing these things, and no doubt those in this room are thinking the same thing. Help us understand that it was you that chose that it was we that were to hear these things and understand that you are willing to finish the work that you have begun in each and every one of us, if we will but participate in our part of the gospel conditions. We thank you for speaking to our hearts. We ask you to continue to do the work in each of us. In Jesus's name, amen.

School of the Prophets - 2006

Presentation No. 11 by Jeff Pippenger
"The Prophetic Pattern," Part 3

Opening Prayer: Heavenly Father, we once again invite you to be with us. We ask for your Holy Spirit and your angels. We ask for the understanding of your Word that would help better prepare us to share this final warning message with those around us. And we ask that you would bring with this understanding such a deep love that we would be constrained to go out and give this message to those around us. We thank you for answering our prayers according to your will. In Jesus's name, amen.

JEFF PIPPENGER: "The Prophetic Pattern" is a study that we have done more than once. I am not touching every component of the prophetic pattern that I understand, and I do not profess to understand every truth that is contained in this pattern.

In the first presentation there was a term—and I remember that I did not take time to dwell on it, but there is a quote that for me summarizes this pattern. It is on page 11 of your notes. It is called "The Banner of the Third Angel's Message," *Selected Messages,* book 2, page 114. It says,

> "Prophecy has been fulfilling, line upon line. The more firmly we stand under **the banner of the third angel's message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel.
>
> "The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear **the truths of ancient prophecy**; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. **These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment**." *Selected Messages*, book 2, 114.

And the logic to this statement is that there is some sense that some way, some how the Third Angel's' Message is a banner; and, I am suggesting that this 3:1 combination, the Three Angels' Messages coming into history in the Millerite time period, followed by the Fourth Angel's Message, is the banner of the Third Angel's Message. And when we use that as the pattern to bring the ancient truths of prophecy together and line them upon one another, then the truths of ancient prophecy become clearer and clearer.

So, you go back to 87, we want to give some more testimony to the soundness of what we are suggesting. What we are suggesting is, we read a quote from *The Great Controversy* where Sister White says every great reformatory movement is the same. God's working with men is ever the same; He does not do anything different.

In these histories we have been pointing to, whether it is Moses, there is darkness followed by a reform message; followed by a message where there will be a manifestation of the

Holy Spirit, but also you will see in that message the activity of the enemies of God's people; and, that is followed by a message of judgment, disappointment, a work, a backsliding, and then a repeat of the Second Message.

That banner, that history we have seen with Moses. We have seen it in the Three Decrees, in the history of Christ, and it is here in the Millerites. Upon the testimony of two, a thing is established. The Lord does not repeat things that are of no great consequence. We read that quote. In this pattern you can find at least thirty—I am real comfortable if someone would say, "Prove it to me," I can show you this pattern at least thirty times in the Scripture, when you consider the simple illustrations.

But what we are dealing with here is the complex.

Let us start on page 87 of your notes.

THE SEVEN THUNDERS

- Revelation 10:4; 22:10-11 (KJV)

> "chapter 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.
>
> "chapter 22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

There is only one prophecy in the Book of Revelation that is sealed up. It is the Seven Thunders.

Under this you will see just some excerpts. *The Seventh-day Adventist Bible Commentary,* volume 7, page 971:

> "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.'"—

Before we go any further, please note first that Sister White is the one that is making the comparison with the sealing up of the Seven Thunders and the sealing up of the Book of Daniel. She makes that comparison. And then she says,

> —'These relate to future events which will be disclosed in their order. . . .

Sister White says the Seven Thunders represent future events, *events* being the word that I am trying to focus on here at this point.

There is a series of events at the end of the world that have been represented by the Seven Thunders; but, in the same manuscript, she says,

> —"The special light given to John which was expressed in the seven thunders was a delineation of events"—ONCE AGAIN, *EVENTS*,—"which would

transpire under the first and second angels' messages." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

HISTORY OF THE THREE DECREES, THE HISTORIES OF CHRIST AND THE THREE ANGELS' MESSAGES

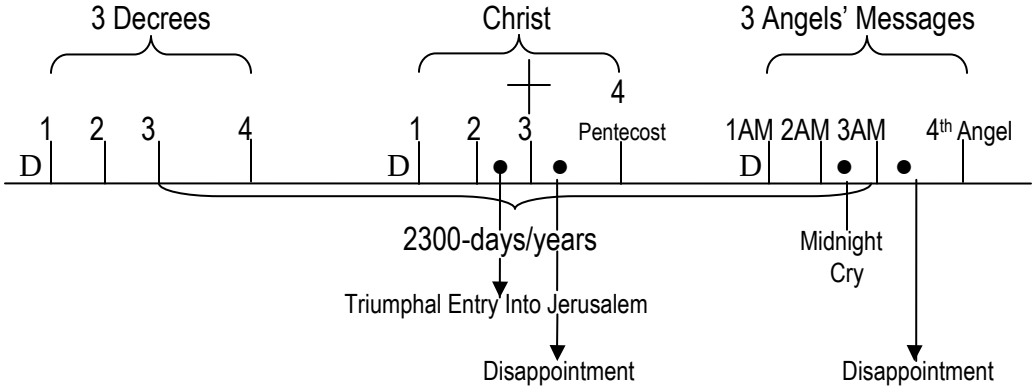

Figure No. 17

So, Sister White says the Seven Thunders represent two things: they represent future events, and they represent the events that transpired under the First and Second Angels' Messages.

And here [in Figure No. 17] under "3 Angels' Messages," the First, Second, and Third Angeles' Messages, Sister White says the Seven Thunders represent the events that took place in the First and Second Angels' Messages, that history. It does not say the Third Angel's Message.

The Seven Thunders represent the history—and we will show you—of 1840 to 1844. I am fully aware that William Miller began representing the First Angel's Message in 1831; but, it was not until 1840 that the message was empowered, and the Seven Thunders represent the history of 1840 to 1844 and it also represents a history at the end of the world, a series of events at the end of the world. And whatever those events are, they will parallel the events of 1840-1844.

And we closed our last presentation by pointing out and pointing out correctly—if you have not thought about it before, I will say it again. It was in the receiving of the Law of Moses on Sinai that Christ entered into a covenant with Ancient Israel. They became His denominated people, they received the Law, they were married to Him.

And you know they were married to Him because they were divorced. When were they divorced?

FROM THE AUDIENCE: AD34.

JEFF PIPPENGER: At what point, what action? The stoning of Stephen.

So, if they were divorced from God in AD34, then they had to be married to God. So, they were married to God with this history:

HISTORY OF ANCIENT ISRAEL

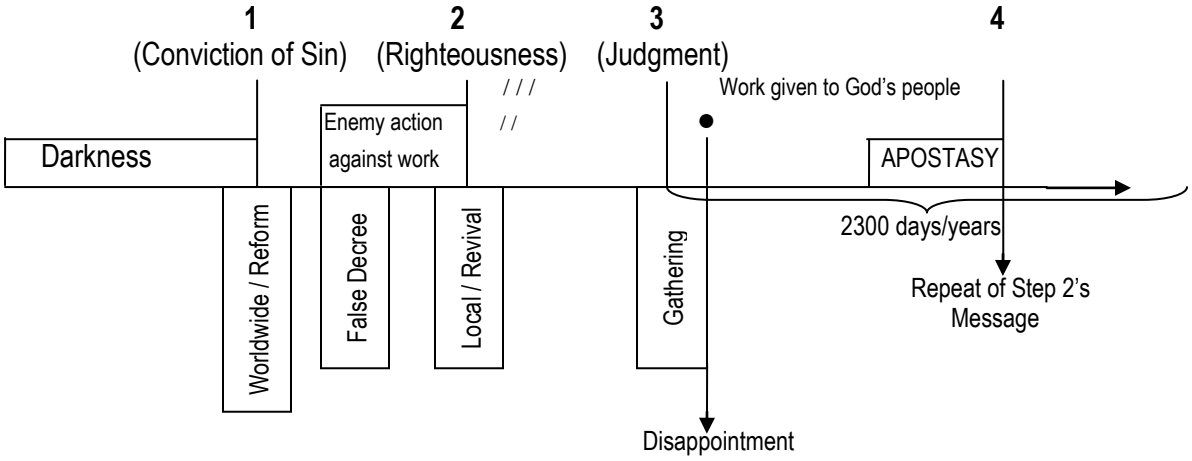

Figure No. 18 { 7 }

And they were divorced from God; it was the identical history [referring to Figure No. 17]. And what we are suggesting to you is that on October 22, 1844, God once again entered into a covenant relationship with a people for the second time in history. He raised up a denominated people. He married a people. In fact, when he brought this people together, it was a fulfillment of the parable of the Ten Virgins, which is a parable of the marriage.

And the beginning of Ancient Israel's history [Figure No. 18] is identical to the end of Ancient Israel's history [Figure No. 17], and we are trying to emphasize here that the beginning of modern Israel's history will be identical to the end of modern Israel's history.

ANCIENT AND MODERN ISRAEL

So, let us look at some passages that emphasize that Ancient Israel is a model for modern Israel.

This is *Signs of the Times,* November 11, 1880.

> "**All the experience of Israel has a lesson for us, who are living in the last hours of time.**"—some?
>
> FROM THE AUDIENCE: All the experience.
> JEFF PIPPENGER: All.
>
> **—"**We should carefully consider their course of action and the dealings of God with them, and then imitate their virtues, while we shun those acts which brought upon them his displeasure." *Signs of the Times,* November 11, 1880.

The next quote, *Testimonies,* volume 1, page 609:

> "I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many

idols are worshiped, even by professed Sabbathkeepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them.

"A blessing or a curse is now before the people of God—a blessing if they come out from the world and are separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims of heaven. **The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they.** '**Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.**'" *Testimonies,* volume 1, 609.

Testimonies, volume 4, page 1491:

"The unbelief and sins of ancient Israel were presented before me, and I saw that similar wrongs and iniquity exist among modern Israel. **The pen of inspiration recorded their crimes for the benefit of those who live in these last days, that we might shun their evil example**." *Testimonies*, volume 4, 1491.

Selected Messages, book 1, page 69:

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. **The same sins have delayed the entrance of modern Israel into the heavenly Canaan.** In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years." *Selected Messages*, book 1, 69.

"His word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity." *Testimonies*, volume 4, 167.

Testimonies, volume 8, pages 115 - 116.

"'These things . . . are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. The warning comes sounding down along the line to our time: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of

sin. For we are made partakers of Christ, **if we hold the beginning of our confidence steadfast unto the end**;"—

What is the beginning of our confidence? Well, in one sense, Brothers and Sisters, it is the Foundation of Adventism. It is a foundational message.

—"while it is said, To day if ye will hear His voice, Harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.' Hebrews 3:12–16.

"Cannot we who are living in the time of the end realize the importance of the apostle's words: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God'? Verse 12.

"Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844"—

Who was that?

FROM THE AUDIENCE: The fifty thousand.

JEFF PIPPENGER: That would be the fifty thousand, not the fifty.

—"If all who had labored unitedly in the work of 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people." *Testimonies*, volume 8, 115–116.

Notice, she compares the beginning of Ancient Israel with the beginning of modern Israel. Next page.

"The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them." *Testimonies*, volume 5, 93.

Signs of the Times, April 15, 1880:

"**But we are less excusable than was ancient Israel**. We have had every opportunity to elevate and ennoble our characters, which they did not have. We

> also have their history, recorded that we may shun their example of unbelief and impatient murmuring and rebellion." *Signs of the Times*, April 15, 1880.

Now, what I would hope that you would see, if you have not recognized it just by the simplicity of it on your own already, Ancient Israel is an example of us, modern Israel. And the beginning of Ancient Israel, the sequence of events, the pattern, is identical to the end of Ancient Israel.

But not only that, the history at the beginning of Ancient Israel, though identical with the end of Ancient Israel, it is also identical with the beginning of modern Israel and with the end of modern Israel. It is identical.

No accidents in the Word of God. If there is anything that we need to understand it is this history; because, when this history begins to be played out in our day and age, the 144,000 are required to understand that this history has begun. We will attempt to show you that as we proceed.

A WARNING MESSAGE

The Great Controversy, pages 430 - 431:

> "Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: 'Your house is left unto you desolate.' Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who 'received not the love of the truth, that they might be saved':"—

Now, before we read on, she just talked about Noah, Abraham, and the days of Christ. You might make an argument on Noah, but the focus of the warning message in those times was a warning message for God's people. It was dealing with His people. It is the same today.

> —"'concerning those who 'received not the love of the truth, that they might be saved': For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' 2 Thessalonians 2:10-12. As they reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love." *The Great Controversy*, 430–431.

In these histories, in all of these histories, I do not know that I can go through and show the complex breakdown in the story of Abraham, but the 3:1 combination is there because there were three heavenly visitors that came to visit Abraham in that story. But, in Noah and Christ's day, this pattern is there.

NOAH/CHANGE DISPENSATION

Notice the notes for Noah:

DARKNESS

- Genesis 6:5 (KJV)

  "[5]And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually."

Before the time period of Noah, there was darkness.

REFORM: #1

- Hebrews 11:7 (KJV)

  "[7]By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Noah brought a message of reform that was for the entire world.

RESISTANCE

> "In Noah's day the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. 'As it was in the days of Noah, so shall it be also in the days of the Son of man.' Men will reject the solemn message of warning in our day, as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs." *Testimonies*, volume 5, 308.

Noah met resistance from the people that scoffed at him, said that he was a fool for doing what he was doing. It had never rained.

MANIFESTATION OF THE HOLY SPIRIT: #2

- Genesis 7:8-9 (KJV)

  "[8]Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, [9]There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah."

Then there was a manifestation of the power of God. What was the manifestation of the power of God?

FROM THE AUDIENCE: The animals went into the ark.

JEFF PIPPENGER: There was a manifestation of the power of God

JUDGMENT: #3

- Genesis 7:16 (KJV)

  "[16]And they went in, went in male and female all flesh, as God had commanded him: and the LORD shut him in."

  Then judgment; and what was the judgment?

  FROM THE AUDIENCE: A shut door.

  JEFF PIPPENGER: A short door. There was a closing of the door.

There was a closing of the door here on the Jews at the cross. There was a closing of the door with the Millerites: two closings of a door with the Millerites, both the same; but, the closing of the door in the parable of the Ten Virgins and the closing of the door into the Holy Place and an opening of the door in the Most Holy Place.

But this Judgment #3 Step, you see a closing of the door illustrated.

THE NUMBER SEVEN

- Genesis 7:4 (KJV)

  "[4]For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

In many of these illustrations, after the Number Three Step, you will see the number seven illustrated.

I hope I do not get too complex for you.

And Christ rested on the Sabbath [the seventh day], after the cross.

The "seven" as I have looked at it has something to do with disappointment. It is a type of disappointment.

And we see that number seven in the story of Noah; because, once the door was closed, how long did it take before the rain started to fall?

FROM THE AUDIENCE: Seven days.

JEFF PIPPENGER: Seven days. And I will show you the numbers seven more than once so you do not think I am just pulling this one out of the air.

And then the rain came. And what is the rain a symbol of?

FROM THE AUDIENCE: The Latter Rain.

JEFF PIPPENGER: The Latter Rain; the Latter Rain, the Pentecost, the Fourth Angel's Message. It is the identical, **identical** pattern.

Some of the patterns do not have all the waymarks, but they do not need to have them. Upon the testimony of two, a thing is established, line upon line. It is by bringing the lines together that allows you to develop the complete picture.

THE RAM: #4

- Genesis 7:10-12 (KJV)

"[10]And it came to pass after seven days, that the waters of the flood were upon the earth. [11]In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. [12]And the rain was upon the earth forty days and forty nights."

This is a long passage. This is an important passage, *The Great Controversy*, pages 343 - 344. Let us read it together.

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.

"No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name. . . .

"Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained.

"Peter, writing of the salvation brought to light through the gospel, says: Of this salvation 'the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister.' 1 Peter 1:10-12.

"Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They 'inquired and searched diligently,' 'searching what, or what manner of time the Spirit of Christ which was in them did signify.' What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! 'Unto whom it was revealed, that not unto themselves, but unto us they did minister.' Witness those holy men of God as they

> ‘inquired and searched diligently’ concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!” *The Great Controversy*, 343–344.

Brothers and Sisters, every Reformatory Movement in sacred history is identical, **it is identical**; and, it has been the focus of the writings of the prophets to record these facts because the whole focus of the Bible is the time period when the final Reformatory Movement takes place, when the 144,000 are raised up, and this is what all the prophets were seeking to understand.

It is just amazing that I am even allowed to be thinking these thoughts at this point in history.

Elijah/Change Dispensations

So, let us look at one more of the places where this pattern is illustrated. You have it in the notes; I am going to just refer it to you.

DARKNESS

- 1 Kings 17:1 (KJV)

> “[1]And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.”

In the time of Elijah there was darkness in the land, three and a half years of drought.

REFORM: #1

- 1 Kings 18:21 (KJV)

> “[21]And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.”

Elijah brought a message of reform.

RESISTANCE: #2

- 1 Kings 18:22-29 (KJV)

> “[22]Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men. [23]Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other

bullock, and lay it on wood, and put no fire *under*: [24]And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

"[25]And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*. [26]And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made. [27]And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked. [28]And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. [29]And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded."

And his reform message took them to Carmel; and, the prophets of Baal began their work first. There is your work of the enemies taking place.

MANIFESTATION OF THE HOLY SPIRIT: #2

- 1 Kings 18:37-39 (KJV)

"[37]Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. [38]Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. [39]And when all the people saw *it*, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God."

And Elijah steps up, soaks his offering, and fire comes down out of Heaven and consumes the offering.

JUDGMENT: #3

- 1 Kings 18:40-42 (KJV)

"[40]And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. [41]And Elijah said unto Ahab, Get thee up, eat and drink; for *there* is a sound of abundance of rain. [42]So Ahab went up to eat and to drink**. . .**"

The manifestation of the Holy Spirit, once that takes place judgment is carried out on the prophets of Baal.

THE NUMBER SEVEN

- 1 Kings 18:42-43 (KJV)

> "[42] . . . And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, [43]And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times."

And then what does Elijah do? He goes and prays for the Latter Rain.

Did it come?

FROM THE AUDIENCE: (No response.)

JEFF PIPPENGER: Did it come?

FROM THE AUDIENCE: Not at first.

JEFF PIPPENGER: Not at first? He had to pray seven times, illustrating the disappointment.

But I also put that number seven in there. We have got to figure that Elijah was a human being, right? Of all the human beings in the Bible, he is one of the human beings that the bible says that "This man is a human being," just a regular person. He was praying a prayer and he wanted it to happen, and it took him seven times before it took place.

THE RAIN: #4

- 1 Kings 18:44-45 (KJV)

> "[44]And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. [45]And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel."

And finally the Rain came—right?—the Fourth Message, the Latter Rain; same history.

PURIFICATION

When you take the history of Elijah, which is the history of John the Baptist, we are told specifically that he is a representative of those that live at the end of the world, of those that are purified.

I am on page 92 of your notes, under "Purification." It says,

> "Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ and who will be 'changed, in a moment, in the twinkling of an eye, at the last trump,' without tasting of death. 1 Corinthians 15:51–52." *Prophets and Kings*, 227.

It sounds like the 144,000 to me.

Does it sound like the 144,000 to you?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: *Temperance,* page 91:

> "The work of John was foretold by the prophet Malachi: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.' Malachi 4:5, 6. John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. And the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man." *Temperance,* 91.

John the Baptist, Elijah, their history—of course, John the Baptist is involved in the history of the cross, and Elijah's history is the same history of Ancient Israel. They are a type of one another.

ELIJAH & JOHN THE BAPTIST

We have already looked at the quotes where Sister White compares William Miller to John the Baptist and Elijah.

> "Thousands were led to embrace **the truth preached by William Miller**, and servants of God were raised up in **the spirit and power of Elijah** to proclaim the message. **Like John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance." *Early Writings,* 233.

A SHUT DOOR/CHANGE DISPENSATIONS

In the story of the Millerite time period, we have the story of the change in dispensations in the closing of the door. You see those references, Revelation 3:7-8 and Matthew 25:10-13; the closing of the door and the parable of the Ten Virgins, and the closing of the door into the Holy Place.

- Revelation 3:7-8 (KJV)

> "[7]And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, HE THAT HATH THE KEY OF DAVID, HE THAT OPENETH, AND NO MAN SHUTTETH; AND SHUTTETH, AND NO MAN OPENETH; [8]I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

- Matthew 25:10-13 (KJV)

> "[10]And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [11]Afterward came also the other virgins, saying, Lord, Lord, open to us. [12]But he answered and said,

Verily I say unto you, I know you not. [13]Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

This closing of the door is marking the close of probation for those people that went through the testing process, either on the right side or the wrong side of the testing process. But, this closing of the door is also marking a change in dispensation, a change from the Holy Place, on this side of the time period of the First and Second Angels' Messages, to the Most Holy Place on this time period of the Third Angel's Message [See Figure No. 17.]

A change in dispensation took place here in the history of Christ, from the earthly sanctuary to the Heavenly Sanctuary.

On Pentecost in the time period of Christ, the Holy Spirit was poured out. There is going to be a Dispensation of the Holy Spirit.

Did the Dispensation of the Holy Spirit begin back here on Pentecost? No.

See, we have back here in the time period of Moses, if you are looking at the time pattern of the period of Moses, you have Passover, which is pointing forward to the cross which is the change in dispensation from the earthly to the heavenly Sanctuary.

But, in the story of Moses you also have Moses receiving the Law, which is Pentecost. So, these patterns are pointing to the unfolding sacred history and they are dealing with the change of dispensations.

But, it was in the time period of the cross that the dispensation changed from the earthly to the heavenly, and it was on October 22, 1844, when the dispensation changes from the Holy Place to the Most Holy Place; but, it also begins the time period of the Holy Spirit. We are in the Dispensation of the Holy Spirit now and we are in a time period where spiritually the counterfeit that is out there in the world that is opposing to what we are doing, began [removes the podium flowers to reveal the Protestant symbol of ecumenical worship] at that same period of time. It is the following of the Protestant Churches.

When did they fall? When did they spiritually fall?

FROM THE AUDIENCE: In 1842.

JEFF PIPPENGER: In 1842.

When you look at this history of the Millerite time period, and you remember that this history is also the history of Elijah, Elijah is telling the story about two altars, two offerings that are offered up in this testing process: the altar of Baal; the altar of God. And the history of Elijah, that line of prophecy, you are required to bring it down here to the Millerite time period. It is not just that you can do it if you want to; it is required. The story of Elijah brings with it the understanding that in 1844, that history, the two altars, once again are introduced. There was going to be a change from the testimony of Jesus to the testimony of the Holy Spirit.

And, when you consider the story of Elijah, how many years of Darkness were there in the story of Elijah? Three and a half years.

How many years of Darkness were there that preceded the Millerite time period? 1260 years; three and a half years.

And the three and a half years of Darkness in the story of Elijah, who did the Lord raise up to be the reform messenger? Elijah, right?

And who does Sister White say John the Baptist was? Elijah.

Inspiration is telling us that if we are going to understand this history, then we must understand this history here in the Three Angels' Messages is a repetition of the history of Elijah and there is a change of dispensations that are taking place at this time period, when the Lord

once again is raising up a denominated people. And, it has now reached a point in Earth's history where the Holy Spirit is going to give His testimony about the Godhead, and He is going to do that in its fullest sense when He has 144,000 human beings that are fully under His influence that perfectly reflect the character of Christ.

THE MILLERITE TIME PERIOD

You see there the "Shut Door" on page 93 of your notes, and you will see "The Millerite Time Period" underneath the "Shut Door/Change Dispensations."

Sister White says,

> "I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them." *Selected Messages*, book 1, 63.

The next quote.

NOW

> "The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise." *Manuscript Releases*, volume 16, 270.

This history of the Three Angels' Messages [referring to Figure No. 17] is going to be repeated. This history has to do with a change in dispensations. And, in our day and age we are actually going to go through several changes of dispensations if you want to get technical; but, two of them I want to point out.

One of them is, if we do not die we are going to move into the time period of the Judgment of the Living, which may or may not be a change of dispensation, but there is a different relationship going on with God and His people at that point in time. But at minimum, there is a change in dispensation when The Sunday Law testing time period comes and probation begins to close on those people that understand the Sabbath and Sunday issue; and, there is a change in dispensation when Christ finishes His work and moves from the Most Holy Place and puts on His garments of vengeance. And, of course, there is a change in dispensation when He returns to Planet Earth as well.

So, we are going to go through a change in dispensation, just as certainly as the beginning of Adventism did. All of that history is repeated.

TWO TEMPLE CLEANSINGS/PURIFICATION

Testimonies, volume 9, page 228:

> "God's love for His church is infinite. His care over His heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify His church even as He purified the temple at the beginning and close of His ministry on earth. All that He brings upon the church in test and trial comes that His people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world." *Testimonies* volume 9, 228.

Christ cleansed His spiritual temple in the Millerite time period, and He will cleanse it again.

THE SECOND AND FOURTH ANGEL'S MESSAGES/PURIFICATION

On the next page of your notes you will see another quote where Sister White compares the first temple cleansing with the Second Angel's Message in the Millerite time period and the Fourth Angel's Message in our time period.

> "When Jesus began His public ministry, He cleansed the Temple from its **sacrilegious profanation**. Among the last acts of His ministry was the second cleansing of the Temple. **So in** the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, 'Babylon **is fallen, is fallen**, that great city, because she made all nations drink of the wine of the wrath of her fornication' Revelation 14:8. And in **the loud cry** of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' Revelation 18:4–5." *Selected Messages*, book 2, 118.

THE PRESENT PARALLELS THE PAST

We have already read this earlier from *The Great Controversy:*

> "The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

SUN, RIGHTEOUSNESS, AND JUDGMENT

> "The work of the Holy Spirit is to convince the world of **sin**, of **righteousness**, and of **judgment**." *The Seventh-day Adventist Bible Commentary*, volume 7, 980.

I am suggesting to you that the purpose, the function, what is accomplished by the First Step in these histories is a reform message. It is an identification of sin, and it is followed by a revival.

In response to the reform message, people put themselves in the position where the Holy Spirit can be poured out upon them and they manifest righteousness; and, immediately thereafter there is going to be some form of judgment illustrated.

And in this reformatory movement, it is always the same throughout sacred history. Inspiration is very specifically telling us that this sequence, this divine sequence is accomplished through the Holy Spirit because this is the step-by-step process that the Holy Spirit uses. He convicts the world of sin, of righteousness, and of judgment.

HISTORY OF THE REMNANT

1ST ANGEL—SIN

The First Angel's Message: This is the one where I have a chance to lose you. I do not think I would, if I was up to speed.

I am going to go through the history of Adventism now, and I am going to show you something different than you have probably looked at before and we are just going to walk through it and see how bizarre it sounds to you.

REFORM MESSAGE—1831/EMPOWERED 8/11/1840

The First Angel Reform Message: Sin—William Miller, 1831; empowered, 1840.

2ND ANGEL—RIGHTEOUSNESS

REVIVAL MESSAGE—6/1842/EMPOWERED 8/12-17/1844

Second Angel's Message: The manifestation of righteousness in the Midnight Cry.

And you have got the dates there for the Exeter Camp Meeting where the Midnight Cry Message got launched.

3RD ANGEL—JUDGMENT

JUDGMENT MESSAGE—10/22/1844

THE SABBATH SYMBOLIZED

The Third Angel: Judgment—October 22, 1844.

The work of Adventism after that time period was what? They came to grips with the Number Seven, with the Sabbath.

And you can see a quote there that you are familiar where Sister White sees the Sabbath shining above all the other Commandments.

> "I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it." *Early Writings*, 33.

4TH ANGEL—PART A: BABYLON IS FALLEN

- Revelation 18:1-3 (KJV)

> "[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3]For all nations have drunk of the wine of the wrath of

her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

Now, the Fourth Angel's Message is "Babylon is fallen," right?

Is everyone with me so far? You think you are with me, but I am about to lose you.

What I am saying is, the Fourth Angel's Message is in two parts, Part A and Part B. Part A is verses 1 through 3 of Revelation 18, and Part B is verses 4 and 5.

4TH ANGEL—PART B: THE MARK OF THE BEAST

- Revelation 18:4-5 (KJV)

"[4]And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. [5]For her sins have reached unto heaven, and God hath remembered her iniquities."

And you will see the quote from the *Signs of the Times*, November 8, 1899. It says,

"But **when the decree shall go forth enforcing the counterfeit sabbath**, and **the loud cry of 'the third angel'** shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast." *Signs of the Times*, November 8, 1899.

What I am trying to say, which is probably unfamiliar to you and you need to test it, is that technically verse 4 of Revelation 18 is marking The Sunday Law in the United States, and that is technically when the Loud Cry goes forth when the dragon speaks. There is a point/counterpoint there.

And the next quote:

"And in **the loud cry of the third angel's** message **a voice is heard from heaven saying**, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' Revelation 18:4, 5." *Selected Messages*, book 2, 118.

At that point there is going to be a blood bath. I know I do not understand how bad it is going to be.

And I am not too dogmatic about my understanding of the 144,000—well, maybe I am dogmatic, but it is not an issue that is anything that I champion or push. But, I see the Christians at the end of the world dying except for the 144,000; because, I do not see any other groups illustrated at the end of the world as saints who are standing with the 144,000, other than those that come up in the Special Resurrection and that is all those that die in the Third Angel's

Message. They come up. That would include those people that came in out of the Latter Rain-Loud Cry time period because they are coming into the Third Angel's Message.

But, anyway, next.

PERSECUTION

The next quote:

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

THE CLOSE OF PROBATION

Then we have the close of probation.

- Daniel 11:44-12:1 (KJV)

> "chapter 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. 45And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. "chapter12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 11:44–12:1.

So, I have set forth a sequence. Does everyone think that sequence is fairly sound?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Yes? Okay.

HISTORY OF THE REMNANT

SIN: REFORM MESSAGE—(FEAR)

We will go through this sequence again.

This is going to be from Revelation 14, and this is going to be the part that you are not going to follow me on, probably.

- Revelation 14:6-7 (KJV)

> "6And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7Saying with a loud voice, **Fear God**, . . ."—

There is your Reform Message. There is the Sin Message.

RIGHTEOUSNESS: REVIVAL MESSAGE—(GLORY)

What is the next statement?

—". . . and give **glory** to him; . . ."—

'And give Him glory': This is the manifestation of Righteousness.

JUDGMENT: JUDGMENT MESSAGE—(JUDGMENT)

And what is the next statement?

—". . . for the hour of his **judgment** is come: . . ."—

'For the hour of his judgment is come.'

THE SABBATH SYMBOLIZED (THE CREATOR)

What is the next statement?

—". . . and worship him that made heaven, and earth, and the sea, and the fountains of waters."

There is your Number Seven.

BABYLON IS FALLEN

And next it says,

- Revelation 14:8 (KJV)

"[8]And there followed another angel,"—

And I know we know this is the Second Angel's Message; but, what I am saying is this can also be understood as the Fourth Angel's Message.

—"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Revelation 18:1-3, Part A.

THE MARK OF THE BEAST

And then Part B of Revelation 18, The Sunday Law, is the next thing in Revelation 14 and it says,

- Revelation 14:9-12 (KJV)

"[9]And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, [10]The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented

with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11]And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. [12]Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus."

After the Third Angel makes His statement, when is the Third Angel's message going to be fulfilled in history? At The Sunday Law.

PERSECUTION

Then it says,

- Revelation 14:13 (KJV)

"[13]And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead"—

There is your Persecution, right in order, right on time.

—"Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

THE CLOSE OF PROBATION

And then it says,

- Revelation 14:14 (KJV)

"[14]And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

The close of probation.

So, I am not trying to—I am not changing what we understand the Three Angels' Messages to be. I am simply saying that you can step back from the Three Angels' Messages in Revelation 14 and see that they also—somehow, someway, some divine way—they are also an illustration of the whole history of Adventism. It is there, **it is there**.

I hope you do not stumble over that. I think I could have made a better defense for it at a different point in time.

THE UNSEALING

MILLERITES

In this history here [referring to the time period of the Three Angels' Messages in Figure No. 17].

- Daniel 12:4 (KJV)

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

Brother Charley has an idea that part of the sealing up was the fact, if I understand it correctly, that the translators of the *King James Bible* did not understand this testimony of Daniel; so, it limited them on how they could apply the words correctly as they dealt with them because the words have different meanings sometimes.

But, let me add one thought to the sealing up of the Book of Daniel. Turn to Daniel 9:24.

- Daniel 9:24 (KJV)

> "[24]Seventy weeks are determined upon they people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

We are told right here that at the end of this time period here [the time period of Christ], one of the things that took place is the vision was sealed up. I mean, that is what it says, "seal up the vision and prophecy, and to anoint the most Holy."

But, we know that in the Millerite time period, the Book of Daniel was unsealed. In 1798 at the time of the end it began to be unfolded, and the Millerite time period is repeated to the very letter at the end of the world. And just before human probation closes, the prophecy in the Book of Revelation that has been sealed up, the Seven Thunders, is to be unsealed by the Lion of the Tribe of Judah. And what Inspiration tells us, it is a principle to approach the study of God's Word which teaches that the beginning of Adventism is an illustration of the end of Adventism, and this truth is to produce the same kind of response among God's people today that the Book of Daniel produced among the Millerites back then. It is being unsealed as we speak.

And, you know, I hope you understand. I regret being sick here more than any of you. I know that I wish I was not sick more than all of you put together. And I understand that you reap what you sow; so, I am not saying that I have not brought this on myself. You know, intemperance is an easy one to point to, in this travel and all that nonsense.

But, in spite of all that, what I am understanding about this message makes it real easy for me to understand that Satan had a reason to try to negatively impact this meeting and he has done everything that he can—well, I do not know if he has done everything that he can, but it seems like to me that he has been doing a lot, not just with me. How many times do you have a power outage in a city in the United States? It is not that common.

So, I hope when you consider what has been going on here, that there is a possibility that the information that we are looking at—and it is going to continue to unfold now here; we are getting to the conclusion, climax, punch-line time—is of sacred importance, that whether we understand it or not, the enemy does and he has been trying to prevent a clear presentation of this material from taking place.

144,000

I already mentioned this earlier, but we can read this in closing.

- Revelation 10:4; 22:10 (KJV)

> “chapter 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.
> “chapter 22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.”

THE MILLERITES AND THE 144,000

- Revelation 10:8-10 (KJV)

> “8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And **he said unto me**, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.”

This to me is evidence—it is a minor evidence but it is an evidence. Brothers and Sisters, I do not think you can deny it—that we have correctly understood Revelation 10:10, when John eats the Little Book and it is sweet in his mouth and then becomes bitter in his stomach, that that is the Millerite time period. We have always understood that correctly. But, that is only the secondary understanding. We have never understood the primary understanding, even though it is right there in black and white.

Before John eats the Book, he is told, “When you eat, it is going to be sweet in your mouth but it is going to be bitter when it hits your stomach.” And Sister White is very clear: The Millerites did not know they were going into a disappointment.

