

NEWPORT 2012 - THE DAY-YEAR PRINCIPLE

THE YEAR-DAY PRINCIPLE

By Jeff Pippenger: No. 1, Morning Worship, January 30, 2012

JEFF PIPPENGER: Sometimes when you have meetings that you have a suspicion in advance that there are going to be special meetings. I have that suspicion, but of course I do not know. This might just be a typical meeting.

But, I remember one time in Columbia we had a meeting that began on a Friday night like this and there were—I do not remember anymore—three or four hundred people, and the brethren let me know that there were some people in the audience, probably about a hundred people, that had just been kicked out of their property in Columbia by the rebels and told they could never go back and that some of the sisters in that audience had just in the past twenty-four hours watched their husbands get executed; yet, they were at that meeting on Sabbath.

I can remember having a meeting in Oklahoma that when I came home I got out of the car and my daughter was there and my wife was there and they asked me what took place at the meeting. As I started to tell them, all I could do was break out into an uncontrollable sobbing.

I have been to a few meetings that have impacts like that; not just me, but other people.

I was in a meeting in Georgia where there was a handful of us there that we watched the actual words of the Spirit of Prophecy be spoken by men and they were not good words. They were words that Sister White said would be spoken at the end of the world by men that were going to reject the message of the hour, and they were using it word for word. And, you were pinned back into your seat because you know that quote and then you slowly look over at one of your friends that were there and they heard it, too.

There was—Edgar was there. He might remember some of those.

So, there is a possibility with what is going on here in Newport, this could very well be one of those meetings, from my perspective. What we have been sharing over the past two or three months, from my perspective this is one of those meetings, based upon Jeremiah 11.

Jeremiah 11 we will never get to. We are not going to Jeremiah 11; we are just doing a long introduction. All right?

We overnight mailed the series that we did recently. Darrio Taylor was at our property and he did some meetings in the daytime, and I did morning and evening worship. They were just finished being produced. Some of you may have watched some of those on the livestreaming. But, what we recorded is easier to look at and we sent ten copies to Bill and Mary and they have handed them out to some of you, and they handed them out to the people that they thought might duplicate them. So, if you do not have that series, I would ask you to connect with someone here in this room that has that series and has a duplicator; because, that ten-part series is what we are going to be doing here in five parts. So we are only going to get halfway through. But, the conclusion of that ten-part series is based upon Jeremiah 11. So, I am going to tell you a little bit about Jeremiah 11 before we begin, because we will never get there.

I believe that you can show that in Jeremiah 11 that there comes a point in time where the Lord reveals to Jeremiah that there is a conspiracy among God's people. Let us go there.

When this is revealed to Jeremiah, it is also revealed to Jeremiah that this is where the persecution of Jeremiah is going to begin.

If you go to Jeremiah 11, I am not going to read it all—it is nice to read it all. Let us read verse 1; let us read a little bit of it. All right?

We will get to our notes in a moment.

- Jeremiah 11:1-5 (KJV)

“¹The word that came to Jeremiah from the LORD, saying, ²Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; ³And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant, ⁴which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: ⁵That I may perform the oath”—the oath—

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —“which I have sworn unto your fathers,”—

Of course this oath is the oath that you find in Daniel 9:11. This oath is the oath that is translated differently in Leviticus 26; it is translated as *seven times*.

—“⁵ cont’d That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD.”

Now, this is in the context of Israel breaking the covenant, and in verse 9 it says,

- Jeremiah 11:9-10 (KJV)

“⁹And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. ¹⁰They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.”

- Jeremiah 11:18 (KJV)

“¹⁸And the LORD hath given me knowledge *of it*,”— and I know *it*: then thou shewedst me their doings.

What Jeremiah is given knowledge of is this conspiracy, this conspiracy where the covenant is broken; and, when they break the covenant they turn back to the belief system of their forefathers.

“¹⁸And the LORD hath given me knowledge *of it*, and I know *it*: then thou shewedst me their doings. ¹⁹But I was like a lamb *or* an ox *that* is brought to the slaughter; ...—”

So, my point is that for Jeremiah there came a point in time where the Lord opened to him the understanding that there had been a conspiracy in Israel. And at the same time that he is given this understanding of the conspiracy, that is when the persecution of Jeremiah begins.

And there was a conspiracy in the history of Adventism in the 1930s that turned the foundational truths upside down. And in the recent, say, six months that conspiracy has been made known to God's people that are willing to see it.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And based upon that understanding you should expect that the persecution that takes place in Adventism that precedes the Sunday Law, persecution should get underway. So that is the punch line of this study that we will never get to; because, we are going just do the first five of ten. Okay?

But, I think based on prophecy, they are about to kill Jeremiah.

The conspiracy was accomplished by W. W. Prescott, A. G. Daniells, and Willie White. You will see an argument along that line if you get a copy of these DVDs.

But, where we want to begin tonight is in your notes.

Okay, a little bit more information about this study: This is about, I think, the fourth time I have tried to do this study. I did it once for our little church family in Arkansas, and then I did it in a fuller sense on livestream, and then I did it last weekend in Eatonville. And for me, when I come across a city I will put it together, and if I have opportunity to share it a few times, it goes through an evolution. What I am sharing, from the last time I shared, is never quite the same as the first time I shared. I purposely drop off some things that as I have shared I realized it is too difficult to teach that particular point or it is not necessary to the overall point.

So, these notes were sent in advance of these meetings. I am not going to refer to every reference in these notes. I knew that going in tonight. All right?

So, I want to start in Numbers 14:34, which is page 1 of your notes.

NUMBERS 14:34

ALL THE SIGNS

And I am going to tell you what I am going to try to show you this evening, if you want to look up here.

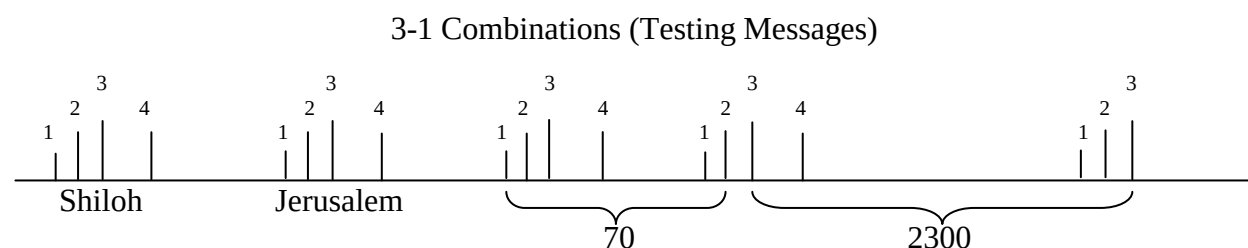


Figure No. 1

Some of you may know this particular line. This is what we would call the *prophetic chain*. And by the *prophetic chain* we make the case that a chain is built by links, and all the links in the chain are identical. Okay?

And, Sister White tells us that William Miller was given the commencement points to the chain of truth. At the beginning of Adventism they were given the commencement to the chain of truth; at the end of Adventism we have been given the links in the chain of truth. And the

links in the chain of truth go from Eden to the Second Coming of Christ. Sister White has references to the links in the chain, beginning in Eden and going to the Second Coming of Christ.

And, I believe prophetically—and I am not going to take the time to prove this to you tonight—but the link in the chain is the 3-1 combination. You can show a 3-1 combination from Adam and Eve, all the way to the Second Coming of Christ. And as you show this link in a chain, you are showing changes in dispensations.

So, this [indicating Figure No. 1] is part of the prophetic chain. I am going to jump in the beginning of the prophetic chain. I am passing over the first link, which is Adam, Eve and Christ [3] in the Garden, the disappointment of being driven out of the Garden, and then Abel [plus 1 (4)]; and from there, Noah's three sons [3], the disappointment of the Flood, and Noah [plus 1 (4)]; and then from there, Moses, Miriam, and Aaron [3], the disappointment at the Red Sea, and then Joshua being raised up [plus 1 (4)].

But now I will take the next link that I want to highlight because I want to make a point about the links in the chain, to make a point about our study tonight; and then we will move away from it.

The change of dispensation in Adam and Eve was that they worshiped face-to-face with Christ; but, when they were driven out of the Garden, then they would worship at the gates of the Garden.

And then there is a change of dispensation in the next link with Noah because now you are not worshipping at the gates of the Garden of Eden anymore. When Noah gets off the ark, you are worshipping at an altar.

And the next link of the chain is Moses, who is being used to raise up the earthly Sanctuary, the tent sanctuary.

All these links are dealing with a change of dispensation, which is absolutely a life-and-death truth to understand. Okay?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: There seems there are some in Newport that do not understand this. But, when it comes to the change of dispensation, in *Early Writings*, page 259, Sister White tells us that the reason the Jews could not receive the blessing of Pentecost, and that they were left in perfect darkness, is because they could not recognize the change of dispensation from the earthly Sanctuary to the Heavenly Sanctuary. And in the next paragraph, she tells us that the reason that the Protestants in the United States ended up having their prayers answered by Satan is they could not recognize the change of dispensation from the Holy Place to the Most Holy Place.

So, when we are talking about the links of the chains marking changes in dispensation, this is pretty important information for God's people at the end of the world because all of these links are pointing to the end of the world, and it is pointing to the change of dispensation from the Judgment of the Dead to the Judgment of the Living; but, we do not want to see. Okay?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: We do not want to see that.

But, after Moses sets up the earthly Sanctuary, they establish it in Shiloh. This is Shiloh [indicating first 3-1 combination in Figure No. 1]; and, these three marks here [1, 2, 3] are Eli, Hophni and Phinehas, and the disappointment is that the Ark is captured by the Philistines, and at this time the Lord raises up Samuel [4].

Okay. The earthly Sanctuary has been in Shiloh and now the Lord is going to choose Jerusalem. This is Jerusalem [indicating the second 3-1 combination in Figure No. 1]; and, this

is the first three kings, Saul, David, and Solomon [3], and Solomon builds the permanent Sanctuary; and the disappointment is that at the death of Solomon the kingdom is rent in two and the Lord chooses Rehoboam—He chooses Judah [4]—rather than Jeroboam in the Northern Kingdom.

So, when you get to the end of Ancient Israel—and I am saying “the end of Ancient Israel” on purpose. I know that the end of Ancient Israel is the stoning of Stephen; but, I am saying that when Nebuchadnezzar destroys Jerusalem that is the end of Ancient Israel.

I will explain myself: When you get to the end of Ancient Israel, you get to the last three kings [indicating the third 3-1 combination in Figure No. 1]: Jehoiakim, Jehoiachin, and Zedekiah [3], and Nebuchadnezzar deals with all three of these kings. And the disappointment is that Jerusalem is destroyed, the temple is destroyed, and the people are carried into Babylon. The fourth here is Nebuchadnezzar [4].

Are you following me on the links?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. So, it is on the third king, Solomon, that the Sanctuary is built; it is on the last of the three kings—it is the last king, but it is a set of three kings, because all the last three kings are attacked by Nebuchadnezzar—it is on the last of those three kings that Jerusalem and the temple are destroyed and they are carried into captivity for seventy years, and then it is on the third king, the Third Decree—Cyrus, Darius, and Artaxerxes [the fourth 3-1 combination in Figure No. 1],—that they rebuild Jerusalem and the temple.

So the third king [indicating the second 3-1 combination in Figure No. 1], temple built; third king [indicating the third 3-1 combination in Figure No. 1], temple destroyed; third king, Third Decree [indicating the fourth 3-1 combination in Figure No. 1], temple rebuilt: it begins the 2300 year prophecy.

In 1844 [indicating the fifth 3-1 (partial) combination in Figure No. 1] the Third Angel’s Message arrives and John in Revelation 10 is told to measure the temple. And the *measuring of the temple* is a term of dealing with the building of Jerusalem, only this is spiritual Jerusalem.

So on the third waymark [second 3-1 combination], temple built; temple destroyed [third waymark of third 3-1 combination]; temple built [third waymark of fourth 3-1 combination]; temple built again here [third waymark of fifth 3-1 (partial) combination in Figure No. 1].

But what I want you to see is that when Nebuchadnezzar destroys Jerusalem that this is the end of Ancient Israel in one sense.

What do you usually hear is the end of Ancient Israel? The stoning of Stephen.

And what happens at the stoning of Stephen? Jerusalem is destroyed.

Read *The Great Controversy*. The only reason that Jerusalem was not destroyed in AD34 when Stephen was stoned is because the Lord, in His mercy, extended that time period to when?

FROM THE AUDIENCE: AD70.

JEFF PIPPENGER: AD70.

So, the end of Ancient Israel is marked by the destruction of Jerusalem and the number “70” [referring to Figure No. 1]; because when Jerusalem is destroyed they are carried into captivity for seventy years. And when Jerusalem is destroyed in AD70 it is in response to probation closing in AD34. And Sister White tells us that the destruction of Jerusalem represents the end of the world.

So, the destruction of Jerusalem by Nebuchadnezzar here, prophetically, is the end of Ancient Israel. All right? I hope you can follow me on that; because, I want to show you something that if you have been a Seventh Day Adventist very long and you have tried to present

Adventism to non-Adventists, then you have had to teach the Year-Day Principle because the central pillar of Adventism is the 2300 Days. And if you are going to teach the central pillar of Adventism, then you are going to have to establish the year-day principle, and the two places in the Bible where we establish the year-day principle is Numbers 14:34 and Ezekiel 4:6. Right?

So, I have a reason for trying to take this a little bit deeper here this evening.



Figure No. 2.

This history, Numbers 14:34, it is the beginning of Ancient Israel. This is marking the history when the twelve spies went in to spy out the land and ten came back and said, “We cannot do it”; and Joshua and Caleb said, “We can.”

So, what happened? “For every day you were spying out the land, you are going to be a year in the wilderness. (see Numbers 14:34)”

So, what does that mean? What that means is this: This year-day principle is marked in God’s Word at the beginning of Ancient Israel and it is a history that is identifying the rebellion of Ancient Israel, and they were rebelling against something very specific. They were rebelling against the *rest*. And we look at the *rest* in Hebrews 3 and 4.

And at the end of Ancient Israel, it once again is marking the rebellion of Ancient Israel. Jerusalem was destroyed because of the rebellion in Ancient Israel, and this is the end of Ancient Israel. And it is very specific what they were rebelling against in that history. What were they rebelling against in that history? The Sabbath. According to Jeremiah 17, Jeremiah tells us that if they had kept the Seventh-Day Sabbath, Jerusalem would have stood forever.

So, what I want you to see, is that when it comes to the year-day principle, what we are going to try to show you tonight—this is simply an overview—that at the beginning of Ancient Israel, the year-day principle is marking Ancient Israel’s rebellion against a type of rest; and, at the end of Ancient Israel, it is marking Ancient Israel’s rebellion against the Seventh-Day Sabbath rest. And Ancient Israel is the most specific prophetic symbol of modern Israel.

Therefore, what we are going to try to show you is that at the end of modern Israel there will be a rebellion against a rest, “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”—WHAT?

FROM THE AUDIENCE: “... rest for your souls.”

JEFF PIPPENGER: “But they said, We will not walk therein.”

And the class that rejects this rest [indicating the “Beginning” on Figure No. 2] is preparing themselves in the very near future to reject the Seventh-Day Sabbath rest. And this process is identified at the beginning and ending of Ancient Israel.

There is a brother that is in this message and he went to church one time and he presented the Daily, the way the Pioneers presented it. And there was a sister that was the head of that little church—you now, sometimes sisters control the church—and she said, “I want you to come

back next Sabbath. I have a friend that really understands the Daily and I want you to speak with him.”

So, the next Sabbath, Brother Wesley—for those who might know Brother Wesley—he went back to this church.

And this sister had been good friends with a man named William Shea, and William Shea schooled him for two or three hours on why the Daily “represented Christ’s Sanctuary ministry.” It did not shake Wesley at all.

But, I want you to understand that William Shea, when it comes to this message, I would not think he is sympathetic with this message. I do not really know. I do not know that much about him; but, when it comes to the Daily he is not sympathetic. But William Shea has written and put in print that the first place that you find the year-day principle in Bible prophecy is in Leviticus 25.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: So, when it comes to the year-day principle at the end of the world, Adventists may not have acknowledged it until the end of the world but Leviticus 25, the first thing that is introduced—and we will deal with this tomorrow morning—is the year-day principle. And based upon the Rule of First Mentioned, when it comes to dissecting correctly Leviticus 25 and 26, it has to be based upon the year-day principle, a Bible prophecy. And, therefore, when William Miller understood the *seven times* of Leviticus 26 to be identifying 2520 years based upon 2520 days of disobedience in Leviticus 25:8, he was spot on.

And, of course, Leviticus 25 is a rest. It is all about the land resting every seventh year and the land resting on the Jubilee.