But, Brothers and Sisters, this history here [referring to the history of Ancient Israel],

- That is the history of Noah. And when Noah got into the ark, he was disappointed after it did not rain.
- That is the history of Elijah. And when Elijah bowed down to pray, he wanted that rain to come right away. It did not come.
- It is the history of Moses: the children of Israel at the Red Sea; disappointed.
- It is the history of Ezra: disappointed how few people came out of Babylon.
- It is the history of Christ; disappointment of the disciples after the cross.
- It is the history of the Millerites; disappointment after October 22, 1844.

Do you know what? God’s people at the end of the world, **they are going to understand that there is a disappointment coming**.

This passage is more about the 144,000 than it is about the Millerites; but, this passage, you only begin to see that when you reach a point of time when the Lion of the Tribe of Judah begins to unseal the truths of the Seven Thunders, and He is saying, “Here, you need to come to grips with the fact that the Millerite time period is a perfect illustration of what you are entering into now.” And we are there.

We are going to start getting closer and closer to showing you that the "there" that we are at is we are at the point where the Latter Rain is falling.

Shall we pray?

Closing Prayer: Heavenly Father, I ask that you give us such a love and desire for your prophetic Word that it would be nothing but sweetness in our hearts and minds; but, let us be intelligent in what we are understanding about what is about to take place and recognize that we are going to finish this work in a time of great crisis; and that Sister White said more than once, "If God has ever spoken by me, the time will come when we must stand alone." We have some disappointment ahead of us; but, let us be encouraged by the fact that you have forewarned us of these things and encouraged us that in all of these Reformatory Movements you accomplished your purpose with your people. We thank you for this warning. In Jesus's name, amen.

School of the Prophets - 2006

Presentation No. 12 by Jeff Pippenger
"The Pattern of Christ"

Opening Prayer: Heavenly Father, we wish to be among those that do get to see you; but, we also feel the pain that we caused by putting those prints in your hands. Please keep us humble at the foot of your cross so that we can be pliable servants. As we consider your Word this morning, we ask that once again you grant us your Holy Spirit, that you guide and direct our thoughts on these subjects. And, as this being a Prophecy School, we want to remind ourselves that as students of prophecy that we have the responsibility to test the things that we are hearing according to your Word and see if they are really so. But, beyond that, Lord, if they do agree with your Word, we have not the authority to pick or choose but to act upon them, for when you speak we have to act. We thank you for being with us so far this week; and, as the Sabbath is coming we ask that you help us do what it takes individually to be prepared when the Sabbath arrives here in a few hours. In Jesus's name, amen.

JEFF PIPPENGER: I am on page 99 of your notes.

If you will notice in your schedule, I had—I do not know whether it was correct or incorrect—I had Brother Jamal scheduled for thirteen presentations, but he only has twelve. So, you will notice he has got No. 13 tomorrow. But, because I had to do the Daily No. 1 twice, it kind of worked out. So, the Jamal No. 13, and I am just going to keep going through mine and that is how it is going to flow into the schedule, Lord willing.

And then I had planned on having a worship Sunday morning when we are leaving, and I am not even going to plan on that. I am just going to ask Brother Jamal to do that. If I make it down here I will, but I am not so sure at this point.

CHANGE OF DISPENSATION

I referred to part of this study the other day. Let us start with the first quote, *Counsels to Writers and Editors*, page 37.

> "We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed." *Counsels to Writers and Editors*, 37.

Do you know people like that? I know people that are in just hardcore heresy like that, and I know people that are sort of in the truth but they have got these little peculiar ideas.

How long have we known each other, Brother Russell, probably eight years or so?

BROTHER RUSSELL: More than that.

JEFF PIPPENGER: Maybe a decade.

And over those years, you know, Brother Russell would always tell me, "You know, I think you are wrong on that."

But, we never had time together. The only time we were together was in London and we were going to meetings. We never had time to sit down where I could straighten him out on these understandings.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: And it was probably fifteen or so things that he thought I was off on.

And we took a trip to Europe together for the first time this year for two months, where we had lots of time to go over these little differences. And I do not know how many there were, fifteen or twenty; and, I was right—on one! There was one that I did not have to back down on.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: So, I think we have to take this to heart. We are but human beings. We need to be willing to take things that we are really confident, that we understand correctly, and compare them with the Word of God; because, what we really are, are human beings at the end of six thousand years of sin, in the worst condition ever, and living in the most modern times which contributes to our self-exaltation. And if we cannot become pliable servants in the Hand of the Lord, we cannot make it to the end of time in a safe condition.

PREPARATION

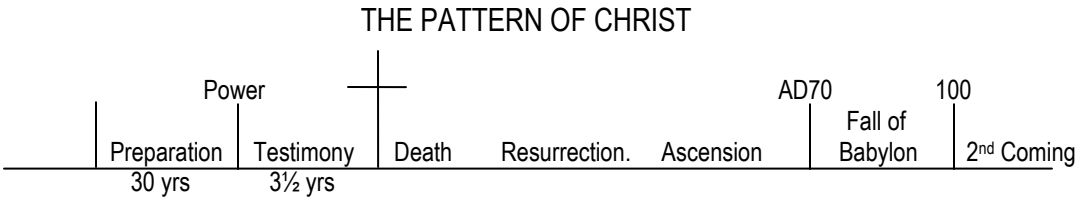

Figure No. 19

So, this [referring to Figure No. 19] I am sure that most of you here have probably seen this before; but, for the video record, if you have not ever considered this, this is the study that we call the Pattern of Christ.

We are saying that this [first] pattern up here is the pattern of Christ's life. And as I said the other day, not in His nature but just in some events that took place in His life.

And Christ was thirty years in preparation before He was baptized. You can see the quote here.

> "Christ was the anointed of God; yet his life was humble and without display. For thirty years of his life there is scarcely anything on record concerning him. His quiet, unostentatious life should be a lesson to parents, to guardians, to children, to youth, and even to manhood." *Youth Instructor*, July 20, 1893.

So, Christ was thirty years in preparation.

Then he was empowered with His baptism.

And He gave his testimony for how long?

FROM THE AUDIENCE: For three and a half years.

JEFF PIPPENGER: Everyone always says that.

FROM THE AUDIENCE: Seven years.

JEFF PIPPENGER: Seven years. You can see it in the next quote.

POWER, TESTIMONY, DEATH.

> "'From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks'—namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. At that time this prophecy was fulfilled. The word 'Messiah' signifies 'the Anointed One.' In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that 'God anointed Jesus of Nazareth with the Holy Ghost and **with power**.' Acts 10:38. And the Saviour Himself declared: 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.' Luke 4:18. After His baptism He went into Galilee, 'preaching the gospel of the kingdom of God, and saying, The time is fulfilled.' Mark 1:14, 15.
>
> "'And He shall confirm the covenant with many for one week.' The 'week' here brought to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.' Matthew 10:5, 6.
>
> "In the midst of the week He shall cause the sacrifice and the oblation to cease.' In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease." *The Great Controversy,* 327.

The week here brought to view is the last one of the seventy. It is the last seven years of the period allotted especially to the Jews. During this time, extending from AD27 to AD34, Christ at first in His person and afterwards by His disciples extended the gospel invitation.

But, in person He gave his testimony for three and a half years.

Then, of course, we have the cross, His death.

And then we have His resurrection and ascension.

You will see some quotes on the resurrection and ascension.

RESURRECTION

> "Thus the disciples preached the resurrection of Christ. Many among those who listened were waiting for this testimony, and when they heard it they believed. It brought to their minds the words that Christ had spoken, and they took their stand in the ranks of those who accepted the gospel. The seed that the Saviour had sown sprang up and bore fruit." *Acts of the Apostles,* 60.

ASCENSION

> "Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the

> Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." *Acts of the Apostles*, 38.

And if you have not ever looked at how this pattern manifest in other parts of Biblical history, you may wonder why I am putting AD70 up here and the fall of Babylon; but, it is because when you see this pattern in other places, the fall of Babylon and the Second Coming of Christ are also listed is why I am putting it in there.

END OF THE WORLD

And you will see a quote from *The Desire of Ages* under "End of the World," describing AD70 and the destruction of Jerusalem as a symbol of the end of the world, the fall of Babylon. Any way you feel comfortable in expressing that history is fine with me. I am not dogmatic about how to express it.

> "In the prophecy of Jerusalem's destruction Christ said, 'Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' This prophecy will again be fulfilled. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to 'every creature which is under heaven.' Colossians 1:23. So now, before the coming of the Son of man, the everlasting gospel is to be preached 'to every nation, and kindred, and tongue, and people.' Revelation 14:6, 14. God 'hath appointed a day, in the which He will judge the world.' Acts 17:31. Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that 'this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12, margin. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory." *The Desire of Ages*, 633.

Then in the year AD100 when Christ came to John at Patmos, He was symbolically coming a second time, and you can see this on the bottom of page 100 of your notes.

> "In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at

the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who 'fell at His feet as dead' when he saw Him." *Manuscript Releases*, volume 19, 4.

So, in His life he had thirty years of preparation, and then He is empowered and He gives His testimony for three and a half years, goes to the cross, and then He is resurrected, ascends to Heaven, and then we see the fall of Babylon and the end of the world illustrated, and then the Second Coming of Christ.

REVELATION 11:3-18—THE WORD OF GOD

PREPARATION—IMPLIED

POWER

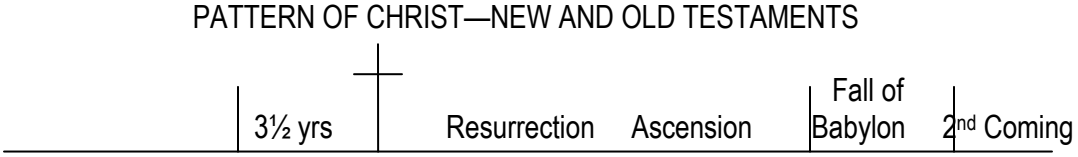

Figure No. 20

And a type of Christ in God's Word that follows this same pattern is in Revelation 11. Revelation 11 is the story of the Old and New Testament, which is the Word of God, which of course is a type of Christ. And although you are not going to find the thirty years specifically set forth in Revelation 11, you find everything else.

And verses 3 through 6 of Revelation 11, speaking of the Old and the New Testament, which are a type of Christ; the Bible, the Word of God, is Christ. And it says,

- Revelation 11:3-6 (KJV)

> "[3]And I will give power unto my two witnesses, and they shall prophesy **a thousand two hundred** *and* **threescore days**, clothed in sackcloth. [4]These are the two olive trees, and the two candlesticks standing before the God of the earth. [5]And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. [6]These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

And they shall prophesy how long?

FROM THE AUDIENCE: Three and a half years.

JEFF PIPPENGER: Three and a half years; it does not say three and a half years, but that is what it is. It is one thousand two hundred and sixty days.

TESTIMONY & DEATH

And then in verse 7 it says,

- Revelation 11:7-10 (KJV)

"[7]And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."—

They have the cross experience.

Who is "them"?

FROM THE AUDIENCE: The Old and New Testaments.

JEFF PIPPENGER: The Old and New Testaments, a type of Christ.

—"[8]And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

"[9]And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. [10]And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

RESURRECTION

The next thing that should happen in this sequence or pattern of Christ is resurrection, and in verse 11 it says,

- Revelation 11:11 (KJV)

"[11]And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

So, they are resurrected.

ASCENSION

So, what should happen next?

FROM THE AUDIENCE: Ascension

JEFF PIPPENGER: They should ascend. Notice in verse 12, it says,

- Revelation 11:12 (KJV)

"[12]And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

EARTHQUAKE

And the next thing we should see is what? The fall of Babylon. And in verse 13, it says,

- Revelation 11:13 (KJV)

> "[13]And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

The Pioneers correctly understood that verse 13 was identifying a tenth part of the city, a *city* being a kingdom in Bible prophecy. The kingdom in Bible prophecy that was divided into ten parts was what? The Roman Empire. And this verse is saying one-tenth of the Roman Empire was going to suffer an earthquake. And the Pioneers understood that this verse was describing the French Revolution; the earthquake was the French Revolution. This fits in with Revelation 11, which is about the French Revolution.

And the French Revolution, just as the destruction of Jerusalem, is the history that Sister White describes the fall of Babylon and the end of the world. So, you have the same sequence here, the fall of Babylon in verse 13, if you understand verse 13 as the Pioneers do, if you retain their understanding. Brothers and Sisters, the understanding is sound there.

SECOND COMING

The next thing you should see in this history is the Second Coming of Christ. And you will notice in verse 14, it says,

- Revelation 11:14-18 (KJV)

> "[14]The second woe is past; *and*, behold, the third woe cometh quickly."—

And the Third Woe leads us into the events that bring us to the point of the Second Coming of Christ.

> —"[15]And the seventh angel sounded; and there were great voices in heaven, saying, THE KINGDOMS OF THIS WORLD ARE BECOME *THE KINGDOMS* OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER. [16]And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, [17]Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. [18]And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

So, all of the waymarks in the pattern of Christ are also in the pattern of the Old and New Testaments. Upon the testimony of two, a thing is established.

THE ANTICHRIST

This pattern is found other places than simply here; but, we want to consider the pattern of Antichrist.

THE PATTERN OF CHRIST—ANTICHRIST

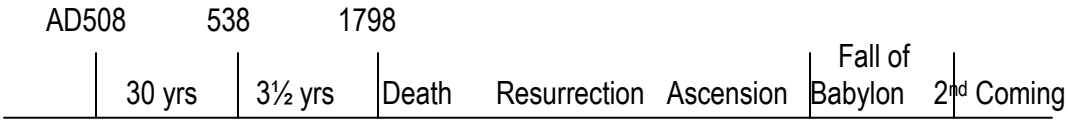

Figure No. 21

508—PREPARATION

You will see in your notes, if you maintain the Pioneer understanding, that in AD508 the seven European kings, in order to come into a church/state relationship with the Papacy had changed the legal profession of their religions of their nations from Paganism to Catholicism.

Then AD508 marks the point where Paganism had been taken away in order to set up the Papacy. There is thirty years of preparation, just as Christ had thirty years of preparation.

And you can see a few quotes on that.

- Daniel 12:11-12 (KJV)

> "[11]And from the time *that* the daily ~~sacrifice~~ shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

> "The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, 'except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.' And furthermore, the apostle warns his brethren that 'the mystery of iniquity doth already work.' 2 Thessalonians 2:3, 4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy." *The Great Controversy*, 49.

> "It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy—the beast. Said Paul: 'There' shall 'come a falling away, . . . and that man of sin be revealed.' 2 Thessalonians 2:3. So apostasy in the church will prepare the way for the image to the beast." *The Great Controversy*, 443.

POWER

And then at the bottom of page 102 of your notes, you have "Power," which we all are familiar with.

> "In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. **Paganism had given place to the papacy**. The

dragon had given to the beast 'his power, and his seat, and great authority.' Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5–7." *The Great Controversy*, 55.

TESTIMONY FOR THREE AND A HALF PROPHETIC YEARS

"The history of God's people during the ages of darkness that followed upon Rome's supremacy is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. Expressions of doubt, or questions as to the authority of papal dogmas, were enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose." *The Great Controversy*, 62.

In the year AD538, the Papacy is empowered to do what? To give its satanic testimony.

For how long?

FROM THE AUDIENCE: For three and a half years.

JEFF PIPPENGER: For three and a half years.

There are no accidents in God's Word. That is how I relate to it, anyway.

DEATH AND RESURRECTION

And at the end of three and a half years, from *The Great Controversy*, page 538:

"The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. '**I saw one of his heads as it were wounded to death**; and his deadly wound was healed: and all the world wondered after the beast.' Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, 'his deadly wound was healed: and all the world wondered after the beast.' Paul states plainly that the 'man of sin' will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: 'All that dwell upon the earth shall worship him, whose names are not written in the book of life.' Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church." *The Great Controversy*, 578.

So, we are seeing the identical sequence of waymarks in the story of the Antichrist as in the pattern of Christ. And that is what *antichrist* is. *Antichrist* means "in place of Christ." It is governed by the identical pattern. It is a counterfeit.

And prophecy foretells a restoration of her power. She is going to come back to life. She is going to be resurrected.

That process has already begun when she got the United States to bow fully to her. The United States bowed to her partially in 1842; the religious side of the United States bowed to Rome in 1842.

But, it was not until the Ronald Reagan years that the political aspect of the United States bowed as well, and they are the power that is going to place the Papacy on the Earth; so, a resurrection is taking place.

ASCENSION

There are a couple of quotes where Sister White says this like this—I may have one in here. I do not remember my notes—but, she says, 'Protestants are going to restore the lost ascendency of the Papacy.' The Papacy is going to ascend again to the throne of the Earth.

END OF THE WORLD & SECOND COMING OF CHRIST

And then, of course, the Papacy is going to come to her end with none to help, and Jesus is going to return.

- Daniel 11:40 - 12:3 (KJV)

> "chapter 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over. 41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. 42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. 44 But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. 45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.
>
> "chapter 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

So, that is interesting; those patterns are interesting. But, the real punch line to them, to what I understand, is for us to recognize the counterfeit that is taking place; because, there are dynamics to this counterfeit that we need to see in order to understand what is going to take place in our day and age.

ESTABLISHING THE SECOND

Notice on page 104 of your notes, at the top of the page. This is dealing with Christ's time period now here, speaking about one of the things that He was accomplishing.

From Hebrews 10:8-10, it says,

- Hebrews 10:8-10 (KJV)

> "[8]Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; [9]Then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second**. [10]By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*."

Right here [referring to Figure No. 19], not in His home ministry but here at the cross, Christ was setting aside the first to bring in the second. He put the old covenant away for the new covenant, the earthly temple for the Heavenly Sanctuary. However, you need to get it into your mind that there was a change in dispensations that Christ was accomplishing at that time.

ESTABLISHING THE SECOND

And there was a change in dispensation with Antichrist, too. You can see that in your next quote.

- Daniel 12:11 (KJV)

> "[11]And from the time *that* the daily ~~sacrifice~~ shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days."

You know, there is a book called, *The Mystery of the Daily*, by John Peters where he, in a very theological fashion, goes through and upholds the Pioneer position of the Daily. And because of his grasp of the Hebrew language, when he deals with Daniel 8 he takes it to a very deep level, beyond which I am capable of doing. For me to understand that book, I had to read it several times and then I still cannot spit it all back out. But when I go through it, I realize that he is right.

But, he describes correctly that in the sanctuary terms and in the words that Daniel uses in Daniel 8 that there is a counterfeit offering that is taking place in the midst of the flow of the verses of Daniel 8.

And I am not going to try to explain it all because I know it too little, which means I have a better possibility of bringing confusion than light on this subject. But, he goes through and he shows from the Hebrew and from the words that Daniel chooses to employ that in Daniel 8:11,

when it says, 'Yea, he [Pagan Rome] would magnify himself to the prince of the host, and that through him, through Pagan Rome, the Daily, Paganism, would be lifted up and exalted,' that the terms in usage there, this lifting up and exalting of the Papacy, is a type of taking an offering in the sanctuary and lifting it up like a wave offering before the Lord. You know, it is in there; it is in the grammar. But, it is not the true offering. Daniel 8 is about the counterfeit worship.

But, this is true. In AD508 the first manifestation of satanic testimony, the testimony of Paganism was being offered on the altar in order to bring in the new, the second. The first was being set aside to bring in the second, the second being antichrist.

Paganism was the counterfeit of the Mosaic Law. Paganism was the counterfeit of the testimony of the Father.

Catholicism is the counterfeit of Christ, of Christianity.

We have to see this transition if we are going to understand the warfare that we are in here, here at the end; because, we are to participate in the manifestation of the Holy Spirit, in opposition to the manifestation of the False Prophet, the false spirit here at the end. We need to understand what is going on today by what went on before.

What I am saying is, this transition from the first to the second in the time of Christ was copied by Satan from Paganism to Papalism; but, both of these transitions are pointing forward to the change in dispensations that take place in 1844, because that is when it began.

The manifestation of the Holy Spirit, yes, there was a Pentecost and a Latter Rain in the time period of Christ; but, that was just pointing forward to the manifestation of the Holy Spirit in our day and age.

And when the Millerites were raising their altar in the Midnight Cry, Satan was raising his altar. And sure enough, as we all know, at the end of that contest which was illustrated by Carmel, most of the people were worshipping Baal. They were praying to Satan, and Satan was answering their prayers.

But, let us keep going through this parallel.

CHRIST TESTIFIES—BY MEANS OF DEATH

Christ testified to what He was doing by His death.

- Hebrews 9:15-17 (KJV)

> "[15]And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. [16]For where a testament is, there must also of necessity be the death of the testator. [17]For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth."

ANTICHRIST TESTIFIES—BY MEANS OF DEATH: 1798

And the same thing takes place down here [referring to Figure No. 21].

- Revelation 13:3 (KJV)

> "[3]And I saw one of his heads as it were wounded to death' . . . ."

The Papacy has got to die, too, to give force to its witness.

TO WORSHIP THE SON IS TO WORSHIP THE FATHER

- 1 John 2:23 (KJV)

  "[23]Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also*."

TO WORSHIP THE PAPACY IS TO WORSHIP THE DRAGON

To worship the Papacy is to worship the Dragon; the Dragon is Paganism; the Dragon is the Daily, the continual.

- Revelation 13:4 (KJV)

  "[4]And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"

We can come to the Father through the Son, but the world comes to Satan through the Papacy. It is a counterfeit, all down the line.

THE FATHER GIVES ALL TO THE SON

The Father gave everything to the Son.

- Matthew 11:27 (KJV)

  "[27]All things are delivered unto me of my Father: . . . ."

And in Revelation 13:2, it says,

- Revelation 13:2 (KJV)

  "[2]. . . and the dragon gave him his power, and his seat, and [his] great authority."

Who is "him" here? The Papacy. The dragon gave everything to the Papacy, just as the Father gave everything to Christ. The whole story is a counterfeit.

IMAGE OF THE FATHER

- Hebrews 1:3 (KJV)

  "[3]Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; . . . ."

Christ, when He was confirming this covenant, setting aside the first for the second, He was a perfect image of His Father.

THE IMAGE OF THE DRAGON: PAGAN ROME

And in Revelation 12:3 and 13:2, you will see first the beast that represents the dragon and then you will see the beast that represents the Papacy, and they are the same beast. It says,

- Revelation 12:3; 13:1 (KJV)

> "chapter 12:3And there appeared another wonder in heaven; and behold a great red dragon, having **seven heads and ten horns**, and seven crowns upon his heads."—

How many heads? Seven heads.

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

How many heads?

FROM THE AUDIENCE: Seven heads.
JEFF PIPPENGER: How many horns?
FROM THE AUDIENCE: Ten horns.
JEFF PIPPENGER: He is a perfect reflection of his father, the dragon.

So, what I am saying is, from what I am understanding, perhaps the most important reason that we need to understand this change in dispensations here [referring to Figures 19 and 21], the Holy change in dispensation and the unholy change of dispensation is because there is a third at the end of the world, when the Holy Spirit is going to be the one testifying in contrast with the counterfeit holy spirit, the False Prophet. And, we need to understand the roll we have to play during that time period, based upon what has been recorded in history.

ESTABLISHING THE THIRD
THE SON OF MAN MUST GO AWAY

- John 16:7 (KJV)

> "7Nevertheless I tell you the truth; **It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.**"

Before the Holy Spirit would arrive, Christ had to leave.

THE MAN OF SIN MUST GO AWAY: 1798

Now, the man of sin had to go away before the False Prophet could come on the scene in history. In Revelation 13:3, it says,

- Revelation 13:3 (KJV)

"[3]And I saw one of his heads as it were wounded to death."

The antichrist counterfeits everything of Christ, and Christ had to leave before the Holy Spirit could come; and, the Papacy receives its deadly wound before we should expect to see the arrival of the False Prophet.

Now, I know that if this is new information for you. There may be some logics here that I am losing you on.

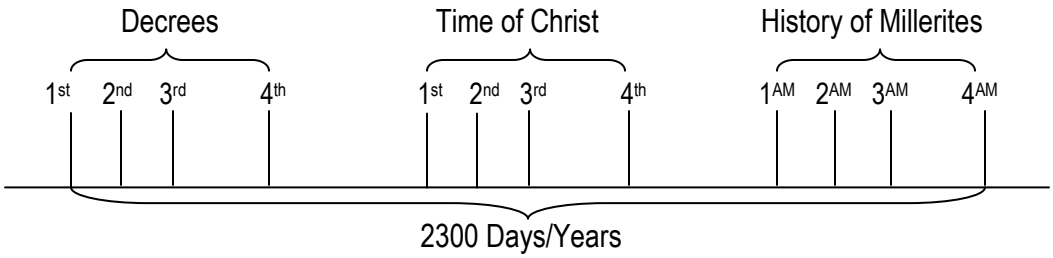

Figure No. 22

This is the 2300-day prophecy: First Decree, Second Decree, Third Decree, and Fourth Decree.

This is the same history in the time of Christ: 1st - John the Baptist, 2nd - the Sanhedrin choosing against Christ, 3rd - the cross, and 4th - Pentecost.

And this is the history of the Millerites: First Angel's Message empowered in 1840; Second Angel's Message, 1842; Third Angel's Message arrives October 22, 1844; and, we are now in the time of the Fourth Angel's Message.

These are not the only sacred histories where this pattern is illustrated. They are all pointing forward to certain events of sacred history.

Now, here is my point: Nehemiah building the wall is a type of Pentecost. Pentecost is the observance of when Moses did what?

FROM THE AUDIENCE: He received the Commandments.

JEFF PIPPENGER: He received the Law.

And Moses receiving the Law and Pentecost in the time period of the disciples and Nehemiah are all types of the outpouring of the Holy Spirit at the end of the world when God's people are going to perfectly reflect the Law of God before the whole world. The Law is one of the issues there.

So, you see here in Nehemiah [4th Decree] the dispensation of the Holy Spirit prefigured. And, when you get to the time period of Christ and Pentecost, you see the dispensation of the Holy Spirit prefigured. It might be a little tricky for you, maybe not, and this is why I am taking time here. It was expedient that Christ go away so that the Holy Spirit might come. I do not want you to be led to believe that when the Holy Spirit came on Pentecost [4th event] in the time period of Christ that that was the Third Dispensation; it was not. All it was, was another event pointing forward to when He does come. And He comes in the time period of Adventism, from the Midnight Cry of 1844 to the Latter Rain, which is underway now. This is the Dispensation of the Holy Spirit.

But still, Christ in His time period was setting forward the principles connected with this dispensational change, and He says, 'It was expedient that I go, that the Holy Spirit may come."

And when the counterfeit of this is taking place, it was expedient that the Papacy receives a deadly wound in order that the third witness of Satan would arrive, and that being the False Prophet of Bible prophecy, the United States of America.

And you will notice, we all know that the Papacy is on the scene of history; but, in this point of history, the Papacy is portrayed in the background.

The story of Elijah: Elijah is doing battle with Jezebel, Ahab, and the prophets of Baal. And when Elijah is doing battle with the prophets of Baal, Ahab is there; but, is Jezebel there?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No. She is off in Samaria

And the second Elijah, John the Baptist, when Salome is in doing her dance of deception before Herod the King, is Herodias there?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No.

So when this particular point of history is being discussed in Bible prophecy, the Papacy has left symbolically; it was expedient for it to go in order for the 'spirit' to come, and that was parallel with the deadly wound.

THE SPIRIT WILL GLORIFY THE SON

This is a familiar quote for us all, I am sure, John 16:7-14.

- John 16:7-14 (KJV)

> "[7]Nevertheless I tell you the truth; **It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.**
>
> "[8]And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: [9]Of sin, because they believe not on me; [10]Of righteousness, because I go to my Father, and ye see me no more; [11]Of judgment, because the prince of this world is judged.
>
> "[12]I have yet many things to say unto you, but ye cannot bear them now. [13]Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for **he shall not speak of himself; but whatsoever he shall hear,** *that* **shall he speak:** and he will show you things to come. [14]He shall glorify me: for he shall receive of mine, and shall show *it* unto you."

THE FALSE PROPHET WILL GLORIFY THE MAN OF SIN

And the counterpart to the Spirit is the False Prophet, apostate Protestantism; and, they are going to do the same for the Papacy that the Spirit does for the Son. You see that in Revelation 13:12.

- Revelation 13:12 (KJV)

> "[12] And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

It is all a counterfeit.

THE FATHER'S NAME MANIFESTED

Christ manifested the Father's name.

- John 17:6 (KJV)

  "[6]I have manifested thy name unto the men which thou gavest me out of the world thine they were, and thou gavest them me, and they have kept thy word."

THE DRAGON'S NAME MANIFESTED

The dragon's name is to be manifested.

- Revelation 13:17-18 (KJV)

  "[17]And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [18]Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

THE SIGN OF GOD

The sign of God we know is the Sabbath. You will see the quotes there.

- Exodus 31:13 (KJV)

  "[13]Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

- Ezekiel 20:12 (KJV)

  "[12]Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

THE SIGN OF SATAN

The sign of Satan is the mark of the beast.

- Revelation 13:16-18 (KJV)

  "[16]And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17]And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [18]Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

Counterfeit, all the way down the line.

IMAGE OF GOD

We in this time period, in this Third Dispensation, are to perfectly reflect the character, the image of God. *Christ's Object Lessons,* page 69:

> "'When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.' Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." *Christ's Object Lessons*. 69.

IMAGE OF THE BEAST

And the image of the beast is to be manifested as well.

- Revelation 13:11, 14 (KJV)

> "[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.
>
> "[14]And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

IMAGE OF GOD WITHIN INDIVIDUALS

You know, long before I even had a thought that I may at some point in time the possibility or responsibility of publicly sharing anything I understood about anything, just when I was a plastering contractor, doing my own studies, I came across a series of sermons by A. T. Jones where he takes time to show that you and I, right now, are either developing the image of the beast in our own personal experience or the image of Christ.

That is what is going on Planet Earth today. Every human being right now is growing up into one of those images. And the only reason that I am throwing this in here is, I had not heard about this but about a few years ago I assume, maybe more than a few years ago, but Brother Russell put an article in his newsletter or somewhere—I do not even know where it was, but it was a public piece of information—where he brought forth the strange idea that we are either developing the image of the beast or the image of God in our own personal character. And there was a ministry here in the United States that took it upon themselves to launch on him and explain why that was just heresy.

You know, it is just amazing to me that they would do it when they have to have their familiarity with A. T. Jones, just like everyone else. It is already an established understanding in Adventism. But, as I thought about it, I realized that this is where these messages really get down to the bottom line. I mean, we can talk about prophecy and get the intellectual part of prophecy going in our mind and maybe get it where we understand it perfectly; but, if we do not allow it to change our image into the image of Christ, then all of our knowledge is just a sounding gong.

So, because of that, I realize this ministry must really be on the wrong side of the 8-ball on that one because it touched a gourd for them to go off on that, and that is a pretty scary thought.

Brothers and Sisters, that is what is going on right now. It is less about the sequence of the prophetic events and more about how our personal experience is corresponding with the development of these prophetic events; because, we are either developing the image of the beast or the image of God.

- 2 Corinthians 3:18 (KJV)

> "[18]But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord."

IMAGE OF THE BEAST WITHIN INDIVIDUALS

Review and Herald, July 13, 1897:

> "The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God. Of all who receive this mark, God says, 'The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.'" *Review and Herald,* July 13, 1897.

To receive the mark of the beast means you come to the same internal understanding of things as the Papacy has. This is a testing process that produces only two classes of people.

THREE HOLY TESTIMONIES

There are three holy testimonies. The first testimony Christ set aside at the cross, to bring in the second. The third holy testimony he brought in, in the dispensational change in the Millerite time period.

- 1 John 5:7-9 (KJV)

> "[7]For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. [8]And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. [9]If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."

THREE UNHOLY TESTIMONIES

And there are three unholy testimonies.

- Revelation 16:13 (KJV)

"[13]And I saw three unclean spirits like frogs *come* out of the mouth of the **dragon**, and out of the mouth of the **beast**, and out of the mouth of the **false prophet**."

If you just track the counterfeit, you could have a pretty sound argument of when the true takes place.

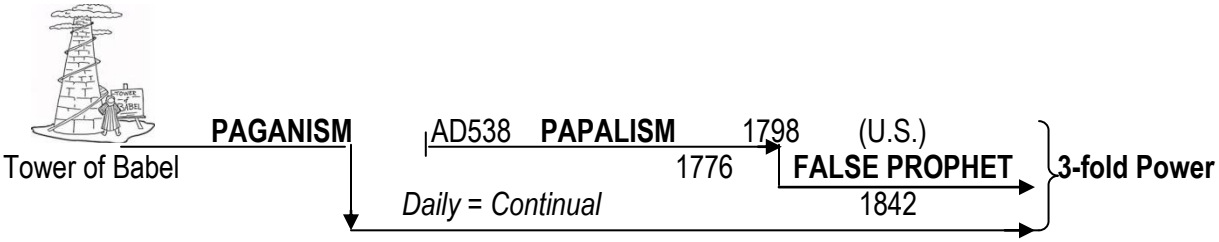

Figure No. 23

The first power in history that opposed God and His people was Paganism—right?—beginning at the Tower of Babel, and it continued through history until a second power that was going to oppose God and His people came into history. And what was that power?

FROM THE AUDIENCE: The Papacy.

JEFF PIPPENGER: Papalism.

FROM THE AUDIENCE: AD538.

JEFF PIPPENGER: Now, somebody said 538; but, we know that 'the mystery of iniquity doth already work' even in the days of the apostles. But, in terms of marking on a timeline for what we are looking at here, 538 is correct.

In 538 a second power comes into history.

In 1798 this power receives a deadly wound.

What is the third power that is destined to oppose God and His people?

FROM THE AUDIENCE: The False Prophet.

JEFF PIPPENGER: The United States, the False Prophet.

When do they come into history?

FROM THE AUDIENCE: In 1776.

JEFF PIPPENGER: 1776? 1776 is the Revolution.

When did the other countries of the world first recognize the United States as a country.

FROM THE AUDIENCE: 1798.

JEFF PIPPENGER: 1798. So, in 1798 you have the third power.

Now, notice, Paganism does not stop; it places the Papacy on the throne of the Earth. It descends; it allows her to preeminence over it but Paganism never stops. We still have Buddhism, Hinduism, and Shintoism, and all these other "isms" that are Paganism. It continues on through history. But, they all come together at the end of the world.

But, this False Prophet comes in at this time period. When did it begin its progressive fall?

FROM THE AUDIENCE: 1842

JEFF PIPPENGER: 1842.

So, in 1842 you have the first step in the United States beginning to fulfill its role as the False Prophet.

So, what am I saying? I am saying that by looking at this kind of 'scattered chart' [referring to Figure No. 23], the first testimony of Satan—Paganism—corresponds with Old Testament times. The counterfeit of Christ is the Papacy. And, we should expect to see the third manifestation of Christ, the Holy Spirit, during the time period when the third manifestation of Satan is coming into history, the 1842 time period; because, it is all connected with the story of Carmel. This illustration of these two testimonies takes place right there at the same place at Carmel.

Who gets to offer first? The prophets of Baal. The prophets of Baal, they start it off.

Now, the reason that I took this over here like this referring to the line of Paganism in Figure No. 23] is that at the end of the world you have all three of these powers together in one, in a threefold union: the dragon, the beast, and the false prophet.

But, I just wanted to remind us one more time that the word *Daily*, it means *continual*. To say that the Daily represents Paganism is to say the Daily represents the power that has continually opposed God and His people throughout history. It is the perfect word for Daniel to have chosen, **the perfect word**.