So, to reject the 2520 at the end of the world is to be rejecting the foundational truths of Adventism, but it is to repeat this very rebellion here [indicating Numbers 14:34 in Figure No. 2]. And if you insist on continuing that rebellion, you are going to end up right here [Daniel 11:41 in Figure No. 2] on the wrong side of the issue in rejecting the Seventh-Day Sabbath.

That is what Bible prophecy is telling me. That is what we are going to try to show you at this time.

In your notes you have Numbers 14:11, and then 20-23.

Now, tomorrow—I will get the whole introduction out of the way because it is all tied together. Tomorrow, I hope you all can make it back tomorrow.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: Sometimes when you have Friday night meetings, some people cannot make it back because they have responsibilities in Sabbath School, or whatever. But tomorrow what we are going to do, after we deal a little bit with the year-day principle, we are going to show you that the first prophecy of the 2300 years, the 490 years that it took to rebuild the street and the wall in troublous times, that is the first prophecy of the 2300-year prophecy. Right? That prophecy is based upon Leviticus 25 and 26; we are going to show you that.

And the second prophecy is the prophecy of 490 years, and we are going to show you that the 490 years of the 2300-year prophecy is based upon Leviticus 25 and 26.

And at the end of the 490 years there is a week where Christ confirms the covenant with many for 2520 days. We are going to show you that that is based upon Leviticus 25 and 26.

And then we are going to show you that the 2300 years has to be established upon Leviticus 25 and 26 or it just does not mark the cleansing of the Sanctuary; therefore, every

component of the 2300-year prophecy is built upon, based upon, Leviticus 25 and 26. And if you throw out the 2520, you are destroying the central pillar of Adventism.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Once we do that we are going to show you that that 490 years—the four hundred ninety years—the one week, and the 2300 days are prophecies that are fulfilled, not—time is no longer after 1844. They are not fulfilled in terms of time, but all of those prophecies are giving specific testimony to the end of the world. And if you throw out the 2520 and you do not see those prophecies in the 2300 days, then you are blinding yourself to what those prophecies are saying about Adventism at the end of the world.

So, that is what we are going to try to accomplish here tonight and tomorrow.

First point, we will look at these histories [referring to Figures 1 and 2 that are reflected on the whiteboard].

Is everyone with me?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: You can turn to your Bible or you can read it from the notes, Numbers 14:11, 20-23. We know this.

How many of you have ever taught the year-day principle to a non-Adventist?

FROM THE AUDIENCE: (A show of hands).

JEFF PIPPENGER: Really? Raise your hands high.

Not very many—well, I guess there is a certain amount.

Did you ever tell them the year-day principle was a marker of a rebellion of Israel?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: That is what it is. If you think about it, you know it, right? They refused to go into the Promised Land. That was a rebellion. They refused to keep the Seventh-Day Sabbath, so Jerusalem was destroyed.

And did you ever think that it might be illustrating the end of the world?

Okay. Verse 11:

- Numbers 14:11, 20-23 (KJV)

“¹¹And the Lord said unto Moses, **How long will this people provoke me?** and how long will it be ere they believe me, **for all the signs which I have showed among them?** . . .”—

Now, the reason why I put verse 11 in, you need to test me. Brothers and Sisters, I want you to know that I have read that letter that has gone around this town and, from what I can tell, my name is in that letter more than anyone else. And I want you to know that I have a family and I have children and I have grandchildren and they like me just as much as your children and your grandchildren like you. And I have friends.

In my last twenty years in Adventism, I have been compared to Jim Jones, to David Koresh, Victor Houteff, Jeanine Sautron. It does not seem very friendly to me that people do that. I would like to see them demonstrate it in black and white when they are making these claims, but they do not.

But, I am forewarning you: You better test everything I have said, because I do not know of anyone right now in Adventism that is getting more criticism about what he teaches than myself. And I am not trying to lift myself up; I am trying to encourage you to wrap your mind

around what I am going to claim here on this Sabbath. And if it is false, then get on the rooftops and say it is false. All right?

This is serious business, Brothers and Sisters. If what we are understanding about prophecy is true, this is serious business now.

—¹¹ cont'd **How long will this people provoke me?** and how long will it be ere they believe me, **for all the signs which I have showed among them?** . . . “—

What God has asking Moses here now, what He is saying is, the reason that they are unwilling to enter into the Promised Land is because they have rejected the signs and the miracles and the wonders that they saw when the Lord brought them out of Egypt. This is an important point because Sister White often compares that beginning history of Ancient Israel, the signs, the wonders, and the miracles in Egypt, with the Advent Movement of 1840-44.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: So, the reason this people is not going into the Promised Land is because they forgot what went on in 1840 to '44. All right?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Now, that is part of this. That is why verse 11 is in here. But now let us jump forward to verse 20.

—²⁰And the Lord said, I have pardoned according to thy word:”—

Moses intercedes at this point, “Do not destroy this people.”

“Okay. I will not destroy all of them; the children have opportunity.”

—²¹But *as truly as I live*, all the earth shall be filled with the glory of the LORD.”—

When is that?

FROM THE AUDIENCE: At the end of the world.

JEFF PIPPENGER: That is Revelation 18:1-3.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: This history is being specifically marked with Revelation 18:1-3, if you believe 1 Corinthians 14:32 that says, “And the spirits of the prophets are subject to the prophets.” This is a reference to the entire Earth being filled with the glory of the Lord when the Mighty Angel of Revelation 18 descends.

So, Brothers and Sisters, the punch line of all this is, is yes, I am saying that this history here [indicating Jeremiah 6:16-17 in Figures 2], this is 9/11, September 11, 2001.

—²²Because **all those men which have seen my glory**, and **my miracles**, which I did **in Egypt and in the wilderness**, and have tempted me now”—

How many times?

FROM THE AUDIENCE: Ten.

JEFF PIPPENGER: —“... these **ten times**,”—

Ten is the symbol of the dragon power, all right? But what is a *lion* in Bible prophecy? A *lion* is Babylon; it is Christ; it is Satan; it is Judah. It depends on context, does it not?

So, yes, *ten* represents the dragon power; but, what else does *ten* represent? A test; a test: The Ten Commandments.

Is there another test that you can think of with the number *ten*?

FROM THE AUDIENCE: Daniel's ten days.

JEFF PIPPENGER: Daniel's ten days, Daniel Chapter 1.

Is there another? How about the Church of Smyrna? Were not they tested for ten days?

Okay. So, this is representing a testing process of ten times. It is the tenth test for Ancient Israel after they came out of Egypt where they fell and they are going to go wandering in the wilderness for forty years.

Now, this is worth paying attention to; because, all these prophets are speaking more about the end of the world than they are their own day—

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —including Moses.

When Adventism rejects the Old Paths of Jeremiah, they are rejecting the tenth test.

—“and have not hearkened to my voice; ²³Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it.”

HEBREWS 3:7 - 4:11

THE REST OF GRACE

Now let us go to Hebrews, chapter 3. We will not read all of this.

We all know this, I would assume as Seventh Day Adventists, Hebrews 3 and 4.

- Hebrews 3:7 - 4:1, 11 (KJV)

«Hebrews 3:7 Wherefore (as the Holy Ghost saith, To DAY IF YE WILL HEAR HIS VOICE, ⁸HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION, IN THE DAY OF TEMPTATION IN THE WILDERNESS: ⁹WHEN YOUR FATHERS TEMPTED ME, PROVED ME, AND SAW MY WORKS FORTY YEARS. ¹⁰WHEREFORE I WAS GRIEVED WITH THAT GENERATION, AND SAID, THEY DO ALWAYS ERR IN THEIR HEART; AND THEY HAVE NOT KNOWN MY WAYS. ¹¹SO I SWARE IN MY WRATH, THEY SHALL NOT ENTER INTO MY REST.) ¹²Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. ¹³But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. ¹⁴For we are made partakers of Christ,”—

How are we made partakers of Christ?

FROM THE AUDIENCE: Through suffering.

JEFF PIPPENGER: Through suffering.

Okay, here,

—“... we are made partakers of Christ, **if we hold the beginning of our confidence stedfast unto the end;**”—

And we are going to read some quotes from the Spirit of Prophecy that from “the beginning of our confidence” we are to “hold ... steadfast to the end” is represented on these two charts [referring to the 1843 and 1850 Charts].

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: These truths. If you do not hold onto these two charts, then you are not a partaker of Christ, according to Paul, here.

—“¹⁵While it is said, TO DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION. ¹⁶For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. ¹⁷But with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? ¹⁸And to whom sware he that they should not enter into his rest, but to them that believed not? ¹⁹So we see that they could not enter in because of unbelief.
“^{Hebrews 4:1} Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . ¹¹Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

And I know that as Seventh Day Adventists, when we teach chapters 3 and 4 of Hebrews, when we are teaching non-Adventists, that there remaineth a Seventh-Day Sabbath for the people of God and that God’s people are to keep the Seventh-Day Sabbath. But this is not the rest that Paul is primarily referring to, and this is not how Sister White defines this rest.

In your notes you will see one place where she finds this rest. She says,

“Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. ‘There remaineth therefore a rest to the people of God. . . . Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief.’ **The rest here spoken of is the rest of grace**, obtained by following the prescription. ‘Labor diligently.’” *Pacific Union Recorder*, November 7, 1901.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: It is not that long ago where I had a strange idea. I get strange ideas and then I go test them with the Bible and with the Spirit of Prophecy, and I was dead wrong on this one. You know, you are dealing with the Latter Rain message and what the Latter Rain means in your mind or in your studies; so, it just struck me, it just came into my head that those people who have a form of godliness and deny the power thereof, and all the prophets are speaking about the end of the world; therefore, there is a group of people at the end of the world that have a form of godliness but deny the power thereof. Well, obvious for me, the power they are denying is the power of the outpouring of the Holy Spirit.

So, I went to search it out in the Spirit of Prophecy and I was dead wrong.

The power thereof, for those of us who have the form of godliness but do not have the power thereof, do you know what the *power thereof* of it is?

FROM THE AUDIENCE: Grace.

JEFF PIPPENGER: Grace is a way to say it; but, it is obedience. It is obedience. The power is being obedient to God's Word, which I agree is Grace. All right?

But, I want you to see through, here, Paul in Hebrews 3 and 4, he is referring specifically to this rebellious history; and, the *rest* that they rejected is the *rest* of Grace, or the *rest* of obedience. They could have gone into the Promised Land, but they rejected it. They had all the evidence they needed; they watched the Lord bring them out of Egypt. They had not developed the faith and they rejected the *rest* of Grace.

So, at the beginning it is the *rest* of Grace. Are you with me?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: All right.

LET US LABOR

The next page, dealing with laboring: *Review and Herald*, October 21, 1890.

“But **through their own course of rebellion** the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says,”—

Have you ever noticed that in Numbers 14:34, when they failed to go into the Promised Land, that as we read they had rejected the Lord ten times. They had failed ten tests. Have you ever noticed that before?

Once you notice it, you know what you can do? You can go back in from Exodus, to Numbers 14:34 and you can count the ten rebellions. They are there, black and white; and, it is enlightening. We have been doing that in our worship in Arkansas in the morning, primarily for the youth that are helping out there. And those ten tests that they failed, you can line them up with the history of Adventism, right down the line. You would think that that is something that we would want to know or that we would already know.

—“But **through their own course of rebellion** the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, ‘But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.’ **May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time.** For if they do as did the children of Israel in the face of warnings and admonitions, **the same result will follow**”—

What was the result here? They did not get to go into the Promised Land. They died outside the Promised Land.

Why even be a Seventh Day Adventist, why be a Christian, if you know you are going to die outside the Promised Land?

Is that a bad question? It is a real question.

—“**the same result will follow** in these last days as came upon the children of Israel. The apostle admonishes, ‘Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest.’ Now comes the warning of the apostle, sounding down along the lines to our time: ‘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.**’” *Review and Herald*, October 21, 1890.

THE BEGINNING OF OUR CONFIDENCE

So I want the Spirit of Prophecy to define that for us now, *Testimonies*, volume 8, page 115, what the beginning of our confidence is:

“‘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:

She quotes the same passage, Hebrews 3:12-16:

‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, **if we hold the beginning of our confidence steadfast unto the end;** while it is said,

‘Today if ye will hear His voice,

‘Harden not your hearts, as in the provocation.

‘For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.’ Hebrews 3:12–16.

“Cannot we who are living in the time of the end realize the importance of the apostle’s words: ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God’? Verse 12.

“Upon us is shining the accumulated light of past ages. 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.

The point here is, is that she has just compared the deliverance from Egypt with the Millerite Movement and she is putting that in reference to the beginning of our confidence that we are to hold steadfast to the end.

Is that an incorrect analysis of that passage?

Okay, the next quote, also from volume 8, page 296. This is probably a familiar one to a group like this; but, it is still worth putting in the record for some of you that might be listening to these things for the first time.

"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people."—

What is the light that God gave to John for His people?

FROM THE AUDIENCE: The Book of Revelation.

JEFF PIPPENGER: The Book of Revelation. Wow!

What is it that is being treated as if it is of little value? Would it be Revelation 10 and the Seven Thunders?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: How about Revelation 18 and the Mighty Angel coming down?

FROM THE AUDIENCE: Definitely.

JEFF PIPPENGER: How about Revelation 9, the First and Second Woes that are illustrating the Third Woe in chapter 11? How about it?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: It is being esteemed as of little value today, as we speak. After all, we want "to go into the cities and do a wonderful work."

—"They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention."—

"Not of sufficient importance to receive special attention"; yet, the prophet had said, "No human pen can describe the magnitude of the ordeal that is before us."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —“They make of no effect the truth of heavenly origin”—

And what did they do?

FROM THE AUDIENCE: Rob the people.

JEFF PIPPENGER: —“and rob the people of God of their”—WHAT?—
“their past experience, giving them instead a false science.

“‘Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ Jeremiah 6:16.

“Let none seek to tear away the foundations of our faith—**the foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation.”—

Have you ever compared these charts [referring to the 1843 and 1850 Charts] with the 1863 Chart? Have you?

I am not being critical, but I know some of you have heard about the 1863 Chart.

What is it that the 1863 Chart lacks, compared to this? And I am not just talking about the 2520?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: It lacks the commentary and the texts. In other words, it lacks the ability to speak.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And according to Habakkuk, these charts were to speak.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: If you take everything off there, except the dates, it cannot speak.

FROM THE AUDIENCE: That is right.

JEFF PIPPENGER: These charts speak.

I do not know why I did that. Let me get focused back on.

—“Let none seek to tear away the foundations of our faith—**the foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

“In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock.

“Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: ‘Other foundation can no man lay than that is laid’? 1 Corinthians 3:11.

“So we are to hold **the beginning of our confidence steadfast unto the end.**”—

My claim here is that Sister White, here, is identifying that the beginning of our confidence is the history of the Millerites.

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: It is also the Old Paths of Jeremiah; it is these truths right here [referring to the 1843 and 1850 Charts] that we are to hold steadfast to the end.

—“Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” *Testimonies*, volume 8, 296–297.

Next quote:

“I am instructed to say that those who would tear away the foundation that God has laid are not to be accepted as the teachers and leaders of His people. We are to hold **the beginning of our confidence steadfast unto the end**. Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” *Battle Creek Letters*, 82.

Here she says if you are not going to stand on these foundational truths, you are not supposed to be a leader or a teacher of God’s people.

FROM THE AUDIENCE: Yes, amen.

JEFF PIPPENGER: Okay, so the next history.

SIGNS, REBELLION & THE SABBATH

I am saying this history here, Brothers and Sisters [indicating the beginning rest of Figure No. 2 on the whiteboard], that the reason that they refused to go into the Promised Land was a rebellion against the *rest* of Grace, the *rest* of obedience.

They could have been obedient to the word of Joshua and Caleb and gone right on in, but they did not.

At the beginning here is a rebellion against a type of rest, and I am saying “a type of rest” on purpose; because, when we line this up tomorrow we are going to say that the type of rest that we are in rebellion against when we are repeating this history [of Jeremiah 6:16-17] here at the end is the resting of the land every seventh year and the resting of the land in the Jubilee. We are in rebellion against the rest that is recorded in Leviticus 25 and 26, the 2520 which is the symbol of these foundational truths [referring to the 1843 and 1850 Charts]. It is the symbol of the argument.

So, I am saying that [beginning] rest is the rest of Jeremiah 6:16-17.

Now we want to look at this rebellion, the year-day principle at the end of Israel, when Jerusalem was destroyed.

EZEKIEL 4:1-6

- Ezekiel 4:1-6 (KJV)

“¹Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem; ²And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about. ³Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel. ⁴Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. ⁵For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. ⁷And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.”

This year-day principle has to do with the punishment of Jerusalem, right? Okay. The punishment of Jerusalem is accomplished by Nebuchadnezzar.