I was looking at the notes this morning. We are through with this presentation, and we are almost at the point—let me make sure [fans through his notes].

The last presentation that I do today, I will get to say this, "All the preliminaries are done." In the last presentation today we are going to present—the only presentation that I really intended to present here, the planks are in their place—we have one more plank to put in its place, the first presentation in the afternoon. And then the second presentation in the afternoon we are going to start into a serious study, and we will have lots of points of references to refer back to.

Shall we pray?

Closing Prayer: Heavenly Father, we thank you for allowing us to have opened eyes during this time period during Earth's history, that we can see what you expect of your people and that we can also hear you inviting us to participate in this work. We ask that you would make it happen for each of us, that we would do what it takes in our own individual experiences to develop the image of Christ wholly within us. We thank you for the time we have spent together here this week drawing strength from one another and from interaction and fellowship with one another. We have seen Satan attempt to slow things down here, but you have kept pushing us forward and we praise you for that; we thank you for that. We ask for your continued guidance and blessing as we continue to move forward in this Prophecy School, in Jesus name. Amen.

School of the Prophets - 2006

Presentation No. 13 by Jeff Pippenger
"Three Dispensations"

Opening Prayer: Heavenly Father, we once again would ask that you would send us your Holy Spirit and your angels to control and guide this meeting. We ask that you would remind us of the things that we need to do personally to be prepared physically and spiritually, mentally, for the coming Sabbath. And we realize that we have added a hoop to jump through on the Sabbath day tomorrow and we ask that you would make that activity go as smoothly as possible to your glory and to your Honor. And there is a handful of people considering rebaptism. We ask that you would speak to their hearts and minds, to make sure this is the thing for them to be doing and that you are in agreement with it. And we praise you that you are bringing conviction upon Brothers and Sisters to make this kind of rededication at this time of Earth's history. As we open your Word, once again we ask that you would control the thoughts and words, that the message might be clear, honest, and truthful. In Jesus's name, amen.

JEFF PIPPENGER: I am on page 108 of the notes, called, "Three Dispensations." And you see them listed out across the top there:

MYSTERY OF GODLINESS	MYSTERY OF INIQUITY
FATHER	DRAGON
CHRIST	ANTICHRIST
HOLY SPIRIT	FALSE PROPHET

The counterfeit of the Father being the dragon; the counterfeit of Christ, the antichrist; the counterfeit of the Holy Spirit, the false prophet.

ELIJAH & JOHN

THE EVERLASTING GOSPEL

All the prophets are speaking about the end of the world, and every line of prophecy gets brought down to the end of the world, and every great reformatory movement of sacred history portrays this final reformatory work here at the end.

And two of these reformatory works that have a bearing on us as Seventh-day Adventists are Elijah and John. Both Elijah and John, Sister White compares to William Miller. And in the Millerite time period they brought the Everlasting Gospel to the world. The Everlasting Gospel can be found in Genesis 3:15.

- Genesis 3:15 (KJV)

  "[15]And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

We know that this is a promise to Satan. Christ was going to put enmity between Satan's seed and His followers' seed, and this was the work of the Gospel. The Gospel does many things, but one of the things that it does is that it produces two groups of people.

In the Millerite time period, not only did they proclaim the Everlasting Gospel but they experienced it.

TWO ALTARS

And we have touched a little bit on our building up to this point about the fact that at October 22, 1844, you have two groups of people developed: forty-nine thousand fifty praying to the Holy Place and Satan, and fifty moving into the Most Holy Place with Christ.

And this is representing, among other things, two altars, that people had made choices to worship upon.

When you bring the story of Elijah into the history of the Millerites and overlay it, we see very clearly this portrayal of two altars.

And the story of Elijah is the story of John the Baptist.

And the story of John the Baptist is the story of the time period of Christ, and you have a rather long quote here from the time period of Christ from *Bible Commentary*, volume 5, page 1106.

> "When Jesus was on earth, Satan led the people to reject the Son of God, and to choose **Barabbas**, who in character represented Satan, **the god of this world**."—

So, in the history of John, the second Elijah, there was a choice being made by the people between Christ and Barabbas, and Barabbas represented the god of this world. Barabbas is two words: BAR, meaning 'son of'; and ABBA, meaning 'father.' Barabbas is a false Christ, so a son of the father.

Sister White uses Barabbas to represent the work that Satan accomplishes at the end of the world. She also uses him to represent the work that the ten kings of Revelation 17 accomplish at the end of the world, because they are the dragon power at the end of the world and they are Satan's earthly representative.

But, in our day and age, once again we are going to go through a process where we are going to be choosing one altar of worship versus another altar of worship.

> —"The Lord Jesus Christ came to dispute the usurpation of Satan in the kingdoms of the world. The conflict is not yet ended; and as we draw near the close of time, the battle waxes more intense. As the second appearing of our Lord Jesus Christ draws near, **satanic agencies are moved from beneath**. Satan will not only appear as a human being, but he will personate Jesus Christ; and the world that has rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imagination. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold!

"The form Satan assumed in Eden when leading our first parents to transgress, was of a character to bewilder and confuse the mind. He will work in as subtle a manner as we near the end of earth's history. All his deceiving power will be brought to bear upon human subjects, to complete the work of deluding the human family. So deceptive will be his working, that men will do as they did in the days of Christ; and when asked, Whom shall I release unto you, **Christ or Barabbas**? the almost universal cry will be, **Barabbas, Barabbas**! And when the question is asked, 'What will ye then that I shall do unto him whom ye call the King of the Jews?' the cry again will be, 'Crucify him!'

"Christ will be represented in the person of those who accept the truth, and who identify their interest with that of their Lord. The world will be enraged at them in the same way that they were enraged at Christ, and the disciples of Christ will know that they are to be treated no better than was their Lord. But Christ will surely identify His interest with that of those who accept Him as their personal Saviour. Every insult, every reproach, every false accusation made against them by those who have turned their ears away from the truth and are turned unto fables, will be charged upon the guilty ones as done to Christ in the person of His saints.

"When Christ was upon this earth, the world preferred **Barabbas**. And today the world and the churches are making the same choice."—

Today the same process is underway.

—"The scenes of the betrayal, the rejection, and the crucifixion of Christ have been re-enacted, and will again be re-enacted on an immense scale. **People will be filled with the attributes of the enemy**, and with them his delusions will have great power. Just to that degree that light is refused will there be misconception and misunderstanding. **Those who reject Christ and choose Barabbas work under a ruinous deception**. Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, Release unto us Barabbas, but crucify Christ.

"Even now this decision is being made. **The scenes enacted at the cross are being re-enacted.** In the churches that have departed from truth and righteousness it is being revealed what human nature can do and will do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. **Without any compunction of conscience, they will do the deeds of their father, the devil**. They will ask the question that came from the traitorous lips of Judas, What will you give me if I betray unto you Jesus the Christ? Even now Christ is being

> betrayed in the person of His saints." *The Seventh-day Adventists Bible Commentary*, volume 5, 1106.

It is all repeated, **it is all repeated**. And one illustration that is being repeated, one of the lessons that is brought to us with Elijah and John the Baptist is this concept of two altars that the world is being forced to select between.

CARMEL FOR THE MILLERITES

Now, in the Millerite time period this testing process, this purification process that took place when the men and women who were being confronted with the message of their day and age, took place.

We have read already from *Early Writings* in a previous presentation where if you reject the first message you cannot be benefitted by the second message; and, if you reject the second message you cannot be benefitted by the Midnight Cry, which prepares you to enter into the Most Holy Place.

> "Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." *Early Writings*, 261.

It is a progressive process when the battle of Carmel finally gets underway. There is a progressive sequence of tests that we are all going to be called to be confronted with, one at a time, and come out on the right side of the issues, at every step.

And this is in agreement with what Seventh-day Adventists understand in the sense that we are going up a narrow path—right?—and it just keeps getting narrower and narrower, and every place along the way there is a new test.

Well, do I really have to get off my horse now and start walking? Well, yes.

And do I have to take my shoes off? Yes.

Do I have to go sideways? Yes.

It is a progressive testing process.

And the reason that I am mentioning this about the Millerites here is we are beginning to focus our attention on the fact that the Millerite history is illustrating our history.

Page 110 of your notes, top of the page.

1844

> "Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.
>
> "I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children." *Early Writings*, 56.

We are now entering into an identical process, a testing time period.

STRONG DELUSION

For us, the Biblical illustration of the darkness we go into that is paralleled to when the Jews went into darkness in the days of Christ, and the Millerites ended up praying to Satan, is the strong delusion of 2 Thessalonians.

Acts of the Apostles, page 266:

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

You know, in that past decade I have watched men and women deliberately refuse to listen to the information that we are setting forth. It is just amazing why! And sometimes they will give you the reasons why: they do not believe this or that, and they are such shallow, weak, unrealistic arguments. I cannot figure it out, **I cannot figure it out**.

But, we are in that time period.

SEVENTH-DAY ADVENTISTS

> "The 'false reformations' here referred to are yet to be more fully seen. **The view relates more particularly to those who have heard and rejected the light of the advent doctrine.** They are given over to strong delusions. Such will not have 'the travail of soul for sinners' as formerly. Having rejected the advent, and being given over to the delusions of Satan, 'the time for their salvation is

past.' This does not, however, relate to those who have not heard and rejected the doctrine of the Second Advent.'" *Early Writings*, 46.

A PROGRESSIVE CHANGE

This process of the test of Carmel began with the Millerites, but it finishes with us; and, there is a little bit of misunderstanding brought in to the connection between the Millerites and us because of the long period of time of 1844, until down here in the Year 2006. But, it was never the Lord's will that time be extended to 2006. We read one quote in this presentation so far, there are many others that say the same thing.

The Lord would have had his people develop His character perfectly one hundred years ago. In 1888 He was trying to wake them up to that reality. He was ready to take them home.

We may not have been provided salvation, but still the Lord—this time period between 1844 and 2006 makes it hard sometimes to see a close connection between the Millerites and the 144,000. But this testing of Carmel began in the Millerite time period and it is reinitiated here with us and repeated and finished off.

And part of one of the principles that runs through this is the fall of Babylon. The Millerites began to proclaim that Babylon was fallen, and we finish that work; and, the fall of Babylon is progressive. All these things are progressive.

The Great Controversy, page 390:

> "The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.**
>
> "Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected." *The Great Controversy*, 390.

THE FIRST TO BE LEFT

The next quote we have read before.

> "I believe with all my heart that the Spirit of God is being withdrawn from the world, and those who have had great light and opportunities and have not improved them, will be the first to be left. They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near." *Selected Messages*, book 3, 154.

Seventh-day Adventists are the first to be left of the Holy Spirit. So, when this process is repeated here at the end, there is once again going to be this division within the Millerites, within the 144,000, an identical experience where one group of us are going to be totally void of the Holy Spirit; and, the other group are going to be totally full of the Holy Spirit. It is a complete contrast. And those people who are totally full of the Holy Spirit are then going to give a testimony to who and what Christ is to God's other children in Babylon that are still in the Valley of Decision on certain issues. And then the end comes.

SATANIC AGENCIES

You will notice some quotes about Satan moving from beneath and God moving from above. This is the story of Carmel. There are two powers at play here, the counterfeit, the genuine; and, Sister White speaks much about this.

SATANIC AGENCIES

> "Satanic agencies have been **moved from beneath**, and they have inspired men to unite in **a confederacy of evil**, that they may perplex, harass, and cause of the people of God great distress. The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this antichristian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed.' *Testimonies to Ministers*, 36.

A POWER FROM BENEATH

> "The contest will wax more and more fierce on the part of Satan; for he is moved by a power from beneath. As the work of God's people moves forward with sanctified, resistless energy, planting the standard of Christ's righteousness in the church, moved by a power from the throne of God, the great controversy will wax stronger and stronger, and will become more and more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan. Truth in its varied phases will be in conflict with error in its ever-varying, increasing forms, and which, if possible, will deceive the very elect." *Testimonies to Ministers*, 408.

A POWER FROM ABOVE

> "There have been plainly set before me events of great and thrilling interest, which must transpire before Christ will come. **Satan will move mightily from beneath**, and will delude the world, while the Lord God Omnipotent **will move from above** and prepare a people to stand in the great day of His wrath." *Manuscript Releases*, volume 16, 177.

SATAN APPEARS

> "As the second appearing of our Lord Jesus Christ draws near, **satanic agencies are moved from beneath**. Satan will not only appear as a human being, but he will personate Jesus Christ; and the world who has rejected the truth will receive him as the Lord of lords and King of kings." *Review and Herald*, April 14, 1896.

So, we have that plank in place, I hope.

THE SCATTERING & THE 2520

Under the subtitle, "The Scattering and the 2520," I was here for the end of Brother Jamal's presentation. I am going to just assume that he made it clear that the 2520 time prophecy of Leviticus is, among other things, an illustration of the scattering of God's people; and, that when the second of those time prophecies was finally fulfilled in 1844 that the gathering time began. And Sister White, that is what she is speaking about in *Early Writings,* page 74, the scattering and the gathering.

THE MILLERITES & LEVITICUS 26: 1798 & 1844

DANIEL 4: SEVEN TIMES
DANIEL 5: MENE, MENE, TEKEL, UPHARSIN

THE SCATTERING

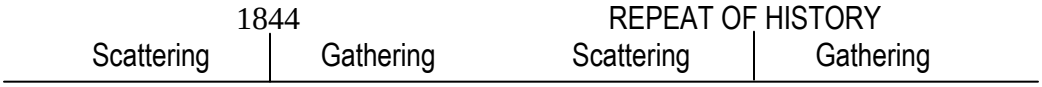

Figure No. 24

So, if you are going to look at the Millerite time period, you have a scattering time that precedes and leads up to the purification that takes place at the Millerite time period; and, then the gathering time takes place.

But since 1844, we have gone fishing; we have quit doing the work. We have become spiritually scattered.

So, when we get down here in history when the Millerite time period is going to be repeated, once again we will find ourselves in a scattered condition and once again the Lord will have the work of gathering us.

How many—and there may be more than I realize, so I am not certain I have the answer to this; maybe some of you do. I am going to tell you what I think the answer is, but I am going to tell you out front that I could be wrong—how many human beings' dreams does Sister White take and place into the inspired record?

FROM THE AUDIENCE: You mean other people's dreams?

JEFF PIPPENGER: Yes.

FROM THE AUDIENCE: One.

JEFF PIPPENGER: Only one that I know of, only one.

AUDIENCE: There was Loughborough. Loughborough had a dream.

JEFF PIPPENGER: Okay, I am glad I was not real dogmatic on that: Loughborough and Miller.

Let us look at William Miller's dream.

Sister Bronwyn, would you come here for a second?

We are on page 112 of your notes.

Don't bow down [to evade the cameras]; just stand right here and read this dream for us. Put it in the record. You have much better air at this point in time than I do; from here to here.

THE 144,000 & WILLIAM MILLER'S DREAM

BRONWYN PECK: "I dreamed that God, by an unseen hand, sent me a curiously wrought **casket** about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a **key** attached. I immediately took the **key** and opened the **casket**, when, to my wonder and surprise, I found it filled with all sorts and sizes of **jewels**, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun.

"I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and **shout for joy**. But when the spectators increased, everyone would begin to trouble the **jewels**, **taking them out of the casket and scattering them on the table**. I began to think that the owner would require the casket and the **jewels** again at my hand; and if I suffered them to be **scattered**, I could never place them in their places in the **casket** again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room.

"I then saw that among the genuine jewels and coin they had **scattered** an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they **scattered** the spurious jewels and false coin among the genuine.

"I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. **I became wholly discouraged and disheartened, and sat down and wept.**

"While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

"I cried to him to forbear, for there were some precious jewels **scattered** among the rubbish.

"He told me to 'fear not,' for he would 'take care of them.'

"Then, while he brushed **the dirt and rubbish**, **false jewels and counterfeit coin**, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle **I closed my eyes for a moment**; when I opened them, the **rubbish** was all gone. The precious **jewels**, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

"He then placed on the table a casket, much larger and more beautiful than the former, and **gathered** up the **jewels**, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

"He then called upon me to 'come and see.'

"I looked into the **casket**, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. **I shouted with very joy, and that shout awoke me**." *Early Writings*, 81–83.

I WEPT MUCH

JEFF PIPPENGER: The first thing that I would want to address in there, you see underneath that passage from Revelation 5, verses 1 through 5. This is John desiring to understand the book that is sealed with Seven Seals.

- Revelation 5:1-5 (KJV)

"[1]And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. [2]And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

[3]And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

[4]And **I wept much**, because no man was found worthy to open and to read the book, neither to look thereon. [5]And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

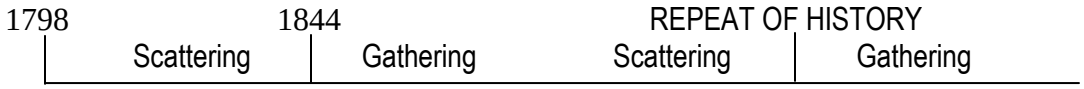

Figure No. 25

Brothers and Sisters, this being the Millerite time period, the Lion of the Tribe of Judah, from 1798 onward, the time of the end, He began to unseal the Book of Daniel to the men and women of that generation of that time period. He picked one man to be the preeminent representative of this unfolding light, and that was William Miller. But, please take note that in Revelation 5 John

is not simply identifying that it is the work of Christ to unseal these truths to His people, but that John is portrayed as weeping because no one was able to open it.

And William Miller, being the man the Lord chose to bring these truths together—there were several, but the primary one—in his dream, do you notice that he reaches a point where he is weeping because no one is going to fix this mess that we are in. They are in the scattering time when things need to be gathered together. William Miller is representing you and me down here at the end of the world when, once again, it is time for the Lion of the Tribe of Judah—only in William Miller's dream he is called—what?—the Dirt Brush Man, to once again reassemble the truths that have been covered up by the rubbish and the garbage that have been brought in through the years.

Now, James White has a commentary on William Miller's dream. I do not think I can say I disagree with anything that James White says. I suppose if I read it real carefully, maybe I can find something I disagree with; but, I do not think so.

But, he is focusing on the jewels being God's people and I do not have a problem with that. But, what is a lion in Bible prophecy? The devil, Babylon, or Christ, or Judah. A symbol is determined by context and, for me, the context of this passage here at the end of the world demands to consider the idea that the jewels that have been covered up by the rubbish are the foundational truths that got covered up and at the end of the world the Lord once again is going to come in and start cleaning out the garbage and it ultimately reaches a point where it is all is swept out the door.

THE PRESENT TRUTH

But notice at the top of page 114 of your notes, we will look at some of James White's comments.

> OSWEGO, NEW YORK, MAY, 1850, JAMES WHITE, PUBLISHER
>
> "The '**casket**' represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ which were given Brother Miller to publish to the world.
>
> "The '**key attached**' was his manner of interpreting the prophetic Word—Comparing scripture with scripture—the Bible its own interpreter. With this **key** Brother Miller opened the '**casket**,' or the great truth of the advent to the world.
>
> "The 'jewels, diamonds,' of 'all sorts and sizes' so 'beautifully arranged in their several places' in the 'casket' represent the children of God, Malachi 3:17, from all the churches, and from almost every station, and situation of life, who received the advent faith, and were seen to take a bold stand in their several stations, in the holy cause of truth. While moving in this order, each attending to his own duty, and walking humbly before God, 'they reflected a light and glory' to the world, equaled only by the church in the days of the apostles. The message, Revelation 14:6–7, went as it were, upon the wings of the wind, and the invitation, 'Come, for all things are now ready,' Luke 14:17, went abroad with power and effect."—

And he goes on to explain why he believes they represent the people of God. I am not threatened by that; but, when we get beyond this I will show you some passages from the Spirit of Prophecy where I think it is valid to also identify these jewels as the truths of God's Word.

—"'The people began to come in, at first few in number, but increased to a crowd.' When the advent doctrine was first preached by Brother Miller, and a very few others, it had but little effect, and but very few were waked up by it; but from 1840 to 1844, wherever it was preached, the whole community as aroused.

"When the flying angel Revelation 14:6–7, first began to preach the everlasting good news, 'Fear God, and give glory to him; for the hour of his judgment is come,' **many shouted for joy** in view of the coming of Jesus and the restitution, who afterwards opposed and scoffed and ridiculed the truth that a little before filled them with joy. They troubled and **scattered** the jewels. This brings us to the autumn of 1844, when the **scattering time** commenced."—

He is talking about a scattering time commencing in here [referring to Figure No. 25 after 1844] with a resistance to the message.

—"Mark this: **It was those who once 'shouted for joy' that troubled and scattered the jewels.** And none have so effectually scattered the flock, and led them astray since 1844, as those who once preached the truth, and rejoiced in it; but have since denied the work of God, and the fulfillment of prophecy in our past advent experience."—

I would suggest to you that the reason James White is making the application to William Miller's dream as he is, is because he is still dealing with that current time period. He is looking at that prophecy and he is saying, "How does that fit right here and now?"

But, I believe William Miller's dream was more about our time period, and James White did not have the information base to be extending his analysis down to here.

I am not trying to criticize James White.

—"Brother Miller's testimony, for a number of months after the Midnight cry, at the seventh month, 1844, was that the door was shut, and that the advent movement was a fulfillment of prophecy, and that we had been right in preaching time. He then exhorted his brethren, through the 'Advent Herald' to hold fast, to be patient and not grudge against one another; and God would soon justify them for preaching time. In this way he plead for the jewels, while he felt his 'accountability' for them, and that it would be 'immense.'

"The 'spurious jewels and counterfeit coin' that were scattered among the genuine, clearly represent false converts, or 'strange children,' Hosea 5:7, since the door was shut in 1844.

"The 'dirt and shavings, sand and all manner of rubbish,' represent the various and numerous errors that have been brought in among Second Advent believers, since the autumn of 1844. Here I will notice a few of them."—

And he does so.

—"1. The stand that some of the 'shepherds' presumptuously took immediately after the Midnight cry was given, that the solemn melting power of

the Holy Ghost that attended the seventh month movement was a mesmeric influence. George Storrs was among the first to take this stand. See his writings in the latter part of 1844, in the 'Midnight-Cry,' then published in New York City: J. V. Himes, at the Albany Conference in the spring of 1845, said **that the seventh month movement produced mesmerism seven feet deep**. This I am told by one who was present, and heard the remark. **Others who took an active part in the seventh month cry, have since pronounced that movement the work of the Devil.** Attributing **the work of Christ and the Holy Ghost to the Devil, was in the days of our Saviour, blasphemy, and it is blasphemy now.**

"2. The many experiments on definite time. Since the 2300 days ended in 1844, quite a number of times have been set, by different individuals, for **their termination in doing this they have removed the** '**landmarks**,' **and have thrown darkness and doubt over the whole advent movement.**

"3. Spiritualism with all its fancies and extravagances. This wile of the Devil, which has accomplished an awful work of death, is very fitly represented by 'shavings,' and 'all manner of rubbish.' Many of those who drank down the poison of spiritualism admitted the truth of our past advent experience, and from this fact many have been made to believe that spiritualism was **the natural fruit of believing that God conducted the great advent movements in 1843 and 1844**. Peter, speaking of those who should 'bring in damnable heresies, even denying the Lord that bought them,' says 'BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EVIL SPOKEN.'

"4. S. S. Snow professing to be 'Elijah the Prophet.' This man in his strange and wild career has also acted his part in this work of death, and his course has had a tendency to bring the true position for the waiting saints into disrepute, in the minds of many honest souls.

"To this catalogue of errors I might add many more, such as the 'thousand years' of Revelation 20:4, 7, in the past, the 144,000 of Revelation 7:4, 14:1, those who 'arose and came out of the graves' after Christ's resurrection, the no-work doctrine, the doctrine of the destruction of infants.

"These errors were so industriously propagated, and urged upon the waiting flock that, at the time Brother Miller had the dream the true jewels were 'excluded from sight,' and the words of the prophet were applicable—'And judgment is turned away backward, and justice standeth afar off.' See Isaiah 59:14. At that time there was not an advent paper in the land that advocated the cause of present truth. The 'Day-Dawn,' was the last to defend the true position of the little flock; but that died a number of months before the Lord gave Brother Miller his dream; and in its last dying struggle pointed the weary sighing saints to 1877, then thirty years in the future, as the time of their final deliverance. Alas! Alas! No wonder Brother Miller in his dream, 'sat down and wept' over this sad state of things.

"The casket represented the advent truth that Brother Miller published to the world, as is marked out by the parable of the ten virgins. Matthew 25:1-11."—

"The casket represented the advent truth that Brother Miller published to the world, as is marked out by the parable of the ten virgins." Please understand that the Millerites understood that they

were a fulfillment of the parable of the Ten Virgins and they understood the Millerite message in connection with the parable of the Ten Virgins; and, this is what James White is saying here and this was common understanding.

So, he is going to tell you what these points are, the main points that William Miller built his understanding upon, in connection with the parable of the Ten Virgins.

—"**First the time, 1843,**"**—**

Where is the time? Right there [referring to the upper right-hand corner of the 1843 Chart].

—"**second, the tarrying time,**"—

When did the tarrying time begin? March 22, 1844.

FROM THE AUDIENCE: The Spring of 1844.

JEFF PIPPENGER: Sister White says the Spring of 1844; but, the Millerites believed that 1843 did not end until March 21, 1844. So, it was not until March 22, 1844, that the first disappointment had passed and the tarrying time began.

Third point:

—"**third the midnight cry, at the seventh month, 1844,**"**—**

What is the seventh month? It is called The Seventh Month Movement.

August 11th? October 22nd?

Okay. October 22 is the seventh month of what? Of the Jewish calendar, that is what they are meaning by that.

Let us all get on the same page here. That is what The Seventh Month Movement was all about. When they realized that Christ was returning to the Earth on October 22, 1844, it produced a movement called, The Seventh Month Movement; and, the reason it is called The Seventh Month but occurs in October is because they were using the Karaite reckoning of Biblical time.

—"**and fourth, the shut door.**"**—**

So, the whole Millerite message is built upon the structure of the parable of the Ten Virgins.

> **—**"**No one who has read the Second Advent papers since 1843, will deny that Brother Miller has advocated these four important points in advent history.** This harmonious system of truth or 'casket' has been torn in pieces, and **scattered** among the rubbish by those who have rejected their own experience, and have denied the very truths that they, with Brother Miller so fearlessly preached to the world.
>
> "The man with **the 'dirt brush' represents the clear light of present truth** as brought to view by the third angel's message, Revelation 14:9–12, which is now purging the errors away from the remnant. The cause of present truth began to revive in the spring of 1848, and has been rising and gaining strength from that time to the present. The 'dirt brush' has been moving, and the errors

have been passing away before the clear light of truth, and some of the precious jewels, who but a short time since were covered up and excluded from sight by darkness and error, now stand in the clear light of present truth. This work of bringing out the jewels, and purging away error is fast increasing, and is destined to move on with increasing power, until the saints are all searched out, and receive the seal of the living God. Compare this with the thirty fourth chapter of Ezekiel, and you will see that God has promised to gather His flock that have been **scattered** in this dark and cloudy day, since 1844. Before Jesus comes, the 'little flock' will be gathered into the 'unity of faith.' Jesus is now purifying 'unto Himself a peculiar people, zealous of good works,' and when He comes He will find His 'church not having spot or wrinkle, or any such thing.' 'Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner,' Matthew 3:12.

"Brother Miller closed his eyes in death December 22, 1849, which fulfilled the following words in his dream, 'In the bustle I closed my eyes for a moment.' This wonderful fulfillment is so plain that none will fail to see it."—

In William Miller's dream he is identifying as being laid to rest. So, this Dirt Brush Man is going to come in after the death of William Miller.

—"The second 'casket much larger and more beautiful than the former' into which the scattered 'jewels,' 'diamonds, and coins' were **gathered**, represents the broad field of living present truth into which the **scattered** flock will be **gathered**, even 144,000, all of them having the seal of the living God. Not one of the precious diamonds will be left in the dark. Although some are not bigger than the point of a pin, they will not be over looked, and left out in this day when God is making up his jewels. Malachi 3:16–18. He can send his angels and haste them out as he did Lot out of Sodom. A short work will the Lord make upon the earth. He will cut it short in righteousness. See Romans 7:28.

"The church will then be pure and 'without fault before the throne of God,' having confessed all their errors, faults and sins, and having had them washed away by the blood of Christ and blotted out, They will be without spot or wrinkle or any such thing, they will shine with 'ten times their former glory.'

THE DIRT BRUSH MAN & THE OVERFLOWING SCORGE

Sister White's comments on the Dirt Brush Man.

James White says it is the clear light of present truth. She has a little bit more specific take on it.

"Dear Brethren: The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and **but half awake**; they do not realize the time we are now living in, and that **the man with the 'dirt brush'** has entered, and that some are **in danger of being swept away**. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. **The angel said, 'Destruction is coming like a mighty whirlwind.'**"—

Where do we hear that phrase from? Who brings destruction like a whirlwind? Daniel 11:40-45.

> —"The angel said, 'Destruction is coming like a mighty whirlwind.' I begged of the angel to pity and to save those who loved this world, **who were attached to their possessions and were not willing to cut loose from them and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food**.
>
> "As I viewed poor souls dying for want of **the present truth**, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus, Matthew 19:16–22, they went away sorrowful, and that soon **the overflowing scourge** would pass over and sweep their possessions all away, and **then it would be too late to sacrifice earthly goods**, and lay up a treasure in heaven." *Early Writings*, 48–49."

We did a series several years ago called, "The Overflowing Scourge." This term comes from the Bible. Sister White comments on it a few times. And I do not know that we did the most complete study on it, but we put enough evidence there together where I can say with confidence that the Overflowing Scourge represents the destruction that comes at The Sunday Law testing time. It is progressive; it begins in the United States and encompasses the whole world as one after another of the countries in the world accepts The Sunday Law.

But, the Overflowing Scourge begins at The Sunday Law.

So, what I am hoping that you will see here is things get swept away at The Sunday Law. The rubbish, the fake coins, all the debris that is going to get swept out of the window, it gets swept out of the window at The Sunday Law.

But, before The Sunday Law the Dirt Brush Man comes in and He begins to open the windows and begins to tidy up in getting ready to do this mighty sweep. All right?

So, my point is this and that I am hoping you will see is that the sweeping out of the window in the William Miller's dream is The Sunday Law. That is where, according to James White, if you are relating to the jewels as the church members in the dream, that is where the church is going to be purified. Those people who have prepared their character for the Seal of God are going to receive the Seal of God, and those who have prepared their character for the mark of the beast is going to receive it then. The Overflowing Scourge; the sweeping away.

But, before that happens the Dirt Brush Man enters—in fact, Sister White says He has already entered—and He begins to reacquaint God's people with the truths that allow them to prepare for The Sunday Law that is on the way.

And you see the notes that says, "See Appendix," as soon as these notes are over? This entire article from *Early Writings* I have in there. It seems worthwhile to read.

SEE APPENDIX

And the next quote from *Selected Messages*, book 1, page 204, says,

> "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error."—

So, she says, "the last fifty years." She must have been writing this about 1890, right?

So, I was twenty-five years old when I became a Seventh-day Adventist; and, before I was a Seventh-day Adventist I was born and raised in the world, period. And I came into Adventism when I was twenty-five and I am fifty-five; that would be thirty years ago. I came into Adventism in 1976. And as I came into Adventism and began to learn Adventism, do you think I had the information base to know whether there had been a reorganization or books of a new order or new principles adopted? No way!

And I just have a hunch in this room here, I know that some of you have been generation Adventists so you may have a different tale to tell. But, those of us that have come from the world and come into the Adventist Church here at the end of the world and we read a statement like this where Sister White says, "The truth that for the last fifty years has sustained us," and that is from 1844 to 1890, we do not know if those truths are not the same truths that we were taught when we came in, in 1976 or 1980, unless we put our nose to the grindstone and begin studying.

And, Brothers and Sisters, my understanding is that this has all taken place. The "books of a new order" are here. We are operating out of totally different principles than they were operating on in the 1840s and 1850s.

> —"A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice,"—

And is not good better than bad? Yes, good is better than bad.

> —"but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and **storm and tempest would sweep away the structure**." *Selected Messages,* book 1, 204.

And this sweeping away is the Overflowing Scourge; it is The Sunday Law. It is when the Dirt Brush Man sweeps the garbage out of the window.

But, before that takes place, He comes in and He begins to put the jewels back into order.

TRUTHS WILL BLAZE FORTH FROM GOD'S HOLY WORD

Review and Herald, December 15, 1885:

> "**The dust and rubbish of error have buried the precious jewels of truth**, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe."—

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: —"Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, 'Open thou mine eyes that I may behold wondrous things out of thy law.' Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but **'the wise,'**"—

And I like this statement here. We are talking about the wise and foolish virgins all the time in our presentations, and you often wonder what it is that allows one person to listen to the same identical information and get it, and the other person to get offended. There is no way to define it but this particular statement.

> —"but **'the wise,' those who are honest, will understand**. The book is open, and the words of God reach the hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth." *Review and Herald,* December 15, 1885.

A SIMILAR WORK

Next quote:

> "In the time of the Saviour, the Jews had so covered over **the precious jewels of truth with the rubbish of tradition and fable**, that it was impossible to distinguish the true from the false."—

Is the time period, the history of the Jews and Christ, is it parallel to our time period?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Absolutely. The same thing is being repeated today as it was back then. They were spiritually scattered because truth had been covered up through traditions and customs and fables that had been handed down from generation to generation.

> —"The Saviour came to clear away the rubbish of superstition and long cherished errors, and to set the jewels of God's word in the frame-work of truth."—

When it says, "The Saviour came to clear away," who would that be in terminology of William Miller's dream? The Dirt Brush Man came to the Jews to clear away the rubbish of superstition and errors.

—"What would the Saviour do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony. The Jews were greatly disturbed when he did this work. They had lost sight of the original truth of God, but Christ brought it again to view. It is our work to free the precious truths of God from superstition and error. What a work is committed to us in the gospel! An angel's pen could not portray all the glory of the revealed plan of redemption. The Bible tells how Christ bore our sins, and carried our sorrows. Here is revealed how mercy and truth have met together at the cross of Calvary, how righteousness and peace have kissed each other, how the righteousness of Christ may be imparted to fallen man. There infinite wisdom, infinite justice, infinite mercy, and infinite love were displayed. Depths, heights, lengths, and breadths of love and wisdom, all passing knowledge, are made known in the plan of salvation." *Review and Herald*, June 4, 1889.

HUMAN OPINION

Next quote:

"During the ages of apostasy, darkness covered the earth, and gross darkness the people; but the Reformation aroused the inhabitants of earth from their death-like slumber, and many turned away from their vanities and superstitions, from priests and penances, to serve the living God, to search in his holy word for truth as for hidden treasure. They began diligently to work the mine of truth, to clear away **the rubbish of human opinion that had buried up the precious jewels of light.**" *Review and Herald*, November 22, 1892.

So, I think you are getting my point. It is that before The Sunday Law, before the Overflowing Scourge—and I am suggesting that the Overflowing Scourge is the point in William Miller's dream where all the rubbish goes out the window. That is the Overflowing Scourge, when it is all cleaned up—but, before that time, the Dirt Brush Man arrives, and His work is the same work that He accomplished with the Jews, the same work that He accomplished with the Reformation time period, the same work that He accomplished with the Millerites that was illustrated with John weeping because no one could open the Book sealed with the Seven Seals.

And, William Miller, in his dream, reaches our day and age, the Twenty-First Century; and, William Miller is weeping because all of these precious truths that he understood to be so wonderful, you cannot see them anymore. They are gone. They are covered up with rubbish. And about the time he starts weeping, the Dirt Brush Man comes in.

And, Brothers and Sisters, it has not been but here in the recent past—that I know of and I do not know everything here about Adventism—but it has not been here in the recent past with my personal understanding that God's people have once again started to reacquaint themselves with the history and the truths associated with that Chart and that Movement. And what that tells me is that the Dirt Brush Man is on the grounds. He is here.

Now, I have a bigger point that I want to make about this, and I will just tell you what it is and try to tie it in again later. I believe that the empowerment of the Third Angel's Message is illustrated in Revelation 18, that Revelation 18 is Part A and Part B.

Part A is when a Mighty Angel comes down out of Heaven in verses 1 through 3; and, Part B is The Sunday Law, the Loud Cry of verse 4, the other Angel.

I believe there is a manifestation of Christ that precedes The Sunday Law, and I just want to put it in the record here that I believe that the arrival of the Dirt Brush Man corresponds with the time the Mighty Angel comes down and begins to clean up the mess.

THE GOSPEL SYSTEM

> "The fact that times of trouble and persecution are before the people of God must not deter them in the least from proclaiming the truth. They are to proclaim the truth because it is truth. Gems of thought are to be gathered up and redeemed from their companionship with error; for by their misplacement in the association of error, the Author of truth has been dishonored. The precious gems of the righteousness of Christ, and truths of divine origin, are to be carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid the moral darkness of the world. Let the **bright jewels of truth** which God gave to man, to adorn and exalt his name, be carefully rescued from **the rubbish of error**, where they have been claimed by those who have been transgressors of the law, and have served the purposes of the great deceiver on account of their connection with error. Let **the gems of divine light be reset in the framework of the gospel.** Let nothing be lost of the precious light that comes from the throne of God. It has been misapplied, and cast aside as worthless; but it is heaven-sent, and **each gem is to become the property of God's people and find its true position in the framework of truth**. Precious **jewels** of light are to be collected, and by the aid of the Holy Spirit they are to be fitted into the gospel system. God has poured his Spirit upon his servants, and qualified them to use their ability and talent in revealing truth to those who sit in darkness; but the very ability God has given by which to reveal truth to others, men, perverting their talents, employ to deceive; for they use their gifts as did Satan when he deceived the angels of heaven, and exalt self, causing their God-given abilities to administer to their own glory. These become confused by error, their minds are darkened by the enemy, and the truths which God imparted to them are **buried by them in a mass of error**, or basely perverted to serve the cause of evil. But these heaven-given rays of light are not to be lost to the world. These truths are to be as a lamp unto our feet, and as a light unto our path. It is these **gems** that will give attractiveness to the gospel plan, and they are to shine as stars amid the moral darkness of the world." *Review and Herald*, October 23, 1894.

A RIGHTFUL POSITION

Let us take the next quote, on page 119 of your notes.

> "Christ is the originator of all truth. By the work of the enemy the precious gems of truth had been torn from their setting and placed in, a frame-work of error. Christ came to replace the jewels of truth in their rightful position. He rescued them from the rubbish of error, gave them a new power, and bade them stand fast forever. He could use these truths with perfect freedom; for He was their author. **He had cast them into the minds of each generation**; and when He came to the world, He vitalized and re-arranged the truth which Satan had robbed of life. Clothing them with more than their original freshness and power, He gave

them to the world for the benefit of future generations." *Signs of the Times*, May 1, 1901.

Every great reformatory work is identical to this final reformatory work. Christ always accomplishes this re-initiation with sacred truth to the people that He is purifying in these reformatory movements.

BURIED

Manuscript Releases, volume 1, page 40:

> "Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he finds and opens the treasure house of the precious jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures." *Manuscript Releases*, volume 1, 40.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: I know what I think are treasures. I know things that I have come across that I think are treasures, and I think I have found far more treasures than I was worthy to find; but, I do realize, I do believe that the reason that I have come across some of these treasures is because I have had the privilege of being allowed to share some of these treasures. And this principle, in my experience, it is one hundred percent spot-on.

In Daniel 12:3, when it says, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The marginal reference for this word *wise* is *teachers.*

And, Brothers and Sisters, we are now in the time period when the Lord is raising up the 144,000; and, every one of the 144,000 will be teachers.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: You cannot be among the 144,000 if you are not a star, if you are not a teacher.

And once you are a teacher, this principle we just read has to take place; because, it is a promise, and God always keeps His promises. If we start teaching these truths, He is going to lead us into jewels that we just have not seen before, even though they are laying there under the surface.

THE LORD WOULD CLEAR AWAY THE RUBBISH

> "The great disappointment in 1844 was a trying ordeal. They had not the light that would have enabled them to discern the reason of their disappointment. Some gave up the Faith; others held to their past experience but became bewildered in regard to their position after 1844. They were exposed to temptation and received various errors as Bible truth. But I was shown that the Lord would, in His providence, clear away **the rubbish of error and reveal to them the jewels of truth**." *Manuscript Releases*, volume 20, 378.

> "The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by the clouds of error, but Christ is ready to sweep away the mists of error and superstition, and to reveal to us the brightness of the Father's glory, so that we shall say as did the disciples, 'Did not our heart burn within us, while he talked with us by the way?'" *Publishing Ministry*, 68.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: I believe that we are in the time when the Dirt Brush Man is reassembling His casket of truth. And it is going to be William Miller's casket of truth, but it is going to be bigger, more glorious, and it is going to have more jewels in it than before; but, none of Miller's jewels are going to be gone.

Shall we pray?

Closing Prayer: Heavenly Father, we pray that the Dirt Brush Man would be about His business of sweeping away the error and rubbish that is hiding the precious truths that are designed to bring about a revival among your people, that these truths may be begin to be recognized by those who have honest hearts within your Church and that they might take these truths and begin to share them with a world that is dying, and that we might have the privilege of being among those that are called stars that lead many to righteousness. We thank you for your continued presence in this Prophecy School and ask that you stay with us to the end. And once again I would ask that you help us to prepare for this coming Sabbath, and we thank you for all these things in Jesus's name. Amen.

Appendix to
School of the Prophets - 2006
Presentation No. 13 by Jeff Pippenger
"Three Dispensations"

MILLER'S DREAM & THE DIRT BRUSH MAN

"Last Sabbath evening the Lord gave me a view of many things, which I will now try to relate. I saw the people of God—some were dormant and stupid; they were but half awake, and did not realize the time we were living in. I saw that the man with the 'dirt brush' had entered, and some were in danger of being swept away. I begged of Jesus to save them—to spare them a little longer and to lift them up so that they could get a sight of their situation before it should be forever too late. The angel said destruction is coming like a mighty whirlwind. I begged of the angel to pity, to save, those who were attached to their possessions and were not willing to cut loose from them and distribute them to speed the messengers on their way to feed the hungry sheep, who were dying for the want of spiritual food.

"I could hardly bear the sight of the sheep dying for the want of saving, present truth, while some who professed to believe the present truth were holding on to their property and were letting them die, by withholding the necessary means to carry forward the work of God. As it was held up before me, the sight was too painful, and I begged of the angel to take it away, and remove the painful sight from me. I saw that when the cause of God called for their property, they were sorrowful, as the young man was who had great possessions, and who inquired what he should do to inherit eternal life. I saw that very soon **the overflowing scourge would pass over**, and sweep their possessions all away; and then it will be too late to sacrifice earthly goods, and lay up treasure in heaven.

"I then saw the glorious Redeemer, beautiful and lovely. [I saw] that He left the realms of glory and came to this dark and lonely world to give His precious life and die, the Just for the unjust. He bore the cruel mocking and scourging, and wore the plaited crown of thorns, and sweat great drops of blood, while the burden of the sins of the whole world were upon Him. The angel asked, 'What for?' I saw it was for us; for our sins He bore all this, that by His precious blood He might redeem us unto God.

"Then again was held up before me those who were not willing to sell their possessions to save one fainting, starving soul, while Jesus stands before the Father pleading His blood, His sufferings, and His death, for those souls, and while God's servants were waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God; and yet it was hard for some who profess to believe the present truth to even do so little as to hand the messengers God's own money, that He had lent them to be stewards over.

"Then the suffering Jesus—His sacrifice, and love so deep as to give His life for them—was again held up before me, and then the lives of those who profess to be His followers, who had this world's goods and counted it so great a thing to help on the cause of salvation. The angel said, 'Can such enter heaven?' Another answered, 'No, never! never! never! Those who are not interested in His cause here below can never sing the song of redeeming love above.' I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way. I heard the angel say, **'Are all messengers? No! no! God's messengers have a message.'**

"I saw that the cause of God had been hindered and dishonored by some going **who had no message**. Such will have to give an account to God for every dollar they have used in

traveling where it was not their duty to go, for that money might have helped on the cause of God. And for the lack of that very means which has been wasted, souls have starved to death for the want of spiritual food that might have been given them by God's called and chosen messengers.

"The mighty shaking has commenced, and is going on, and all will be shaken out who are not willing to take a bold and unyielding stand, and sacrifice for God and His cause. The angel said, 'Think ye He will compel any to sacrifice and give up their possessions? No! no! It must be a freewill offering. It will take all to buy the field.'

"While viewing these things, the burden seemed too heavy to be borne. I felt that I could have given my life if it could be the means of helping any to see their awful situation. I saw that professed friends had wounded the cause. Again I was compelled to cry for God to spare His people, some of whom were fainting and dying.

"Then I saw the judgments of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, 'All the thunders and lightnings of Mount Sinai cannot move those who will not be moved by the plain truths in the Word of God. Neither would an angel's message move or awake them.' **I saw that the rebels must and will be purged out. The angel said, 'Get ready, get ready, get ready.'**

"I saw that the judgments were just upon us, and that the trouble would soon be to this land, and that blood would flow in streams. The angel said, 'It will soon be even to the horses' bridles.' That was an awful time.

"I saw that we must be willing to go alone, and that we must cut loose from everyone who will not walk godly in Christ Jesus. I saw that the unbelief of brother or sister, father or mother, husband, wife, or children, was no excuse for any, to hinder them from doing their duty; and that those will lose their souls if they seek to please their unbelieving friends more than God, and they will be counted unworthy to be partakers of Christ's glory.

"I saw that Jesus was rejected by His own nation, and if Jesus suffered we must be partakers of His sufferings. **Said the angel, 'Cut clear, cut clear, cut clear from everything or anyone that hinders thy progress.'** I saw that the ties of nature between man and wife, parents and children, need not be severed. Still, those who believe God and His truth must obey God even if it displeased their nearest and dearest friend. I saw that there would be no chance to get ready after Jesus leaves the most holy place, therefore we must get right now, while there is a chance. Very soon it will be too late.

"I saw that God's people must press together and not be too willing to see faults in each other, for where there is union there is strength. I saw that the people of God were generally too dull, too dormant and unbelieving. The angel said, 'Watch, watch, watch.' I saw a crown of glory laid up for those who make a covenant with God by sacrifice. I saw that a sacrifice would not increase but decrease and consume. I was then pointed to him who had defied the armies of Israel; that truth would overcome error; and that light would shine out of darkness.

"I was then pointed to the beauty and loveliness of Jesus. Upon His head were crowns, a crown within a crown. His robe was whiter than the whitest white. No language can describe His glory and His exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of that lovely Jesus, whose countenance shines brighter than the sun at noonday.

"I then saw the Word of God, pure and unadulterated, and that we must answer for the way we received the truth proclaimed from that Word. I saw that it had been a hammer to break the flinty heart in pieces, and a fire to consume the dross and tin, that the heart might be pure and

holy. I saw that the Apocrypha was the hidden book, and that the wise of these last days should understand it. I saw that the Bible was the standard Book, that will judge us at the last day. I saw that heaven would be cheap enough, and that nothing was too dear to sacrifice for Jesus, and that we must give all to enter the kingdom. I heard an angel say, 'Think ye God will place His seal where there is an idol? No, no.'

"Then I was pointed to Adam and Eve in the garden of Eden. They partook of the forbidden tree, and then the flaming swords were placed around the tree of life, and they were driven out of the garden of Eden lest they should partake of the tree of life and be immortal sinners. I saw that the tree of life was to perpetuate immortality. I heard the angel say, 'Who of the family of Adam have passed those flaming swords and partaken of that tree?' I heard another angel answer, 'Not one of the family of Adam has passed those flaming swords and partaken of the tree of life; therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death, and death that lasts forever, where there is no hope of a resurrection, and then the wrath of God will be appeased.'

"I then saw the holy city, and that we should rest in the city through the 1,000 years, and reign as kings and priests unto God. Then Jesus will descend upon the Mount of Olives, and the mount will part asunder and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the wicked dead are raised and come up around the city at the end of the 1,000 years. Then fire will come down from God out of heaven and devour them, burn them up root and branch. Satan is the root, and his children are the branches. Then the same fire that will devour the wicked will purify the earth. I saw that the feet of the wicked would never desecrate the earth made new. All the immortality we now have is by faith in hope of immortality at the appearing of Christ." *Manuscript Releases,* volume 16, 31–34.

School of the Prophets - 2006

Presentation No. 14 by Jeff Pippenger

"Matthew 25"

Opening Prayer: Heavenly Father, we realize that the Sabbath is almost here and we especially invite your presence to be with us now through your Holy Spirit and your angels. We wish to keep this day holy. We wish to keep our thoughts and minds lifted up to you throughout this period of time and wish that you continue to bless us with light for here at the end of the world. We thank you for the freedom and ease that we have to come together and study these things. These easy times are soon to be gone and we need to take advantage of them now. So, thank you for bringing us here. I thank you for bringing us to the borders of another Sabbath. In Jesus's name, amen.

JEFF PIPPENGER: For a Prophecy School, I usually have several studies that I try to share. I only had one study, one specific study that I wanted to share at this Prophecy School, and that study is beginning at this point.

We are on page 125 of your notes. We are going to go through and look at some passages in Inspiration that teach very clearly, very soundly, unshakably that the Millerite time period is repeated in the time period when the 144,000 are developed. If we understood that as Adventists it would demand that our thinking would change on how we understand end-time events.

If we have an understanding of the end of the world, a prophetic understanding of the end of the world, and it does not line up with the Millerite time period point by point, we can know if we want to know that we are on sinking sand. The only way we can understand where we are to be in the Rock at the end of time is if we understand the history of the Millerite movement.

The Millerites understood that they were a fulfillment of the parable of the Ten Virgins; so, I would like to start there. And for those of you that have been involved with the message we shared for years, this is going to be very redundant; but, it is good to go over this material. It never hurts me, and there are some that may be listening to this for the first time.

THE EXPERIENCES OF ADVENTISM

The Great Controversy, page 393:

> "The parable of the ten virgins of Matthew 25 also illustrates **the experience of the Adventist people**." *The Great Controversy*, 393.

If you can make a note there, if you wanted to make a note there, here is what I would have you make a notation of: We are going to look at the angels of Revelation 14, and they are covering the same history, that Sister White says the angels represent the work of the people of God.

We are also going to look at Revelation 10. In Revelation 10 we have the Mighty Angel that comes down, which is Christ. And Sister White says that the fact that the Angel that comes down in Revelation 10 and puts one foot upon the land and one foot on the sea, it is emphasizing the role that He plays in this history.

So, what I am saying is, is that in Matthew 25, the parable of the Ten Virgins; in Revelation 14, the Three Angels' Messages; in Revelation 10, you have three lines of prophecy. You have others, but in those three lines of prophecy we are specifically told that the parable of the Ten Virgins is identifying the same history, but it is emphasizing the experience of God's people in that history.

Revelation 14 is identifying the same history, but it is not emphasizing the experience of God's people. It is emphasizing the work that is accomplished during that time period.

In Revelation 10 is the identical history, but it is not emphasizing the experience of God's people or the work that is carried out. It is identifying the role that Christ plays in that history.

So, if you remember that, then when you approach these repetitious histories you realize that it is a different perspective of truth that is being laid down. We need to build line upon line, precept upon precept.

What we are suggesting here is these histories all teach that the Millerite time period is repeated at the end of the world.

TO THE VERY LETTER

The next quote, *Review and Herald,* August 19, 1890.

> "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald,* August 19, 1890.

The parable of the Ten Virgins has been and will be fulfilled—partially?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: —to the very letter, **to the very letter**.

So, there are certain characteristics within the parable of the Ten Virgins that we are going to look at, and we are going to show that Inspiration identifies that those characteristics were fulfilled in the Millerite time period and they are fulfilled at the end of the world, to build upon this truth that that history of the Millerites is repeated at the end of the world.

THE DOOR WAS SHUT

You see the shutting of the door in the parable of the Ten Virgins.

- Matthew 25:10-13 (KJV)

> "[10]And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [11]Afterward came also the other virgins, saying, Lord, Lord, open to us. [12]But he answered and said, Verily I say unto you, I know you not. [13]Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

A SHUT DOOR IN THE MILLERITE TIME PERIOD

And you see a shut door in the Millerite time period."

> "I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of **the first and second angels' messages** and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them." *Selected Messages*, book 1, 63.

So, there was a shut door in the Millerite time period.

A SHUT DOOR TODAY

And there is a shut door today. The next quote:

> "The parable of the ten virgins was given by Christ Himself, and **every specification should be carefully studied**. **A time will come when the door will be shut**. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise." *Manuscript Releases*, volume 16, 270.

So, not only does Sister White say that the parable of the Ten Virgins is going to be repeated to the very letter, she teaches that there was a shut door in the Millerite time period; there is going to be a shut door in our time period.

THE TARRYING TIME IN THE MILLERITE TIME PERIOD

There was a tarrying time in the Millerite time period. You can see the quote from *The Great Controversy* that identifies the tarrying time. It also incorporates into that an understanding of the connection that the 1843 Pioneer Chart on March 22, 1844, after the Year 1843 was completely gone and the Millerites knew that the first disappointment had arrived in this scene of history, the tarrying time begins. It took the wind out of their sails. They did not quit believing what they were believing, but it was a blow and it was not until, I think, until July when Samuel Snow first presented his understanding of the Midnight Cry. But, it was not until August 12-17 at the Exeter Camp Meeting where it was corporately understood and proclaimed, and the wind came back into the sails. They were in the tarrying time from that point until the Midnight Cry.

> "As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision—**a tarrying time**—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it **tarry**, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.'

> "A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: 'The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.' 'They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.' Ezekiel 12:21–25, 27, 28." *The Great Controversy*, 392.

THE TARRYING TIME TODAY

> "All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed His coming; but **the wise roused themselves at the message of His approach**, and **responded to the message**, and their spiritual discernment was not all gone, and they sprang into line." *Signs of the Times*, June 28, 1910.

There is more than one place where Sister White says we are now in the tarrying time.

But, there comes a time when the message of His approach is reintroduced into Adventism, and those of us who have not lost all of our spiritual discernment are required to recognize that and awake and put on His garments of Righteousness.

THE MIDNIGHT CRY IN THE MILLERITE TIME PERIOD

> "**Near the close of the second angel's message**, I saw **a great light from heaven s**hining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him!'" *Early Writings*, 238.

MIDNIGHT CRY TODAY

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

It took place in the Millerite time period; it is going to take place again here at the end of the world.

A PURIFICATION PROCESS

In the Millerite time period and in the parable of the Ten Virgins there was a purification process that took place.

> "As the churches **refused to receive the first angel's message**, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and **by opposing the first message** placed themselves where they could not see the light of the second angel's message." *Early Writings*, 237.

As these messages come into history, the First, Second, Midnight Cry, and the Third Angel's Messages, this was a testing process; and, we are going to show you that the Three Angels' Messages are directly related to the parable of the Ten Virgins. You cannot separate them. So, when she is talking about the parable of the Ten Virgins and the work of these messages, there is a purification process that took place through the testing of these messages.

PURIFICATION PROCESS REPEATED

> "Many who went forth to meet the Bridegroom under the messages of the first and second angels, **refused the third**, the last testing message to be given to the world, and **a similar position will be taken when the last call is made**." *Review and Herald*, October 31, 1899.

It is all going to be repeated, **it is all going to be repeated**.

WHO RECEIVES THE MESSAGE?

FROM THE AUDIENCE: The wise virgins.
JEFF PIPPENGER: The wise virgins.

> "This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. **The most talented men were not the first to receive this message.** Angels were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!' Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. **The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him**!'" *Early Writings*, 238.

That is what took place in the Millerite time period, and that is not the only place she talks about that fact; but, it is also repeated at the end.

> "**The Lord will call young men from the humble walks of life** into his service, just **as he did when living in person on this earth**."—

She says the Lord is going to do this, call these humble men, because this is what He did in the time of Christ; and, every reformatory movement it is always the same. Nothing new under the sun; God never changes.

—"The Lord will call young men from the humble walks of life into his service, just as he did when living in person on this earth. He passed by the learned rabbis, to choose as his first disciples humble, unlearned fishermen. He has workers whom he will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little worth. But **they will become precious jewels**, to shine brightly for the Lord. 'They shall be mine, saith the Lord of hosts, **in that day** when I make up my jewels.'" *Review and Herald*, May 5, 1903.

Testimonies, volume 5, pages 80-82:

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. **Those who have rendered supreme homage to 'science falsely so called' will not be the leaders then**. **Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged.** They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands"—

A progressive stepping, a progression away from the Lord or a progression towards the Lord.

—"Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. **In this time** the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness."—

I know you all know this. We have a natural tendency to place our confidence in other human beings; and, if another human being has a better reputation and has more degrees and more talents, whatever, more money, bigger cars, it is just the way we are as people we tend to think something special about the. But, when it comes to the repetition of the Ten Virgins here at the end of the world, what took place in the Millerite time period is repeated. And it is not those people who we think are the leaders that are standing so high that are the first to receive this work; they are the last. It is not me saying it; it is Inspiration saying it.

The Lord would have loved to have used the leadership of the Jews when he came. He would have loved that the Sanhedrin would have been waiting for Him and had accepted Him fully. But, it did not happen that way. He had to go to some shepherds on the hills; He had to call in some wise men from the East. It is always the same.

It is the same with William Miller and the Millerites. It will be the same here at the end of the world.

> —"When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear 'fair as the moon, clear as the sun, and terrible as an army with banners.'" *Testimonies*, volume 5, 80—82.

THE FLICKERING LIGHT OF GOOD EMOTIONS

Now, in the last presentation we read a quote I like about giving the characteristic of a wise virgin as those who are honest. This is a good quote about a foolish virgin.

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

> or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.
>
> "'While the bridegroom tarried, they all slumbered and slept.' By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, **the interest of the superficial and halfhearted soon began to waver**, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away. 'They all slumbered and slept;' **one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given**. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. **Each must stand or fall for himself**." *The Great Controversy*, 394–395.

You know, one of the countries—the foreign country that I have been in more than any other has got to be Columbia; and, I would always stop at Delicius in Columbia. We would go other places, but there was a brother there. He was at every meeting. He loved this message; I mean, **he loved this message**. And every time I was there, he does not read English, but we would get him the material in English because it was not in Spanish because he was so into this message. **He was into this message**, you know. You do not bow down to the mark of the beast, you know. You are going to have to stand tall at that time, right?

About half way through our visiting in Columbia, somewhere in there, there was a massive earthquake right where we go, right where this brother lives, right where the Delicius is. It killed two thousand people right when it hit and it just leveled this city, and more people died after that.

And that brother, they kept having meetings on Sabbath out there at the Delicius and the United Nations came in to offer service to these people that were on the streets suddenly without food, and you could only get certain things if you went on Sabbath. And he determined that it was more important to stick around and satisfy his temporal needs than to keep Sabbath holy.

Now, he still comes to the Delicius and I hope he never hears this, although someone would have to translate it for him. But, the point is, he was at all those meetings and anyone that knew him and was at those meetings would say, "At every meeting he was there, coming up and saying, 'Amen.'" He was excited. And he was satisfied with "the flickering light of good emotions." He was moving from impulse.

And, Brothers and Sisters, we cannot do that. I mean, when you sit through this material as you have been doing this week—and this is only a partial argument for what we present on Daniel 11. There is just not enough time in one week to cover every argument—but, when you sit through this, this stuff is so tied together, it is so logical, it is so tight that the enemies of this message, when they make an attack on it, it is on such an obscure point. It is just unshakeable! And you can sit and listen to it and you can realize, "Yeah, this is the message," and you can get excited about it, especially when you are sitting around another group of people that are excited about it. But, it is not going to do you a bit of good if you do not allow that message to come into your life and change your life in agreement with that message, which is that probation is

about to close and we must have a character prepared for the Seal of God or we are about to be lost. We cannot be those that are satisfied with the flickering light of good emotions.

CONNECTIONS

DANIEL 8:14; DANIEL 7:13; MALACHI 3 & MATTHEW 25

Now, when it comes to the parable of the Ten Virgins, you will see a quote underneath "Connections." And what I mean by "Connections" is there are several other passages in prophecy that are connected very specifically to the parable of the Ten Virgins. So, when you are studying the parable of the Ten Virgins—and we have just shown you several ways that Inspiration teaches that the parable of the Ten Virgins was fulfilled to the letter in the Millerite time period and is fulfilled to the letter again here at the end of the world—then, when Inspiration brings these other prophetic passages in connection with the parable of the Ten Virgins, it is saying the same thing. These passages had a fulfillment in the Millerite time period and they will have a fulfillment here at the end of the world.

And one of these passages in *The Great Controversy* that brings in several different prophetic lines of the parable of the Ten Virgins is *The Great Controversy*, page 426.

> "The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of **the same event**; and **this is also represented by the coming of the bridegroom to the marriage**, described by Christ in **the parable of the ten virgins**, of Matthew 25." *The Great Controversy*, 426.

And you see the passage in Malachi that was fulfilled in the Millerite time period and that is fulfilled again here at the end when the Lord takes up the work of the Dirt Brush Man.

- Malachi 3:1-3 (KJV)

> "[1]Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [2]But who may abide the day of his coming? and who shall stand when he appeareth? for he is like **a refiner's fire**, and like **fullers' soap**: [3]And he shall sit as **a refiner and purifier** of silver: and he shall **purify** the sons of Levi, and **purge them** as gold and silver, that they may offer unto the LORD an offering in righteousness."

REVELATION THREE

And in Revelation 3 we have the story of the Laodicean Church, and Sister White says,

> "The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state." *Review and Herald*, August 19, 1890.

So, you suddenly have Revelation 3 tied in with Matthew 25, and you have the obvious conclusion there: if a foolish virgin is a Laodicean, then a wise virgin is a Philadelphian.

Boy, you get a lot of heat for that one, but it is just so simple. The characteristics illustrated, represented, symbolized by the Philadelphian Church are the characteristics of the 144,000, the wise virgins. It is not saying that the history represented by the Philadelphian Church is somehow moved down here to the end of the world.

REVELATION 14

ANGELS: GOD'S PEOPLE

Now, another passage of scripture that teaches that the Millerite time period is repeated at the end of the world is Revelation 14. We are going to look at that now.

> "I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels' messages."—

So, she is talking about Revelation 14, right?

> —"The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are **a symbol to represent the people of God** who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order." *Life Sketches*, 429.

So, the first thing to lock in our memory is that these angels are a symbol of the people of God.

ANGELS: THE WORK

In the next quote it says,

> "The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angel's messages; all are linked together." *Selected Messages*, book 3, 405.

So, the parable of the Ten Virgins represented the history of the Millerite time period, and we are going to show you that the Three Angels' Messages was fulfilled in that history; and, therefore, it represents the same history. And it is not representing the experience of God; it is representing the work that they accomplished.

THREE ANGELS

Early Writings, beginning at page 245, "Three Angels," it says this—I wish I could emphasize this more than I am going to even try to do because we are going to dwell on this a little bit more as we proceed in this presentation.

This history is repeated. If Revelation 14, if the Three Angels' Messages was fulfilled in the Millerite time period and the Millerite time period was a fulfillment of the parable of the Ten Virgins, and the parable of the Ten Virgins is repeated at the end of

the world, then the Three Angels' Messages are going to be repeated at the end of the world and the structure on how the Three Angels' Messages come into history here is going to be repeated at the end of the world.

> "I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned **a mighty angel to descend** and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was **to lighten the earth with his glory** and warn man of the coming wrath of God. Multitudes received the light. . . ."—

Which Angel is that? It was the First Angel's Message, right?

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: The First Angel's Message.

When was it that the First Angel's Message went to the entire world? 1840, August 11, 1840.

With the collapse of the Ottoman Empire, the First Angel's Message had been empowered and carried to every missionary station in the world.

> —"**Another mighty angel** was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, 'Babylon is fallen, is fallen.' . . .
>
> "As the people of God united in the cry of the second angel, the heavenly host marked with the deepest interest the effect of the message. . . ."—

Which angel is this?

FROM THE AUDIENCE: The Second Angel.

JEFF PIPPENGER: The Second Angel's Message.

—"Jesus commissioned"—ANOTHER ANGEL—

FROM THE AUDIENCE: Other angels.

JEFF PIPPENGER: Other angels. Please take note of that.

> "Jesus commissioned **other angels** to fly quickly to revive and strengthen the drooping faith of His people and prepare them to understand the message of the second angel and the important move which was soon to be made in heaven. I saw these angels receive great power and light from Jesus and fly quickly to earth to fulfill their commission to aid the second angel in his work. A great light shone upon the people of God as **the angels cried**, 'Behold, the Bridegroom cometh; go ye out to meet Him.'" *Early Writings*, 245–248.

So, the First Angel's Message is one angel; the Second Angel's Message is one angel. But, when it comes to the Midnight Cry, it is a group of angels, "other angels," plural.

By the way, please note that when these other angels come down in the last paragraph and they join with the Second Angel's Message, what is it that they say? What is their message?

FROM THE AUDIENCE: "Behold, the Bridegroom cometh."

JEFF PIPPENGER: "Behold, the Bridegroom cometh," a direct tie-in with the parable of the Ten Virgins. This is the identical history, only it is being represented by angels in order to set forth the work that was accomplished during this time period.

THE POWER OF THE HOLY SPIRIT MANIFESTED

This is a very important quote in our study.

> "A transforming power **attended** the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. **The power of the Holy Spirit was manifested**. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction." *Manuscript Releases,* volume 1, 47.

The power of the Holy Spirit was manifested in the First and Second Angels' Messages.

And not to get off-course here but to just acquaint you with why I am trying to emphasize this, I know that you all are familiar with the quote that says, "The Latter Rain will be falling on hearts all around them, but they will not receive or recognize the manifestation of the Latter Rain." [*Last Day Events,* 195, et al.].

The Latter Rain, the power of the Holy Spirit being manifested in the Millerite time period is something that we are going to have to recognize. There are two groups of Adventists at the end of the world: one group that recognize and receive the Latter Rain as it is falling; and, one group that does not recognize or receive it. We have to be serious and thorough students in defining what this manifestation of the power of the Latter Rain is, and I am suggesting to you here, and am going to be trying to dwell on it from this point on, that the history of 1840 to 1844, when the First and the Second Angels' Messages were proclaimed is where the power of the Holy Spirit was manifested; and, it is that history that we must understand, because that is the history where the power of the Holy Spirit was manifested,. When we see that history begin to be repeated, what we will be seeing is the Latter Rain falling; and when it begins, some of us will recognize it and some of us will not.

We pretty much think that the Latter Rain is the pouring out of the Holy Spirit upon us and that it is some spiritual, mental, and emotional empowerment, which no doubt it is. But, there is an aspect to the pouring out of the Holy Spirit that is to be recognized; and, some of us recognize it when it begins and some of us do not. And we are going to be suggesting to you that the recognition of it is found in what took place from 1840 to 1844.

CONNECTIONS

TWO TEMPLE CLEANSINGS

Now, some connections to Revelation 14: Revelation 14 is nothing more than a lesson that the Millerite time period is repeated at the end of the world. You see a quote from *The Kress Collection,* where Christ cleansed the temple twice, and He is going to cleanse twice at the end of the world.

"He will purify his church even as he purified the temple at the beginning and close of his ministry on earth." *The Kress Collection*, 114.

He Purifies at the Second and Fourth Angels' Messages

And then you see a quote from *Selected Messages*, book 2, page 118, where she talks about the temple being cleansed twice by Christ, and then it would be cleansed again here at the end of the world. And when she talks about the cleansing, she quotes the Second Angel's Message and the Fourth Angel's Message.

So, once again tying in the angels of Revelation 14 with another sacred history teaching us that the same thing that was being taught in the parable of the Ten Virgins is that in the midst of this history there is a purification process that takes place.

> "When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the temple. So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' Revelation 14:8. **And in the loud cry of the third angel's message** a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' Revelation 18:45." *Selected Messages*, book 2, 118.

When Christ cleansed the temple, what happened? A majority of the people fled. The only ones that stayed in the temple when Christ cleansed the temple were those that had formally led out in the work, and the talented and educated ones, right? That is who stayed in the temple.

FROM THE AUDIENCE: No!

JEFF PIPPENGER: No! It is always the same.

Who stayed in the temple? The humble, the lame, the sick, the poor, the children, the people from the common walks of life. He did it twice in His ministry; it happens both in the Millerite time period and in our time period. And when it reached its climax in the Millerite time period the Movement went from fifty thousand, down to fifty overnight.

The Lord will be merciful if that is the only ratio that is used at The Sunday Law; but it probably going to be greater than a thousand to one.

Daniel 12

The Wise and the Wicked

So, another place in Scriptures that teach that the Millerite time period is repeated at the end of the world is Daniel 12.

- Daniel 12:10 (KJV)

> "[10]. . . and none of the wicked shall understand, but the wise shall understand."

Just like the parable of the Ten Virgins, it has a distinction between two classes. The parable of the Ten Virgins is the wise and the foolish; Daniel 12 is the wise and the wicked.

And some of the characteristics in Daniel 12 that Inspiration tells us was fulfilled in the Millerite time period and is repeated at the end are as follows:

DANIEL IN HIS LOT

Daniel shall stand in his lot at the end of the days.

- Daniel 12:13 (KJV)

"[13]But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days."

I will not go into that verse, but I would tell you that "at the end of the days" means at the end of the time prophecies.

When the time prophecies are coming to a conclusion; that is, "the end of the days," the prophetic days, when they are coming to their conclusion, 1798, 1833, 1840, 1843, 1844, this is where Daniel is standing in his lot.

TO FULFILL A PURPOSE

And if you drop down to the very last reference on this page of your notes, it says,

> "When God gives a man a special work to do, he is to stand in his lot and place as did Daniel, ready to answer the call of God, ready to fulfill His purpose." *Manuscript Releases,* volume 6, 108.

In the time of the end, from 1798 and onward to the end of the prophetic days, the Book of Daniel fulfilled its purpose.

STANDING IN HIS LOT IN THE MILLERITE TIME PERIOD: 8-11-1840

> "Daniel stood in his lot to bear his testimony which was sealed until the time of the end, **when the first angel's message should be proclaimed to our world**." *Testimonies to Ministers,* 115.

So, Daniel stood in his lot when the First Angel's Message was proclaimed to the world in the Millerite time period.