JEREMIAH 17:21-27

And you can read, I have in your notes now if you are following your notes you can read Jeremiah 17:21-27. This is where Jeremiah said had they kept the Seventh-Day Sabbath, Jerusalem would have stood forever. I am not going to read that passage because there is a very nice comment by the Spirit of Prophecy right underneath it where she is going to comment on these verses and you can test it later and see if I am misrepresenting it.

“On one occasion, by command of the Lord, the prophet took his position at one of the principal entrances to the city and there urged the importance of keeping holy the Sabbath day. The inhabitants of Jerusalem were in danger of losing sight of the sanctity of the Sabbath, and they were solemnly warned against following their secular pursuits on that day. A blessing was promised on condition of obedience. **‘If ye diligently hearken unto Me,’ the Lord declared, and ‘hallow the Sabbath day,** to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and **this city shall remain:—WHAT?**”

FROM THE AUDIENCE: Forever.

JEFF PIPPENGER: —“**forever.**’ Jeremiah 17:24, 25.

“This promise of prosperity as the reward of allegiance was accompanied by a prophecy of the terrible judgments that would befall the city should its inhabitants prove disloyal to God and His law. **If the admonitions to obey the Lord God of their fathers and to hallow His Sabbath day were not heeded,** the city and its palaces would be **utterly destroyed by fire.**” *Prophets and Kings*, 411–412.

ENTERING INTO THE REST

“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. Lightness, vanity, love of ease and pleasure, selfishness, and impurity are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober.” *Testimonies*, volume 5, 160.

Next quote from *Testimonies*, volume 1, pages 608-609, last paragraph. The second paragraph, she talks about them coming out of Egypt. The last paragraph says:

“... A blessing or a curse is now before the people of God”—THIS IS US—
“—a blessing if they come out from the world and are separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims of heaven. **The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they.** ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’” *Testimonies*, volume 1, 608–609.

And I am submitting to you that Numbers 14:34 is the history of the rebellion of Israel at the beginning of their time period, and they were rebelling against the *rest* of Grace. And Ezekiel 4:6 is symbolic of their rebelling against the Seventh-Day Sabbath at the end of their history. And this is an illustration of Adventism at the end of the world that will first refuse to accept Jeremiah’s rest and refuse to walk therein. And in the controversy that ensues over walking in the Old Paths, those people that refuse to hearken to the sound of the trumpet and walk in the Old Paths will be preparing a character that will be demonstrated at the Sunday Law as a character that is due to receive the mark of the beast and not the Seal of God.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And this is a perfect parallel to Ancient Israel.

THE SABBATH

The next quote is from *Testimonies*, volume 4, pages 166-167.

“In the days of Samuel, Israel thought that the presence of the ark containing the commandments of God would gain them the victory over the Philistines, whether or not they repented of their wicked works. Just so, in Jeremiah’s time, the Jews believed that the strict observance of the divinely appointed services of the temple would preserve them from the just punishment of their evil course.

“**The same danger exists today** among the people who profess to be the depositaries of God’s law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice. They refuse to be reprov’d for evil, and charge God’s servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who

profess to keep His law to depart from all iniquity. Neglect to repent and obey His word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. **The desolation of Jerusalem stands**"—

And why was Jerusalem destroyed? The first time was because they rejected the Seventh-Day Sabbath.

—**"The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity.**

"When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry and declared that he should die."—

And what was the message that really got him upset? What was it? "The temple of the Lord, the temple of the Lord, the temple of the Lord are these."

And if you want to understand what that means, then go to Shiloh and figure it out; because, what happened at Shiloh was going to be repeated by Nebuchadnezzar, and repeated by the Romans in AD70; and they are all prefiguring what goes on in Adventism at the end of the world, to those Seventh Day Adventists that have put some kind of false confidence in the fact that they are Seventh Day Adventists and have refused to walk in the increasing glory of the Third Angel's Message.

FROM THE AUDIENCE: Amen, amen!

JEFF PIPPENGER: —"When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry and declared that he should die. They were boisterous in their denunciations of him, crying: 'Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.' Thus was the message of God despised and the servant with whom He entrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophesy deceit." *Testimonies*, volume 4, 166–167.

Brothers and Sisters, it would be nice if there was a way to bring in various lines of presentations at certain points, because you never know. You have to assume your audience has not heard—you have to assume that they have not heard any of them. But at this point it would be nice to think that we were already familiar with some studies that are established truths in this message, and I know that some people do not like to hear this message.

But one of them is this, one of the established truths. And some of you will be able to follow along. And if you can follow along or if you cannot follow along, you can test this out later. All right?

[Pointing to Jeremiah 6:16-17 on the whiteboard, identified in Figure No. 2 above] When the Mighty Angel comes down here on September 11, 2001— it has been prefigured over and

over again—it marks a separation. This is when the Everlasting Gospel is being accomplished in Adventism, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a prophetic testing message.

When the Mighty Angel comes down, He empowers that prophetic testing message. He has a book in His hand and you better eat it or you are going to die.

FROM THE AUDIENCE: Um-hum.

JEFF PIPPENGER: You have to eat the Little Book. When you eat the Little Book, you are given a message to carry to God's people and it causes a shaking. It is a testing message. It produces two classes of worshippers.

So, in this history [of the beginning rest], you will find many, many symbolic representations of what is going on in this history. Okay? The drunkards of Ephraim are the foolish virgins that continue to drink the wine of Babylon at the very point in time when they should be drinking the new wine. The wise virgins are drinking the new wine. This is the history of Christ.

The Pharisees could not receive Christ's new wine because they clung to their old wine bags, and if they were to take the new wines it would make them explode. You know that story, right?

So, in these histories you will see parallels between the wise and foolish virgins. Everybody is drinking wine, wise and foolish. The wise virgins are drinking the new wine; the foolish virgins, they are the drunkards of Ephraim that are drinking the wine of Babylon.

The wise virgins are making a covenant of life. And according to Isaiah 28 and 29, the foolish virgins, they are making a covenant with death. So, there are two themes that go on through here.

The wise virgins, they are building up on the foundation that is a Rock. The foolish virgins' foundation is a foundation of sand. So, there are these parallels between these two classes.

When you see these parallels—and there are many others—then you know that right here—well, a little bit before this, but this is a Movement. Read it; check it out. Check it out in the Spirit of Prophecy. Sister White talks about the Mighty Angel of Revelation 18 being a Movement.

The Millerite history was a Movement. In 1863 it stopped being a Movement and it became a church.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: But in the Millerite history it turns back into a Movement again.

FROM THE AUDIENCE: That is right.

JEFF PIPPENGER: **But there are two Movements going**, Brothers and Sisters. In this history there are two Movements going. All right? And the one Movement, it is going to end up receiving the mark of the beast. Why? Because, it is going to lightly esteem the Sabbath. That is one of the things.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Let us read about this other Movement that is a contemporary to the Movement of the Angel of Revelation 18.

THE OMEGA APOSTASY

Selected Messages, book 1, pages 204-205:

“In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God.—

You can take Sister White’s writings and show that the Platform, this is it [referring to the 1843 Chart.]

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: This one here [referring to the 1850 Chart, this is the Platform and the Pillars. But in her terminology she was shown this Platform [the 1843 Chart].

—“ I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this **platform**. Then I heard a voice saying, ‘Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This **foundation** was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present **doctrines that deny the past experience of the people of God?**’”—

Okay. The way that you destroy the Platform is by introducing doctrines that destroy the Lord’s deliverance of Israel out of Egypt, destroy our memory of the signs and wonders and miracles that took place in Egypt, destroy our understanding of the Advent Movement of 1840-44; introduce doctrines that do this very thing.

—“‘The time has come to take decided action.’”

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: When is it that the prophets are primarily speaking of?

FROM THE AUDIENCE: For our time.

JEFF PIPPENGER: Does this include Ellen White?

FROM THE AUDIENCE: Yes, it does.

JEFF PIPPENGER: “‘The time has come to take decided action.’

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as **the pillars** of our faith,”—

Brothers and Sisters, what is the central Pillar?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: How many Pillars were there in the Sanctuary?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: Well, if you go in and count them carefully there were sixty-nine. But there was one other Pillar. It was the Pillar of Fire, the Pillar of Smoke. There were sixty-nine pillars, and the seventieth is this Pillar of Fire.

Who s the Pillar of Fire? Christ is the Pillar.

And those sixty-nine pillars, what do you suppose they are prefiguring? Sixty-Nine weeks, and in that seventieth week He is going to confirm the covenant.

And what does He do in the midst of the week? He is crucified. And Sister White says the cross is the central Pillar.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay, but what is the central pillar of Adventism? The 2300 days, Daniel 8:14; that is Christ in the Judgment. And, Brothers and Sisters, we are going to show you tomorrow, if you are willing to see, if you throw out the 2520 you are throwing out that Pillar. You are accepting a doctrine that denies the past experience of the people of God, and it destroys the Platform of Adventism.

And I would appreciate it, for those men and women that are certain that I am teaching error, that you go ahead and put together “Thus saith the Lords” that demonstrate for anyone that wants to see why this is erroneous and leave off worrying about who or what I or other speakers may be. Do your responsibilities as defenders of the flock of God and demonstrate from the Bible and Spirit of Prophecy why these things that are being taught are incorrect.

I might even receive counsel if you could prove that what we are understanding is incorrect. I have been proven wrong many, many times in twenty years. So far I am willing to take the correction and run with it, because I have known from the very beginning, I do not know anything about the Word of God except He tell it to me, and sometimes I misunderstand it and it takes another human being or another providence to show me that I am wrong.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: So, Brothers and Sisters, these claims about characters, instead of “Thus saith the Lord,” it should not even be in this discussion.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: But I am out of the quote. Let us get back in the quote.

—“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. A new organization would be established. Books of a new order would be written.”—

I will make the claim, I know what most of you believe that have looked at this quote. I know that you would claim that Kellogg’s book on Pantheism is the first book of a new order. I do not think that is it. That one got burned. I think the first books of the new order was written by W. W. Prescott in 1919 called *The Doctrine of Christ*,”—

FROM THE AUDIENCE: Amen, amen.

JEFF PIPPENGER: —which gutted all these truths out of the Advent message and was perpetuated down to this very time period.

But—

—“Books of a new order would be written. A system of intellectual philosophy would be introduced.”—

That is where we are at today, Brothers and Sisters, a system of intellectual philosophy: You have to be trained in the biblical languages and trained in the biblical history. If you are trained, then you are intellectual and you can explain it to those of us who are not intellectual.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: It has been introduced, it has been established.

WILLIAM means “protector.”

WARREN is a pen where you keep the animals in the barnyard.

And *PRESCOTT* means the priests’ cottage.

WILLIAM WARREN PRESCOTT, W. W. Prescott, he is the one that established the two-class system in Adventism, of the priest cottage ruling over the sheep in the pen.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: You have to have that system if Isaiah 29 is going to be fulfilled; because, when Isaiah 29 is fulfilled, when the books given to those that are learned, those in the priests’ cottage, they say, “I cannot understand the book for it is sealed.” And then it is given to the sheep in the pen and they say, “I cannot understand that book unless it is taught to me by one of the priests.”

Okay. That was not the original structure of Millerite Adventism: “All ye are brethren.” Okay, it gets changed by books of a new order and intellectual philosophy.

And I know this might seem pointed, but Brothers and Sisters, until God’s people shake off the lethargy and see where they are at, they do not have even a chance to get out of this trap we are in. It is a trap, Brothers and Sisters. Final movements are rapid ones. Probation closes as an overwhelming surprise. Money will be devaluated very quickly. Brothers and Sisters, we are on the verge of a great crisis and the last thing that we need now is a peace-and-safety message.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And that is the only thing you could give in this time period if you are not given **THE** message, is a peace-and-safety message.

Now notice:

—“The founders of this system would go into the cities, and do a wonderful work.”—WHOA!—“**The Sabbath of course, would be lightly regarded,**”—

Right here [referring to the “Daniel 11:41 (modern Israel)” whiteboard illustrated as Figure No. 2 above], if you are lightly regarding the Sabbath as you head into this history, the Sunday Law, you are preparing for the mark of the beast.

—“as also the God who created it. Nothing would be allowed to stand in the way of the new movement.”—

Brothers and Sisters, wrap your mind around that one. I have dealt with some of the—for me; I am not an example of anything, but I have told brothers before, I can think of one brother in Germany, saying, “I know you can set up a meeting with those men but it is not going to accomplish anything.”

“No, I think it would. I think it would.”

“Okay. I don’t think it will, but you need to learn this lesson; so, let us go have this meeting with these men on this message.”

And when you have the meeting with these men, it blows up!
The sooner we realize this sentence is true, the better off we are. NOTHING will be allowed to stand in the way of this Movement, according to Inspiration.

—“The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power,”—

What is *human power*? What is another word for *human*?

FROM THE AUDIENCE: Secular.

JEFF PIPPENGER: Secular, secular; that is *human power*, secular power.

What is the definition of the image of the beast give in the Spirit of Prophecy? Well, that is when secular power is used to enforce or sustain religious decrees or dogmas.

When human power is used to enforce religious dogmas, religious decrees, that is the image of the beast—right?—in the Spirit of Prophecy.

—“they would place their dependence on human power, which, without God, is worthless. **Their foundation would be built on the sand, and storm and tempest would sweep away the structure.**”—

What is storm and tempest in God’s work?

FROM THE AUDIENCE: The Sunday Law.

JEFF PIPPENGER: It is the Sunday Law, Brothers and Sisters. It is the storm that comes out of the North, the King of the North.

—“Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?” *Selected Messages*, book 1, 204–205.

Yes, we should! We have to do it with a very Christ-like fashion.

Unfortunately, as Laodiceans, we are not necessarily too familiar with what a Christ-like fashion is. I learned when I became a Seventh Day Adventist, and this is not biblical, but I have seen the principle hold true that you are either feeding on Christ or you are feeding upon Christ’s children.

FROM THE AUDIENCE: Umm.

JEFF PIPPENGER: And as Laodiceans, the testimony of God’s Word is that we have not been feeding on Christ.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: We have been feeding on one another. We have been looking to self, ourselves, other selves. And then when this crisis comes and we start to try to figure out what is right and wrong in this great crisis, then we start raising the issue, “Well, is that person handling himself like Christ or not?”

And I submit to you, we better be careful about how we determine what Christ is. We are Laodiceans. We have not been following Christ close enough to be certain how Christ would handle in these crisis situations. I seem to remember stories when He walked into the temple and kicked the tables over, had a whip in His hand, and He said, “You generation of vipers.”

And you know something, Brothers and Sisters, this is the generation of vipers. Do you know why it is a generation of vipers? Not because Christ or John the Baptist was being mean-spirited; but, of course, they are all pointing to forward to our day and age. It is because this is the Everlasting Gospel and in the fourth generation is where the two classes are developed in the Everlasting Gospel. And one class, according to Genesis 3:15, is the seed of Satan, the generation of vipers; and the other class is the seed of Christ.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Hey, we are in the generation where you are either developing the image of Christ or the image of the beast. This is the generation of vipers in Adventism, and we best understand that. We need to hear that message, Brothers and Sisters.

Switching gears now, okay? I will summarize what I have said. I have twelve minutes.

I thought when I was coming here that I was only going to get an hour for a presentation. So, when I came up here and saw I had an hour and a half, I thought, "Oh, I have lots of time." And I have wasted all of my time. I am not even going to get through all this.

SUMMARY

The rebellion at the Promised Land is a rebellion that is marked on the rejection of the *rest* of Grace, preventing God's people from going into the Promised Land. I am saying that this rebellion corresponds to the rejection of the *rest* of the Old Paths in Jeremiah 6:16-17.

And it leads to the end of Ancient Israel, which is the rejection of not the *rest* of Grace but the rest of the Seventh-Day Sabbath. I am emphasizing that it is always about a rest, this rebellion. And this [Daniel 11:41, see Figure No. 2] is the Sunday Law when this is fulfilled in our day and age.

I am making this point to set up tomorrow's presentation, where we show you that Leviticus 25 and 26 is the first mention of the year-day principle in terms of those two [Numbers 14:34 and Ezekiel 4:6]. Leviticus comes before, right? And it is marking the rebellion of God's people at the end of the world.

THE MESSAGES REPEATED

But now I want to switch gears. Some of you may know these quotes.

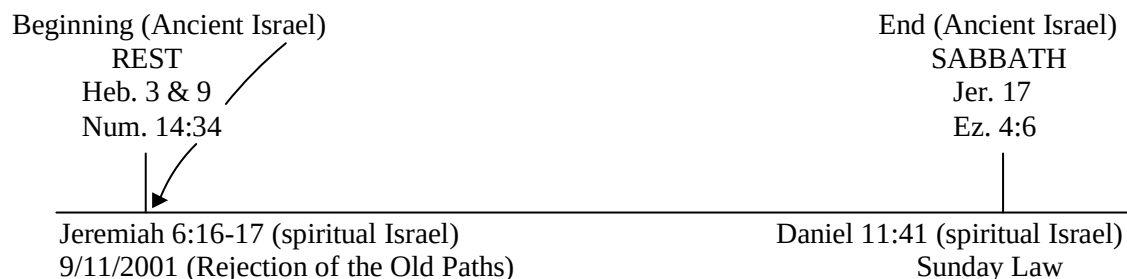


Figure No. 3

I am going to suggest here, in this history [Jeremiah 6:16-17], this is 9/11; this [Daniel 11:41] is the Sunday Law. And in this history there will be three tests for Adventism,

and it is sad that Seventh Day Adventists do not understand that; because, these three tests—look how many places just in this part of the chain [referring to Figure No. 1] it is illustrated: 3-1, 3-1, 3-1, 3-1, 3-1.

There is a 3-1 in the time of Christ that is not on here; a 3-1 in the time of the Millerites. All the prophets are speaking about the end of the world.

Who is our example? Who is our example in all things?

FROM THE AUDIENCE: Christ.

JEFF PIPPENGER: When Christ went into the wilderness to be tempted of the Devil, was he tempted four times? Two times?

FROM THE AUDIENCE: Three.

JEFF PIPPENGER: Three times.

What was His first test? Eat the Little Book, was it not: “Man shall not live by bread alone.”? The first test is whether you are going to eat the Word of God or not. Is that not the first test?

That was the empowerment of the first test in the Millerite time period. It is the first test for us. There are three tests in Adventism.

Now, notice this next quote. I am not going to quote Revelation 14; I am just going to read beyond that. It says,

“**The first, second, and third angels’ messages are to be repeated.** The call is to be given to the church: ‘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 have waxed rich through the abundance of her delicacies. . . . 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.’

“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.

Do you see that she is applying the Three Angels’ Messages again at the end of the world, that she is connecting it with the parable of the Ten Virgins?

And if you do not know the significance of that, if you move over to the next page—I will back up and catch the ones I am passing over, but on the next page you see *The Great Controversy*, page 393. It says,

PERFECT FULFILLMENT, YET FUTURE

“The parable of the ten virgins of Matthew 25 also illustrates **the experience of the Adventist people**. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars.

After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: ‘Then shall the kingdom of heaven be likened unto ten virgins.’” —

And if you drop down to the sentence that is in the bold face in this quote from *The Great Controversy*, it says,

“—**Here is brought to view the church living in the last days**, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage.” *The Great Controversy*, 393.

The church living in the last days has been illustrated by the parable of the Ten Virgins. Who is God’s church living in the Last Days?

FROM THE AUDIENCE: We are.

JEFF PIPPENGER: We are. So, if you back up to the previous quote, she has just connected Revelation 14 with the parable of the Ten Virgins and said the Three Angels’ Messages are going to be repeated, and she also said that these are three testing messages.

Okay. Three tests! Read *Early Writings*, page 259, Brothers and Sisters. The Millerites had three tests. Just like the time of Christ, there were three tests. We are repeating that history. We have three tests. Okay?

So, moving back to page 6 of your notes, the next quote from *The Great Controversy*. Page 389, it says:

“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” —.

Now, Brothers and Sisters, I know that even people that are sympathetic to the things that I believe, that I give them heartburn when I say what I am going to say here. Okay? But I am going to say it anyway. Sooner or later someone is either going to figure out how to show me that I am wrong or they are going to get it.

2 Thessalonians, the truth, the primary truth that is being discussed there is the truth that William Miller recognized when he saw the relationship between Paganism and Papalism. The truth that they will not receive is the truth of the Daily. That is all truth in general. I am just saying the Daily is the symbol of *gâdal*, self-exaltation, an unwillingness to accept those foundational truths.

And if you have *gâdal*, then how is it that you get rid of *gâdal*, which is the Hebrew word for self-exaltation that is mentioned several times in Daniel 8 where the Daily is referenced?

We all have *gâdal*, right? We all have self-exaltation. That is our heritage, right? How is that we get *gâdal* removed?

Well, according to these charts [the 1843 and 1850 Charts], it is to come to the foot of the cross on both of these Charts. You come to the foot of the cross. It is the only way you can get it out.

But if you refuse to recognize that truth in 2 Thessalonians, the love of that truth, then you receive strong delusion.

—“Not until this condition”—

What condition? The strong delusions of 2 Thessalonians.

—“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 fall of Babylon, it began in the Millerite history; but, it is not complete until our day and age.

—“**The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.**” *The Great Controversy*, 389.

So the fall of Babylon in the Millerite history, it was progressive. It was not perfect; it was typifying. The First, Second, and Third Angels’ Messages that were fulfilled in the Millerite history was just typifying the perfect fulfillment in our day and age.

And in the Millerite history, when the third test arrived, the door closed into the Holy Place. The door closed in the parable of the Ten Virgins, and we are going to fulfill the parable of the Ten Virgins. There is a door that closes on us at the Third Message, just like there was a door that closed for the Millerites at the Third Message.

Next quote, *Selected Messages*, book 2, page 104. I will just read that one bold-faced sentence because I am running out of time.

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” *Selected Messages*, book 2, 104.

These people in Adventism, they want to say that probation closes for human being on Planet Earth at the same time. There is no biblical or Spirit of Prophecy justification for that whatsoever. That is decided blindness. Okay? Decided blindness!

But more than that, it is the Third Angel’s Message that is the Sunday Law.

FROM THE AUDIENCE: Amen.

JEFF PEPPINGER: If you say, “Oh, all we have got to deal with is the Sunday Law,” if you are not one of those that says probation closes for everyone but you are one of those that says, “Oh, the only test is the Sunday Law test,” well, Brothers and Sisters, Sister White says there cannot be a third test without a first and a second. She says it right here, black and white. There cannot be a third without a first and a second.

We have already referenced the next quote from *The Great Controversy*, page 393: “The parable of the ten virgins of Matthew 25 also illustrates **the experience of the Adventist people.**”

The next quote, *Review and Herald*, August 19, 1890, is referring to the Ten Virgins, and it says,

“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.” *Review and Herald*, August 19, 1890, par. 3.

Okay. Now, if you know the parables, *Christ’s Object Lessons*, where Sister White lays out the parables, Brothers and Sisters, that is absolutely 150 percent present truth for our day and age. The parables are telling what is going on in Adventism right now. Because, right now the Everlasting Gospel is being accomplished in Adventism, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a prophetic testing message. And the parables are always about two classes of worshippers.

Okay, the next quote I am going to drop to the last quote because I want to qualify this for those people that are purposefully trying to be blind. Drop to the last quote on page 7 of the study notes.

It says,

“There have been and always will be tares among the wheat,”—

Do you know that parable, the parable of the wheat and tares?

—“the foolish virgins with the wise, those who have no oil in their vessels with their lamps” *Signs of the Times*, October 23, 1879.

What did Sister White just do grammatically and prophetically? She says the tares are the foolish virgins, and the wheat are the wise virgins. Right? They are interchangeable terms. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. Now, let us back up to the next quote. This is for the brethren in Newport that have not let the truth about the close of probation settle into their hearts and minds yet.

Notice this next quote, the previous quote from *Christ’s Object Lessons*, page 123.

“Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest.”—

Now, who are the wheat and the tares?

FROM THE AUDIENCE: The wise and foolish virgins.
JEFF PIPPENGER: Wise and foolish.

—“The good and the bad fish are together drawn ashore for a final separation.
“Again, these parables teach that there is to be **no probation after the judgment**. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” *Christ’s Object Lessons*, 123”

Whoa! Some people admit the Judgment begins with Adventism; it begins with the House of God; but, they are unwilling to admit that the Spirit of Prophecy right here says there is no probation after Judgment. That is what it says.

It is crazy to say otherwise.

Like I said, I sent these notes on a couple of weeks ago, or whatever; so, I do not have it in front of me. Write this down: Bible Training School, January 1, 1904. Do you know what she teaches in Bible Training School, January 1, 1904? She says—this is what you want to type in if you want to pull it up on the Ellen White CD-ROM: “The world can only be warned”—type those words in—“The world can only be warned.” Do you follow me?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Do you know what she says after that? “**The world can only be warned by seeing men and women with the Seal of God during the Sunday Law testing time.**”

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Now, how is it that everyone receives this Seal at the same time? I guess the world does not get saved, because the only warning for the world in the Sunday Law crisis is to see Seventh Day Adventists that already have the Seal of God, according to Inspiration.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: But “we” are thinking that probation closes for everyone at the same time at the end of the world. And, Brothers and Sisters, that is the perfect definition for a peace-and-safety message.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: The Bible says, “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” Amos 3:7. Do you think He is going to bring His people, His modern Israel, to the time period where they either are going to receive the Seal or the mark and He is not going to warn them that that time period is here?

Well, if you believe that, you really do not know much about the character of Christ. He does not do anything that He does not warn His people in advance.

What is more serious than that, the close of probation upon His people?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: I am going to give you some references.

Turn to Psalms 147:2.

Let me do one thing first. I have three biblical arguments to prove that probation closes first for Seventh Day Adventists: (1) Jeremiah 25:15-18, Jeremiah is given the cup of God’s wrath and he is told to go to the nations and make the nations drink; and, the first place he goes through is Jerusalem. (2) Ezekiel 9, “Begin with the ancient men that stood before the church.”

Put with that *Testimonies*, volume 5, about page 210. It begins with Adventism; Judgment begins with the House of God.

I will pass over the references that I was going to make because I just want to share one thing.

I read a statement from a church in this community here and they had three doctrinal arguments and a fourth point. And one of the doctrinal arguments was a denial that probation closes at the Sunday Law for Seventh Day Adventists.

The other was the 2520. And, Brothers and Sisters, the 2520 is the symbol of the first test for Adventism because it symbolizes the return to the Old Paths.

And the other doctrinal argument that they are rejecting is the Daily. The Daily is about whether you are going to retain your self-exaltation or you are going to have it taken away at the foot of the cross. It is the second test.

So in that letter you find the very three tests that have been outlined in God's Word are the three doctrines that are being rejected.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And that is pretty disappointing.

But the fourth one, the fourth point, the Fourth Angel's Message is where the power comes, is it not? This is where the power is in that letter, because the fourth point is a call to submit to church authority. It is a 3-1 combination in that letter and it is astounding how it is opposing this message and walking in the very blueprint of this message [referring to Figure No. 1] which is the 3-1 combination as it does so.

So, I understand we have questions at this time, but I think we ought to close with prayer and those that have to go can go. Right?

Closing Prayer: Heavenly Father, we wish to hold the beginning of our confidence steadfast to the end. But as Laodicean Christians at the end of the world, we must admit that we do not have a complete and thorough knowledge of the signs and the miracles, the wonders that were accomplished as you brought your people out of Babylon in the Millerite Movement. But we have a work to do, to go back and investigate that history. And while we are investigating, we see that it is coming under attack. We recognize that we are incapable of defending and clarifying these issues on our own and that we need your wisdom. We need your Spirit to guide and direct in our studies and in our interaction other souls that are making decisions at this time. We ask that as we do share, that we will do so in a way that you can endorse and in a way that you can empower through the presence of your Holy Spirit and that in no way we would disgrace you by our actions. It is a difficult task for this is a serious message and this is serious times not only in God's church but in the world. We ask that as we proceed in our studies this Sabbath tomorrow, when we come back, that you would bring us back refreshed, that you would help us to put these truths in proper perspective. And as we part tonight, we pray for those in this community that are arraigning themselves against this message, that no doubt they think they are arraigning themselves against some of the human beings that are in this meeting right here, and according to my understanding they are not understanding that they are arraigning themselves against you. We ask that you would forgive them, that you would give them a moment of grace that they can rethink, restudy these things, that they can get back upon the foundation that you have built, the foundation that is upon the Rock, that they do not have to be standing upon that

foundation that gets swept away in storm and tempest. We thank you for the Sabbath. We ask that you bless our time together and take us home safely now. In Jesus's name, amen.

NEWPORT 2012 - THE DAY-YEAR PRINCIPLE

SABBATHS ARE A SIGN

By Jeff Pippenger: No. 2, Evening Worship, January 30, 2012

JEFF PIPPENGER: I am beginning on Page 8. If you notice on page 8, if you have carefully looked at your notes, that the beginning of this second presentation begins right where the first presentation began. But, the first presentation I passed over Exodus 31:13 and Ezekiel 20:10-13.

EXODUS 31:13; EZEKIEL 20:10-13

The point that I saved for today because of time, if you go to Exodus 31:13, is that the Sabbaths are signs. Exodus 31:13 says,

- Exodus 31:13 (KJV)

“³¹Speak 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.”

And I am saying there in this verse and also in Ezekiel 20 that it is not *sabbath* in the singular. It is *sabbaths* in the plural. If you wish to say that this is strictly the Seventh-Day Sabbath, I probably will not argue you; but, I believe that it is talking about the *sabbaths*, in the plural sense. There are several sabbaths that the Lord identifies. And what I am saying is that they are identified as signs.

And underneath in your notes you have the word *SIGN* from *Strong's Concordance*, and then you have the definition of *SYMBOL* from *Webster's 1828 Dictionary*.

SIGN—H226: (in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag, beacon, monument, omen, prodigy, evidence*, etc.:—mark, miracle, (en-) sign, token.

SYMBOL, n. [L. *symbolum*; Gr. with, and to throw; to compare.]

1. The sign or representation of any moral thing by the images or properties of natural things. *Webster's 1828 Dictionary*.

The conclusion that I am willing to put in place here is that the *sabbaths*, in the plural—the sabbaths that the land rests every seventh year, the Seventh-Day Sabbath, the Jubilee which is a sabbath—that they are signs.

In this history [Numbers 14:34 of Figure No. 2] that we dealt with last night, the reason they could not enter the Promised Land is because they had forgotten the signs, and wonders, and miracles that were done in Egypt.

In this history here in Ezekiel 4:1-6 of Figure No. 2] where we read that it is noted, I believe in verse 4, that Ezekiel's actions are a sign.

So, in these histories signs are marked by the sabbaths and how we relate to the signs that God gives to us is going to indicate whether we are obedient or disobedient. So, that is one thought.

A DAY FOR A YEAR

But, beyond that, what I am saying is that the sabbaths are symbolic, and I want to show you that they are symbolic even at their grammatical level. All right? Now, what we are going to do here is we are going to show you, if you are willing to see, that the first verses of Leviticus 25, when connected with the Fourth Commandment is establishing the year-day principle of Bible prophecy.

And this has been established by William Shea, of course; and William Shea makes the claim that the first place in God's Word that the year-day principle is marked is Leviticus 25. I do not agree with that, but I still agree with his premise.

THE SEVENTH YEAR

You will notice under "The Seventh Year" it says in Exodus 23, and Exodus comes before Leviticus 25. And Exodus 23:10-12, it says,

- Exodus 23:10-12 (KJV)

“¹⁰And six years thou shalt sow thy land, and shalt gather in the fruits thereof:
¹¹But the **seventh year** thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. ¹²Six days thou shalt do thy work, and on the **seventh day** thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.”

So, what I am saying, if you are willing to see right here in Exodus, this connection between the land resting on the seventh year is connected with the Seventh-Day Sabbath of rest. You see the year-day principle there, even before Leviticus 25; and this is in Exodus.

But, you can also see the year-day principle in the Book of Genesis. You have it in Genesis 29. Verses 27-28 says,

- Genesis 29:27-28 (KJV)

“²⁷Fulfill her **week**,—

And who is this? This is Jacob and Laban.

What is Jacob fulfilling a week for? For Rachel. This is the 2520, is it not? This is Rachel and Leah.

—“Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet **seven other years**.”—

A week is seven years. This is the year-day principle right in Genesis.

—“And Jacob did so, and fulfilled her **week**: and he gave him Rachel his daughter to wife also.”

So, you can see the year-day principle in Genesis and Exodus; and William Shea teaches that the first place it is found is in Leviticus 25. I agree with him, though; because, the year-day principle rightly understood is marking a test for God's people. And in Leviticus 25 you cannot separate Leviticus 25 from Leviticus 26. Leviticus 25 is the statutes connected with the sacred cycle of seven: letting the land rest on the seventh year. After having seven cycles of seven years then you also let the rest on the fiftieth year, which is the Jubilee. And all the laws connected with the Jubilee and the land resting are there in Leviticus 25.

But then in Leviticus 26, we have listed the blessings if God's people would keep these statutes; and, then in verse 14 it begins to list the curses if we reject these statutes.