STANDING IN HIS LOT IN THE TIME PERIOD OF THE 144,000: 9-11-2011

And then in the next quote, speaking of The Seven Thunders:

> "These relate to **future events** which will be disclosed in their order. **Daniel shall stand in his lot** at the end of the days**.**" *The Seventh-day Adventist Bible Commentary,* volume 7, 971.

He stood in his lot in the Millerite time period; he stands in his lot in these future events that are repeating the Millerite time period. The Millerite time period is repeated to the very letter.

SEAL UP THE BOOK

One of the characteristics of Daniel 12 is that the Book of Daniel is sealed up. You see that in Daniel 12:4 and 9.

- Daniel 12:4, 9 (KJV)

> "[4] But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."
>
> "[9] And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

A SEALED BOOK IN THE MILLERITE TIME PERIOD

It was a sealed book in the Millerite time period.

> "John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

In the Millerite time period, inconnection with Daniel 12 there was a book that was unsealed.

A SEALED BOOK IN THE TIME PERIOD OF THE 144,000

There is a book that is unsealed at the end of the world.

- Revelation 10:4 (KJV)

> "[4] . . . Seal up those thing which the seven thunders uttered, ..."
>
> "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.'" *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

KNOWLEDGE INCREASED

But, there is going to be an increase of knowledge in our day, just as there was in the Millerite time period. Just as the book was unsealed for the Millerites, this Seven Thunders is to be unsealed to us.

An increase in knowledge, in Daniel 12.

- Daniel 12:4 (KJV)

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

AN INCREASE OF KNOWLEDGE IN THE MILLERITE TIME PERIOD

> "**The prophecies present a succession of events leading down to the opening of the judgment.** This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' **Not till we reach this time** could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' Daniel 12:4." *The Great Controversy*, 356.

You know, the Pioneers when they deal with this, they agree with this. The Pioneers understand that the increase of knowledge was from the Book of Daniel, but they always add to it, you know, all the inventions that started coming into history there, you know, the steam engine and all these kinds of things. And here we are at the time of the end and there is an increase from God's Word again.

But, do you know what is going on in the world today? There is an increase of knowledge going on in the world in technology that is light years beyond the steam engines that took place in 1798, with what they are doing with computers and stuff. I mean, they probably are recording what we are doing in here from outer space right now. It is that kind of increase in knowledge going on as well. And I am saying that at minimum, that is secondary.

The primary, the only one we need to worry about, is the increase of knowledge from God's Word; but, there is a parallel there, I believe.

AN INCREASE OF KNOWLEDGE IN THE TIME PERIOD OF THE 144,000

There is going to be an increase of knowledge at the end of the world. *Selected Messages,* book 2, pages 106 - 107:

> "The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' (Daniel 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days. . . .

Then three paragraphs later, Brothers and Sisters, Sister White tells us what the increase of knowledge going to be about. She says,

> "In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but **there is to be an increase of knowledge on this subject.**" *Selected Messages*, book 2, 106–107.

Upon what subject? Upon the Papacy and The Sunday Law.

Where is the increase of knowledge on the Papacy and The Sunday Law? Daniel 11:40-45.

A PURIFICATION PROCESS

- Daniel 12:10

> "[10]Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

So, there was a purification process in the Millerite time period, the same as our time period.

A PROCESS OF PURIFICATION IN THE MILLERITE TIME PERIOD

- Hosea 4:6 (KJV)

> "[6]My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

There is an increase of knowledge. The wicked reject that knowledge and are destroyed. The wise are those that understand this.

A PROCESS OF PURIFICATION TODAY

Another purification process in connection with Daniel 12.

> "The remnant people of God, who keep His commandments, will understand the word spoken by Daniel, '**Many shall be purified, and made white, and tried**; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." *This Day With* God, 84.

SATAN'S BANNER IN THE MILLERITE TIME PERIOD

Satan's banner was set up in the Millerite time period. This was Carmel.

> "I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children." *Early Writings,* 56.

SATAN'S BANNER TODAY

Satan's banner is going to be set up in our day and age.

- 2 Thessalonians 2:11–12 (KJV)

  "[11]And for this cause God shall send them strong delusion, that they should believe a lie: [12]That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

A BLESSING IN THE MILLERITE TIME PERIOD: 1843

There was a blessing in the Millerite time period, according to Daniel 12.

- Daniel 12:12 (KJV)

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

And what is that blessing? It is Revelation 19:9:

- Revelation 19:9 (KJV)

  "[9]And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

Fulfillment of the parable of the Ten Virgins that was accomplished by the Millerites was in agreement with a blessing of Daniel 12:12; because, you arrived in 1843, ready to enter into the marriage supper of the Lamb. You had been called to the marriage supper of the Lamb.

A BLESSING TODAY

And there is a blessing for you and me today. It is the same blessing.

- Revelation 19:9 (KJV)

  "[9]And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

We are called into the marriage supper. Every one of us needs to be entering into Investigative Judgment and the work that Christ is accomplishing in the Investigative Judgment and entering into the marriage with Christ.

> "All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.
>
> "Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear

those things which ye hear, and have not heard them' [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844.

FROM THE AUDIENCE: Amen!

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

"The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power.

"The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this. We are to be sure that our feet are in the narrow path. We need an experience that we have not yet had, that we may have the assurance that the God of all grace is a very present help in time of need. The time of trouble—trouble such as was not since there was a nation—is right upon us, and we are **like the sleeping virgins**. We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us.

"Let us turn our attention away from unimportant things, and give ourselves to God. We scarcely dream of the destroying angels that already are permitted to bring disaster and destruction in their path. Shall my life be spared to act a part in the closing scenes of this earth's history?" *Manuscript Releases,* volume 21, 437.

REVELATION 10

THE PART WHICH HE IS ACTING

Revelation 10 is another passage of Scripture that teaches that the Millerite time period is repeated at the end of the world.

The theme of Revelation 10, it is telling us the role that Christ plays in this history. From *The Seventh-day Adventist Bible Commentary,* volume 7, page 971, it says,

"The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan." *The Seventh-day Adventist Bible Commentary,* volume 7, 971.

And then you have Revelation 10, and then you have Sister White's comment on Revelation 10.

- Revelation 10 (KJV)

"[1] And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: [2]And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth, [3]And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

"[4]And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

"[5]And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, [6]And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

"[7]But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

"[8]And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. [9]And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. [10]And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

"[11]And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

And Sister White's comments on Revelation 10, we are going to be referring to from here on out, in terms of working through Revelation 10. You have that in your notes, as follows:

THE MIGHTY ANGEL

"The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events which will be disclosed in

their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

"The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

"The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls." *The Seventh-day Adventist Bible Commentary,* volume 7, 971.

Turn with me to Revelation 10 and let us just look it, straight from the Bible, how Revelation 10 illustrates a repetition of the Millerite time period here at the end of the world.

What I am going to say about Revelation 10, you can test my comments with the passage that you have above under the title called, "The Mighty Angel," the comment on Revelation 10 by Sister White, from *The Seventh-day Adventist Bible Commentary,* volume 7, page 971.

The Mighty Angel of Revelation 10:1 is Christ. He comes down on August 11, 1840. We will take a little bit of time later to show that. Sister White gives us the evidence to know for certain that it was on August 11, 1840, that He comes down.

When he puts His right foot upon the land and His left foot upon the sea, not only is it showing the part that He plays in the closing work of the Great Controversy, but Sister White says it represents a message that would be carried to the world. In 1840 we are told that the Millerite message was carried to every missionary station in the world.

When He has placed His feet, one upon the sea and one upon the land in verse 2, then in verse 3 He cries as a Lion. There is only one place in the Book of Revelation where Christ is identified as a Lion, and that is in chapter 5. He is identified as the Lion of the Tribe of Judah;

and, when He is identified as the Lion of the Tribe of Judah, it is illustrating His work in unsealing the truths of God's Word to God's people at the appropriate points in history.

So, here in verse 3 we see the Mighty Angel Christ crying out with a loud voice.

And when He cries out in verse 4, it says, "[4]And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

Whatever the Seven Thunders uttered when the Lion cried out, John was told to seal them up. And in this passage that you have in your notes above, you will see that Sister White says those Seven Thunders represent two histories. She says it is a delineation of events that transpired under the First and Second Angels' Messages and future events that will be disclosed in their order.

So, when you get to verse 4 and the Seven Thunders, you see that Christ is emphasizing the rule that the Millerite time period is repeated at the end of the world.

Remember, Christ comes down in 1840. And when Sister White says the Seven Thunders represent the history of the First and Second Angels' Messages, she is talking about 1840 to 1844. So, the Seven Thunders is in agreement with the very history that is being portrayed in chapter 10 of Revelation.

And after John writes not what the Seven Thunders utter, in verse 5 it says, "[5]And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, [6]And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: . . . ."

When was that?

FROM THE AUDIENCE: 1844.

JEFF PIPPENGER: 1844.

So, if you walk down through these verses, from verse 1 to verse 6, it takes you from 1840 to 1844. In fact, verse 7 is 1844 as well; because, verse 7 says, "[7]But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

We will show you the Pioneer position, which was correct, that the Seventh Angel began to sound on October 22, 1844.

So, there are two things I want you to see here in Revelation 10, if you will. Verse 1 begins in 1840 and the history unfolds down through verse 7 to 1844. Right in the middle of those seven verses, in verse 4 we also have the little jewel of the Seven Thunders, and the Seven Thunders is telling us the history of 1840 to 1844, the histories of verses 1 through 7 is repeated at the end of the world. So, verse 4 is congruent with the history of verses 1 through 7.

Then in verse 8, after John has seen this narrative unfold, John says, "[8]And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth."

And when Jesus came down in verse 1 He had a Little Book opened in His hand. What is that Little Book?

FROM THE AUDIENCE: The Book of Daniel.

JEFF PIPPENGER: Sister White says it is the Book of Daniel, and this is telling us about the empowerment of the Book of Daniel.

And when was the Book of Daniel empowered during the Millerite time period? August 11, 1840, with the collapse of the Ottoman Empire the world that was willing to see,

could tell that the year-day principle that the Millerites were using was correct; and, therefore, what William Miller was saying about 1843 was correct and the world was about to come to a close.

So, when John is told in verse 8 to go take the Little Book, go take the Book of Daniel, and once he is told that in verse 9, he says, ". [9]And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."—and I hope we understand that differently now than we ever had before—"[10]And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." And John is representing the disappointment of 1844.

So, if the Angel comes down with the Little Book opened in His hand in verse 1, in 1840; and then there is a narrative that takes you down to verse 7, 1844; and there is a different narrative suggested in verse 8, where the Angel says, "Go take the Little Book, John. I want you to eat it."; so, he goes and takes the Little Book, that is taking us back to 1840. John takes the Little Book. He is going to eat it. It is sweet in his mouth; it becomes bitter in his stomach. And from verses 8 to 10 you have the history of 1840 to 1844 laid out one more time. That is at least three times in the passage: You have it from verses 1 through 7, from verses 8 through 10, and in the Seven Thunders.

And then what happens in verse 11, it says, "[11]And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Or, "He saith unto me, 'This experience is all repeated again. You have to do it again.'"

Revelation 10 is teaching that the Millerite time period is repeated at the end of the world.

Revelation 14 is teaching that the Millerite time period is repeated at the end of the world.

Daniel 12 is teaching that the Millerite time period is repeated at the end of the world.

And, Matthew 25, the parable of the Ten Virgins, is teaching that the Millerite time period is repeated at the end of the world.

Whatever we think that the scenario is at the end of the world, it better correspond to what took place in the Millerite time period or we are deceiving ourselves and setting ourselves up for a big disappointment.

Shall we pray?

Closing Prayer: Heavenly Father, we thank you for this Sabbath that you have brought us into. We thank you for this wonderful truth that you have portrayed the end of Adventism with the beginning of Adventism and that we are among those in Adventism that are beginning to see this wonderful truth unfolded before our eyes. We thank you for that, and we thank you that on this Sabbath day we can enter into it with these kinds of thoughts: that the Dirt Brush Man is about His business, that the Lion of the Tribe of Judah is unsealing His Word, and that the Mighty Angel has come down with the Little Book opened in His hand once again. We desire to take it and eat it up, in spite of the knowledge that we know there is some bitter disappointment directly ahead. We want to be among those that John is representing there in verses 8 through 10. And we thank you for the Sabbath. We thank you for this Prophecy School so far, and we ask you for a double blessing upon this Sabbath day. Please send extra angels to keep us safe and protected during the Sabbath day. And as we have extra preparations to make now with the baptisms, we

ask once again that you would make that go smoothly and in a way that we glorify you. In Jesus's name, amen.

School of the Prophets - 2006

Presentation No. 15 by Jeff Pippenger
"Millerite History"

Opening Prayer: Heavenly Father, we thank you for bringing us together this Sabbath morning. We invite your presence through your Spirit and your angels to accompany us and to accompany our thoughts and our minds that we might understand the sacred history that you have recorded for us, in order for us to understand what is taking place on Earth today. We thank you for the promise that if we will seek in your Word that you will show us great and mighty things, and we would ask that you would help us see these things now in Jesus's name. Amen.

JEFF PIPPENGER: In our last presentation we looked at Daniel 12, Matthew 25, Revelation 14, and Daniel 10 to demonstrate that the Millerite time period is repeated here at the end of the world. We are going to begin looking at the Millerite history now in order to make use of this truth. What does it mean that the Millerite history is repeated at the end of the world if we are not familiar with what the Millerite history is?

1833: WILLIAM MILLER RECEIVES HIS CREDENTIALS TO PREACH

So, our first quote from *The Great Controversy*, page 333:

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

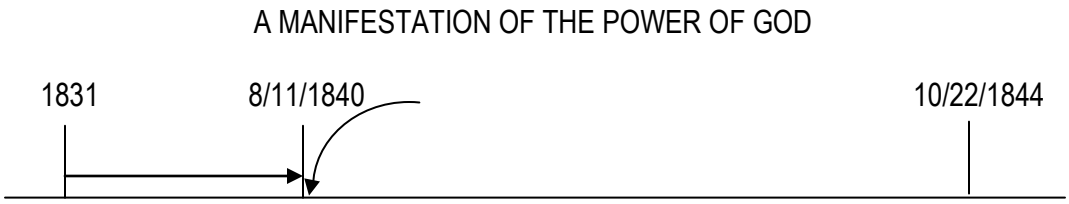

Figure No. 25

What I want us to see here, if we will, is that in 1831 Miller began to present the First Angel's Message, and two years later we have the falling of the starts. This is also the year that William Miller received his credentials, and this is also ten years before the 1843 time period.

1833 for me is the fulfillment of the Feast of Trumpets, which comes ten days before the Day of Atonement. And if you will remember, they are operating on a Karaite time prophecy; so, when we are speaking of 1843, in reality that reaches into 1844 by a few months. And ten

years before 1844 arrives, in 1843 we have the falling of the starts; we have William Miller receive his credentials; and, we have the antitypical Feast of Trumpets.

Remember, the Feast of Trumpets occurred ten days before the Day of Atonement, and a day is a year in Bible prophecy.

AUGUST 11, 1840

So, the next set of quotes is dealing with Daniel standing in his lot.

> "Daniel has been standing in his **lot since the seal was removed** and the light of truth has been shining upon his visions. He stands in his **lot**, bearing the testimony which was to be understood at **the end of the days**." *Sermons and Talks*, volume 1, 225–226.

The next quote, probably the more important to focus on:

> "Daniel stood in his **lot** to bear his testimony which was sealed until the time of the end, **when** the first angel's message should be proclaimed to our world." *Testimonies* to Ministers, 115.

WHEN UNSEALED—DANIEL STANDS IN HIS LOT, FULFILLING HIS PURPOSE.

Daniel stood in his lot when the First Angel's Message was proclaimed to the world, and the proclaiming to the world is what I want to emphasize because I want to make the case that he is prophetically standing in his lot in 1840 when the First Angel's Message is empowered and carried to the world.

We have read the next quote before, "standing in his lot" means fulfilling his purpose.

> "When God gives a man a special work to do, he is to stand in his lot and place as did Daniel, ready to answer the call of God, ready to fulfill His purpose." *Manuscript Releases*, volume 6, 108.

WHEN UNSEALED DANIEL STANDS IN HIS LOT, FULFILLING HIS PURPOSE AND THE FIRST MESSAGE WAS PROCLAIMED TO THE WORLD.

The next quote:

> "The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world**." *The Great Controversy*, 611.

In August 11, 1840, at the fulfillment of the time prophecy of Revelation 9:15, the Millerite message was carried to every missionary station in the world. The First Angel's Message had been empowered.

Notice—and this is something that I really hope you will notice—the First Angel's Message begins to be proclaimed in 1831; but, it is not until August 11, 1840, that it is empowered. All right? And we will see that this happens with each of these messages. The Second Angel's Message comes into history in June of 1842, but it is not empowered until the Midnight Cry.

The Third Angel's Message comes into history on October 22, 1844, and it is not empowered until the Fourth Angel joins it.

So, this is one of the characteristics of these messages. They first arrive in history. They go through history for a period of time, and then they are empowered.

And, Sister White says Daniel stood in his lot when the First Angel's Message was carried to the world. I would say that Daniel was standing in his lot here on August 11, 1840.

And I am saying in a prophetic sense because we know that the Book of Daniel was unsealed at the time of the end in 1798. It began to fulfill its purpose then.

But, this last quote, to me, is the quote that we are building everything on from here on out. From 1840 to 1844 "was a glorious manifestation of the power of God." This history that we are looking at, "A Glorious Manifestation of the Power of God," you will see why I think this is important as we move forward.

What was a glorious manifestation of the power of God? The Millerite message from 1840 to 1844, this history was a glorious manifestation of the power of God.

Now, notice underneath that quote:

> "Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord's soon coming in power and great glory to our world is truth, and in 1840 many voices were raised in its proclamation." *Manuscript Releases*, volume 9, 134.

1840 is the place where the Millerite message was empowered.

And, Sister White says the unsealing of the Little Book is the message in relation to time.

> "The unsealing of the little book was the message in relation to time." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

So, when you come in to look at what Sister White says, that Daniel stood in his lot when the First Angel's Message was carried to the world and the Book was unsealed when Daniel stood in his lot and the unsealing was a message in relation to time, and you take those types of passages together, then you have to ask yourself what message that had a time element in 1840 was unsealed.

And the message that had a time element that was understood in 1840 was what? The day/month/hour/year of Revelation 9:15, right? And it was the four angels that had been loosed in the Euphrates that were going to bring warfare against the Ottoman Empire for 391 years and 15 days.

And then the next page, *The Great Controversy*, pages 334 - 335, says,

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

> "At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction**. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended**." *The Great Controversy*, 334–335.

This event of August 11, 1840, we are going to be focusing on a great deal from this point onward for a lot of reasons, for a lot of prophetic reasons.

In the following presentation we are going to look at Luke 21, and one of the characteristics about the generation that is discussed in Luke 21 is that there is a distress of nations taking place in that scenario in Luke 21.

And what is the distress of nations that is taking place in the Millerite time period? It is a distress of nations that has been carried on by the Ottoman Empire for 391 years and 15 days. It is the distress of nations that is brought on by Islam. And August 11, 1840, the four great European powers came together to decide the fate of Islam and bring to a conclusion this distress of nations.

So, we need to be clear about that; because, Luke 21 is both speaking about the Millerite time period and the end of the world.

If what we showed you last night is correct—and, Brothers and Sisters, it is correct—that the Millerite time period is repeated at the end of the world, then as you approach Luke 21 and you see that the disciples asked Jesus what was going to be the sign at the end of the world, and then He tells them the scenario of the end of the world, then you can rest assured that this is a history when the 144,000 are developed that Jesus is speaking about in Luke 21, without going into details.

They asked Christ what were the signs of the end of the world, and He says, "Okay. Here they are." And whatever those are, if they are the signs of the end of the world, then they are the signs on when the 144,000 are developed because they are developed at the end of the world, right?

Therefore, Luke 21 has to be fulfilled in the Millerite time period, as well as at the end of the world because the Millerite time period is a perfect parallel to the end of the world. And we will show you that this is the case that Luke 21 is dealing both with the Millerites and with you and me today.

THE MIGHTY ANGEL

> "The angel's position, with one foot on the sea,"—

And she is speaking about the Angel of Revelation 10.

> —"The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

> "The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world." *Selected Messages*, book 2, 108.

Now, Brothers and Sisters, the book we have been recommending to you by Damsteegt, and other Adventist historians will bear witness to this along with him, in 1840 the Millerites had all their materials prepared and printed, they were already on the docks of the West Coast and on the East Coast; and, in 1840 that is when the Millerite message was carried to the world.

And if you go back to 1840, before they saw the fulfillment of the collapse of the Ottoman Empire, if you could be conveyed back to a Millerite meeting, you might have fifty or sixty people. But, after the collapse of the Ottoman Empire, then if you were going to a Millerite meeting you are going to see two or three thousand people. This is where the power came into the Movement; because, the year-day principle had been confirmed before the eyes of the world. And providentially, you know, it was not like, "The message was empowered; now, let us go ahead and prepare our tracts and get them printed and get them out to the boats." It was already ready in God's timing that in 1840 the message went to the world.

And, when Sister White is talking about the Angel coming down out of Heaven and putting one foot upon the land and one foot upon the sea identified a message that was going to be carried to the world, it was on August 11, 1840, that the Mighty Angel of Revelation 10 came down out of Heaven and empowered the First Angel's Message; and, the message was carried to the every missionary station in the world.

And, this is important to understand because, in our day and age, there is a Mighty Angel that comes down out of Heaven and the Earth is lightened with His glory. And if you will remember, we spent some time on the prophetic pattern, and this history that we are setting up here [referring to Figure No. 25] is not a singular history in sacred history; it is **the** history that all the prophets were talking about. When Sister White said all the reformatory movements are the same, they are all prefiguring and pointing forward to this history. And one of the characteristics that we pointed out is that Cyrus's First Decree was worldwide; John the Baptist's message was worldwide in his geographical sense of his message.

And here, [referring to August 11, 1840] we see this First Angel's Message being worldwide, where we are going to note that the Second Angel's Message is localized.

So, here, August 11, 1840, the message goes to the world; here is where the Mighty Angel comes down and empowers the message.

THE SECOND ANGEL'S MESSAGE

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

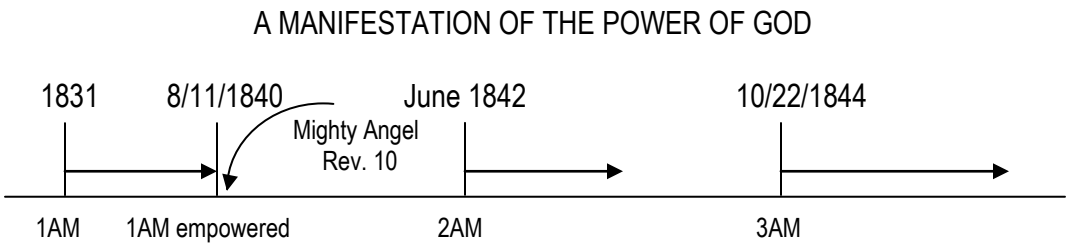

Figure No. 26

Now, if you have the book by Damsteegt, he will point out that the Millerites did not understand the Second Angel's Message arrived in June of 1842. It was not until 1844 that they started realizing, "Well, you know, when the Protestant churches started closing the doors on us, this was a fulfillment of the Second Angel's Message," and then they were confronted with the idea, "Well, does this mean, if this is a fulfillment of the Second Angel's Message that we have to go back to our church families and start calling people out?"

And they concluded, "Yes, that is what it means; but, I don't have the guts to do it"; and, no one was willing to step forth.

Then finally one article came out in a magazine, and I think Bates might have been the one that wrote it—

FROM THE AUDIENCE: No. It was Fitch that wrote it.

JEFF PIPPENGER: Yes, Fitch wrote it.

Once that article came out saying, "They have closed the doors of the churches against us. They have resisted the First Angel's Message, and that is a fulfillment of the Second Angel's Message, 'Babylon is fallen,' and they need to come out," from that point the flood gates were opened and they began to call people out of the churches.

But my point is this: Just as the First Angel's Message began to be proclaimed in 1831, and it was not empowered until 1840, the Second Angel's Message arrived in history in June of 1842, but it is not going to be empowered until further down in history.

When is it empowered? The Midnight Cry.

FROM THE AUDIENCE: March 12th.

JEFF PIPPENGER: March 12 through 17, 1844.

Now, we will not go there yet; but, I just want you to see the pattern that I am pointing out for you.

The Third Angel's Message arrived in history on October 22, 1844; because, at that point the door was opened into the Most Holy Place. A person by faith could see into the Most Holy Place, see the Ark of the Covenant, see the Ten Commandments, and see the Sabbath; and understand the issue of the mark of the beast. I mean that in theory that is the point in time when you could understand that.

Now, when October 22, 1844, arrived did the wise virgins of the Millerite Movement understand the Sabbath and the mark of the beast?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No way. It is no difference from this message here [referring to the Second Angel's Message]. It comes into history [on October 22, 1844] and the Third Angel's Message has been going on through history. And just as the First Message and the Second Message, there comes a time when it will be empowered.

The tarrying time, which begins after the first disappointment; and, the first disappointment, they believed the Lord was coming in 1843 [refers to the 1843 Chart] and they believed that 1843 ended on March 21, 1844. So, the first disappointment was actually March 22, 1844; but, they had been identifying the Year 1843, so that is how we understand it.

Most Seventh-day Adventists, from my experience, they may know about the first disappointment in 1843; but, if you were to tell them, "No, the first disappointment arrived on March 22, 1844," they would think that is all you told them. They would think there was something wrong with you, because we have not been studying this history. Not that I think this is a big point but we should understand this. The first disappointment was on March 22, 1844; it took the wind out of their sails.

I mean, they had been pronouncing this message far and wide, and then the Lord does not return. But, they hung in there. They lost their momentum, but they hung in there. And it is in this time period that this chart here [the 1843 Chart], which had been prepared before the first disappointment, this Chart here which they had understood had been brought about, brought into production based upon God's Word, and then they understood that the passage that had led them to produce this Chart included within the Biblical passage a reference to the tarrying time. This 1843 Chart and the whole history on how it was produced gave them some comfort and hope about that first disappointment. So, you cannot remove the 1843 Chart from this history. It has a part to play.

Let us take a look at a few quotes here, the bottom of page 138 of your notes.

> "As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.'

Then she points to another passage in Ezekiel that was part of the present truth understanding in connection with this message and the disappointment.

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

word which I have spoken shall be done.' Ezekiel 12:21–25, 27, 28." *The Great Controversy*, 392.

THE 1843 CHART

I am certain that Brother Jamal has read this next passage in his presentation from *Early Writings*, pages 74-75, where it says,

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

But notice the next quote. This is from James White.

> "It was the united testimony of Second Advent lecturers and papers, when standing on 'the original faith,' that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and **those who deny it leave the original faith**), then it follows that B.C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that 'the vision' should 'tarry,' or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry." *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

The Pioneers understood that that 1843 Chart was part of the original faith, and to doubt that this Chart was brought about by God's hand was to step off the Foundation of Adventism.

WRITE THE VISION, AND MAKE IT PLAIN

And you see the passage in Habakkuk that they are referring to.

- Habakkuk 2:1-4 (KJV)

> "[1]I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. [2]And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. [3]For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith."

THE EFFECT OF EVERY VISION

On the next page of your notes you will see the passage in Ezekiel that is connected with the production of this Chart.

- Ezekiel 12:22-28 (KJV)

> "[22]Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?
>
> "[23]Tell them therefore, Thus saith the LORD GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.
>
> "[24]For there shall be no more any vain vision nor flattering divination within the house of Israel. [25]For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the LORD GOD.
>
> "[26]Again the word of the LORD came to me, saying, [27]Son of man, behold, *they* of the house of Israel say, The vision that he seeth *is* for many days *to come,* and he prophesieth of the times *that are* far off. [28]Therefore say unto them, Thus saith the LORD GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the LORD GOD."

And then you have a quote from Joseph Bates.

> "In May, 1842, a General Conference was convened in Boston, Massachutes*[sic]*. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. **Here was more light in our pathway**. These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, 'Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time.' Habakkuk 2:2.
>
> "After some discussion on the subject, it was voted unanimously to have **three hundred** similar to this one lithographed, which was soon accomplished. They were called 'the '43 charts.' This was a very important Conference." *The Autobiography of Joseph Bates*, 263.

Every Millerite preacher used this Chart. There was not any of them who were out there teaching the message without this Chart.

This is Joseph Bates again.

> "Now our history shows that there were hundreds teaching from the same

> chronological charts that William Miller was, all of one stamp. Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844." Joseph Bates, *Early SDA Pamphlets*, 17.

Back to our history, what I am saying in here is the production of this Chart in this time period [1842] was part of this history. You cannot separate the Chart from the history. That is why, for me, when once you understand this history and then you begin to look at its repetition at the end of the world, there is a divine logic to the fact that the Lord has once again brought light out of the 1843 Chart, if nothing more than just to simply place this Chart back into the history that is being repeated, in saying this is all happening again.

Now, they did not see the full light on the 2520, and Sister White says that in *Early Writings:* The Lord held His hand over some of the figures on that Chart, until His hand was removed. Well, He did not remove His hand from that Chart on the 2520, applying to the Northern and Southern Kingdoms, until 2006; but, He has removed His hand from that Chart and suddenly the fact that this Chart has a present truth application again tells you that we are in that history where the Chart was present truth back then. We are paralleling this time period here, 1842, where the Chart was present truth.

Anyway, to the Second Angel's Message.

SECOND ANGEL'S MESSAGE FULFILLED IN THE UNITED STATES

> "The first and **second messages were given in 1843 and 1844**, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing"—and this is the punch line—

And that is what we are doing. Do you follow what she just said?

She says we are supposed to put these messages in place: [Referring to Figure No. 26} the First Angel's Message, empowered 1840; the Second Angel's Message arrives in 1842 and empowered August 12-17, 1844; the Third Angel's Message arrives October 22, 1844. That [laying out line upon line] is what she says we are supposed to do, and we are suppose to show the prophecies that bring us to these different points. And **the reason for it is that last sentence.**

> —"showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages*, book 2, 104.

Because, what was back there in the Millerite time period is repeated again to the very letter here at the end of the world, and **we must understand these waymarks** in the Millerite time period correctly, or we are not going to understand what is going on in front of our eyes today.

SECOND ANGEL'S MESSAGE FULFILLED IN THE UNITED STATES

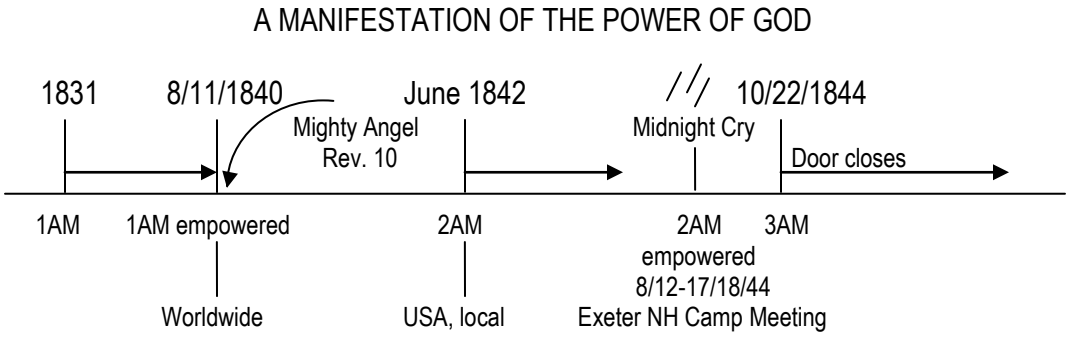

Figure No. 27

The next quote.

> "The second angel's message of Revelation 14 was **first preached in the summer of 1844**,"—

So, the Second Angel's Message arrives when the organized churches close their doors in 1842. The Millerites do not understand that until 1844, and they do not begin to preach it, they do not being to preach the Second Angel's Message until the summer of 1844.

What is the Second Angel's Message? "Come out of those churches; they are fallen."

So, down here in the summer of 1844 they begin to preach the Second Angel's Message, but it is not empowered yet.

But, where does the Second Angel's Message have its fulfillment?

> "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had **a more direct application to the churches of the United States**, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid." *The Great Controversy,* 389.THE

The First Angel's Message is worldwide; the Second Angel's Message fulfillment, USA local. In relation to each other: worldwide, local. And this is just as all the other patterns. This is just like the First Decree and Second Decree, John the Baptist and the Sanhedrin. It is the pattern that has been there throughout sacred history.

MIDNIGHT CRY

The Midnight Cry, August 12-17, 1844, Exeter, New Hampshire, Camp Meeting.

Now, the man the Lord used to put together the understanding of the Midnight Cry message was Samuel Snow, and he first presented his material I think it was like in July of 1844; but, it was not until this camp meeting here where it all gets put together into one package and everyone looks it over and understands it and the Holy Spirit is poured out upon them at that camp meeting.

> "In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, **the message was proclaimed in the**

very words of Scripture: 'Behold, the Bridegroom cometh!' *The Great Controversy*, 398.

It is here that the Second Angel's Message is empowered and it is here where the Holy Spirit is poured out upon the Millerites.

THE CLOSE OF THE SECOND ANGEL'S MESSAGE

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

"This was **the midnight cry**, which was to give power to the second angel's **message**. Angels were sent from heaven **to arouse** the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this **message**. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'" *Early Writings*, 238.

OUTPOURING OF THE SPIRIT

"**Like a tidal wave the movement swept over the land**. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. **It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age**. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400, 401.

Every great reformatory movement is the same! It first has the first message and the first message is a reform message. The second message is where the revival takes place.

But, at the outpouring of the Holy Spirit at the Midnight Cry, it went across the land like a tidal wave.

You count the days. When the camp meeting was over on August 17th, they are going to carry this message across the United States. From August 17th, until October 22, 1844—let us just say two months to keep it simple. In two months from New Hampshire, it went all the way across the United States in a time period when there was no telephone, there was no television, there was no internet, there were no airplanes, and there were no automobiles. I do not know, even today, if you go to Third World countries and you try to travel in some of the back parts of them, the traveling is kind of rough.

This was not the work of human beings. This was the outpouring of the Holy Spirit to spread this message across this primitive country, way back then, in less than two months. And you have to mark that point; because, this particular part of this history is going to be repeated and we want to understand which part is where the Holy Spirit is poured out.

THE SEVEN THUNDERS

- Revelation 10:4 (KJV)

> "[4]And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices."

THE SEVEN THUNDERS: EVENTS

The next thing on your notes is about the Seven Thunders; because, Sister White, among one of the things she says is the Seven Thunders represented the delineation of events that would transpire under the First and Second Angel's Messages. She does not say it is a delineation of events that would transpire under the First, Second, and Third Angels' Messages. She says it is a delineation of events that would transpire under the First and Second Angels' Messages.

> "The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels' messages."
>
> "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

> "The . . . seven thunders was a delineation of **events** which would transpire under the first and second angels' messages." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

A DELINEATION OF EVENTS

So, at the bottom of the page of your notes—and I could be wrong on this. I have been wrong on lots of stuff before—but on the bottom of your page the Seven Thunders, whether Sister White is talking about the delineation of events that transpired under the First and Second Angels' Messages, or if she says the Seven Thunders relate to future events, in either area whether it is back then or now, it is about events.