So, what I am saying is, when William Shea is marking that the first place the year-day principle is found in God's Word in Leviticus 25, particularly when you understand that the year-day principle that we often refer to [indicating Figure No. 2] is marking the rebellion or the obedience of God's people, Leviticus 25 and 26 is one of those places. The year-day principle is the first thing mentioned in Leviticus 25; and, therefore, the rest of the narrative, which includes chapter 26, is identifying whether you are going to be rebellious to this year-day principle or obedient to it.

So, that is what we are going to look at here.

And in connection with that, the sabbaths are signs; but, I want you to see that at the grammatical level even the sabbaths are a sign.

There are lots of brothers in Adventism through the years that struggle with my presentations, and there is a brother in here that is one of those. And it is friendly; it is friendly. But my English grammar is poor and he knows it and it drives him crazy when I do not use proper English grammar. Right?

So, I am being out front here, what I am going to share with you is not a field of my expertise but we are going to look a little bit of the grammar of the Fourth Commandment and Leviticus 25. But do not think that I am trying to deceive you into identifying myself as an expert in the grammar of either Hebrew or Greek, let alone English.

THE SABBATH OF THE LORD

So, in your notes, in Exodus 20:8-11.

There is a church that we sometimes go and speak at that is close to our home. It is in Texas; we live in Arkansas. And one of the things that we like about this church—it is not a Black church but it is Black Seventh Day Adventists—at the worship hour they always recite Exodus 20:8-10. We like that. That is part of their formality in beginning their worship service. So, even though you might not recite it every Sabbath like that church does, I am sure we are all familiar with the Fourth Commandment in Exodus 20:8-11. So, rather than read it I am going to point some things out because I always have more information than I should have and I am going to try moving quickly through some of this.

- Exodus 20:8-11 (KJV)

“⁸Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the **seventh**^{H7637} day is **the sabbath of the Lord** thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the Lord made

heaven and earth, the sea, and all that in them *is*, and **rested the seventh^{H7637} day**: wherefore the Lord blessed the sabbath day, and hallowed it.

You have Exodus 20:8-11 in your notes and some of the things in there are highlighted. The first time I did this, I had some other things highlighted and I am going to tell you what they are.

We are going to discuss this word *seventh*, “But the **seventh** day is the sabbath of the Lord thy God,” and “rested the **seventh** day.” We are going to discuss the word *seventh* in detail. But in the Fourth Commandment where we see this Hebrew word that is translated as *seventh*, we also see the word *six*, “six days,” and we see the word *rest*.

Okay. When you get to Leviticus 25, which William Shea informs us is the parallel to the Fourth Commandment here, it is the same Hebrew word for *six* and *rested* and *seventh* in Leviticus 25. That is one of his first arguments.

The second argument is that the structure of the Fourth Commandment, the grammatical structure, the prophetic structure of the Fourth Commandment is in agreement with the grammatical and prophetic structure of Leviticus 25:1-7, but also the words. The words are the same, *six*, *seventh*, *rested*, same Hebrew words.

So, you have in your notes Leviticus 25:1-7. And if I have already lost you early on, what I am telling you is this: I want to start by emphasizing that we have been informed that the sabbaths are signs, and a sign means it is a symbol, symbolic. Okay?

What is the symbol that you have been sanctified? The Sabbath. Okay? The sabbaths are symbolic.

I may be taking it a step further than most because I am saying *sabbaths* in the plural and saying that that is talking about all of the sabbaths of the Lord, not just the Seventh-Day Sabbath.

I am also saying that the signs are something that we stand or fall upon. Okay? If we do not receive the signs that are given to us, we reject the signs, and then we are going to end up in darkness.

So, as we are reading this commandment, this statute in Leviticus 25, and making the claim that this is the second part of the year-day principle, that the *day* is the Sabbath Commandment in Exodus 20, that this is the *year* in Leviticus 25. We are also saying that this is a sign and, therefore, it is a test. And when we see the year-day principle marked in Scripture it is identifying the rebellion of God’s people, and we understand that all the prophets are speaking more about the end of the world than the time in which they spoke. So this test here in Leviticus 25 and Exodus 20 is a test for God’s people at the end of the world.

THE SABBATH OF THE LAND

So, let us read Leviticus 25:1-7 and put that in place.

- Leviticus 25:1-7 (KJV)

“¹And the Lord spake unto Moses in mount Sinai, saying, ²Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. ³Six years”—SAME HEBREW WORD AS THE SABBATH COMMANDMENT *SIX*—“Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; ⁴But in the **seventh^{H7637} year**”—*SEVENTH*, THE WORD *SEVENTH* IS WHAT WE ARE GOING TO LOOK AT—“in the **seventh^{H7637} year** shall be a sabbath of rest

unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. ⁵That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is **a year of rest**”—SAME WORD, *REST*—“unto the land. ⁶And the **sabbath of the land** shall be meat for you;”—SAME WORD, *SABBATH*, AS IN THE SABBATH COMMANDMENT—“for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, ⁷And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.”

Notice, it is the same structure. You let the servants rest on the Seventh Day Sabbath, and the seventh year, the land is resting; and, it is rest for the servants and the cattle, just like the Sabbath Commandment. Okay?

So, what we are seeing in the Sabbath Commandment is the day and what we are seeing in Leviticus 25 is the year.

Okay. The *seventh day* is what we want to look at.

A SABBATH YEAR

Now, if you think it is a stretch to say that this is the year-day principle, notice what Sister White says in *Manuscript Releases*, volume 6, page 394:

“Special **laws** were given to the Israelites in regard to the tilling of the soil. [Leviticus 25:1–7, quoted.]

“These **laws** seem peculiar to those who have not known God’s **statutes**; but the Lord knew better than man what arrangements to make with His people. These **laws** were written down, and **the seventh year after they settled in Canaan was to be a Sabbath year.**” *Manuscript Releases*, volume 6, 394.

What is a *Sabbath year*? That is the year-day principle, is it not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: She is very clear there, and she is marking the year-day principle after referring to Leviticus 25:1-7.

And sometimes in Adventism because of our experience in Laodicea, we are not familiar with some of the basic rules of Bible study; but, one of them is the Rule of First Mentioned, and it pervades the Bible from the beginning to the end and it has certain components to it. But the first thing that is mentioned in Leviticus 25 is the year-day principle; and, therefore, when you study Leviticus 25 and 26, if you understand the Rule of First Mentioned, then you know that you have to understand Leviticus 25 and 26 in the context of the Rule of First Mentioned. And the first that that is mentioned is the year-day principle. So Leviticus 25 and 26 must be studied under the guidance of the year-day principle of Bible prophecy.

Do you follow the logic there?

Is everyone okay? All right.

A DAY FOR A YEAR

So, let us look at the word *seventh*. I want to try to show you that the word *seventh* is symbolic even at the grammatical level. Once again, grammar not my forte. All right?

The Sabbath Commandment, you see it there:

The Sabbath Commandment—“rested the **seventh**^{H7637} day”
The Year of Rest Statute—“the **seventh** ^{H7637} year”

Same Hebrew word.

The word *seventh*, if you go to the *Strong's Concordance*, is:

SEVENTH: H7637—Ordinal from **H7657**; *seventh*: - seventh (time).

H7657: Multiple of H7651; *seventy*:—seventy, threescore and ten (+ - teen).

H7651: From H7650; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:— (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

H7650: A primitive root; properly to *be complete*, but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

It is an ordinal from H7657. And if you go to H7657, and if you have studied in your *Strong's*, this is what the *Strong's* does for you on some words. It leads you down through the words that the word has been built from. This word *seventh* has been built from Hebrew words, to reach the word *seventh* that we use.

And the first thing we are told about this word is that it is an ordinal. How many of you know what an *ordinal* number is?

You do not really have to know what it is. It is marking order = *ordinal*, marking order; 1, 2, 3, 4, 5, 6, 7, all of those numbers when they are expressed that way are ordinal numbers. They are showing the order. But they are different than a *cardinal* number. Cardinal numbers are emphasizing quantity.

But when you read the definition of an *ordinal* number and a *cardinal* number, they are exclusive of one another. Okay? A cardinal number is expressing quantity without any marking of order, where an ordinal number is expressing order.

So, let us go through this. I am giving you some advance understanding of this definition so we can make the punch line in a moment.

This word *seventh* in the Sabbath Commandment and in the Land Resting Statute, it is an ordinal. H7657, **SEVENTH**, and it says it is a multiple of H7651. I wish it was not a multiple because this is kind of an unnecessary thing to explain, but it is a little bit confusing if you have to do it. The word we are looking at here is the word **SEVEN**. But, when *seven* is expressed as a multiple it means, when the word *seven* is used as in *seventh* or *seventieth* or *seventeen*, a multiple is a word that is derived from the basic word. Okay?

Do you follow me?

So, when it says it is a multiple of H7651 that really does not mean much to what we are trying to show you here. So, do not spend a lot of brain power trying to figure that one out.

H7637 is an ordinal from H7657, but H7657 comes from H7651.

And H7651 comes from H7650. And H7651 is a primitive cardinal number.

Now, this is what I want you to see, that this word *seventh* it has got a problem going for it. It is an ordinal that comes from a cardinal. And I do not know numbers any better than most

of you probably do, or grammar any better than most of you probably do; but, when you look at the definitions you will see that these are two different things.

A CARDINAL NUMBER

Now, notice: You have a definition of a cardinal number. It says,

Cardinal number: A number (such as 1, 2, or 3) used in counting to indicate quantity **but not order**.

That is a cardinal number.

When using number words, it is important to keep the difference between **cardinal numbers** and **ordinal** numbers in mind.

See, people do not understand these things. They say you need to know the difference between ordinal and cardinal because they are different. Okay? They are different.

Cardinal numbers are counting numbers. **They express absolute number without any implication of position.** . . .

The **ordinal** numbers, on the other hand, are position numbers. They correspond to the cardinal numbers but **indicate position in relation to other numbers.** . . . *About.com.grammar and composition*

Did I lose you? This is the only place in this presentation where I am pretty certain I lose a certain percentage of people, because I am basing it on my understanding. It is hard for me to wrap my mind around this, too.

But what I am saying is this word *seventh* in the Fourth Commandment and in the Land Resting Statute is both an ordinal and a cardinal number. It is teaching more than one thing. It is symbolic, even at the grammatical level. Okay? It has to be related to that way. It is a sabbath, so we know it is symbolic; the land resting the seventh year is a sabbath. So at the biblical level it is symbolic, it is a sign. But even at the grammatical level, it is both an ordinal and a cardinal number; and, the only way you can bring that together is to understand that it is a symbolic number. And it is important to see that. It is important to see that.

I asked this last night; I always ask this question for this point: What is a lion in Bible prophecy?

FROM THE AUDIENCE: Babylon.

JEFF PIPPENGER: It is Babylon; it is Satan; it is Christ; it is Judah. A lion is symbolic and it has to be determined by the context. Okay?

So, when we are dealing with this number that is translated *seventh* here, if we are going to understand what it means, then it has to be based upon context. Okay?

I recently listened to a sermon by a pastor in this area named Kirkpatrick, and his argument against the 2520 was a typical shallow argument. The only thing that I noted that he made against the 2520 in his presentation about the 2520 biblically was he said that this word that is translated *seventh* here, which is also translated as *seven* four times in verse 8, and then is translated as *seven times* four times in Leviticus 26, although it is the same word—it is translated

different ways in these passages—he says that you are to interpret the four places where it occurs in Leviticus 26 as *seven times* as *sevenfold*.

Okay, now, if you do your concordance search, that word *sevenfold* is how many times in your Bible? Five times.

But that word is also translated in a variety of other ways. One of the ways this word is translated, other than *sevenfold*, is *oath*. That is one of the primary definitions of this word is *oath*. Daniel 9:11's *oath*, Daniel 9:11, where he talks about the oath of Moses, that is this word.

But, my point is not so much that; my point is this: How many times do you find the word *oath* in God's Word? Fifty-seven times.

And this is not the only way this word is translated. Sometimes it is just translated as *seven*; sometimes it is translated as *seventh*. It is translated *seven times* in some places. So, if you are going to say, "Well, this word means *sevenfold* because I find it that way five times in the Bible," well, okay, if we are going to do it by how many times it occurs in the Bible, I overrule you just with *oath*. Okay?

But, that is not how we determine it because it is symbolic. You determine what a symbol is based upon context, not on how many times it occurs in this fashion in the Bible. Okay, do you follow my logic?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: This is a symbol. That is why I am taking time here. This word *seventh*, it is a symbolic word because it is a sabbath; and, at a grammatical level, it is two different things at the same time. That is a symbol.

Is not that what a symbol is?

Okay. That is in place. That was the hardest part for me.

A DENOMINATIVE

And I am going to move past **denominative**, which is also part of this story.

Denominative: **1.** (Linguistics) giving or **constituting a name**; naming **2.** (Linguistics / Grammar) a. (of a word other than a noun) formed from or having the same form as a noun **b.** (as noun) the verb "to mushroom" is a denominative
Collins English Dictionary—Complete and Unabridged © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003.

But we are going to move past that. You have got my point, perhaps.

Now, I did not design this for Sabbath School, but this is a perfect study for Sabbath School in the sense that, Brothers and Sisters, I am not teaching the 2520 here today. What I am doing here today in this presentation is more fitting for a Sabbath School presentation.

I disagree with the men that are rejecting the 2520, and from my consideration of those men that are rejecting the 2520, they base their rejection upon the Hebrew in Leviticus 26. And I just gave you an example why I think that is faulty reasoning. They are doing it for the linguistics of the Hebrew, when it is obviously a symbolic word that they are dealing with, and symbols need to be determined by context. And based upon the Rule of First Mentioned, Leviticus 25 and Leviticus 26 the context has to be set within the year-day principle of Bible prophecy.

FROM THE AUDIENCE: Amen!

SABBATHS, TIMES AND YEARS (A CARDINAL NUMBER)

JEFF PIPPENGER: Okay. So, if you go to Leviticus 25, just for a moment, I will show you why—I have no indication, whatsoever, that William Miller understood what we are saying here this morning; but, he still got it right.

Verse 8 of Leviticus 25; we are going to deal more with this as we proceed, but I just want to show you one thing here.

- Leviticus 25:8-9 (KJV)

“⁸And thou shalt number **seven**^{H7651} **sabbaths of years** unto thee,”—

And this Hebrew word that is translated *seven* here, is the one that we just considered that is translated as *seventh*, also.

—“And thou shalt number **seven**^{H7651} **sabbaths of years** unto thee,
seven^{H7651} **times**
seven^{H7651} **years**; and the space of the
seven^{H7651} **sabbaths of years** shall be unto thee forty and nine years.”

SEVEN— H7651: From H7650; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:—(+ by) seven ([*-fold*], *-s*, [*-teen*, *-teenth*], *-th*, *times*).

H7650: A primitive root; properly to *be complete*, but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

So, this Hebrew word that is translated as *seven* in this verse is there four times; and, this same Hebrew word is in Leviticus 26 four times, only there it is not translated as *seven*, it is translated as *seven times*.

So verse 9 says,

“⁹Then 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.”

So, why I am saying that Miller got it right, even though I do not know that he was seeing that Leviticus 25 is the year-day principle, William Miller employed the year-day principle when he came to Leviticus 26. Right?

And this is the statute of letting the land rest every seventh year, right? And they were to do that—

How come you all look so subdued this morning?

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: Did you not get a lot of rest? Are you with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay, so six years they were to work the land, right?
 FROM THE AUDIENCE: Yes.
 JEFF PIPPENGER: And one year let it rest.
 How many times were they to do that?
 FROM THE AUDIENCE: Seven times.
 JEFF PIPPENGER: Seven times.

<u>Years to Work the Land</u>	<u>Years to Let the Land Rest</u>
6	1
6	1
6	1
6	1
6	1
6	1
<u>6</u>	<u>1</u>
42	$7 \times 12 \times 30 = 2520$

Figure No. 4

So, in this 49-year cycle, how many years did they work the land? 42 years.
 And how many years did they let the land rest, if they would have been faithful?
 FROM THE AUDIENCE: Seven.
 JEFF PIPPENGER: Seven. And they were to let the land rest seven years. How many months in a biblical year?
 FROM HE AUDIENCE: Twelve.
 JEFF PIPPENGER: Twelve.
 And how many days in a biblical month?
 FROM THE AUDIENCE: Thirty.
 JEFF PIPPENGER: Thirty. So, how many days total—days—were they to let the land rest in this 49-year cycle? 2520.

When they broke this statute, they were punished for *seven times*. And William Miller said because they broke this statute of not letting the land rest for 2520 days in this 49-year cycle that they were to be scattered for 2520 years. And he applied the year-day principle, which is the Rule of First Mentioned in Leviticus 25 and 26. It is to be applied there. So, William Miller had it spot-on.

Have you ever seen this formula before, $7 \times 12 \times 30 = 2520$?

It is right up there [indicating the upper right-hand corner of the 1843 Chart]. That is Miller's logic.