So, I am suggesting that this is seven events that may very well be the events represented by the Seven Thunders.

1. AUGUST 11, 1840—FIRST ANGEL'S MESSAGE EMPOWERED: The first event is, on August 11, 1840, the First Angel's Message is empowered; it is a worldwide empowerment, and the Mighty Angel of Revelation 10 comes down [see Figure No. 27].
2. JUNE 1842—SECOND ANGEL'S MESSAGE ARRIVES: The second event is the Second Angel's Message, when the organized churches closed their doors upon the Millerites.
3. MARCH 22, 1844—FIRST DISAPPOINTMENT: The third event is the disappointment, March 22, 1844.

4. SPRING 1844—TARRYING TIME: And the fourth event is the tarrying time, when the parable begins at that point in time.
5. SUMMER 1844—SECOND ANGEL'S MESSAGE PROCLAIMED: Then, in the summer of 1844 they began to proclaim the Second Angel's Message, but it has not been empowered yet.
6. AUGUST 12-17, 1844—MIDNIGHT CRY: The Second Angel's Message is empowered in the sixth event, the Midnight Cry understanding.
7. OCTOBER 22, 1844—THIRD ANGEL'S MESSAGE ARRIVES: The seventh event is October 22, 1844; and, at that point the door closes. The door closes into the Holy Place and opens into the Most Holy Place; and, the door closes in the parable of the Ten Virgins, which was fulfilled during that time period.

REVELATION 10:1-7

AUGUST 11, 1840 — OCTOBER 22, 1844

We went over Revelation 10 pretty quickly last night. These quotes go over it again. From August 11, 1840, to October 22, 1844, covers Revelation 10, verses 1 through 7.

> "The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.
>
> "'And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer' (Revelation 10:5, 6). This message announces the end of the prophetic periods." *Selected Messages*, book 2, 108.

This is Revelation 10:1-6.

The next verse is also 1844.

> "God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." Review and Herald, January 19, 1905.

What is the message in 1843 and 1844 that brought us out of the churches? It is the message that is reflected on that [1843] Chart, and the whole history that is found between 1840 and 1844.

> "God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in **1843 and 1844**." *Manuscript Release*, Number 760.

> "All **the messages given from 1840–1844 are to be made forcible now**, for there are many people who have lost their bearings. The messages are to go to all the churches.
>
> "Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' [Matt. 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**
>
> "The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done."—

She is talking about repeating that message, right? Then notice what she says.

> —"A great work will be done in a short time. **A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony**." *Manuscript Releases*, volume 21, 437.

Daniel is going to stand in his lot once again, and it is when we are repeating the message that was sounded in this time period [1840 to 1844]. This history is going to be repeated again, Brothers and Sisters.

And another quote underneath that:

> "**The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit." *Manuscript Releases*, volume 15, 371.

> "We understand the present feebleness and smallness of the work. We have had an experience. In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency. He will be with us in 1906,"—HE WILL BE WITH US IN 2006—"**as He was with us in 1841, 1842, 1843, and 1844.**" *Loma Linda Messages*, 156.

Why am I focusing in on these dates? Because, Brothers and Sisters, when Sister White is talking about the Seven Thunders being a delineation of events that transpired under the First and Second Angels' Messages, Sister White knew that William Miller began to preach in 1831, but Sister White knew that the sacred history that was set forth in that time period was the history from 1840 to 1844. That is the focus of the history that is the pattern for the history when the 144,000 are developed.

> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has

given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given." *Review and Herald*, April 14, 1903.

Brothers and Sisters, we are looking at the Foundation of our faith, and it was a foundation that was laid before 1844.

The Foundation has to do with other things: the correct understanding of the Sanctuary, the correct understanding of the Sabbath, and the correct understanding of the health message, and the correct understanding of country living, and the correct understanding of education. The Foundation of our faith was laid in the Millerite time period, and it is represented on that Chart right there [referring to the 1843 Chart], **right there**, and the history when that message and that Chart was brought about.

The next quote:

"Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. God wants His people to know that we have the message as He gave it to us in 1843 and 1844." *General Conference Bulletin*, April 1, 1903.

CHRIST'S PART

And we have read this previously,

"The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

One of the things represented when Christ puts one foot on the land and His other on the sea, it is demonstrating the part that He plays in this history and in the Great Controversy.

And what part does He play? He comes down and puts His foot upon the land and the other upon the sea, and He has a Little Book opened in His hand, the Book of Daniel; and, the part that He is playing is He unfolding, unsealing these truths to His people. Because, these truths are what bring about the understanding, the increase of knowledge that prepares God's people to stand.

When we realize that the Lion of the Tribe of Judah, the Dirt Brush Man, is once again revealing truths in the identical way that He revealed it to the Millerites, then we know that Christ has begun the process of raising up of the 144,000. That is what this is all about. This is the part that Christ is playing. There is noy any human devisings involved with this message.

There are a couple of quotes, of the Lion crying with a loud voice; about the seven thunders—

- Revelation 10:3 (KJV)

"[3]And [Christ] cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices."

—and then the Lion of the Tribe of Judah prevailing to open the Book:

- Revelation 5:1-5 (KJV)

"[1]And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. [2]And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? [3]And no man in heaven, nor in earth, either under the earth, was able to open the book, neither to look thereon. [4]And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. [5]And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

THE UNSEALING

"The Unsealing" is the work that Christ is accomplishing right now. It is what He accomplished in the Millerite time period.

"A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?

"'And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.'

"It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

"Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days; but while 'many shall be purified, and made white, and tried,' 'the wicked shall do wickedly: and none of the wicked shall understand.'" *Testimonies to Ministers*, 115.

THE SEALING

"When Christ came to this earth, the **traditions** that had been **handed down from generation to generation**, and **the human interpretation of the**

> **Scriptures**, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of **tradition**. The spiritual import of **the sacred volumes** was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.
>
> "But the Lion of the tribe of Judah prevailed. He opened **the seal that closed the book of divine instruction**. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge, the sure word of prophecy**, and when it came, it was as a light shining in a dark place." *Spalding Magan*, 58.

The Lion of the Tribe of Judah, Brothers and Sisters, if you look in Revelation chapter 5, why is it that the Lion of the Tribe of Judah can unseal the Book?

FROM THE AUDIENCE: He has prevailed.

JEFF PIPPENGER: He has prevailed.

How has He prevailed? He is portrayed as the Lamb already slain.

In Revelation 5 Jesus has secured the authority, the right, the permission to be the One that unseals the sacred volumes and become the Lion of the Tribe of Judah for what took place at the cross. But, what we just read was the history before the cross. He came in the time period of the Jews before the cross, and the Bible had been sealed up to the Jews through the exception of customs and traditions that had been handed down from generation to generation.

And what did He do? He unsealed that Book to those who were looking for knowledge, for an increase of knowledge; and, Sister White said that was the sure word of prophecy. And what we are saying is, is that in every sacred reformatory movement, it is always the same, **it is always the same**.

Even before He was officially the Lion of the Tribe of Judah He was already functioning so for the Jews.

And in the tie period for the Millerites, in the time period when they were to understand the truths that allowed them to assemble that Chart, they had to understand the history of the Seven Churches. The Lion of the Tribe of Judah unsealed that for them. They had to understand the histories represented by the Seven Seals. He unsealed that for them. They had to understand the histories represented by the Trumpets. He unsealed that for them. And those truths brought them to the place where they were prepared on August 11, 1840, when He came down out of Heaven with the Book of Daniel opened in His hand, they were ready to hold on tight because He was about to empower that message and put them into a purification process that was going to bring them to the marriage supper of the Lamb; but, along the way there were going to be many people falling off.

That is what this process is all about. They were to proclaim the Everlasting Gospel; they did so, but they experienced the Everlasting Gospel at the same time. And the catalyst that separated the wise from the wicked was the testing process that was brought about by the unfolding, unsealing of truth by the Lion of the Tribe of Judah; and, that process is happening once again.

THE BOOK OF DIVINE INSTRUCTION

This next quote is what Christ unseals is the Book of Divine Instruction.

> "Let every one who has been blessed with reasoning faculties take up the Bible and search its pages, that he may understand the will of God concerning him. In this Book **divine instruction** is given to all. The Bible is addressed to every one—to every class of society, to those of every clime and age. Every one should read the Bible for himself. Do not depend on the minister to read it for you. The Bible is God's Word to you. And Christ has made this Word so plain that in reading it, no one need misunderstand. Let the humble cottager read and understand the Word given by the wisest Teacher the world has ever known, and among kings, governors, statesmen, there is none greater than He*." Signs of the Times*, July 11, 1906.

TRADITION, CUSTOMS & MAXIMS

> "The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with **their own ideas and traditions**. Their **customs** and **maxims** became more and more exacting. In its spiritual sense, the sacred Word became to the people as **a sealed book**, closed to their comprehension." *Signs of the Times*, May 17, 1905.

Brothers and Sisters, what I am saying is that that [referring to the 1843 Charts] the foundations of Adventism; and, here at the end of the world Seventh-day Adventists no longer understand the foundations of Adventism, because the scribes have been teaching us their own ideas and traditions and they have been handing them down from generation to generation. And those of us who come into Adventism and do not have any basis to know whether those scribes are true or not, we accept those things and do not realize in doing so that we have sealed the truths of God's Word.

And the promise is, it does not matter what the scribes do. There comes a time when the Dirt Brush Man comes and He is going to eliminate all that foolishness that has gone on for the last one hundred fifty years.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: So, Christ comes down with a Little Book opened in his hand.

- Revelation 10:2 (KJV)

> "[2]And he [Christ] had in his hand a little book open: . . . ."

> "Daniel has been standing in his lot **since the seal was removed** and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days." *Sermons and Talks*, volume 1, 225–226.

- Revelation 10:8, 9 (KJV)

"[8]And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. [9]And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

THE COMPREHENSION OF THE TRUTH

"The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

EATING THE BOOK

- Revelation 10:10 (KJV)

"[10]And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

OCTOBER 22, 1844

- Revelation 10:5-7 (KJV)

"[5]And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, [6]And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

"[7]But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

"When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.)." *Selected Messages*, book 2, 105.

"'And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer' (Revelation 10:5, 6). This message announces **the end of the prophetic periods**. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed." *Selected Messages*, book 2, 108.

REVELATION 10

VERSES ONE # FOUR ILLUSTRATE AUGUST 11, 1840 THROUGH OCTOBER 22, 1844

VERSE FOUR IS SYMBOLIZING THE REPETITION OF AUGUST 11, 1840—OCTOBER 22, 1844

VERSES FIVE # SEVEN ILLUSTRATE OCTOBER 22, 1844

VERSES EIGHT # TEN ILLUSTRATE AUGUST 11, 1840 THROUGH OCTOBER 22, 1844

VERSES ELEVEN SYMBOLIZES THE REPETITION OF AUGUST 11, 1840—OCTOBER 22, 1844

THE TRUTHS ASSOCIATED WITH AUGUST 11, 1840—OCTOBER 22, 1844 WERE SEALED UP

- Revelation 10:4 (KJV)

  "[4]And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **Seal up those things which the seven thunders uttered, and write them not.**"

JUST BEFORE THE CLOSE OF PROBATION THE TRUTHS ASSOCIATED WITH AUGUST 11, 1840—OCTOBER 22, 1844, ARE UNSEALED . . .

- Revelation 22:10 (KJV)

  "[10]And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."

THESE TRUTHS ARE UNSEALED BY THE
LION OF THE TRIBE OF JUDAH—CHRIST!

EXPERIENCES REPEATED

- Revelation 10:11 (KJV)

  "[11]And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

SEE APPENDIX

Now, we do not have a message that is hung on time here at the end; and, I have tried to understand for myself what it is that is the special message that is so sweet.

Is it Daniel 11:40-45? There is the foundation of this end-time message. It very well could be that.

But, do you know what seems a sweet message to me right now? The Seven Thunders. The Seven Thunders is the key that is putting all these things together, and the Seven Thunders is the argument that Christ has begun to work. He has begun to unseal these truths.

But it is a wonderful taste once you begin to see that; but, we are not the Millerites. We are the ones who are being called to be the 144,000, and we know in this history there is a big disappointment just ahead. And this demands that we not only prepare ourselves intellectually but spiritually so that we cannot be moved.

We cannot be satisfied with the flickering light of good emotions; because, the greatest time of trouble that has ever been is about to hit the world, full speed ahead.

Shall we pray?

Closing Prayer: Heavenly Father, we thank you for the fact that you are beginning to unseal these truths that have been hidden from traditions and customs that have been handed down from generation to generation. We thank you not only that you are doing that work but that you have allowed us to be among those that are seeing this work take place. But, we understand that with light given comes great responsibility and that we now have a responsibility of coming to internalize these truths and figuring out how we can share them with those around us; so, we ask for wisdom to accomplish this work. We ask for an extra measure of love that we will be constrained to carry this message. And we thank you for guiding us through this week so far and ask that you continue to be with us throughout the rest of this Sabbath day. In Jesus's name, amen.

HISTORICAL APPENDIX TO

School of the Prophets - 2006

Presentation No. 15 by Jeff Pippenger

"Millerite History"

- 1755—Lisbon Earthquake.
- 1780—Dark day, Moon to blood.
- 1798—End of 1260 year prophecy, end of the 1290 year time prophecy, end of 2,520 year prophecy against northern tribe.
- 1831—William Miller begins to speak and publish on the first angel's message and the fulfillment of the 2300 year prophecy announcing the Second Advent.
- 1833—Falling of the stars; William Miller receives his credentials.
- 1838—Josiah Litch wrote on the seven trumpets of Revelation and set a date for the sixth trumpet as the fall of the Ottoman Empire on August 11, 1840.
- 1840—Joshua Himes published the *Signs of the Times* and united with William Miller going from city to city. The fall of the Ottoman Empire on August 11, demonstrated the day-for-a-year principle and many believers joined the Advent movement.
- 1842—The Denominational Churches begin to close their doors against the Millerite message.
- 1842—Following the counsel in Habakkuk 2:2–3, Charles Fitch was encouraged to develop a chart showing the prophecies in Daniel and Revelation.
- 1842—William Foy was given two visions which he shared publicly until the autumn of 1844; in one vision he identified that the sixth trumpet was still sounding **(See footnote).**
- 1844—During the winter J. N. Loughborough heard and accepted the first angel's message; there were 256,000 conversions in the USA between 1840 and 1844.
- 1844—On March 21, the first disappointment took place and there was a tarrying time.
- 1844—During the month of May, Miller called attention to the seventh Jewish month (October).
- 1844—In July the Midnight Cry began when Samuel Snow first presented his conclusions on the seventh month.
- 1844—At the Exeter camp meeting from August 12—17, S.S. Snow showed the tenth day of the seventh month to be October 22.
- 1844 William Foy has a third vision; but as he saw the cost and sacrifice required, he ceased public speaking; soon after he sickened and died.
- 1844—In September, George Storrs published a pamphlet called *Six Sermons* establishing the doctrine of the 'state of the dead.'
- 1844—In early October Hazen Foss was given a vision showing the three steps to heaven on two separate occasions, but he refused to communicate the vision.
- 1844—October 22, the Great Disappointment.
- 1844—On October 23, Hiram Edson was given a vision that the Sanctuary to be cleansed was the Heavenly Sanctuary.
- 1844—In December, Ellen Harmon was given her first vision at the home of Mrs. Haines.
- 1845—Rachel Preston, a Seventh-day Baptist, moved to Washington, New Hampshire and accepted the Advent doctrines; the church of about forty members accepted the

Sabbath; an editorial in the *Midnight Cry* agitated the minds of many on the obligation to keep the Sabbath.

- 1845—In the February 28 issue of *The Hope of Israel,* T. M. Preble published an essay calling the attention of the Advent body to the Sabbath and the fact that it had been changed.
- 1845—Joseph Bates heard of the Sabbath keepers in New Hampshire and visited them; studied with them, and accepted the light. And on his return home he began to preach the truth from state to state; and soon saw the need to publish a tract.
- 1846—O. R. L. Crosier published the Sanctuary doctrine in the February 7, issue of the *Daystar*.
- 1846—On a visit to New Bedford, Massachutes*[sic]*, Miss Harmon became acquainted with Joseph Bates who urged the importance of the Sabbath upon her and James White; who then accepted his Scriptural evidence and shortly thereafter she was shown its importance in vision.
- 1846—The third angel's message as connected with the other two, began to be proclaimed.
- 1847—In April, James White wrote, "since the seventh month of 1844, the third angel's message was, and still is, a warning to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of during the second angel's cry".
- 1848—Just at this time the Seventh-day Adventists were learning from the Scriptures that the Sabbath of the fourth commandment was the sign, or seal, of the living God, and that the time had arrived for the proclamation of the sealing message of Revelation 7:1–4.

FOOTNOTE TO HISTORICAL APPENDIX

THE VISIONS OF WILLIAM FOY

". . . The first to be noticed is that of a godly man,—a well-educated and talented minister by the name of William Foy, who resided in Boston, Massachusetts. At two different times during the year 1842, the Lord came so near to him that he was wrapped in holy vision. One of these occasions was on January 18, and the other was on February 4. By invitation he went from city to city to tell of the wonderful things he had seen; and in order to accommodate the vast crowds who assembled to hear him, large halls were secured, where he related to thousands what had been shown him of the heavenly world, the loveliness of the New Jerusalem and of the angelic hosts. When dwelling upon the tender, compassionate love of Christ for poor sinners, he exhorted the unconverted to seek God, and scores responded to his tender entreaties.

"Brother Foy's work continued until the year 1844, near the close of the twenty-three hundred days. Then he was favored with another manifestation of the Holy Spirit,—a third vision was given,—one which he did not understand. In this he was shown the pathway of the people of God through to the heavenly city.

"He saw a great platform, on which multitudes of people gathered. Occasionally one would drop through his platform out of sight, and of such a one it was said to him, 'Apostatized.' Then he saw the people rise to a second platform, and some of these also dropped through the platform out of sight; and finally a third platform appeared, which extended to the gates of the holy city. A great company gathered with those who had advanced to this platform. As he expected the Lord Jesus to come in a very short time, he failed to recognize the fact that a third message was to follow the first and second messages of Revelation 14.

"Consequently the vision, to him, was inexplicable, and he ceased public speaking. After the close of the prophetic period, in the year 1845, he heard another relate the same vision, with the explanation that 'the first and second messages had been given, and that a third was to follow.' Soon after this, however, Brother Foy sickened and died." J. N. Loughborough, *The Prophetic Gift*, 27.

EXCERPT FROM WILLIAM FOY'S SECOND VISION ON FEBRUARY 4, 1842

> "Near the place through which we passed I beheld a mighty angel clothed in pure white raiment, having a crown of brightness on his head. He appeared to be gazing through the bar, and his eyes like lamps of fire, were fixed with steadfastness upon the earth. He stood with his right foot placed before him, as though walking; and his object appeared to be, to reach the earth. But three steps remained for him to take. Against his breast, and across his left hand, was as it were, a trumpet of pure silver; and a great and terrible voice came from the midst of the boundless place, saying, '**The sixth angel hath not yet done sounding**.'"

School of the Prophets - 2006

Presentation No. 16 by Jeff Pippenger

"Revelation 18"

Opening Prayer: Heavenly Father, please be with us as we continue on in this study, as we begin to try to understand the repetition of the Millerite history here in our day and age. We are approaching sacred ground in terms of the truth that you have set forth and we ask for your Holy Spirit to help us to understand these things. Please continue to be with us throughout this presentation and let the Word spoken be for your glory and your honor, and be clear and truthful. In Jesus's name, amen.

JEFF PIPPENGER: We are on page 153 of your notes. "Revelation 18" is the title of this presentation.

SPECIAL LIGHT

> "I stated that I was a stockholder and I could not let the resolution pass, that **there was to be special light for God's people as they neared the closing scenes of this earth' history.** Another angel was to come from heaven with **a message**, and the whole earth was to be lightened with his glory. **It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God, to send light to His people in unexpected ways**." *Manuscript Releases*, volume 13, 334.

Sister White says there is going to be a special light that comes to us at the end of the world in connection with the Angel of Revelation 18; and, evidently when this special light comes it is going to come in a way that most of us had not expected and that would be the fulfillment of the special light.

We are suggesting that the summary, the generalization of that special light, is the Seven Thunders, and we have underneath there Revelation 10:3-4, the Seven Thunders being sealed up.

- Revelation 10:3-4 (KJV)

> "[3]And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. [4]And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **Seal up** those things which the seven thunders uttered, and write them not."

And then Revelation 22:10-11, the fact that whatever the Seven Thunders represent are sealed up, just before the close of human probation.

- Revelation 22:10-11 (KJV)

> "[10]And he saith unto me, **Seal not** the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

And, although we understand that the Book of Daniel is the sealed book, there is a sense that Revelation is also a sealed book.

> "The book of Revelation must be opened to the people. Many have been taught that it is a sealed book; but **it is sealed only to those who reject light and truth**. The truth it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to transpire. The third angel's message must be presented as the only hope for the salvation of a perishing world." *Evangelism*, 195.

And then the next quote from the *Signs of the Times,* January 11, 1899.

> "**The Revelation is a sealed book**, but it is also an open book, recording marvelous events that are to take place in the last days of this earth's history. Its teachings are definite, not mystical and unintelligible, and God would have us understand it." *Signs of the Times*, January 11, 1899.

The part of Revelation that was specifically sealed up is the Seven Thunders.

DELINEATION OF EVENTS UNDER FIRST AND SECOND ANGELS' MESSAGES

And Sister White tells us:

> "The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages." *The Seventh-day Adventist Bible Commentary,* volume 7, 971.

And in our last presentation we began to look at the waymarks of that history.

BLEND INTO ONE

Selected Messages, book 2, page 116, says,

> "Thus the substance of the second angel's message is again given to the world by that other angel who lightens the earth with his glory. **These messages all blend in one**, to come before the people in the closing days of this earth's history. All the world will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men." *Selected Messages*, book 2, 116.

All these messages blend into one in the sense that the theological truth that they bring in to mankind becomes a complete message.

But, what we have been looking at is the location in history, the sequence that these messages come in, one after another, in their relation to each other.

COMBINED

> "The great message, **combining the first, second, and third angels' messages**, is to be given to the world. This is to be the burden of our work." *The Seventh-day Adventist Bible Commentary*, volume 7, 949.

The burden of our work is to combine these messages, and we are going to combine these messages as we go through this study; but, it may not be in a fashion that you would think we would mean "combining." You will see what I mean as we go forward.

REPEATED

> "**The whole earth is to be lightened with the glory of the Lord**. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven 'having great power.' **The first message is to be repeated proclaiming the second advent of Christ to our world. The second angels' message is to be repeated**, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies' [Revelation 18:2, 3]." *Manuscript Releases*, volume 16, 40.

In Revelation 18, which we are looking at here, we have here the first five verses, and you will notice that I have them separated out, verses 1 through 3, and then verses 4 and 5.

In verse 1 it says,

- Revelation 18:1-5 (KJV)

> "[1]And after these things **I saw another angel come down from heaven**,"—

I am going to suggest to you, as we proceed, that we are going to say that this Angel that comes down from Heaven and the Earth is lightened with His glory is the parallel to the Angel that came down from Heaven in Revelation 10 and put His feet upon the land and the sea, representing a worldwide message, just as this Angel lightens the Earth with His glory.

> —"And after these things I saw another angel come down from having great power; and the earth was lightened with his glory. [2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3]For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I am going to suggest that the other voice is Part B of Revelation 18 and that it will correspond to the characteristics of the Second Angel's Message in the Millerite time period.

> "[4]And **I heard another voice from heaven**, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. [5]For her sins have reached unto heaven, and God hath remembered her iniquities."

ANGELS SYMBOLIZE THE WORK

> "'Another angel' is to come down from heaven. **This angel represents the giving of the loud cry**, which is to come from those who are preparing to cry mightily, with a strong voice, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird' (Revelation 18:1, 2)." *Selected Messages*, book 3, 412.

We have read other statements before this in our study that these angels represent the work that the people of God accomplish. So, when I am dividing up verses 1 through 5 of Revelation 18 and emphasizing the first angel that comes down out of Heaven, and in verse 4 the other voice, and saying here are two angels in the Fourth Angel's Message, we need to remember that these are really symbols of a two-step process of the work that is accomplish in the Fourth Angel's Message.

These are not angels. These are the symbols of the work that is accomplished in this particular Movement.

ANGELS SYMBOLIZE THE PEOPLE OF GOD

We have looked at other quotes along the way such as this.

> "John saw 'Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.' Revelation 19:1. **That work is the voice of the people of God proclaiming a message of warning to the world**." *The 1888 Materials,* 926.

So, what these angels are representing, in verse 1 the angels are representing a message that is worldwide somehow in nature, and the other voice of Revelation 18, verse 4, is another proclamation. It is Part B to the work that is accomplished in this time period.

INCREASING POWER

> "The truth for this time, the third angel's message, is to be proclaimed with a loud voice, **meaning with increasing power**, as we approach the great final test. . . ."—

Everything that I have ever understood about end-time events is that they are progressive. And whether it is the judgments of God that are in the land today that are going to only increase and progress at The Sunday Law when national apostasy is followed by national ruin; and then as each country around the globe does the same thing, it happens again and it just escalates until Michael stands up; and then you have the Seven Last Plagues. These judgments are progressive.

—"The present truth for this time comprises the messages, the third angel's message **succeeding the first and the second.** The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. **Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance to the close of probation**. The trumpet is to give no uncertain sound. . . .

"This message is to come to the churches. We are to consider the best plans for accomplishing this. . . . **Faith, eternal faith in the past and in the present truth**, is to be talked, is to be prayed, is to be presented with pen and voice.

"The third angel's message in its clear, definite terms is to be made the prominent warning. All that it comprehends is to be made intelligible to the reasoning minds of today." *Manuscript Releases*, volume 9, 291.

The whole end-time scenario of events is progressive, and the Loud Cry of the Fourth Angel is identifying that as we proceed through this history, our message is going to become more and more powerful, and more and more focused upon as these natural disasters and man-made disasters increase and mankind begins to more and more focus their attention on us as the reason that these things are taking place.

It seems like we may have read this, *Review and Herald,* December 15, 1885.

JOINS THE THIRD ANGEL

"The dust and rubbish of error have buried the precious jewels of truth, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, 'Open thou mine eyes that I may behold wondrous things out of thy law.' Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but 'the wise,' those who are honest, will understand. The book is open, and the words of God reach the hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth." *Review and Herald*, December 15, 1885.

THE MIDNIGHT CRY JOINED THE SECOND MESSAGE

"I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned **a mighty angel [THE FIRST ANGEL] to descend** and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was **to lighten the**

earth with his glory and warn man of the coming wrath of God. Multitudes received the light. . . .

"**Another mighty angel [THE SECOND ANGEL]** was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, 'Babylon is fallen, is fallen.' . . .

"As the people of God united in the cry of the second angel, the heavenly host marked with the deepest interest the effect of the message. . . .

"Jesus commissioned **other angels [THE MIDNIGHT CRY/PLURAL]** to fly quickly to revive and strengthen the drooping faith of His people and prepare them to understand the message of the second angel and the important move which was soon to be made in heaven. I saw these angels receive great power and light from Jesus and fly quickly to earth to fulfill their commission to aid the second angel in his work. A great light shone upon the people of God as **the angels cried**, 'Behold, the Bridegroom cometh; go ye out to meet Him.'" *Early Writings*, 245–248.

Now, this may be a little bit busy what I am sharing with you here.

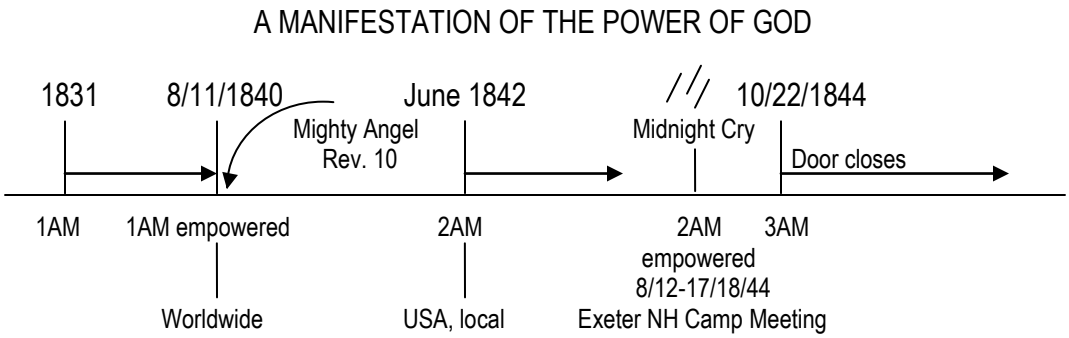

Figure No. 28

But, last night we went through the fact that Revelation 14 represents the history of the Millerite time period, and that the First Angel is a singular angel.

When Sister White is commenting—and we read this passage last night—the Second Angel is a singular angel; but, when it comes times to bring about the Midnight Cry, there are many angels that are put into action here.

This [First Angel's Message of 1840] is symbolized by a singular angel, [Second Angel's Message of 1842] singular angel, [Midnight Cry and Third Angel's Message of 1844] many angels.

And you have a few quotes where Sister White points this out.

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

"This was **the midnight cry**, which was to give power to the second angel's **message [SINGULAR]**. Angels were sent from heaven **to arouse** the discouraged saints and prepare them for the great work before them. The most

talented men were not the first to receive this **message**. Angels **[PLURAL]** were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'" *Early Writings*, 238.

JOINING IT AS THE MIDNIGHT CRY JOINED THE SECOND MESSAGE

"**Angels were sent to aid the mighty angel from heaven**, and I heard voices which seemed to sound everywhere, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' **This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844.** The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom." *Early Writings*, 277.

And then on page 157 of your notes, you are going to see the same SINGULAR, SINGULAR, PLURAL when the Fourth Angel joins the Third Angel.

UNITES WITH THIRD ANGEL

"I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel **[SINGULAR]** commissioned to descend to the earth, to **unite his voice with the third angel**, **[SINGULAR]** and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory."—

What angel is this?

FROM THE AUDIENCE: The Fourth Angel.

JEFF PIPPENGER: Fourth Angel, verses 1 through 3.

—"The light which attended this angel **[SINGULAR]** penetrated everywhere, as he **[SINGULAR]** cried mightily, with a strong voice,"—AND SHE QUOTES REVELATION 18—"'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' The message of the fall of Babylon, as given by the second angel, **[SINGULAR]** is **repeated**, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel **[SINGULAR]** comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message."—

Now, here are the PLURAL angels.

—"**Angels [PLURAL] were sent to aid the mighty angel from heaven**, and I heard voices **[PLURAL]** which seemed to sound everywhere, '**Come out of her**, My people,"—

This is verses 4 and 5. So, you are seeing the same illustration of SINGULAR and PLURAL angels in the sequence of Revelation 18 that took place in the sequence of Revelation 14.

> —"that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' This message seemed to be an addition to the third message, **joining it as the midnight cry [PLURAL] joined the second angel's [SINGULAR] message in 1844**. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom." *Early Writings*, 277.

PARALLEL

Now we are at perhaps the most important quote in our study. Well, I do not know what is the most important quote but this seems to be one that we are going to try to build a lot of weight upon.

> "God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and **are to run parallel with this which follows.** The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, **the light of all the three messages is combined**." *The 1888 Materials*, 804.

What follows the First and Second Angels' Messages?

FROM THE AUDIENCE: The Third Angel's Message.

JEFF PIPPENGER: The Third. There is some way that the Third Angel's Message is to run parallel with the First and Second Angels' Messages.

And here is what we are suggesting.

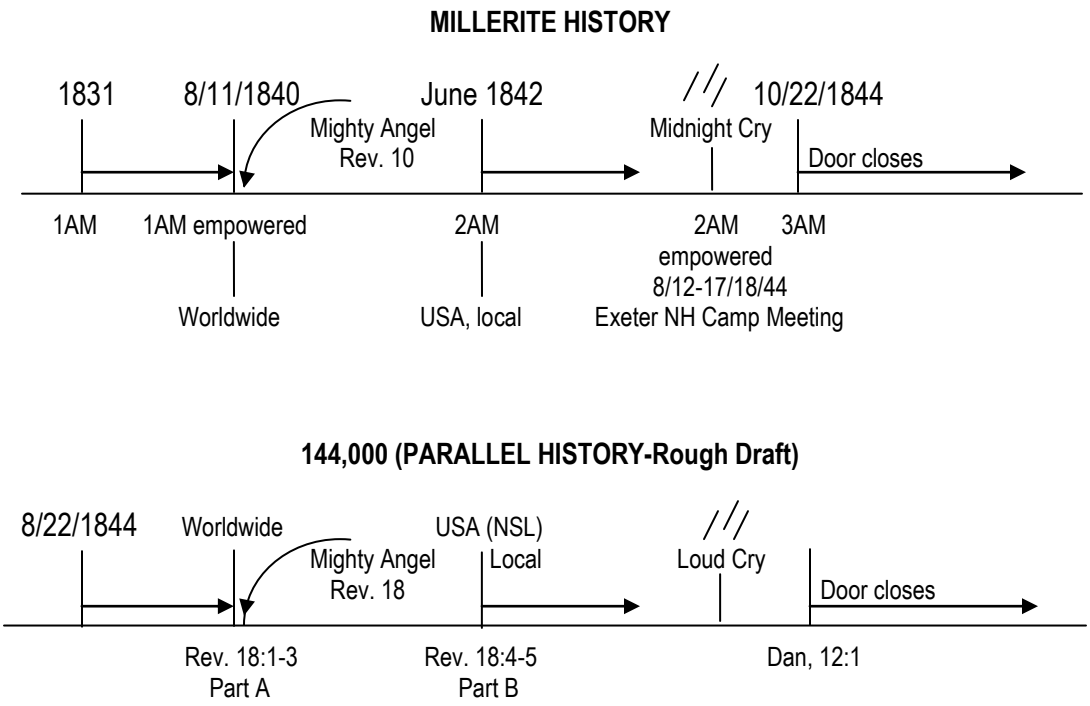

Figure No. 29

The Third Angel's Message arrived in history on October 22, 1844; so, we are going to run that parallel with the history we have been looking at in the Millerite time period and we are going to say, "Okay, October 22, 1844, the Third Angel's Message arrives in history." We are going to try to parallel that history up there [Figure No. 29, Millerite History].

And the Third Angel's Message runs through history until at some point in time it is empowered.

And when is the Third Angel's Message empowered? It is empowered when this Angel of Revelation 18:1-3—what does He do?—when He comes down out of Heaven and the Earth is lightened with His glory and the Third Angel's Message is empowered [Figure No. 29, 144,000 Parallel History].

We are going to suggest that verses 4 and 5 of Revelation 18 is Part B, the call out of Babylon, runs parallel with the Second Angel's Message; and, we are going to suggest it is The Sunday Law in the USA and that this is the point where the Latter Rain is poured out without measure.

What was this here [August 12-17, 1844, Millerite History]? The Midnight Cry.

And we are saying down here, the Loud Cry [Figure No. 29].

And this message, the Midnight Cry, goes to October 22, 1844, at which point the door closes.

And we are saying the Loud Cry goes until Daniel 12:1, when Michael stands up and the door closes.