Now, I do not think he was—I do not think I have ever heard him say that he sees the year-day principle in the first seven verses of Leviticus 25. And I know that here at the end of the world, when we have a willingness to set aside almost all the counsel of the Spirit of Prophecy and much of the counsel of the Bible, as God's people at the end of the world it is very difficult when we have this mindset to think that when we are told that it was the Angel Gabriel that guided the mind of William Miller that that really is relevant. But, I find from my study that William Miller got it right, even though he was not understanding all the arguments in his favor that we are recognizing; and I give credit to the Angel Gabriel.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And I know there are some people that struggle with that, but who is Gabriel?

FROM THE AUDIENCE: Sits on the right hand of God.

JEFF PIPPENGER: Who did he replace?

FROM THE AUDIENCE: Lucifer.

JEFF PIPPENGER: He replaced Lucifer. Who is Lucifer? What does that mean?

FROM THE AUDIENCE: Light bearer.

JEFF PIPPENGER: So, what is Gabriel doing, once Lucifer is set aside?

FROM THE AUDIENCE: He is bringing light.

JEFF PIPPENGER: He is bringing the light.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And we are told he brought the light to William Miller.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: So the light that William Miller got, I do not know that we should be so flippant about setting that aside.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: So, back to your notes, if you would.

As I said, my argument here this morning is not to give you a study on the 2520. Maybe some of you have not studied it out. I think probably most of you have. I am going to appeal to your logic this morning; try to. You know what the Bible says about Paul. Paul reasoned with them in their synagogue. That is what I am going to try to do, reason with us this morning. It says in Isaiah, "Come now, and **let us**"—WHAT?

FROM THE AUDIENCE: Reason together.

JEFF PIPPENGER: "...**reason** together ... (Isaiah 1:18.)" Okay.

When we are willing to set aside the 2520 based upon our modern theologians' understanding of the Hebrew, it is not just Leviticus 26 that we are challenging. The 2520 is throughout the Scriptures, over and over again.

So, I just want to review some of these and tell you that definitely I am not a college-educated theologian. I am a retired plastering contractor. The only college I ever had is when I got out of the military I went to college so I could get some GI benefits. I was not there to study anything. I just wanted the money; and, I did not stay very long. Okay? So, I am not a smart man in that regard; but, for me it is difficult for me to see this much evidence in God's Word in support of the 2520 and not understand that this is genuine. So I am going to just give you a few examples of that, that makes me unable to understand how men can be fighting against this truth.

In your notes, this is Pioneer understanding from this point on, just to put a few things in place. I am on page 11.

ISAIAH 7:8—742BC & 65 YEARS

For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

SCATTERED SHEEP

- Jeremiah 50:17 (KJV)

“¹⁷ Israel is a scattered sheep; the lions have driven *him* away: **first** the king of Assyria hath devoured him; and **last** this Nebuchadrezzar king of Babylon hath broken his bones.”

THE PRIDE OF POWER

- Leviticus 26:19 (KJV)

“¹⁹And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.”

HOSHEA—723BC

- 2 Kings 17:22–23 (KJV)

“²²For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; ²³Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.”

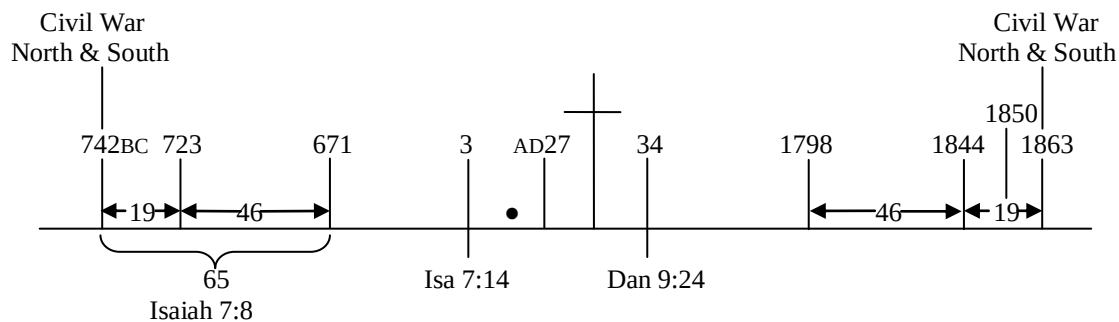


Figure No. 5

Okay, Hoshea, he is taken captive in 723BC. You have the biblical reference; this is the beginning of the 2520 for the Northern Kingdom.

Is this too little for all of you to see up here [referring to the time line on the whiteboard]?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: I do not know what to do about that.

What this is, is Isaiah 7. This is Isaiah 7.

How many of you have read any of G. Edward Reid's Book, *Even at the Door*, or *Sunday Is Coming*?

In one of those books, if you have read that, he has an appendix which Walter Veith here recently referring to. But in the appendix some people at the Ellen White Estate have gone through and they have looked at all the places where Sister White mentions the age of the Earth; and, then they went through her personal library where she had Bible chronologies. And they have determined, based upon what she has said about the age of the Earth, that the Bible chronology that she employed, Sister White, was *Ussher's Chronology*.

And if you have a *King James Version Bible* that has dating in it, the *King James Bible* that you have that has dating in it, it is based upon *James Ussher's Chronology*. And more often than not the Pioneers of Adventism referred to *James Ussher's*.

So, the *King James Bible, Spirit of Prophecy, Pioneers of Adventism*, James Ussher is a very reputable chronologist. And he marks Isaiah 7—this is where we are looking at up here—in the year 742BC. And the chronologists will tell you that the safest dates in their chronologies when you have more than one king or historical figure noted; and, in this passage in Isaiah 7 you have the king of Assyria, the king of the Northern Kingdom Israel, and the king of Judah all referenced. So, this is a very safe date. The vision of Isaiah 7 is given in the year 742BC.

And in verse 8 there is a prophecy of sixty-five years. The Pioneers refer to this. If you want to see this nicely broken down, download Hiram Edson's articles from the old *Review and Herald*s called "The Times of the Gentiles," and he will color this history very nicely for you. And Hiram Edson is someone that the Lord had confidence in. He was the one that was given the vision on October 23, 1844, that explained Christ moving from the Holy to the Most Holy Place. And the Whites evidently had enough confidence in Hiram Edson to name their son after him. And Hiram Edson explains Isaiah 7 as I am going to explain it here in a brief overview.

As I said, I am not teaching the 2520 here. I am going to reason with you about some of the simple logic here.

In this narrative of Isaiah 7, there is a civil war going on between the Northern Kingdom of Israel and the Southern Kingdom of Judah—it is about to happen; I should not say it is going on. It is about to happen.

The Southern Kingdom of Judah is being threatened by the Northern Kingdom of Israel who has formed an alliance with Syria; and the Southern Kingdom, it is scared.

What is the smallest tribe?

FROM THE AUDIENCE: Benjamin.

JEFF PIPPENGER: Benjamin. So the Southern Kingdom is Judah and Benjamin, and Benjamin is the smallest tribe. So, you have got two kingdoms that are being threatened by ten kingdoms plus Syria. So they are scared.

So, Isaiah comes to the King of the South, Judah, Ahaz, in a time period when a civil war is starting between the North and the South, and gives them a prophecy and says, "Within"—and the key word in verse 8 is *within*. It does not say *in*. It says within sixty-five years the Northern Kingdom will be no more. And sure enough—you have it in your notes—723BC, nineteen years later, the Northern Kingdom is carried into captivity.

And when the sixty-five year's end, forty-six years later, the Southern Kingdom is carried into captivity. And that is both the starting points for both 2520s [723BC and 677BC].

And, Brothers and Sisters, if I am in a "delusion" on this subject, it is this kind of biblical history that places me locked into a "delusion" that I do not know how to get out of. Because, when I see this scattering begin in 723BC and the second one begin in 677BC, and then I realize that the first one ends in 1798 and the second one ends in 1844, that is beyond coincidental to me.

FROM THE AUDIENCE: Amen, amen.

JEFF PIPPENGER: I cannot, I cannot buy that this is a false prophecy because the modern theologians do not accept the Hebrew of Leviticus 26, when it is not about the Hebrew; it is about the context because it is a symbolic word they are dealing with.

So, you notice that from 1798 to 1844 you have forty-six years, paralleling this forty-six years [from 723BC to 677BC]. But this prophecy of sixty-five years, it begins nineteen years before the forty-six years starts. So when this forty-six years ends in 1844 [from 1798 to 1844], you go nineteen years to the future and you come to 1863.

This is a chiasmic structure. And this is NOT time-setting, Brothers and Sisters. Time-setting is when I tell you that July 17th this year there is going to be a Sunday Law in the United States. That is time-setting. This is looking back at history and putting the pieces in place. This is not time-setting, even though, even though there are people that say, “Hey, you are identifying something that happened on 9/11/2001; that is time-setting.” Sorry, we were not predicting in advance that on 9/11/2001 something was going to happen. It is an event that you are marking that just happened to be on that day.

So, what happened in 1863?

FROM THE AUDIENCE: Civil War.

JEFF PIPPENGER: All of you that have been involved with the controversy of the 2520 probably know that one of the claims they make is *The Great Controversy*, page 351. They read into that paragraph where they say that the 2300 days is the longest and last prophecy and it is a misreading of the history. But in that paragraph, if you remember—how many of you are familiar with that paragraph?

FROM THE AUDIENCE: (Show of hands.)

JEFF PIPPENGER: Okay, in that paragraph one of the things she is teaching is that the disciples were teaching a portion of the same prophecy that the Millerites were preaching, were they not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay, so they were preaching a prophecy based upon Daniel 9 and the 2300 days.

Amen? Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: But in Daniel 12 what happened to the Book of Daniel?

FROM THE AUDIENCE: It was sealed up.

JEFF PIPPENGER: It was sealed up.

How long was it sealed up for in Daniel 12, until when?

FROM THE AUDIENCE: Until the time of the end.

JEFF PIPPENGER: Until the time of the end, and when is the time of the end?

FROM THE AUDIENCE: (Various responses; laughter).

JEFF PIPPENGER: Let us keep it simple. Let us keep it at the basic. The Book of Daniel and Daniel 12:4 are sealed up to the time of the end, and in *The Great Controversy*, page 356, what does Sister White tell us the time of the end is?

FROM THE AUDIENCE: 1798.

JEFF PIPPENGER: So, how is it that the disciples in the time of Christ could be preaching a prophecy that had been sealed up hundreds of years before in Daniel 12?

FROM THE AUDIENCE: It had to be unsealed.

JEFF PIPPENGER: It had to have been unsealed.

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: When was it unsealed? Well, right here in Isaiah 7:14, in this same passage, it says that there would be a sign, and the sign for the time of Christ was the birth of Christ. And I do not know if the year 3BC or 2BC is correct for His birth; but, that was the time of the end for the history of Christ and the Book of Daniel was unsealed. And the message for that time period is that the Christ was going to confirm the covenant with many for one week. In order to proclaim that message, the Book of Daniel had to be unsealed. It had been sealed up in Daniel 12; but, the Book of Daniel, it gets sealed back up, right?

Go to Daniel 9, verse 24. Daniel 9:24 says this:

- Daniel 9:24 (KJV)

“²⁴Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to”—WHAT?

FROM THE AUDIENCE: Seal up.

JEFF PIPPENGER: —“to seal up the vision and prophecy, and to anoint the most Holy.”

What prophecy were they dealing with? The Book of Daniel. Okay, it is Daniel, chapter 9. And at the end of the seventy weeks it says that the Book of Daniel is going to be sealed up.

What was the end of the seventy weeks? That was AD34, right?

What happened in AD34?

FROM THE AUDIENCE: Stephen was stoned.

JEFF PIPPENGER: Stephen was stoned, and a church was set aside and a new church was started. Ancient Israel was divorced from God and the Christian church began in AD34.

Please take note, that at the point in time when the Book of Daniel is sealed up there is a church that starts. Okay? So, it is sealed up in AD34 because it is going to have to be unsealed in AD1798 at the time of the end for this history. Okay?

So, if you go back to the beginning of the 2520s with this chiastic structure [refer to Figure No. 5], you find that this prophecy of sixty-five years is giving it in the time period of an impending civil war between North and South. It has two marked periods of time, nineteen years followed by forty-six years. And when these two prophecies start in this history [of the time period of the two 2520s] and they end down here in the Millerite history, the one ends [AD1798] and then forty-six years later the other ends [AD1844]. And then nineteen years later, what do we have?

FROM THE AUDIENCE: A new church.

JEFF PIPPENGER: Well, in the time period of the Civil War [in the U.S.] there is a church that starts [the Seventh Day Adventist Church].

And how many of you are familiar with the main motivations for starting the church? It is because of the Civil War. Seventh Day Adventists did not want their sons to be drafted into the army, and in order to have religious conscientious objector status, you had to be connected with a legitimate, organized, recognized church. So, because of the Civil War it was one of the main motivations to start a church in 1863.

So, when the church is started in AD34, what happens to the prophecy? It is sealed up.

When the church is started in AD1863, do you remember Thomas Francis, the pioneer Thomas Francis and the other pioneer George Harriett? Do you remember those two pioneers?

No? Because, in 1863 they both took the position, these pioneers, that the 2520 was invalid.

You do not remember these pioneers? I made them up.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: In order for the sealing to begin, Brothers and Sisters, it could not be someone in the Millerite Movement, in the Advent Movement, that was an unknown. When the sealing up process begins it is going to have to be accomplished by someone that is recognizable—

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —to mark the beginning of the sealing up of the Foundational Truths.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Have you ever heard of James White? Okay, James White, 1863, comes out with the 1863 Chart. It is just numbers; no commentary, Bible verses. It cannot speak.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: But they removed from that chart what?

FROM THE AUDIENCE: The 2520.

JEFF PIPPENGER: They removed the very first prophecy that William Miller had discovered, and the process of sealing up the Foundational Truths had begun.

And I hear it claimed that Sister White as a prophetess could not really be a prophetess, unless she saw that as a crisis and took action.

That is not true. That is not true, Brothers and Sisters. We cannot judge the role of a prophetess at the level of human. All right?

See, the Millerite history is repeated to the very letter. And we will not have time to get to this. I wish we would. I like this study that we will not get to.

But, in the Alpha Apostasy, in the early part of the Twentieth Century, the Early 1900s, in the Alpha Apostasy the argument that took place had to do with rewriting history [of the church]. The battle was over *Early Writings* 74, and three men led out to rewrite the history connected with *Early Writings* 74: W. W. Prescott, A. G. Daniells, and Willie White. They rewrote the history that is represented in *Early Writings* 74 in order to turn the understanding of the Pioneer position of the Daily upside down; and they did so.

And the Alpha Apostasy is based upon *Early Writings* 74, and *Early Writings* 74 is where Sister White is speaking about this chart, “I was shown that the 1843 Chart was directed by the hand of the Lord and that it should not be altered, and that the Lord held His hand over a mistake in some of the figures until His hand was removed. {*Early Writings*, 74.1}” Brothers and Sisters, the Millerite history is repeated to the very letter, and this chart [the 1843 Chart] is based on Habakkuk 2; and, Habakkuk 2 and this chart gave to the Millerites a purposeful mistake to test them.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And that history is repeated to the very letter at the end.

And there is a mistake that tests us. I do not believe that it is a mistake, but it is a test that has been designed by God and it has to do with the Foundational Truths.

So, to say that Sister White had to say something in 1863 about that chart is to not understand Millerite history and that it is going to be repeated; because, if the Lord chooses to design a test for us here at the end of the world and he determines that this test is going to be about the removal of the Foundations of Adventism and He decides that His prophet is not going to protest about the beginning of the sealing up of the Foundational Truths, that is God’s prerogative and He did it in the Millerite history.

And the very same argument is taking place today over the 2520, because they are once again rewriting history.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And they are rewriting the history that is represented in *Early Writings*, page 236; and in *Early Writings*, page 236, is Sister White's commentary on *Early Writings* 74. *Early Writings* 74 is the Alpha argument, and *Early Writings* 236 is the Omega argument. And in *Early Writings* 236 she conclusively identifies that the 2520 is a valid prophecy—

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —just like she conclusively identifies in *Early Writings* 74 that the Daily is Paganism. But, in both these arguments there is a rewriting of history.

Okay. I got off target here.

Go to your notes, if you would. These notes were designed as a ten-part series that we are only doing five of; so, at this point in time, I knew when I was doing the ten-part series that I was going to conclude with showing that Sister White supports the 2520. So, I just put a couple of things in here where she supports the 2520.

MANASSEH—677BC

- 2 Chronicles 33:10-11 (KJV)

¹⁰And the Lord spake to Manasseh, and to his people: but they would not hearken.

¹¹Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.”

AN “EARNEST”

The one I want you to see here is “An ‘Earnest’,” *Prophets and Kings*, page 382.

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an **earnest** of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital.” *Prophets and Kings*, 382.

An *earnest*, from Sister White's day and age is defined by *Webster's 1828 Dictionary* as:

Earnest: 1. **First fruits; that which is in advance**, and gives **promise of something to come**. Early fruit may be an earnest of fruit to follow. The first success in arms may be an earnest of future success. The Christian's peace of mind in this life is an earnest of future peace and happiness. Hence **earnest or earnest-money** is a first payment or deposit giving promise or assurance of full payment. Hence the practice of giving an earnest to ratify a bargain. This sense of the word is primary, denoting **that which goes before, or in advance**.

First fruits: Now, Brothers and Sisters, if I have a peach tree and the first peaches that come to be ripe I go out and pick; but, the rest of the peaches it is going to be another week or so before they are ripe. When I go in a week or so, am I going to find apples on that tree?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Okay. *First fruits* are the same thing. The case at the beginning is the same thing. Manasseh is the first fruit; he is the earnest payment. He is the down payment of what is to come. He is the symbol of the 2520.

Have you ever done a search to see how long Manasseh was in captivity? No one knows, but there is a lot of discussion about it.

I put my vote in there that he was there seven years. The Jewish scholars say it is something like eleven years. So to say seven years is not beyond reason. The Jews put it up over ten years. I will say it was seven years, based upon the other testimonies of the 2520 with Nebuchadnezzar and Jacob.

Manasseh went there for 2520 days because he was the first fruit of what was about to come. On Ancient Israel.

CAUSE AND EFFECT

When it comes to the 2520 in Leviticus 25 and 26, we need to reason from cause to effect. Even the people that are arguing against the 2520 will admit that from verse 14 onward in Leviticus 26 that this is God's curse, but they refuse to take the second step and say, "If these verses in Leviticus 26, verses 14 and onward, are the curse, what caused the curse?"

Notice Proverbs 26:2.

- Proverbs 26:2 (KJV)

“² As the bird by wandering, as the swallow by flying, so **the curse causeless** shall not come.”

If we are going to consider the curse in Leviticus 26, we have a responsibility as Bereans, as students of prophecy, to find out what the cause of the curse was. And what is the cause of the curse in Leviticus 26? It is that they broke the statutes of Leviticus 25: They would not let the land rest every seventh year, and they would not observe the Jubilee rest.

So you cannot, you should not separate Leviticus 26 and 25. If you are unwilling to reason from cause to effect, you can do this very thing.

Notice this next quote:

“We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules—the rules given us from the highest authority.”—

We should know what the Bible rules are that have been given to us from the highest authority. What are those rules?

FROM THE AUDIENCE: William Miller's rules.

JEFF PIPPENGER: William Miller's Rules of Prophetic Interpretation. They have been given to us by the highest authority, and we should know what they are.

And I know you all are familiar with the quote, but those people given the Third Angel's Message they are going to be using those Rules.

But it goes on. It says,

—“There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter.”—

Brothers and Sisters, my experience is—and this is just one example—virtually everything that I have come to understand about the Daily is because someone came to me that knew a little bit more about this subject on the Daily than I did and they were opposed to what I was teaching and they would throw some question in my face that I thought, “Wow, I do not have the answer to that one.”

So, I want to remind you, from my experience, from my experience of what is going on here in this town, this is the Lord trying to bless you.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: You cannot possess this message, unless you possess it for yourself.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: You cannot stand on the faith of your husband or your wife or your dad and your mom. And if this message is what we are understanding it to be you have to be—it has to become part of you, and you cannot do it because you are just a human being like me and everyone else. You do not have the power to incorporate this message into yourself. It is something that the Lord has to do with your participation. And my experience is, is that the way that the Lord does it for us, because we are Laodiceans and we are unwilling to do our homework on our own initiative, is He confronts us with those that are opposing the truth and He forces us to our knees in prayer and He forces us to break open the Bible and the Spirit of Prophecy.

So, when things get really tough around here, I am telling you that whether you can see through the darkness and the shadows at this time, it is a blessing.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: He is grounding you into the message.

—“There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. **They do not reason from cause to effect**, their faith has **no genuine foundation**, and in the time of trial they will find that they have **built upon the sand**.”—

Who is it that builds upon sand? It is this movement that is the Omega Apostasy that storm and tempest is going to sweep away the structure. That is the movement that builds upon sand, instead of building upon—what?—the Rock. Upon these [indicating the 1843 and 1850 Charts].

—“He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal

deception. There are many who are not thoroughly furnished with Scriptural arguments,”—

I heard a sister—I do not know who she is. I have read a sister recently, in the past couple of weeks in one of the discussion on the internet that people forward me that they are having. And this sister, which is really, really strong—not mean-spirited but just really strong—“I know without a doubt and of an absolutely certainty,” with those kind of expressions, “that what is being taught by these men concerning the 2520 today, the Pioneers never taught.” And she was making that sound like that was an argument against the 2520.

But, I agree with her. The Pioneers understood the 2520, but they were not seeing the things about the 2520 that are being recognized today.

Okay, they were not recognizing that this forty-six year period here [indicating AD1798 on Figure No. 5] has to do with the Lord raising up the Millerite temple so He had a host to enter into covenant with in 1844, and that the number 46 is always associated with the temple. They were not seeing that it was forty-six days that Moses was receiving instructions on building the temple, or that it was forty-six years that it took Herod to do his remodeling, or that there are forty-six chromosomes in the human temple. But we are.

But, that does not mean that we are teaching different than the Pioneers. It just means that the Lion of the Tribe of Judah is building upon that foundation bigger and brighter truths.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —“There are many who are not thoroughly furnished with Scriptural arguments that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced [his] own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ. **A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints—Christ in you the hope of glory.**”—

What is the faith once delivered to the saints?

We read a quote last night that identified what the faith once delivered to the saints was. What is the faith?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: It is these charts [the 1843 and 1850 Charts]. How are these charts “Christ in us, the hope of glory”?

How could this chart here [the 1843 Chart]—this is a bunch of prophecy, is it not?—how can that be “Christ in us, the hope of glory”?

FROM THE AUDIENCE: You have to eat it.

JEFF PIPPENGER: Where does this chart come from?

Let us go, in closing here, to Habakkuk 2.

And I heard people saying you have to eat it. I agree with that; you have to eat it.

What was it that Christ lost the greatest majority of His disciples? It was in John, chapter 6, was it not, when He said, “I am the bread of Heaven. You must eat my flesh and drink my blood?”

And what history did Christ refer to when He was making that presentation?

FROM THE AUDIENCE: The manna in the wilderness.

JEFF PIPPENGER: The manna in the wilderness. And what was the manna? I mean, what did the Jews think of the manna? What is the name *manna*? What is it? When the bread of heaven comes, God's people looks at it and says, "What is it?" When Jesus says, "I am the break of Heaven. You must eat my flesh and drink my blood," the Jews in His day and age said, "What? Are we to be cannibals?" They could not understand at the prophetic level. They could not understand that He was giving a literal to represent a spiritual. They refused to apply it prophetically. It was the prophetic test that they failed.

And where did they fail that prophetic test? In John 6:66. And all of the prophets are speaking about the end of the world, and those in Adventism that fail the prophetic test in our day and age, that do not eat the bread of Heaven, they are going to demonstrate that they have prepared a character for the mark of the beast when 666 arrives at the Sunday law.

So, how is it that this prophetic message [indicating the 1843 Chart] can be "Christ in us, the hope of glory"?

- Habakkuk 2:1-4 (KJV)

"¹I 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. ²And the LORD answered me and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. ³For 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. ⁴Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith."

This chart is what demonstrates who is justified by faith, in contrast with those who are lifted up in self-exaltation. The symbol for that self-exaltation in God's Word is the Daily.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: You and I may not understand how the faith once delivered to the saints can be "Christ in us, the hope of glory." We may be able to express it at the prophetic level with the terms, "we must eat the Little Book," "we must eat His flesh and blood"; but, we may not really understand the process by which this is accomplished. But God's Word says that is how it happens, and God's Word has the creative power that He used to create Heaven and Earth in it. And if we will feed upon this Word, that creative power will justify us by faith and produce Christ in us, the hope of our glory.

And to not stand on this Foundation [indicating the 1843 Chart], to not continue "to hold the beginning of our confidence steadfast unto the end" is to be lifted up in self-exaltation.

Okay, let me close this off. This passage is good; I am not going to read it all.

—"They think they are defending **the old landmarks**, but they are lukewarm and indifferent. They know not what it is to weave into their experience and to possess the real virtue of love and faith. They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what

is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness, we must study the Scriptures for a purpose, for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, which grand truths are not clearly comprehended.” *The 1888 Materials*, 403.

I am going to tell you what I have tried to do here, in advance of what we are going to do.

Last night we showed you, if you have not noticed it before, that the two places that we typically refer to for the year-day principle when we are teaching time prophecy in Adventism is Numbers 14:34 and Ezekiel 4:6. We typically have not recognized that both of these histories are representing rebellions against a type of rest: Number 14:34, it is a *rest* of Grace that prevented them from entering into the Promised Land. The reason that they failed that test is they had forgotten their foundational truths, when He brought them out of Egypt, the signs and wonders. But by the end of Ancient Israel, their rebellion was against the Seventh-Day Sabbath.

Last night we tried to suggest that this history [Jeremiah 6:16-17] is illustrating us here at the end of the world, that those people who will reject the rest of the Old Paths of Jeremiah 6:16, if they continue to hold in that rebellion, will develop a character that will be demonstrated at the Sunday Law as a character prepared to worship on Sunday instead of the Sabbath, thus fulfilling this history.

This morning I want to introduce to you that even the theologians of modern Adventism have identified that the year-day principle is marked at the very beginning of Leviticus 25; and, therefore, the passages in Leviticus 25 and 26 has to be governed and studied from the point of the year-day principle. So, when you get to the curse of Leviticus 26, the *seven times*, you have a responsibility, if you are going to be honest to your responsibility as a Berean, to understand why the curse came. The curse came because the statutes of Leviticus 25 were broken; but, the statutes of Leviticus 25 are set in the context of the year-day principle.

So, Miller was absolutely correct to identify that the curse was 2520 years.

The leap that I am trying to make for us here is that it is this rebellion of refusing to walk in the Old Paths at the end of the world, that this rebellion is symbolically represented by the resting of the land; because, the rebellion is always against some kind of rest. And the resting of the land, the 2520, that is this rebellion.

And it is this rebellion that if we hold onto prevents us from entering into the Promised Land and begins the process of preparing us to reject the Seventh-Day Sabbath in the very near future, Brothers and Sisters, the very near future.

When you are willing to wrap your mind around that fact that when the persecution, such as is beginning here now, is underway, that this is the binding off; this is the binding off process.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: This is the beginning of the outpouring.

Now, I know that every one of you probably thinks I am talking about the outpouring of the Holy Spirit, but I am not. This is the outpouring of the strong delusion. You can have a different idea about what he preaches [gestures to the right] or what he preaches [gestures to the

left]. But, when you get to the point where you actually start to persecute people for what they believe about the Bible, you are marking the beginning of the strong delusion of 2 Thessalonians, the outpouring; because, that comes just before the Sunday Law, according to the Spirit of Prophecy.

So, what I am saying is, this subject of the 2520 is this argument right here [Jeremiah 6:16-17]. Those people that are on the right side of the argument, from my biblical understanding, they are the minority. Who are they?

FROM THE AUDIENCE: The remnant?

JEFF PIPPENGER: Pardon me?

FROM THE AUDIENCE: The remnant?

JEFF PIPPENGER: No, who are they? They are Joshua and Caleb. They are coming to say, "Hey, it is time to go into the Promised Land," and they are outnumbered 10:2.

FROM THE AUDIENCE: Umm.

JEFF PIPPENGER: 10:2. And the majority of God's people, they are going to side with the ten. Okay? That is where we are at. And nothing is going to be allowed to stand in the way of the [Omega Apostasy] Movement of these ten.

FROM THE AUDIENCE: That is right.

JEFF PIPPENGER: Because this is the Omega; this is the final Apostasy, the one that prevents Adventism from going into the Promised Land.

There will be some that go in; Joshua and Caleb went in.

So, that is what we are saying.

And now, from here, once we have tried to put an emphasis on what the 2520 is all about in terms of rebellion in Adventism, as represented by the year-day principle, we are going to begin to dissect the 2300-year prophecy which is the Central Pillar of Adventism and show that the 2300-year prophecy, the *Palmônîy*, the Wonderful Numberer Christ, when He thought about the 2300-year prophecy, whatever He thought about it so many—I do not know—long ago, that He determined back then that He was going to build the 2300-year prophecy based upon Leviticus 25 and 26 because He knew that this was going to be the argument here at the end of the world. And when you reject the 2520, you are rejecting the Central Pillar of Adventism. That is what we are going to take up the rest of the day.

Shall we pray?

Closing Prayer: Heavenly Father, we want to be among those that rightly relate to the signs that you have given us and not to be as the ten unfaithful spies, not to be as Ahaz who refused to select a sign when Isaiah asked him to do so. We want to understand that we are to enter into this rest, to receive the message of this rest; but, we know that this is the crisis just before we enter the Promised Land, and that those who are going to be faithful to this unfolding of light are going to be in a minority; they are going to be persecuted, rejected, and despised of men, and we thank you for this process. We understand that if we do not go through this experience here in our church that we will not have the spiritual muscle to stand in the Sunday Law crisis when all the earthly authorities are going to be turned against God's faithful. So, we praise you for bringing us into this time where we can allow your Holy Spirit to prune us and prepare us for the crisis of the Sunday Law that is about to hit, and we understand the fact that we are in this crisis now tells us that the Sunday Law is just around the corner, that you are raising us up for this period and trying to get us in shape. We ask that you continue to bless us throughout this

Sabbath, that your Holy Spirit would continue to direct our studies, our considerations, and that you would remind us that this is the Sabbath and that at the in-between times that we relate to it as so with our conversation and our thoughts. Please continue to bless, we ask. In Jesus's name, amen.

NEWPORT 2012 - THE DAY-YEAR PRINCIPLE *THE FOUNDATION—SEVEN WEEKS*

By Jeff Pippenger: No. 3, Morning Worship, January 31, 2012

JEFF PIPPENGER: I know that this is difficult to see from the back [referring to the whiteboard]. I am going to explain it.

This is the 2300-year prophecy, the Central Pillar of Adventism. And what we are going to try to deal with for the rest of the day is the first prophecy of the 2300-year prophecy, which is the 49 years that it took to finish the street and wall in troublous times.

Then we are going to deal with the 490 years that also begins at the same point in time and ends with the stoning of Stephen in AD34.

We are also going to deal separately with the one week, the 2520 days that Christ confirmed the covenant with many, and in the centre of that week He was crucified.

And we are going to deal with the entirety of the 2300-year prophecy.

But, what we are going to do is try to show you that each of these four prophecies that we are referencing are derived from the 2520. They are derived from Leviticus 25 and 26.

And then from there we are going to show you that there is also an application of the 49 year, the 490 years, the one week, and the 2300 days that has a present truth end-time application at the end of the world.

The point that we are going to attempt to emphasize is that if you reject the 2520 you are rejecting the point of reference for the 2300-year prophecy and also shutting down your ability to see how these prophecies illustrate the end of the world. And we do not want to shut down any light we have that would help navigate through the troublous times at the end of the world.

So, if you turn to page 13 of your notes we will begin. The passage that is the point of reference for the rest of the studies today is *The Great Controversy*, page 409.

“The scripture which above all others had been both **the foundation and the central pillar** of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” *The Great Controversy*, 409.

PASSOVER TO PENTECOST

THE JUBILEE—LEVITICUS 25:8-13

So, we are going to step out of the 2300 days now and look at Leviticus 25:8-13. And we read that last time; we read part of that last time in our last presentation.

These verses are dealing with every seventh year, in Leviticus 25:8. They were to let the land rest in the seventh year, and they were to repeat this cycle seven times.

And then on the Day of Atonement in the forty-ninth year they were to blow the Jubilee trumpet and they were also to let the land rest an additional fiftieth year.

Now, if you are familiar with the Jubilee there is a controversy in Adventism; there is a controversy in the Protestant world; and there is even a controversy in Judaism. And that controversy is, and there are several variations of this, that somehow, somehow this fiftieth year that is the Jubilee is actually the forty-ninth year, that they celebrated the Jubilee year on the first year of the forty-ninth year cycle.

So, already since we have been teaching this over the past couple of months I have had Adventists saying, “Don’t you understand that the Jubilee cycle is actually a totality of forty-nine years?”

And, I say, “No, I really don’t understand that. I understand the controversy and I am deriving my understanding from Leviticus 25 which at face value says the fiftieth year is to be the Jubilee.” And from looking at the Pioneer testimony they believed it that way, forty-nine years followed by the fiftieth year being the Jubilee; and, you are going to see that Sister White identifies it that way also.