There is more to be said. This is to just start walking us through there.

FROM THE AUDIENCE: That is the parallel?

JEFF PIPPENGER: That is the rough draft of the parallel.

We are suggesting that William Miller began to proclaim the First Angel's Message in 1831, but it was not until 1840 that it was empowered [see Millerite History, Figure No. 29].

The Third Angel's Message has been being proclaimed since October 22, 1840; but, it is not until this point in time that it is empowered [see 144,000 Parallel History, Rev. 18:1-3, Part A].

When William Miller's message was empowered on August 11, 1840, the Mighty Angel of Revelation 10 comes down; and, when the Third Angel's Message is empowered, the Mighty Angel of Revelation 18 comes down.

After the First Angel's Message, we have the Second Angel's Message. The First Angel's Message was carried to every missionary station in the world.

And this particular Angel that comes down in Revelation 18, the Earth is lightened with His glory. It is worldwide in its aspect, just as the First Angel's Message was worldwide.

And Part B in Revelation 18:4-5, the other voice, we are suggesting is The Sunday Law in the United States and, in that sense, it is local compared to the worldwide in Part A of Revelation 18, just as the Second Angel's Message [of June 1842]was local compared to the worldwide. In fact, it is not a coincidence that the Second Angel's Message was fulfilled in the United States; and, we are suggesting that the fulfillment of Part B in the history of the 144,000 Parallel History is The Sunday Law in the United States. This is where the Loud Cry begins in earnest.

Now, do not misunderstand me here. I think it is correct and accurate to say that the Fourth Angel's Message of Revelation 18 is the Loud Cry, Latter Rain, Fourth Angel's Message, period. Just like that. But, when you look at it carefully and in detail and look at the characteristics of it, then you can make the case that the Loud Cry, the actual Loud Cry component of that message begins in verse 4 at the other voice when The Sunday Law arrives and the Church is purified by that testing process.

THE LOUD CRY

So, at the bottom of page 157 of your notes, it says,

> "The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication, Revelation 14:8. And in **the loud cry of the third angel's** message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' Revelation 18:4, 5." *Selected Messages,* book 2, 118.

Sister White says that at the Loud Cry a voice from Heaven saying, and then she quotes verses 4 and 5 of Revelation 18, right here [referring to the 144,000 Parallel History]; and, she knows full well about verses 1 through 3 and she is quoting verses 4 and 5 here to emphasize the Loud Cry.

> "There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But **when the decree**"—

What decree is that?

FROM THE AUDIENCE: The Sunday Law.

JEFF PIPPENGER: The Sunday Law.

—"But **when the decree—**THE SUNDAY LAW—**shall go forth enforcing the counterfeit sabbath**, and **the loud cry of 'the third angel'** shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast." *Signs of the Times*, November 8, 1899.

So, I think it is accurate to say that Revelation 18 is the Loud Cry message; but, when you are getting specific about it, it is the "other voice" of verses 4 and 5 that is The Sunday Law.

And what we are suggesting by that is that there is some event before The Sunday Law in the United States where the Mighty Angel comes down.

AN APPOINTED TIME

Now, if you run the term *appointed time* in the Spirit of Prophecy, you will come to the conclusion that God has a point in time where He is going to bind off His work and that appointed time is The Sunday Law; and, this is one of those quotes.

That "appointed time" is also Revelation 18:4.

"The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. **It is to swell to the loud cry**. **The Lord has a time appointed when He will bind off the work**; but when is that time?—**when the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come**. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.

"Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for His people. These men were hated. The men and God's message were despised, as verily as Christ Himself was hated and despised at His first advent. Men in responsible positions have manifested the very attributes that Satan has revealed. They have sought to rule minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God's servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit's guidance. Principles have been born that should never have seen the light of day. The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord's chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there can be in the wisdom and plans of those who have slighted God's messages, and, like the scribes and Pharisees, have despised the very men whom God has used to present light and truth which His people needed.

"It is an offense to God that His work should be restricted by human beings." *Manuscript Releases*, volume 9, 212.

There is a time when the Lord is going to bring all of this to an end, and then the message goes to all the nations of the world; and, this separation of those who have been attempting to restrict the message of the hour you can clearly show from Bible prophecy takes place.

One easy thing to show is the Overflowing Scourge. The Sunday Law is where the Lord cleans up His house here at the end. He cleaned up things on October 22, 1844, and He cleans up His house here at the end at The Sunday Law.

And this is the time appointed when the Loud Cry goes forth and the message goes to the entire world.

A WITNESS TO ALL NATIONS, THEN SHALL THE END COME

- Matthew 24:14-15 (KJV)

> "[14]And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. [15]When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

SEPARATION AND UNITY

> "As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say: 'I am of Paul; and I of Apollos; and I of Cephas.' The testimony of one and all will be: 'I cleave unto Christ; I rejoice in Him as my personal Saviour.'
>
> "Thus will the truth be brought into practical life, and **thus will be answered the prayer of Christ**, uttered just before His humiliation and death: 'That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.' John 17:21. The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. **Then** will **the message of the third angel swell to a loud cry**, and the whole earth will be lightened with the glory of the Lord." *Testimonies,* volume 6, 400–401.

The Sunday Law is where unity comes in.

Brothers and Sisters, the Adventist Church is beyond being brought into one heart and one mind the way we are. There has to be a purification. Two classes have been developed. Sister White said there would be; two classes would be developed in the Church. We are here. Two classes are here, and the two classes are separated at The Sunday Law.

SHUT DOOR

The Sunday Law is where the door closes on Adventism.

> "I was shown in vision, and I still believe, that there was a shut door in 1844." *Selected Messages*, book 1, 63.

> "There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling, lest they shall become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because displeased with his requirements. But God will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work."—

Speaking of these people who are studying prophecy in the world, it says,

> —"These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. **When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, others will come in to fill their place, and take their crown**." *Review and Herald*, June 15, 1897.

This takes place at The Sunday Law. The Sunday Law is where unity is brought in. The Sunday Law is where the message goes to the entire world. The Sunday Law is where the Loud Cry officially begins.

> "The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. He will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and their entrusted means to advance the Lord's work. While many have reduced the Word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that this law is a hard, rigorous burden; while they say, 'We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please,' there will be men who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zacchaeus, 'I must abide at thy house,' so the word will come to them;

and those supposed to be hardened sinners will be found to have hearts as tender as a child's, because Christ has deigned to notice them. These will receive the reward for their faithfulness because they are true to principle, and shun not their duty to declare the whole counsel of God. **When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, others will come in to fill their place and take their crown.**

"In all parts of the world there are diligent students of the Word of prophecy, who are obtaining light, and still greater light, from their study of the Scriptures. This is true of all nations, of all tribes, and of all peoples. Many will come from the grossest error, and will take the place of those who have had opportunities and privileges, and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God; while those who have had great light have, through the perversity of their own natural heart, turned away from Christ because displeased with his requirements. Even many supposed to be heathen will take the side of Christ, while those who become offended, as did the disciples in the synagogue at Capernaum, will go away, and walk no more with him." *Review and Herald,* June 21, 1897.

Testimonies, volume 9, page 97:

"Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. **The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth**. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter**." *Testimonies,* volume 9, 97.

The Sunday Law initiates the time of God's destructive judgments. National apostasy is followed by national ruin. And the time of God's destructive judgments is a time of mercy for those who have not known the truth.

Prior to The Sunday Law, Seventh-day Adventists have known the truth but we will close the door against the final warning message, upon ourselves we will close it by our unwillingness to receive the message and bring our life into agreement with that message. And at the Sunday Law the door of our probation closes, while it remains open for those who have not known the truth, and it is a time of mercy that they are standing in while it is a time of destruction for Seventh-day Adventists who have rejected the truth.

Page 161 of your notes, this is from the *Appendix to Early Writings,* page 85.

"1. On page 33 is given the following: 'I saw that the holy Sabbath is, and will be, **the separating wall** between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of

trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.'"—

Now in the Appendix she is going to explain what she means by that statement, particularly the part of the Time of Trouble. She says,

—"This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. 'The commencement of that time of trouble,' here mentioned **does not** refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, **trouble will be coming on the earth**, and **the nations will be angry**, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, **to give power to the loud voice of the third angel**, and prepare the saints to stand in the period when the seven last plagues shall be poured out." *Appendix to Early Writings*, 85.

The Sunday Law is the point where the Church is purified. It is the point when the message goes to the world. It is the point where the Loud Cry begins to be proclaimed in the most powerful way because it is, at that point, those who are proclaiming are in unity; they are standing together. At that point God's other children begin to come out of Babylon and stand with God's children.

We are pretty much through the quotes, and then we can go back up onto the board here and finish this presentation off.

"Many who heard the first and second angels' messages **thought they would live to see Christ coming in the clouds of heaven**."—

Did they?

FROM THE AUDIENCE: Yes, they did.

JEFF PIPPENGER: (Affirms answer but, smiling, shakes finger at the individual.)

FROM THE AUDIENCE: You mean I cannot play?

JEFF PIPPENGER: Yes, you can play.

—"Many who heard the first and second angel's messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part **as wise virgins**, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom

under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world."—

Who is one that you can think of that refused the Third Angel's Message?

The one that pops into my mind is William Miller.

Now, I am not saying he is lost. We know he is not lost, but he refused that Third Message.

—"A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. **The first, second, and third angels' messages will need to be repeated.** The call will be given to the church, Revelation 18:2–5 quoted.

"Take each verse of this chapter, and read it carefully, especially the last two: 'And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.'

"The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut**. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise." *Manuscript Releases*, volume 16, 270.

DANIEL STANDS IN HIS LOT

SEE APPENDIX

We have read this quote before.

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

So, I have put the information into the record; and, here is what I am suggesting about Revelation 18.

Sister White says that which follows the First and Second Angels' Messages is to run parallel with it, and what follows the First and Second Angels' Messages is the Third Angel's Message.

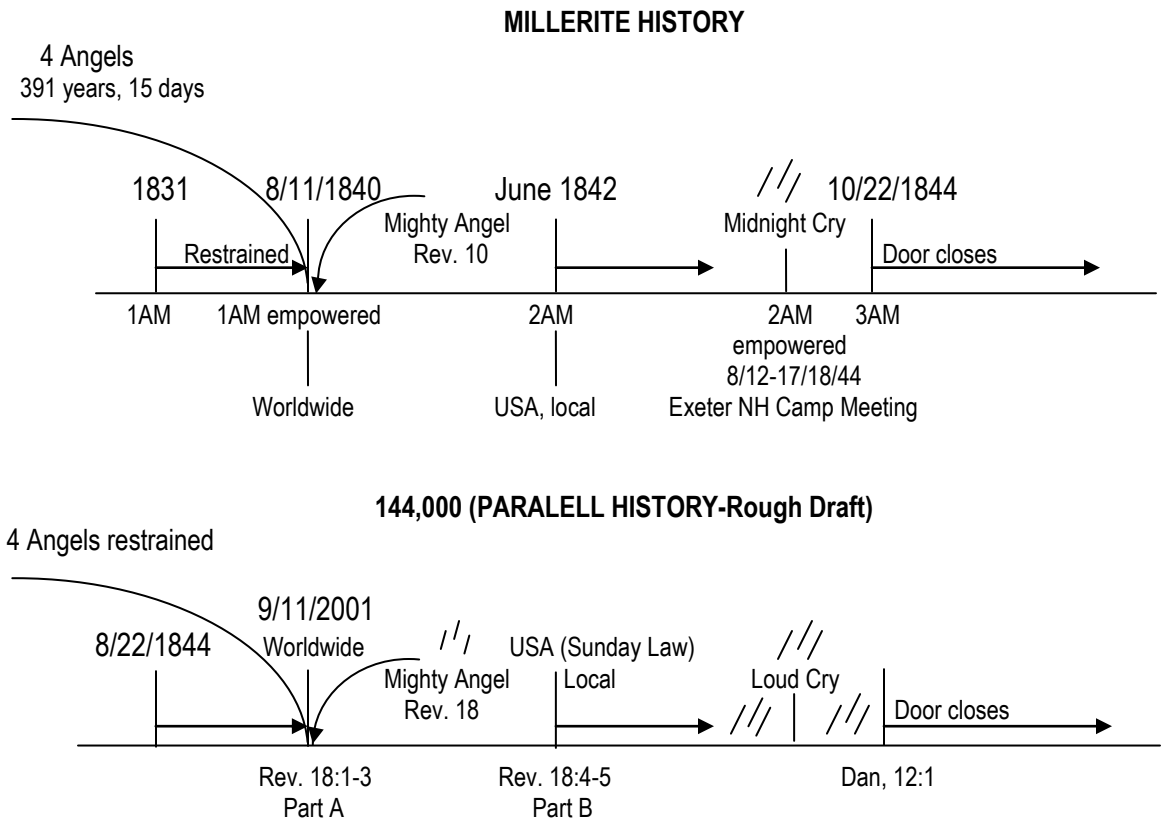

Figure No. 30

On August 11, 1840, we have the fulfillment of what prophecy? The prophecy of Revelation 9:15, which started back over here in history somewhere, all right? So, this is the time prophecy. It starts over [references off the board, to the left], but it is coming in here, right here. It is 391 years and 15 days. Correct? That is Revelation 9:14-15.

Let us read that together. Start with verse 14, in Revelation 9.

- Revelation 9:14-15 (KJV)

"[14]Saying to the angel which had the trumpet, Loose the four angels"—

Now, how many angels is that? Two angels, three angels?

FROM THE AUDIENCE: Four angels.

JEFF PIPPENGER: —"four angels which are bound in the great river Euphrates. [15]And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

So, this prophecy is about four angels. And, at the beginning of the prophecy over here [again indicating off the board, to the left] in the year 1449, they are loosed.

So, over here, on August 11, 1840, we have four angels that are restrained. Right?

Now, what we are suggesting is that this Millerite history of the First and Second Angel's Messages is to run parallel with that which follows, and that which follows is the Third Angel's

Message and the Third Angel's Message came into history October 22, 1844, and it has been going through history, just like William Miller's message came in, in 1831, and was going through history until it was to be empowered. Miller's message was empowered when these four angels were restrained and the four great leaders of Europe came together to decide the fate of Islam.

When the Fourth Angel joins the Third, how many understand that that is the Latter Rain sealing time? Right?

The Fourth Angel—if you believe that, say, "Amen."

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Okay. Let us look at Revelation 7; because, Revelation 7 is the classic illustration of the sealing time.

And it says,

- Revelation 7:1-4 (KJV)

"[1]And after these things I saw"—

Three angels?

FROM THE AUDIENCE: No, four.

> JEFF PIPPENGER: —"four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree, [2]And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3]Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Now, Revelation 18, that Angel is the angel that comes into history and joins the Third when the sealing time begins, when the Latter Rain/Loud Cry time period begins.

So, we know that when the Angel of Revelation 18 finally joins with the Third Angel's Message that we will also once again see four angels restraining four winds [see 144,000 Parallel History, Revelation 18:1-3]

What was it that brought about August 11, 1840, in the simple prophetic terms was that the four great European powers came together to decide the fate of Islam.

Now, the number 4 can mean more than one thing in Bible prophecy; but, what is the primary understanding of the number 4 that Seventh-day Adventists first point to, if you ask what does the number 4 represent?

FROM THE AUDIENCE: Worldwide.

JEFF PIPPENGER: Worldwide.

These four great European nations that came together to decide the fate of Islam on August 11, 1840, are representing a worldwide movement to come together to decide the fate of Islam at the end of the world.

Does anyone know when that started?

FROM THE AUDIENCE: September 11, 2001.

JEFF PIPPENGER: September 11, 2001, the world came together to decide the fate of Islam.

And what that means is that just as the Mighty Angel of Revelation 10 came down on August 11, 1840, the Mighty Angel of Revelation 18 came down on September 11, 2001, and it began a process—this process [referring between Part A and Part B of Revelation 18], this sealing time.

The next step is the "other voice," which we are suggesting is The Sunday Law in the United States.

Notice that this Angel of Revelation 18, the Earth is lightened with His glory, representing some kind of event that the whole Planet recognizes took place.

Did the whole world recognize when September 11th arrived?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And did George Bush immediately thereafter started going to the United Nations saying, "We are in a war with terrorism. We need to deal with terrorism"? So, it is a worldwide event here that has taken place.

And the next thing to happen is a Sunday Law where the Church is purified and the Loud Cry begins.

And the Loud Cry, if it is The Sunday Law in the United States—and it is—notice that we are running this history of the Third and Fourth Angels' Messages parallel with the history of the First and Second Angels' Messages. One of the characteristics of the First Angel's Message was worldwide; the Second Angel's Message was fulfilled in the United States. We are saying that 9/11 was worldwide, and Part B of Revelation 18 is The Sunday Law in the United States.

And, we are saying that at The Sunday Law in the United States that the Seventh-day Adventist Church will be purified and the Latter Rain will be poured out without measure and the Loud Cry will go forth.

And when the Loud Cry finishes its work, what happens? Michael stands up and the door closes, just as the door closed on October 22, 1844.

And, do you know what else I am saying? It is just so simple to see. This is an easy one to see. You may not have had time to test what we are saying at this point, but the prophetic arguments are there. You can easily recognize them. And that is an evidence that something is true of the Lord, that it is not necessarily an argument but it is evidence that it is true.

Now, I want to jump forward in my notes to try to make a point. If you would, turn to page 175 of your notes—we are not quite there yet.

Sister White says that 1840 to 1844 was a "glorious manifestation of the power of God."

WE MUST RECOGNIZE THE MANIFESTATION OF THE POWER OF GOD

> "Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, **we shall not recognize the manifestations of the Holy Spirit in the latter rain.** It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 507.

Now, Brothers and Sisters, this is a quote that we are all familiar with and what it is saying is this: There is a period of time when the Latter Rain begins to fall on Adventism, when Adventism is still made up of wise and foolish virgins. The foolish virgins are not recognizing that the Latter Rain is falling. It is falling on hearts all around them, but they do not recognize it.

And what do they not recognize? They do not recognize the manifestations of the Holy Spirit in the Latter Rain.

ALL WHO WILL RECOGNIZE

Notice the next quote.

> "We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

Who is the latter rain coming upon? Those that recognize it.

OPPOSING THE WORK CONNECTED WITH THE LOUD CRY

Notice the next quote, and the dash is some city or town that is dashed out from the original manuscript. We will put "Hot Springs" in there.

> "Unless those who can help in"—[HOT SPRINGS]—"are aroused to a sense of their duty**, they will not recognize the work of God when the loud cry of the third angel shall be heard**. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." *Testimonies to Ministers*, 300.

What are we to recognize? The manifestations of the power of God in the Latter Rain.

Brothers and Sisters, **this history from 1840 to 1844 is the manifestations of the power of God in the Latter Rain.** This is it! This is what we must recognize. This is the stated point of reference in Inspiration. We must understand that this history was a manifestation of the power of God; because, there comes a point in time when this history begins to be repeated, and the only way that we will understand what is happening when this history is repeated is if we understand the previous patterns, the previous illustrations.

This is not the only one. Pentecost walks through this identical sequence. Pentecost is an illustration of the manifestations of the power of God.

And what is going on Planet Earth today is that the first step in this sequence has begun and the Latter Rain is beginning to sprinkle and it is falling on hearts. Some are recognizing it; some are not. But, at The Sunday Law, the Church will be purified and the Latter Rain is going to be poured out without measure. We are in this time period, Brothers and Sisters.

And this First Angel's Message in the time period of the Millerites, do you know what it was? It was a test, just like the first message in the time of Christ: All those who would not receive the teachings of John the Baptist—the First Message—could not be benefited by the teachings of Jesus.

Those who rejected the preaching of Miller, the First Angel's Message, what did they do? They locked him out of their churches.

This issue here, September 11, 2001, the Angel coming down in 2001, this is a test. And, boy, this is a hard test! Does Islam really have any connection with Bible prophecy?

And, Brothers and Sisters, the reason that we spent time earlier—and did not nail it down too well—on the Seven Churches and the Seven Seals and the Seven Trumpets, the last three Churches, the last three Seals, the last three Trumpets are all teaching lessons especially for us.

The last three Churches are about the parable of the Ten Virgins: Are we going to be Philadelphians or are we going to be Laodiceans? Are we going to be wise virgins, or are we going to be foolish virgins?

The last three Seals are about two types of Adventists that are developed: one represented by John the Baptist; one represented by Elijah.

But, the last three Trumpets, do you know what it is teaching Adventism? It is teaching Adventism that the way that the Lord, the Lion of the Tribe of Judah, empowered His people, the way He opened the Book of Daniel to them on August 11, 1840, was through a message from where? From the Trumpets, **from the Trumpets**—the sixth Trumpet.

And the way that He empowers His people at the end is the same as the beginning, because that is what He is. He is the Alpha and the Omega, the First and the Last, the Beginning and the Ending. The way that He empowers us at the end is the same way He empowered us at the beginning; it is from a message from the Trumpets. And this Trumpet that awakens us is the seventh Trumpet, and the seventh Trumpet is the Third Woe.

And the characteristics of the Third Woe are identified in the First and the Second Woes. The First Woe was Islam and it struck suddenly and unexpectedly against the armies of Rome; and, the Second Woe was Islam striking suddenly and unexpectedly against the armies of Rome, with the addition of explosives.

When the Third Woe arrives, it will once again be Islam, striking suddenly and unexpectedly with explosives against the armies of Rome; and, the armies of Rome at the end of the world is the United States of America, and the two strengths of the United States of America in time Bible prophecy is economic strength and military strength. And on September 11, 2001—even though I know that some people do not think it was Islam—everyone that [hijacked] and died in those planes was a Muslim. No one argues that. They just think, well, maybe the Jesuits or the CIA put them up to it. But on September 11, 2001, eighteen or nineteen Muslims took airplane rides into the symbol of economic strength of The Twin Towers in New York City and the symbol of military strength, the Pentagon in Washington D.C., and announced that the Third Great Jihad had begun. The Third Woe was underway.

And Islam was the key that was identifying for Seventh-day Adventists that this history of 1840 to 1844, which was a manifestation of the power of God, had begun to be repeated and that the Mighty Angel has come down and the Latter Rain is sprinkling. And if you and I will not recognize that truth and bring our life into agreement with it, we are about to be lost right here at The Sunday Law.

We have another presentation to build on this, but we will take a break before we get to that.

Shall we pray?

Closing Prayer: Heavenly Father, we wish to be among those that not only recognize the manifestation of the Holy Spirit in the Latter Rain but those that receive it. And we know that only those who are receiving the Early Rain daily will be among those that receive the Latter Rain. We know that you have told us that the Early Rain is simply perfecting holiness in the fear of the Lord. We wish to bring that experience into our experience through the power of the Holy Spirit; so, we would ask that you would grant us wisdom to see the areas of our lives that have to be changed, reprioritized, in order that we can be perfecting holiness in the fear of the Lord and qualify to receive this outpouring that is going on at this time. We thank you for the promises that you have given us, that if we ask for the Latter Rain in the time of the Latter Rain that you would give it; therefore, we know now that we are in the Latter Rain and we ask that you would pour it out upon us here this Sabbath Day. We thank you for these wonderful promises and for the wonderful light of your prophetic Word. In Jesus's name, amen.

APPENDIX TO
School of the Prophets - 2006
Presentation No. 16 by Jeff Pippenger
"Revelation 18"

DANIEL STANDING IN HIS LOT
MR. NO. 1593—A CALL TO PREPARE FOR THE FINAL CRISIS
(WRITTEN JANUARY 30, 1906.)

"I cannot sleep after twelve o'clock. I am encouraging souls to examine their own hearts and to seek counsel most earnestly from God. Now is the time for us to afflict our souls by fasting and prayer. We cannot lay out the way in which the Lord will work, but we can follow the leadings and drawings of His Holy Spirit. We shall gain nothing by lifting up our souls unto vanity and in self-confidence.

"This I am saying in the visions of the night in assemblies in Battle Creek. If ever the believers in Battle Creek needed the Holy Spirit's guidance, it is now. They need the deep moving of the Spirit of God, that they may give the trumpet a certain sound.

"Read the first eleven verses of the fortieth chapter of Isaiah. Present the truth in its power, as it is in Jesus. Keep the mind stayed on God and imbued with His Holy Spirit. Present the affirmative of truth. Stand on the platform of eternal truth. But do not accuse. Say nothing to arouse enmity and strife.

"The truth, **present truth for this time**, will be meat in due season. Let plain, authoritative truth be presented with decided assurance and in the spirit of love and kindness, that the Holy Spirit's power may give force to the words spoken. You are surely where many souls have become confused. But Christ has promised, 'Lo, I am with you alway, even unto the end.' We are to claim this promise. The Lord is not asleep or indifferent to our faith, and He will give knowledge and grace to all who will humble their hearts before Him.

"Have perfect faith in the promises of Christ. 'Teach them,' He said, 'all that I have commanded you.' The Lord has many precious souls in Battle Creek, and they need the very words of instruction that Christ has given for them. The gospel of Christ is full of love, rich in assurance and comfort. Every soul needs now to understand the foundation of his faith. In simple language and under the inspiration of the Holy Spirit, present the truth. We have the Word, that wonderful Book, which contains the very instruction needed at this time.

"The testing time is right upon us. We must build upon the Rock that will stand the storm of test and trial. As we see the fulfillment of prophecy, we know that the end of all things is at hand. Present the eternal principles of truth. Show what the Word of God declares is to take place on this earth. The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry.

"**All the messages given from 1840—1844 are to be made forcible now**, for there are many people who have lost their bearings. The messages are to go to all the churches.

"Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and

have not heard them' [Matthew 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**

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

"The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power.

"The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this. We are to be sure that our feet are in the narrow path. We need an experience that we have not yet had, that we may have the assurance that the God of all grace is a very present help in time of need. The time of trouble--trouble such as was not since there was a nation—is right upon us, and we are like the sleeping virgins. We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us.

"Let us turn our attention away from unimportant things, and give ourselves to God. We scarcely dream of **the destroying angels that already are permitted to bring disaster and destruction in their path**. Shall my life be spared to act a part in the closing scenes of this earth's history?

"How little we know of what is going on in heaven! What fearful indifference those on this earth show to eternal realities. Souls are unprepared for what is about to take place in our world; the warning must be given, The end of all things is at hand.

"Again I say to my ministering brethren in Battle Creek, Preach the Word. The last message of mercy is to be given to prepare a people to stand in these last days. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain.

"This is what has been presented to me—that we are asleep, and do not know the time of our visitation. But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us." *Manuscript Releases*, volume 21, 436–438.

School of the Prophets - 2006

Presentation No. 17 by Jeff Pippenger

"Luke 21"

Opening Prayer: Heavenly Father, you know that I have been trying to get to this particular presentation all week long and praise the Lord that we are finally here. I would ask that you would take control of this presentation through your Holy Spirit that it can be clear, convicting, understandable and that you would open our hearts and minds to receive what you have for us here. We wish to be among those who understand the signs that you have given us to tell us you are about to return so that we might have time to prepare and be among those who go home with you for eternity. In Jesus's name, amen.

JEFF PIPPENGER: This study is Luke 21. We start on page 165 of your notes.

WHAT SIGN WILL THERE BE

And in Luke 21 you see in verse 7 that the disciples raise a question to Christ about the end of the world, and it says in verse 7,

- Luke 21:7 (KJV)

  "[7]And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?"

So, the disciples asked Christ for a sign of the Second Coming at the end of the world, and in Luke 21 Christ answered about what these signs will be.

You have in your notes verses 20 through 33, and verses 20 to 23 are the verses that we want to consider when looking at Christ's answer.

And notice, we will start in verse 20 and read from the notes.

- Luke 21:20-33 (KJV)

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

About a decade ago I was working in a ministry and I had done very little public speaking, and we had a camp meeting and there were speakers there. And there was a guest speaker there who was a well-known, famous Adventist speaker that I would think that almost everyone in this room knows his name.

And at that camp meeting I was presenting Daniel 11:40-45, and one of the points that I was making is that Jerusalem at the end of the world was the glorious holy mountain of Zion; it is God's church. And unless you are going to use Catholic rules of Bible interpretation—if you remember in the counter-reformations Catholicism invented a few rules to try to undermine genuine rules of Bible interpretation, because the Reformers were all using the rule that before the cross, prophecy is understood in the literal application; after the cross, it is understood in the

figurative or symbolic application. If you stick to the Reformers' and the Pioneers' understanding, then Jerusalem in Bible prophecy cannot be literal Jerusalem.

In this history here when the Bible is talking about Jerusalem, it is not talking about Jerusalem over in the Holy Land; and, I was speaking about Daniel 11:40-45, and in verse 45 you have the glorious holy mountain which is God's church. It is not literal Jerusalem.

And in this camp meeting this well-known famous, powerful speaker gets up and he starts with Luke 21, and he jumps from Luke 21 that we just read about the destruction of Jerusalem, and he goes to Daniel 11:45 to the glorious holy mountain there and he catches a few verses where Jerusalem is nailed down and he says, "This is literal Jerusalem." And he takes the Protestant approach and he says the time of the Gentiles was fulfilled in 1967, in the Seven Day War when the Jews finally regained control of Jerusalem, and he is teaching something just exactly opposite to what I am teaching.

But, you know, I am the new kid on the block, so I go through the camp meeting and then I go to the editorial committee at our ministry there the next week and I said, "You know, he was teaching error."

And they said, "Why?"

And I explained why I thought why, and some of them did not know. But after I went through the explanation, they all agreed, "Yes."

And they said, "You need to write him a letter."

So, I wrote him a letter and it actually turned into a little book because I had never looked at Luke 21 before. I just knew that Jerusalem at the end of the world is spiritual Jerusalem, not literal. And as I wrote the letter, I began to find things that I had never found before. I wanted to nail it all down because I did not expect a happy response from this brother.

And I found that the time of the Gentiles comes to a conclusion in 1844, when God once again raises up a denominated people—I am just summarizing down that study. So, I knew that.

I sent the brother the letter and he wrote me back saying, "I do not have time to look at this."

Okay. Well, I at least got to understand some things about Jerusalem in the time of the Gentiles that I never knew before, sobeit. And because of that understanding—and I have had that understanding for a long time—when we finally started reading through the Hiram Edson articles, and Hiram Edson says the time of the Gentiles came to a conclusion in 1798, as much as I like those articles because he was opening up the 2520, I always knew he was wrong on that. You know, he was right on a lot, but he had to be wrong on that.

And when it finally clicked that both of those 2520s have to be considered as a unit, together, then I was in agreement with Hiram, except 1844 is also a conclusion of the time of the Gentiles.

I will show you what my logic is on that, whether you will accept it or not, as we proceed.

But, nevertheless, we understand the 2520 and we understand Jerusalem correctly, we realize here in Luke 21 where it says,

- Luke 21:20-31 (KJV)

> —"[20]And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. [21]Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them

that are in the countries enter thereinto. [22]For these be **the days of vengeance, that all things which are written may be fulfilled**. [23]But woe unto them that are with child, and to them that give suck, in those days! for there shall be great **distress in the land**, and **wrath upon this people**. [24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem** shall be **trodden down of the Gentiles**, until the **times** of the Gentiles be fulfilled."—

And after this week-long Prophecy School and looking at the 2520, now you are understanding what that is maybe for the first time in a clear way. This is the trampling down of the 2520s taking place upon God's people for breaking the covenant; but, it took place upon the Northern and the Southern Kingdoms, and Hiram Edson was focusing on the Northern Kingdom that came to a conclusion in 1798 and he therefore concluded that the time of the Gentiles ended there.

But, this history brings us to 1798 to 1844, when Christ is going to tell us about the signs of His Second Coming.

So, now that we understand the 2520, without spending a great deal of time on the time of the Gentiles, this puts it into context of where Christ is at in history when He says,

—"[25]And there shall be **signs** in the **sun**, and in the **moon**, and in the **stars**; and upon the earth **distress of nations**,"—

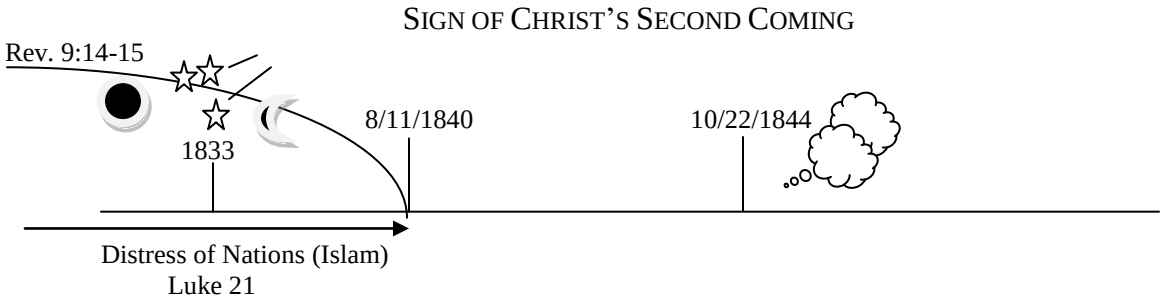

Figure No. 31

When were the signs of the sun, the moon, and the stars? Let us just take 1833—all right?—the stars, 1833.

It is the same history here in Luke 21 that we dealt with in the Millerite time period. We will show you that as we proceed. But, it also says

—"[25]And there shall be **signs** in the **sun**, and in the **moon**, and in the **stars**; and upon the earth **distress of nations**, with perplexity; the sea and the waves roaring;"—

And what was the distress of nations in this time period of the sun, the moon, and the stars? Does anyone know? It was Islam. Islam was the distress of nations.

In fact, it was on August 11, 1840, that the four great nations in Europe came together to decide the fate of Islam, to settle the distress of nations.

Here [August 11, 1840], it was the distress of nations in Luke 21 that Christ was referring to, in the period of the sun, the moon, and the falling of the stars. It was Islam, **it was Islam**.

Now, it says,

> —"[26]Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for **the powers of heaven shall be shaken**. [27]And **then** shall they see **the Son of man coming in a cloud** with power and great glory."—

It seems like this audience already knows these answers. In some audiences it would be kind of a trick question that can be kind of fun. But, did the Millerites get to see Christ come in the clouds?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes. When do they see Him come in the clouds? October 22, 1844, according to Daniel 7:13. When Christ moved from the Holy Place to the Most Holy Place, He came with the clouds.

> —"[28]And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—

Now, remember, what is He telling them? He is telling them the answer to their question, "What shall be the sign of your Second Coming?"

So, He is giving them the signs, and He says, "Now, I want to restate it to you in a parable. I want to give you an added layer of information," because that is the way Christ teaches us. He operates upon the principle of repeat and enlarge.

So, it says,

> —"[29]And he spake to them **a parable**;
> "[30]Behold the **fig tree**, and **all the trees**;"—

Now, "the fig tree" is representing the Jewish Nation. "All of the trees" are representing the Gentile world.

We have all the proof texts in the coming notes.

He says, "Look at the trees."

> —"**When** they now shoot forth, ye see and know of your own selves that **summer** is now nigh at hand"—

He is saying here, "Look at the trees, and not simply the trees but look at the time period when the trees begin to bud out and spring forth."

When is that time period?

FROM THE AUDIENCE: Springtime.

JEFF PIPPENGER: That is probably right, but what is it that makes them spring out? The Latter Rain.

"See, look at the trees. They are springing out. This is the sign for it," it is the Latter Rain.

.

> —"[31]So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. [32]Verily I say unto you, **This generation** shall not pass away, till all be fulfilled. [33]Heaven and earth shall pass away: but my words shall not pass away."

So, what I am saying here is, in the Millerite time period you have the signs, the sun and the moon and the stars. You have the distress of nations, which is Islam, Revelation 9:14-15, 391 years and 15 days.

Then you have a promise that the generation that sees these signs will not pass until they see the Son of Man coming in the clouds. And on October 22, 1844, Christ came with the clouds into the Most Holy Place. So, the Millerites were that generation that did not pass until they had seen all these things. But, the Millerites were perfectly prefiguring us.

So, let us go through these notes and see if we can see the parallel.

THE 2520 TIME PROPHECY

> The days of vengeance—
> distress and wrath upon this people—
> Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled

You will notice on that subtitle there, "The 2,520 Time Prophecy," what I am suggesting, is the days of vengeance is referring to the 2520 time prophecy against the Northern and the Southern Kingdom, that the scattering of God's people took place due to their disobedience to the covenant—the Northern Kingdom representing a kingdom lost forever; they were not going to be reestablished. They were represented by Belshazzar. The Southern Kingdom, representing a kingdom lost and a kingdom restored, their kingdom being represented by Nebuchadnezzar.

The promise of the second 2520 and its fulfillment in 1844 was that the Lord, for the second time in history, was going to raise up a denominated people. He raised up the first denominated people at Mount Sinai. He entered into a covenant relationship with them. He married them. He gave them His Law; He gave them His Sabbath.

On October 22, 1844, the same thing occurred. You can check Sister White's writings, and the Christian Church, from the time of Christ until October 22, 1844, the Christian Church she has never calls God's denominated people. *Denominated* means named. There are only two denominated people in sacred history; it is Ancient Israel and modern Israel. On October 22nd, after the days of vengeance, 1844, Christ raised up a denominated people again.

INTRODUCTION TO THE MILLERITE TIME-PERIOD/THE TIME OF THE END

> "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity."

You can see the signs in the sun, moon and stars, you are familiar with.

OCTOBER 22, 1844: DANIEL 7:13.

Then shall they see the Son of man coming in a cloud with power and great glory."

THE HARVEST

"Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand."

ADVENTISM

"This generation shall not pass away."

JERUSALEM

"**The city of Jerusalem is no longer a sacred place**. The curse of God is upon it because of the rejection and crucifixion of Christ." *Review and Herald,* July 30, 1901."

"We should be gathering up every ray of divine light, **not looking to old Jerusalem** where Christ was once, but **to the New Jerusalem where He is now**." *The Paulson Collection*, 138–139.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: There has been more than one fanatical idea that have come and gone or stuck in Adventism that believe there is some reason or some purpose that ought to have some prophetic connection to literal Jerusalem; but, it is not in agreement that before the cross it is literal; after the cross, spiritual; nor is it in agreement with the testimony of the Spirit of Prophecy.

"**In our largest churches** the greatest evils exist, because these have had the greatest light. . . . **They have forfeited the terms of peace**; there is reason for an alarm to be sounded in all '**my holy mountain**.' The sinners in **Zion** should be afraid, in a time when they do not expect it, sudden destruction will surely come upon all who are at ease." *Review and Herald,* December 23, 1890.

Sister White understood that the Seventh-day Adventist Church was Jerusalem.

JERUSALEM TRODDEN UNDER FOOT

PAGAN AND PAPAL ROME: DESOLATION

- Daniel 9:26 (KJV)

"[26]And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war **desolations** are determined."

Jerusalem was going to be trodden down by Paganism and Papal Rome, Daniel 9:26. We went through this on the Daily, and I am sure that Brother Jamal went through this as well.

THE FIRST DESOLATION

THE PRINCE WHO DESTROYS THE CITY AND SANCTUARY

You see both of these desolating powers laid out. Here is the prophecy in Deuteronomy 28, coming in from Rome and destroying Jerusalem.

- Deuteronomy 28:45, 49-50, 53 (KJV)

> "[45]Moreover **all these curses** shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: . . .
>
> "[49]The LORD shall bring **a nation** against thee from far, from the end of the earth, *as swift* as the eagle flieth; **a nation whose tongue thou shalt not understand**; [50]A **nation of fierce countenance**, which shall not regard the person of the old, nor show favour to the young: . . .
>
> "[53]And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee."

And on page 167 of your notes, this is the fulfillment of the prediction found in Deuteronomy found in Daniel 8.

- Daniel 8:23-25 (KJV)

> "[23]And in the latter time of their [Greek] kingdom, when the transgressors are come to the full, **a king of fierce countenance**, and **understanding dark sentences**, shall **stand up**. [24]And his power shall be mighty, but not by his own power: and he shall **destroy** wonderfully, and shall prosper, and practice, and shall **destroy the mighty and the holy people**. [25]And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall **destroy** many: **he shall also stand up against the Prince of princes**; but he shall be broken without hand."

And if you compare the prediction of Deuteronomy with the identification of Daniel 8, this is your argument if you are studying with a non-Adventist, to demonstrate who Rome is as the fourth kingdom of Bible prophecy.

Daniel tells us, Babylon, Medo-Persia, and Greece. He never says Rome. This is where you show Rome, from my perspective, from Deuteronomy and Daniel 8.

THE SECOND DESOLATION

THE FLOOD

The second desolating power is represented as a flood, both in Daniel 9:26 and in Revelation 12.

- Revelation 12:13-16 (KJV)

> "[13]And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. [14]And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. [15]And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the **flood**. [16]And the earth helped the woman, and the earth opened her mouth, and swallowed up the **flood** which the dragon cast out of his mouth."

THE SANCTUARY & HOST TRODDEN UNDER FOOT

PAGAN AND PAPAL ROME

And then both the sanctuary and the host were trodden under foot, and this is a fulfillment of Leviticus 26.

- Daniel 8:13-14 (KJV)

> "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily ~~sacrifice~~, and the transgression of desolation, to give both **the sanctuary** and the host **to be trodden under foot**? [14]And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

PAPAL ROME

- REVELATION 11:1-2 (KJV)

> "[1]And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. [2]But the court which is without the temple leave out, and measure it not; for **it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months**."

LEVITICUS 26

- Leviticus 26:18, 24 (KJV)

> "[18]And if ye will not yet for all this hearken unto me, then I will punish you **seven times** more for your sins.
>
> "[24]Then will I also walk contrary unto you, and will punish you yet **seven times** for your sins."

SUN, MOON AND STARS

The sun, moon and the stars, when Christ was talking about the sun, moon and the stars in Luke 21—I am on page 168 of your notes—was paraphrasing Joel, who He had inspired to state:

- Joel 3:15-17 (KJV)

> "[15]The sun and the moon shall be darkened, and the stars shall withdraw their shining. [16]The LORD also shall roar out of Zion, and **utter his voice from Jerusalem**; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. [17]So shall ye know that I am the LORD your God dwelling in Zion, **my holy mountain: then shall Jerusalem be holy**, and there shall **no strangers pass through her any more**."

When Joel is talking about the falling of the stars in the future, he is talking about Jerusalem; and, when this occurred in 1833 it would have to be spiritual Jerusalem and he is talking about the holy mountain in that time period being purified and no strangers passing through her anymore. And a *stranger* is a Gentile.

And in October 22, 1844, there is a distinction once again then made between Jew and Gentile, spiritual Jew and spiritual Gentile.

I am not suggesting that we are to build a partition wall, but that is most definitely the case. God made a special peace unto Himself on October 22, 1844.

THE SUN, MOON AND STARS: 1780, 1833

There is a quote there on the sun, moon, and stars being fulfilled.

> "The signs in the sun, moon, and stars have been fulfilled." *Review and Herald*, November 22, 1906.

DISTRESS OF NATIONS: 1840

Under the Distress of Nations, from the *Works of William Miller,* volume 2, page 121, it says:

> "By losing the four angels which are bound in the great river Euphrates, I understand that God was now about to suffer the four principal nations of which the Ottoman empire was composed, which had in vain attempted to subdue the Eastern Empire at Constantinople, and made but little progress in conquering Europe, now to take Constantinople, and to overrun and subdue one third part of Europe, which was the fact about the middle of the fifteenth century." *Works of William Miller,* Volume 2, 121.

The *distress of nations* is Islam being let loose. And you can see some comments on this from Uriah Smith.

> "As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might justly conclude that its termination would be marked by the

> voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians. **In 1838 Turkey became involved in war with Egypt.** The Egyptians bid fair to overthrow the Turkish power. **To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government**. Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman Empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans 391 years and 15 days before. Thus the second woe ended, and the sixth trumpet ceased its sounding." Uriah Smith, *Synopsis of Present Truth*, 218.

Turkey had been attacking, opposing Europe for 391 years and 15 days; but, at this point in history they have no strength. They are at the end of their time period to do this warfare.

And Egypt comes back into the scene and Egypt is wanting to conquer Turkey and reestablish an Islamic power; and, the Europeans look at that situation and they say, "We have had enough of this Islamic harassment for hundreds of years, even before the Ottoman Empire; so, we are going to intercede in this arrangement and make sure that the Islamic power does not get back upon its feet.

As the Egyptians attempted to accomplish this war with Turkey, who do you suppose their foot soldiers were? Who was it that were the religious zealots who were willing to participate with the Pasha of Egypt to go back in and take over Turkey and maintain this religious war? It was a group of religionists in Saudi Arabia that were called the Wahhabists.

Have you heard of them? It is the identical group that has built all the Islamic schools around the Middle East that teach the things that bin Laden believes. It is the same people that wanted to perpetuate the angering of the nations in the 1840 time period but were restrained by the four great European powers. When it comes time for this history to be reinitiated at the end of the world, it is the same people; the same history, only it is separated by one hundred fifty years or so of unnecessary time had God's people fulfilled their responsibility of perfecting the character of Christ. And that one hundred fifty years sometimes obscures the prophetic relationships.

A friend of mine points out—you will see where I am going with this in a minute—that when Babylon fell there were **four words**. What were the four words?

FROM THE AUDIENCE: *MENE, MENE, TEKEL, UPHARSIN*.

JEFF PIPPENGER: When the Medes and the Persians were going down, there were **four kings** in the Scriptures.

When Greece was going down, there were there **four generals** noted in the Scriptures.

When Western Rome went down, it was under the first **four Trumpets**.

When Eastern Rome went down, it was under these **four angels** that were by the Euphrates River prepared for a year, a month, a day, and an hour.

When the Ottoman Empire goes down—where we are at now—it was the **four great European Nations.**

When modern Rome, the beast; the dragon; and the false prophet goes down, **the four winds of strife** are let loose. Right?

When a kingdom of Bible prophecy goes down, you see the **number 4** illustrated.

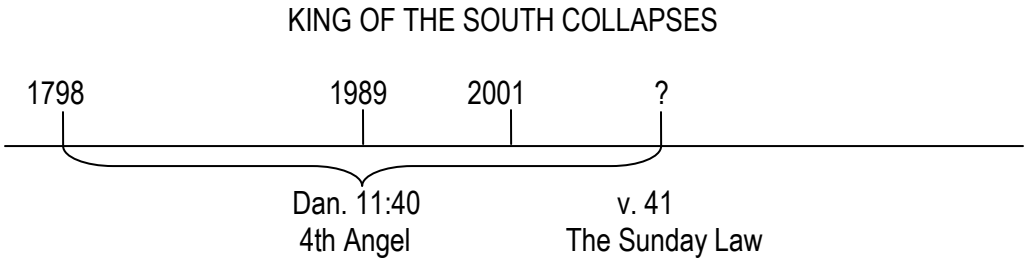

Figure No. 32

In 1798 we have the beginning of verse 40 of Daniel 11—we do not know when verse 41 is going to take place—but from here, all the way through, this is verse 40, until The Sunday Law, whenever The Sunday Law comes, from 1798 onward.

In 1989 we have the collapse of the King of the South. And, Brothers and Sisters, in verse 40 of Daniel 11 the Fourth Angel of Revelation 18 comes down. At the collapse of the Soviet Union in 1989 you will see the fulfillment of a long drawn-out war between the South and the North; and, the key that opens the door for Islam to come into history in the fifth Trumpet, the first war, the long drawn-out war between the East and the West (that is how the Pioneers understand it)—when this long drawn-out war between the King of the South and the King of the North played out and concluded, it turned the key—however you illustrate the turning of the key; that is what it is—and the door was opened for Islam to come back into history, and sure enough in 2001 Islam comes back into history.

And what I am doing here is just emphasizing the fact that in verse 40 the Fourth Angel comes down, comes down on September 11, 2001. And the first thing that has to happen, the key that has to be turned before Islam comes back into history in agreement with how Islam came into history the first time is a long drawn-out war. In that long drawn-out war bringing down the King of the South we should expect to see the number 4 illustrated, and in verse 40 the Fourth Angel of Revelation 18 comes down.

In verse 41 of Daniel 11 is Revelation 18, verses 4 and 5, The Sunday Law.

THE SHAKING OF THE HEAVEN

Moving forward [in this presentation on Luke 21], on page 169 at the top of the page:

> "I saw that **the powers of earth are now being shaken** and that **events come in order**. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, **then** the voice of God will shake the sun, moon, and stars, and this earth also. I saw that **the shaking of the powers in Europe** is not,

as some teach, the shaking of the powers of heaven, but it is **the shaking of the angry nations**." *Early Writings*, 41.

What was going on in Europe was the *angering of the nations*.

MEN'S HEARTS FAILING THEM FOR FEAR

The next quote:

> "The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. **They are watching the strained, restless relations that exist among the nations**. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.
>
> "**Angels are now restraining the winds of strife**, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—

Let me throw that in for our remembrance here.

The last time, we pointed out that what we are seeing here is the angering of the nations of Islam in Luke 21. The distress of the nations is the angering of the nations in the Millerite time period. It was being accomplished through the work of the Ottoman Empire against the Europeans; and that this was four angels that get restrained on August 11, 1844. That is paralleling the restraining of the four angels of Revelation 7, once the sealing process begins here at the end of the world.

But, before I move over that I want to remind us that in Revelation 7:1-3, when we see the four angels holding back the four winds of strife, there is no reference at all to any angry horses; but, we read earlier on that Sister White says that the winds of strife are represented as angry horses.

These angry horses are also represented upon this 1843 Chart that Sister White says was directed by the hand of the Lord and should not be altered. And what are the angry horses that represent the winds of strife? They are symbols of Islam. So, the distress of nations that is taking place here in the Millerite time period during the falling of the stars is the distress of nations that is brought about by the work of Islam.

And then in the next paragraph of *Education*, pages 179-180,

> "The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and **men's hearts to fail them for fear**." *Education*, 179–180.

And that is one of the signs that Christ said in Luke 21, is that men's hearts would be failing them for fear about what is going on in the world today. Whether it is spiritual or whether it is men and women actually having heart attacks about what is going on in the world today, that

might be secondary; but, men and women are looking around at what is going on in Planet Earth today and they are realizing there is not a solution.

There is no human solution for what is going on today. You know, even if you could eliminate all radical Islam, even if you could do that—and I am not suggesting that anyone would try—what are you going to do with Catholicism?

Catholicism, as soon as it has a chance, is going to take hold of the world and reap a blood bath. There is no human answer for what is going on in the world today. And human beings who do not understand these things from a spiritual perspective, they still do not have enough logic to look out there and say, "There is no answer for what is going on." It is getting worse and worse. That is part of the signs of Luke 21 that Christ told us about.

COMING IN THE CLOUDS

Then you have on your page 169 you have the quote from *The Great Controversy*, where Sister White comments on Daniel 7:13; and, this is when He comes into the Most Holy Place. She quotes Daniel 7:13 to start, and it says:

> "'And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days,"—

This was October 22, 1844. He did come in the clouds in Christ's day.

> —"and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.' Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits." *The Great Controversy*, 479.

CHRIST'S PARABLE

And then we go to the parable, following your notes.

- Luke 21:29-33 (KJV)

> "[29]And he spake to them a parable; **Behold the fig tree**, and **all the trees**;
> [30]**When they now shoot forth**, ye see and know of your own selves that **summer** is now nigh at hand. [31]So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. [32]Verily I say unto you, **This generation shall not pass away**, till all be fulfilled. [33]Heaven and earth shall pass away: but my words shall not pass away."

THE TREES

And then on page 170 Sister White tells us that the fig tree is the Jews that made a profession of truth, and the other trees are the Gentile world that had made no profession.

> "**Mark the cursing of the fig tree**, representing **the Jewish nation**, **covered with leaves of profession**, but no fruit to be found thereon. The curse is pronounced upon the fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. **Mark, the other trees, representing the Gentiles**, were not covered. **They were leafless**, making no pretension to having a knowledge of God. Their **time of fruit-leaving** was not yet." *Special Testimonies for Ministers and Workers*, number 7, 59–61.

WHEN THEY NOW SHOOT FORTH

And then He says,

- Luke 21:29-30 (KJV)

  "[29]And he spake to them a parable; **Behold** the fig tree, and all the trees; [30]**When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand**."

THE SUMMER

And the *summer,* according to Jeremiah 8:20, is the harvest time.

- Jeremiah 8:20 (KJV)

  "[20]The **harvest** is past, the **summer** is ended, and we are not saved."

THE HARVEST

And according to Matthew 13:39, the harvest is at the end of the world.

- Matthew 13:39 (KJV)

  "[39]The enemy that sowed them is the devil; **the harvest is the end of the world**; and the reapers are the angels."

So, Christ is placing this parable in historical context for us concerning Luke 21, He is saying, "This is at the end of the world. I am giving you a sign of my coming at the end of the world."

THIS GENERATION

And then He says,

- Luke 21:30-33 (KJV)

"[30]So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, **This generation shall not pass away**, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

And, Brothers and Sisters, this is the generation of the Millerites, from 1840 to 1844. They saw these signs. They saw the distress of nations, men's hearts failing them for the fearful things that they were seeing in their day and age. They, seeing these signs, knew that they were at the end of the world.

Did the Millerites believe that they were at the end of the world?

FROM THE AUDIENCE: Yes, they did.

JEFF PIPPENGER: And they saw Christ coming in the clouds of Heaven.

That generation that had seen these signs of the sun, the moon, and the stars, it did not pass, **it did not pass**. It was still there when Christ came in the clouds on October 22, 1844.

A CHOSEN GENERATION

That generation, in your quote from 1 Peter 2:4-12, it says,

- 1 Peter 2:4-12 (KJV)

"[4]To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, [5]Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. [6]Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. [7]Unto you therefore which believe *he is* precious: but unto them which be disobedient, THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER, [8]AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. [9]But ye *are* **a chosen generation**,—

This is Adventism. This is the Millerites; this is you and me.

—But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:"—

Now, think of this in terms of the Millerites. It says,

—" [10]**Which in time past *were* not a people**,"—

Before October 22, 1844, Christ had not raised up a denominated people; but, on that date He raised up a denominated people and it says,

—"but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. [11]Dearly beloved, I beseech you as strangers and pilgrims,

abstain from fleshly lusts, which war against the soul; [12]Having your conversation honest among the **Gentiles**: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation."

On October 22, 1844, Christ took a people that before that time were not a people, made them His people, and at the same time there is a distinction them and the Gentile world. Christ raised up a denominated people, and they were the chosen generation that the Bible speaks about that does not pass until all these things happen.

But, this history here [the Millerite history], this is repeated again to the very letter at the end of the world.

THE BUDDING TREES OF SPRING

A couple more quotes on the next page of your notes:

"Christ had bidden His people **watch for the signs of His advent** and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' **He pointed His followers to the budding trees of spring**, and said: 'When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Luke 21:28, 30, 31." *The Great Controversy*, 308.

He pointed His followers to the Latter Rain.

They are saying, "What is the sign of your Second Coming?"

And He is saying, "It is the Latter Rain."

LEAVES OF PROFESSION

The next quote, the Gentile world is those that do not make profession.

"**The Gentile world was represented by the leafless, fruitless fig trees**. The Gentiles were destitute, as were the Jews, of godliness, but **they had not claimed to be in favor with God**. They made no boast of exalted spirituality. They were blind in every sense to the ways and works of God, **With them the time for figs was not yet**. They were still looking forward to a day which would bring them light and hope." *Signs of the Times*, February 15, 1899.

A DRY TREE

THE 2520 YEAR PROPHECY AND 1844

- Isaiah 56:3–7 (KJV)

"[3]Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: **neither let**

the eunuch say, Behold, I *am* a dry tree. [4]For thus saith the LORD unto **the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant**;

"[5]Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

"[6]Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

"[7]**Even them will I bring to my holy mountain**, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people."

THE SUN AND MOON

- Joel 3:15–17 (KJV)

"[15]The sun and the moon shall be darkened, and the stars shall withdraw their shining. [16]The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. [17]So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: **then shall Jerusalem be holy**, and there shall **no strangers pass through her any more**."

GOD'S DENOMINATED PEOPLE

"The reasons why we are the denominated people of God are to be repeated and repeated. Deuteronomy 4:1–13; 5:1–33." *Manuscript Releases*, volume 8, 427.

That took place on October 22, 1844.

"Seventh-day Adventists are now to stand forth separate and distinct, a people denominated by the Lord as His own. Until they do this, He cannot be glorified in them. Truth and error cannot stand in copartnership." *Mind, Character, and Personality*, volume 2, 559.

DENOMINATED—THOSE WHOM THE LORD HAS NAMED

"On Sunday, I had freedom in showing our colors on which were inscribed the commandments of God and the faith of Jesus. I told them that we were Seventh-day Adventists, and the reason of the name which distinguished us from other denominations." *Manuscript Releases*, volume 11, 14.

"We are Seventh-day Adventists. Are we ashamed of our name? We answer, 'No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches.'" *Selected Messages*, book 2, 384.

BY A SOLEMN COVENANT

"Thus the children of Israel were denominated as a special people. By a most solemn covenant they were pledged to be true to God. Then the people were bidden to prepare themselves to hear the law. On the morning of the third day the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law." *Fundamentals of Christian Education*, 506.

THE OUTER COURT

"Christ . . . taught [often] in the outer court of the temple, that the Gentiles might hear His words." *Ministry of Healing*, 20.

"No longer were the Gentiles to be kept in heathenism, or, as it were, in the outer courts of the temple." *Signs of the Times*, December 10, 1894.

LEAVE OUT THE COURT

You will notice at the bottom of page 172 of your notes, when John is told he needs to go out and repeat this experience again in verse 11 of Revelation 10, then in verses 1 and 2 it reads,

- Revelation 11:1-2 (KJV)

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

On October 22, 1844, Christ made a distinction between the outer court and the inner court of the temple, in those verses. And what He was saying is, once again there is going to be a distinction between the people of God and the Gentile world because the outer court is a symbol of the Gentile world.

And I have some quotes in your notes that say that; but, they are available.

THE TIME OF THE GENTILES

Now, you will see two quotes on page 173 of your notes.

One of my strongest arguments is that the time of the Gentiles ended in 1844. Sister White is talking about the 2300-year prophecy in this first paragraph of the quote.

"The one week—seven years—ended in A. D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution 'went everywhere preaching the word' (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles."—

And, in the second paragraph she says,

> "The time of Christ's coming, His anointing by the Holy Spirit, His death, and **the giving of the gospel to the Gentiles, were definitely pointed out**. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, 'Whoso readeth, let him understand.' Matthew 24:15. After His resurrection He explained to the disciples in 'all the prophets' 'the things concerning Himself.' Luke 24:27. The Saviour had spoken through all the prophets. 'The Spirit of Christ which was in them' 'testified beforehand the sufferings of Christ, and the glory that should follow.' 1 Peter 1:11." *The Desire of Ages,* 233–234.

She is saying that all these characteristics in the 2300-year prophecy were definitely pointed out: when He was going to be baptized, when the streets and wall were going to be built. And also what was pointed out was the giving of the gospel to the Gentiles.

1810 YEARS REMAIN: 1834 THROUGH 1844

Then in the next quote Sister White is still dealing with the 2300-day prophecy. She says,

> "The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A. D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A. D. 34, 1810 years extend to 1844. 'Then,' said the angel, 'shall the sanctuary be cleansed.' All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed." *The Great Controversy,* 410.

In the previous quote she says all the previous specifications of this prophecy had been specifically pointed out, and this 1810 years had been pointed out as the time of the Gentiles, and the Time of the Gentiles come to a conclusion on October 22, 1844.

The time of the Gentiles also came to a conclusion in 1798, as Hiram Edson identifies.

BLESS ARE THEY

In 1844 we have the marriage supper.

- Revelation 19:9 (KJV)

> "[9]And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

1843

- Daniel 12:12 (KJV)

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

THE SAME EVENT

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." *The Great Controversy*, 427.

"Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony." *Manuscript Releases*, volume 2, 20.

MESSAGES ARE THE LATTER RAIN

Page 174, to get to the conclusion of this presentation.

What we have said so far is this: We have said that verse 7 of Luke 21 asked Christ what was the sign of His Second Coming; and, we are basically saying, along with some of the more blatant signs are the falling of the stars and the distress of nations.

In the parable He is emphasizing it is the Latter Rain. It is the thing that brings forth the budding of the trees. This will be the sign.

And this was all fulfilled. The promise that the generation that would see this would see the Lord coming in the cloud; that generation would not pass that had seen all these things. It was all fulfilled in the right time period. But, we know that the Millerite time period is repeated at the end of the world.

So, on page 174 of your notes it says,

"To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth.**"—

What is it that ripens the harvest?

FROM THE AUDIENCE: The Sunday Law.

JEFF PIPPENGER: No. It is the Latter Rain, is it not? The Latter Rain is messages. **The Latter Rain is messages!**

And the messages that are the Latter Rain that ripen the harvest are found where? In Daniel and Revelation.

That is what she says.

—"**He records the closing messages which are to ripen the harvest of the earth**, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth." *The Great Controversy*, 341.

And you will see quotes on messages. If you have not ever thought that the Latter Rain was messages, note the next quote from *Review and Herald,* July 20, 1897.

"The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up **a constant communication with the inhabitants of the earth**. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven **in the messages of God's Spirit**, the agencies of evil would have entire control over men.

"**God is dishonored when we do not receive the communications which he sends us**. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, 'Behold, the bridegroom cometh; go ye out to meet him,' those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked." *Review and Herald*, July 20, 1897.

In this passage she says the messages are the oil. The oil that the wise virgins have is the communications that God sends us. And, in the Book of Revelation the messages that are the Latter Rain are recorded.

In *Testimonies to Ministers*, pages 509-510, it says,

"**The mission of the two anointed ones is to communicate light and power to God's people**. It is to receive blessing for us that they stand in God's presence. As the olive trees empty themselves into the golden pipes, so **the heavenly messengers seek to communicate** all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world.

"This is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night. Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of

perfecting Christian character. We should daily receive the holy oil, that we may impart to others. All may be light bearers to the world if they will. We are to sink self out of sight in Jesus. **We are to receive the word of the Lord in counsel and instruction, and gladly communicate it**. There is now need of much prayer. Christ commands, 'Pray without ceasing;' that is, keep the mind uplifted to God, the source of all power and efficiency." *Testimonies* to Ministers, 509–510.

MANIFESTATION OF THE POWER OF THE HOLY SPIRIT

THE POWER OF THE HOLY SPIRIT WAS MANIFESTED

"A transforming power **attended** the proclamation of the first and second angels' messages, as it attends the message of the third angel."—

The First and Second Angels' Messages during the Millerite history, this was a transforming power; and, when it is repeated down here in the Third Angel's Message there is to be a transforming power connected with it.

—"Lasting convictions were made upon human minds. **The power of the Holy Spirit was manifested**. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction." *Manuscript Releases*, volume 1, 47.

The power of the Holy Spirit was manifested right here in this history from 1840 to 1844 of the First and Second Angels' Messages.

We have read this next quote before, but we will read it again.

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold."—

Who is she speaking about here?

FROM THE AUDIENCE: The Fourth Angel.

JEFF PIPPENGER: The Fourth Angel that joins the Third. She is talking about the history of the 144,000, our history.

And then she says,

—"The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world**, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

"The work will be similar to that of the Day of Pentecost."—

She is saying that this history from 1840 to 1844 is like Pentecost. And what took place at Pentecost? The Holy Spirit was poured out and she is comparing it to this history of the 144,000. It is a mighty manifestation of the power of God.

> —"As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, saith God, I will pour out of My Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Acts 2:17, 21."—

And then in the next paragraph she says,

> —"The great work of the gospel is not to close with **less manifestation of the power of God than marked its opening**. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20." *The Great Controversy*, 611.

WE MUST RECOGNIZE THE MANIFESTATION OF THE POWER OF GOD

And then we read these quotes last time.

> "Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, **we shall not recognize the manifestations of the Holy Spirit in the latter rain.** It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 507.

ALL WHO WILL RECOGNIZE

> "We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

OPPOSING THE WORK CONNECTED WITH THE LOUD CRY

"Unless those who can help in—are aroused to a sense of their duty**, they will not recognize the work of God when the loud cry of the third angel shall be heard.** When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." *Testimonies to Ministers*, 300.

HOW ARE WE GOING TO KNOW?

"Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird' [Revelation 18:1, 2].

"Well now, how are we going to know anything about that message **if we are not in a position to recognize anything of the light of heaven when it comes to us?** And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, 'I come in the name of my Father, but ye will not receive me' [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God." *Sermons and Talks*, volume 1, 142.

SATANIC DOUBT

"Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God**. The tidings of the Lord's soon coming in power and great glory to our world is truth, and in 1840 many voices were raised in its proclamation.**

"In the place of those who have not been brought over the ground, who have not had an individual experience, when it was a positive necessity to know the truth as it was unfolding before them, in the place of these—tearing to pieces the building which has been erected on the interpretation of the prophets—let them in all meekness fall into line and work in harmony with those whose voices

are now silent in death, and with the workers who are still living. Fall into line. Obey the orders of the Captain of your salvation, and bear witness of the light which the Lord has flashed upon the world in the message for these last days. Keep in step with your Leader.

"The dealings of God with His people should be often repeated. He has worked as a wonder-working God. **He has baptized His chosen messengers with the Holy Spirit**. The past history of the cause of God needs often to be brought before the people, young and old, that they may be familiar with it. How frequently were the waymarks set up by the Lord in His dealing with ancient Israel, lest they should forget the history of the past. Christ, their invisible Leader, commanded Moses to form these events into song, that the people of Israel might teach them to their children.

"It is the device of Satan to divert the mind from these things, and keep it employed with unprofitable conversation, that the Lord's truth and manifest power in dealing with His people should be regarded as a thing of the past and dropped out of their remembrance. But we are exhorted to call to mind the former days, 'after ye were illuminated, ye endured a great fight of afflictions' (Hebrews 10:32)." *Manuscript Releases*, volume 9, 135.

THE TRUTH FOR THIS TIME

"If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted." *Review and Herald*, July 21, 1896.

PENTECOST REPEATED

"It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

"God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be

partakers of the latter rain when it shall be poured out." *Review and Herald*, July 20, 1886.

Brothers and Sisters, the manifestation of the power of God in the Latter Rain that we will or will not recognize is the history of 1840 to 1844. That is what it is.

We started one of our presentations with a quote where Sister White says that there will be special light connected with the Angel of Revelation 18, and we may not expect that light to come in such a way that it does. But, Brothers and Sisters, the light of Revelation 18 is this history here, from 1840 to 1844, that allows us to see when it all begins to be repeated again, **when it all begins to be repeated again**. But, if we do not know that history, if the Foundations of Adventism have been buried to our minds, one way or another, then once it starts to be repeated, we cannot see it.

In Luke 21 the disciples came to Christ and said, "What is the sign of your Second Coming?"

He says, "Well, there will be some manifestations in the heavens and there will be distress of nations."

And I would submit to you that the distress of nations was reinitiated right here, on September 11, 2001; because, the distress of the nations, the angering of the nations, the prophetic role of Islam, is that he is the one that is to bring every man's hand in the world against him, the descendants of Ishmael. That is the prophetic role, every man's hand against him.

The angering of the nations has been reinitiated right here in 2001. And the time period of 1840 to 1844 is representing the time period of the sealing of the 144,000. It is the 144,000 that are sealed during the time of period of the Latter Rain; but, the Latter Rain begins to fall when the Church is still composed of wheat and tares; and, then it is poured out without measure when the Church is purified.

Jesus says the signs of the Second Coming are the budding forth of the trees. He is saying that the sign of the Second Coming is the Latter Rain, the glory of the manifestation of the power of God that was illustrated from 1840 to 1844.

And, Brothers and Sisters, when we as God's people get to a point in history where we see not the four great nations of Europe come together to decide the fate of Islam but the entire world comes together to decide the fate of Islam, then we know that the angering of the nations has been reintroduced into prophecy and that even though Islam has begun its role of bringing every man's hand against it, it is at a time that it is being restrained for this period of time of the Millerite history, to be repeated here in the history of the 144,000 for God's people to be sealed.

Somewhere between the Angel coming down and The Sunday Law is a time period of grace for Seventh-day Adventists to recognize these things. The Latter Rain is falling on hearts all around them, but some will not receive or recognize it. That is where we are at!

When we see the Mighty Angel once again come down, then we can know one thing. Do you know what we can know for sure, this generation? It does not pass until Jesus comes in the clouds.

Brothers and Sisters, Sister White says, "The sealing time is very short, and will soon be over." It is word for word. The sealing time began in 2001.

And the generation that sees the glorious manifestation of the power of God, that sees that this is happening, they do not pass till Christ comes in the clouds of Heaven; and, this time it is to redeem His children.

So, here we are at the end of the world; the Latter Rain is falling. And Biblical history has taught this sequence [of the historical time lines and waymarks] over and over again, this three-step process. You can see it in the story of Noah. You can see it in the story of Elijah. You can see it in the story of Moses. You can see it in the story of Christ. You can see it in the Millerite time period. You can see it in our time period. And the Bible teaches that upon the testimony of two or three a thing is established.

It is established that on 9/11 a worldwide event took place that was a sign that the whole world was coming together to decide the fate of Islam, paralleling when the four great European nations came together to decide the fate of Islam.

And this history that Sister White says is a glorious manifestation of the power of God began to be repeated. The next thing to happen in this history is The Sunday Law in the United States, when the Loud Cry goes forth with great power.

But, when you consider these histories of the Millerites and of the 144,000, what you and I have to understand now along with Luke 21, when we see these things, we do not have any more time. There is no more time. This is the final generation, and the sealing time is short. We **have** to bring our life into agreement with these truths or we **will** be lost.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: This generation does not pass.

Shall we pray?

Closing Prayer: Heavenly Father, we can understand now that your return is imminent, that we are the final generation; that Luke 21 is being repeated, that the Millerite time period is being repeated, that the days of Christ are being repeated. You have made it easy to see; but, being people that are the genetic production of six thousand years of sin, it is very difficult for us to awaken from our Laodicean condition and we ask that your Holy Spirit would help us to awake to hear your urgent voice saying that we have to awake now or we are going to be lost. Lord, we do not just want to be awake in order to be saved; but, we want to have the privilege of being involved with bringing many souls into your Kingdom. So, we would ask that you would awaken us in time to not only to prepare ourselves but to come to grips with the message that you have for the world and to begin to find the ways and means to carry this message to the world. We ask in Jesus's name. Amen.