So, I am acknowledging that controversy, but I am not going to deal with it from this point on. Let us read it.

- Leviticus 25:8-13 (KJV)

“⁸ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee **forty and nine years**.

“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**”—WHAT?—“**fiftieth year,**”—

So, at face value I am saying the Jubilee year is the fiftieth year, not the forty-ninth. Okay?

—“and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be **a jubile** unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. ¹¹ **A jubile** 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 jubile; it shall be holy unto you:** ye shall eat the increase thereof out of the field. ¹³ **In the year of this jubile** ye shall return every man unto his possession.”

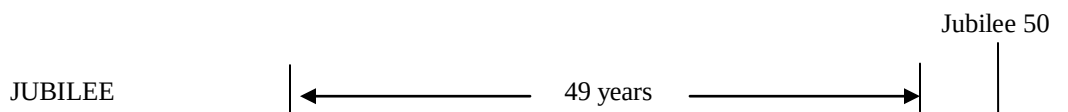


Figure No. 6

So, I know that this is hard to see [the whiteboard], but this here, this line that I am showing up here—because, I am going to try to bring some witnesses about this particular mathematical layout—this is what we just read. Forty-nine years, every seventh year in that forty-nine years, seven times you let the land rest every seventh year. But the fiftieth year is the Jubilee, Jubilee 50. And I am emphasizing “50” because the number associated with Jubilee is 50.

The number associated with Pentecost is 50, and we are going to try to show you that Pentecost is Jubilee in a different sort of way.

What we just went over in Leviticus 25 is this 49-year cycle that is followed by the fiftieth year Jubilee.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay, you are there. All right.

I am going to add a little bit of information to this. I could pass over this and it would probably be less confusing, but I will not. I am going to try to pull you through this. All right? This seems worth understanding in terms of understanding the mentality of the Millerites. I will show you what I mean in a minute.

THE YEAR OF RELEASE

Patriarchs and Prophets, page 503:

“**Every seventh year** the whole law was to be read in the assembly of all Israel, as Moses commanded: ‘At **the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles**, when all Israel is come to appear before the Lord thy God in the place which He shall choose, **thou shalt read this law** before all Israel in their hearing.’” *Patriarchs and Prophets*, 503

In this forty nine years, the year that they were to let the rest is the *year of release*. So, the sabbath for the land is also called the year of release and you would let the slaves go free, as an example of what *release* means. Except, of course, if I become your slave and you have a slave woman working for you and in that six-year time period that I am your slave, if the woman and I get married, if I love her and I want to stay with her, in the seventh year I can leave. I do not have to be a slave anymore because it is the year of release.

But, if I want to stay with that slave girl forever, then I can commit to be I guess a perpetual slave—that is my word—and you are going to take as my owner and you are going to put a hold through y year and I am going to be a permanent slave, almost. But in the fiftieth year of Jubilee even the permanent slaves are set free.

Do you follow me? There is a caveat that the slaves are all set free in the year of release, but sometimes the slaves are kept because they want to stay with their spouse, with their family that they have developed. And then they are going to be set free in the Jubilee.

And the Jubilee is not the year of release. You will notice in the next quote:

THE JUBILEE—THE **GREAT** YEAR OF RELEASE

“After ‘seven sabbaths of years,’ ‘seven times seven years,’ came that **great year of release—the jubilee**.” *Patriarchs and Prophets*, 533.

So, every seventh year it was a sabbath for the land and it was the year of release; but, the fiftieth year it is a type of sabbath, too, and it is the *great year of release*.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Now, the reason that I wanted you to see that is because these people that attacked the Millerite understanding of the 2520, they did it at such a shallow level that they have not taken the time to see that the Millerites really had a strong logic for this.

If you remember, we have read once in here—twice, I think, today—that at the Day of Atonement, the tenth day of the seventh month, you were to sound the Jubilee trumpet. Okay? So, the Jubilee trumpet is to be sounded on the Day of Atonement.

So, when the Millerites are looking at this principle that every seventh year is the year of release, but the Jubilee, the fiftieth year, is the great year of release, the Millerites come up with an understanding that they call the *Great Jubilee*. Okay? It is based upon this principle: the seventh year is the year of release; the fiftieth year is the great year of release.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

$$50 \times 49 = 2450$$

Figure No. 7

JEFF PIPPENGER: So, they come up with a principle of a Great Jubilee and they say that the Jubilee cycle is fifty years in entirety, and after forty-nine of those comes to 2450. And you read their writings; they are always talking about the 2450. And the 2450 they identified as the beginning of the first attack by Nebuchadnezzar against Jerusalem, which was 607BC. And if you go from 607BC, 2450 years to the future, you come to 1844. Initially, though, they thought it was 1843.

And it is not on the 1843 Chart, so I am not saying that this is a Foundational Truth. What I am saying to you is this, that in Leviticus 25 they understood that on the Day of Atonement you were to blow the Jubilee Trumpet, and they recognized the Jubilee from Leviticus 25 and they connected it with Daniel 8:14 because they knew that Daniel 8:14 was the Day of Atonement.

So, their logic, they had these prophecies tied together. These were not separate prophecies. They understood that they were together; because, when the Day of Atonement arrived it was the Great Jubilee and the Jubilee trumpet was to sound. So, was there a trumpet that sounded on October 22, 1844?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: What trumpet?

FROM THE AUDIENCE: The Seventh Trumpet.

JEFF PIPPENGER: The Seventh Trumpet. That is the Jubilee trumpet, is it not? The seventh year is the year of release; the fiftieth year is the Great Release. Whatever the Seventh Trumpet is, it is also the Jubilee trumpet, if you accept the Millerite logic.

Okay. One more thing to throw in there before we really get into our study.

THE JUBILEE—THE YEAR OF RESTORATION

The next quote: It says every fiftieth year the Jubilee is the Great Year of Release, but here she is going to call it the Year of Restoration.

“Every fiftieth year, the year of jubilee, every inheritance in the land was to be restored to its original owner. ‘In the year of jubilee ye shall return every man unto his possession,’ God declared.” *The Seventh-day Adventists Bible Commentary*, volume 1, 1112.

Everything is restored. Now, just keep this in mind. This is a big subject, this one here, this restoration; but, I am not going to take time to delve into it but I want to put it in your memory bank if I can. We are going to easily show you—it is not going to be anything that you will think, “Well, maybe this is true,” or not—easily show you that Pentecost is the Jubilee. They are

interchangeable. The number 50 ties them together, but Ellen White calls them the same thing. We will show you that in a minute.

But, Pentecost, as set forth in Acts chapters 2 and 3, according to Peter, is the fulfillment of the Book of Joel. And in Acts 3 it talks about the times in the plural of restitution of all things; but, Acts 3 is based upon Joel.

And in Joel 1 there is a series of four insects—the palmerworm, the locust, the cankerworm, and the caterpillar—that do a work of destruction. But in Joel 2:25 the promise is, is that “And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.”

Well, Joel is fulfilled in Acts and Acts is talking about the times of restitution, and the times of restitution is when the Lord restores the years that these four insects have eaten; but, this restoration takes place at Pentecost, and Pentecost is the Jubilee, and the Jubilee is the time of restoration. So, there is a big theme there that I want you to see; we are not going to go any further with it.

Now, I probably have already put too much information out there to get you to follow along, but please do. What I am doing here now is I have showed you the line of the Jubilee in Leviticus 25 [Figure No. 6], that it is forty-nine years, and then the fiftieth year is the Jubilee.

You are with me, right? I have given you some extra information, but we are going to move beyond that.

Bottom of page 13 in your notes, from *Signs of the Times*, December 1, 1898.

A JUBILEE IN HEAVEN

“But **the time had now come**. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. **For ten days** the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, **a jubilee in heaven**. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples.” *Signs of the Times*, December 1, 1898.

When did He pour out His Spirit upon His disciples? Because, when He poured His Spirit out upon His disciples, there was a Jubilee in Heaven. When did He do that?

FROM THE AUDIENCE: Pentecost.

JEFF PIPPENGER: Pentecost. Okay, Pentecost is the Jubilee.

Do you follow me?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And we read in the year of release, which is prefiguring the Great Year of Release—the year of release is every seventh year the land rests. It is prefiguring the fiftieth year which is the Great Year of Release. Right? And what we read here in our notes is in the year of release and also in the Great Year of Release, what were they to do? They were to read the Law.

And what does Pentecost commemorating? When the Law is given to Moses.

So, these truths are all tied together by various lines of prophecy.

FIFTY DAYS (PENTECOST) AND THE FEAST OF WEEKS

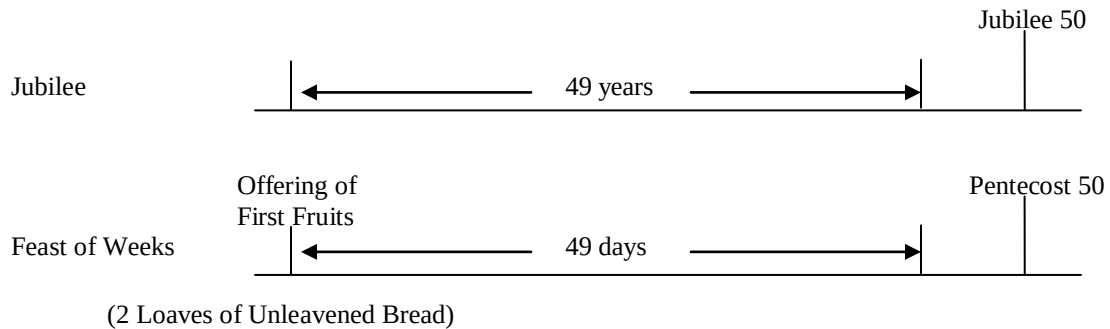


Figure No. 8

So, we are going to look at Pentecost now. We just looked at the Jubilee, and Pentecost follows the Feast of Weeks. This says *Feast of Weeks* [referring to the whiteboard].

Let us read a quote:

PENTECOST

“**Fifty days** from the offering of first fruits, came the **Pentecost**, called also the **feast of harvest** and **the feast of weeks**. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. **The Pentecost occupied but one day**, which was devoted to religious service.”
Patriarchs and Prophets, 540.

So, the Feast of Weeks, it begins when? When did she say it begins? The offering of the first fruits, right here [referring to Figure 8].

And then the forty-nine days is the Feast of Weeks, and then Pentecost. Without understanding necessarily the connection you can see that this is a parallel line, right?

We have already shown that the Pentecost is the Jubilee 50.

This is the forty-nine days in the Feast of Weeks, and this is paralleling the forty-nine years and letting the land rest in Leviticus 25, that is followed by the Jubilee [Jubilee timeline] and this is followed by Pentecost [Feast of Weeks timeline]. And Pentecost and the Jubilee 50 is the same thing. Right? Two witnesses.

What are they witnessing to among other things? The year-day principle, among other things.

Have I lost you?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Here is Leviticus 23:15-17.

- Leviticus 23:15-17 (KJV)

“¹⁵And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye **number fifty days**; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your

habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the **firstfruits** unto the Lord.

That is the offering of Pentecost. It is fun to study that, because what are they typifying?

They are typifying these two charts [the 1843 and 1850 Charts]. But, we cannot go there, but they are. They are based upon the two tables of The Ten Commandments, and they received the two tables on Pentecost, and they were to commemorate that throughout all of their generations forever. And when they were commemorating Pentecost when they received the two tables, they were to bring in two wave loaves, the only offering in the sanctuary service that contained leaven and the leaven was to be thoroughly baked, and they were called *first fruits* and they were a wave offering.

And they are prefiguring the 144,000, which the Book of Revelation tells us are *first fruits*; and, the Book of Isaiah says the 144,000 are an ensign that is lifted up before the world. And the two wave loaves, therefore, are representing the 144,000 who are representing Christ; and, they are based upon the two tables of The Ten Commandments, which are a representation of Christ.

And the two tables of The Ten Commandments and the two wave loaves are pointing to these two tables of Habakkuk and Sister White says these are the Rock of Ages; this is the only foundation that can be laid. This is Jesus Christ, just like The Ten Commandments is Jesus Christ, just like those two wave loaves are as they prefigure the 144,000 who perfectly reflect Jesus Christ. But, that is a whole study all by itself.

This is the offering at Pentecost. Okay?

All right. I will try to slow down a tad.

What are we doing here? Here is what we are doing. We are showing you the 49-year cycle of the land resting, followed by the Jubilee. Now we are giving you a second witness to the Feast of Weeks: forty-nine days and then Pentecost.

We have already give you the quote where Sister White says that at Pentecost there was a Jubilee in Heaven. So you see that connection, correct?

Say "Amen," if that is true.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: In your notes, from the 1828 *Webster's Dictionary*, it says:

PENTECOST, n. [Gr. fiftieth.]

1. A solemn festival of the Jews,—[PENTECOST]—so called because celebrated on the fiftieth day after the sixteenth of Nisan, which was the second day of the passover. It was called the feast of weeks, because it was celebrated seven weeks after the passover. It was instituted to oblige the people to repair to the temple of the Lord, there to acknowledge his absolute dominion over the country, and offer him the first fruits of their harvest; also that they might call to mind and give thanks to God for the law which he had given them at Sinai on the fiftieth day from their departure from Egypt.

2. Whitsuntide, a solemn feast of the church, held in commemoration of the descent of the Holy Spirit on the apostles. Acts 2:1. *Websters 1828 Dictionary*.

When were they to offer the Passover lamb?

FROM THE AUDIENCE: The fourteenth day.

JEFF PIPPENGER: The fourteenth day of Nisan.

Now, this is the one that is tricky. I wish we did not have a tricky one in here, but we do.

Okay. They offer the Passover lamb on the fourteenth of Nisan, but this Feast of Weeks takes place on the sixteenth of Nisan. So how many days is that?

Fourteenth [holding up fingers on his left hand], fifteenth, sixteenth, how many days is it? Is it three?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: More often than not the Bible and Spirit of Prophecy are going to refer to two. They are going to say that it was the second day of Passover, the sixteenth of Nisan. Why is that?

When were they to offer the Passover lamb? At evening on the fourteenth. So, you just need to come to grips with this. You offer the lamb on the fourteenth, but it is at evening and the evening and the morning were the first day. So the second day is the sixteenth. The whole Passover ceremony has actually touched three days, but it is going to be called the second day.

Is this important? Well, for what we are going to try share, yes. So, I want you to see this. Okay?

THE FIRST FRUIT OFFERING

Let me continue in the first fruit offering from Sister White in the *Desire of Ages*.

“Christ arose from the dead as the first fruits of those that slept. He was **the antitype of the wave sheaf**,”—

When was the wave sheaf offered? On the sixteenth of Nisan, which was the second of Passover—are you with me?—and Passover begins on the fourteenth.

—“and His resurrection took place on **the very day when the wave sheaf was to be presented before the Lord**.

“For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. ‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.’ 1 Thessalonians 4:14.” *The Desire of Ages*, 785.

Dropping to the next quote:

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. The sheaf

of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: 'Christ the first fruits; afterward they that are Christ's at His coming.' 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is **the first fruits** of that immortal harvest of redeemed ones that at **the future resurrection** shall be gathered into the garner of God.

"These types were fulfilled, not only as to the event, **but as to the time**. On the fourteenth day of the first Jewish month, **the very day and month** on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on **the third day**, 'the first fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.' Verse 20; Philippians 3:21." *The Great Controversy*, 399.

What is the point? Sometimes Sister White says the second day of Passover; here she is saying the third. We understand the distinction between second and third, right?

Okay. And when He is resurrected that is the wave sheaf offering and it begins the Feast of Weeks. And how long does the Feast of Weeks last? Forty-nine days.

And then what takes place?

FROM THE AUDIENCE: The Pentecost.

JEFF PIPPENGER: The Pentecost.

And the wave sheaf is marking what in Christ's experience? His resurrection.

And how do we celebrate His resurrection?

FROM THE AUDIENCE: Baptism.

JEFF PIPPENGER: Baptism.

BAPTISM

Okay, next quote, Romans 6:3-5. I have a purpose for this, so follow along.

- Romans 6:3-5 (KJV)

"³Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁵Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. ⁵For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*."

Was Ancient Israel baptized?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Next quote, 1 Corinthians 10:1-2:

- 1 Corinthians 10:1-2 (KJV)

“¹ Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; ²And were all baptized unto Moses in the cloud and in the sea.”

When did they go through the Red Sea? After Egypt.

When did they go through the Red Sea?

That is when they were baptized, right? And baptism represents what? It represents the resurrection of Christ.

When was Christ resurrected? On the sixteenth of Nisan.

When did the Hebrews go through the Red Sea? On the sixteenth of Nisan.

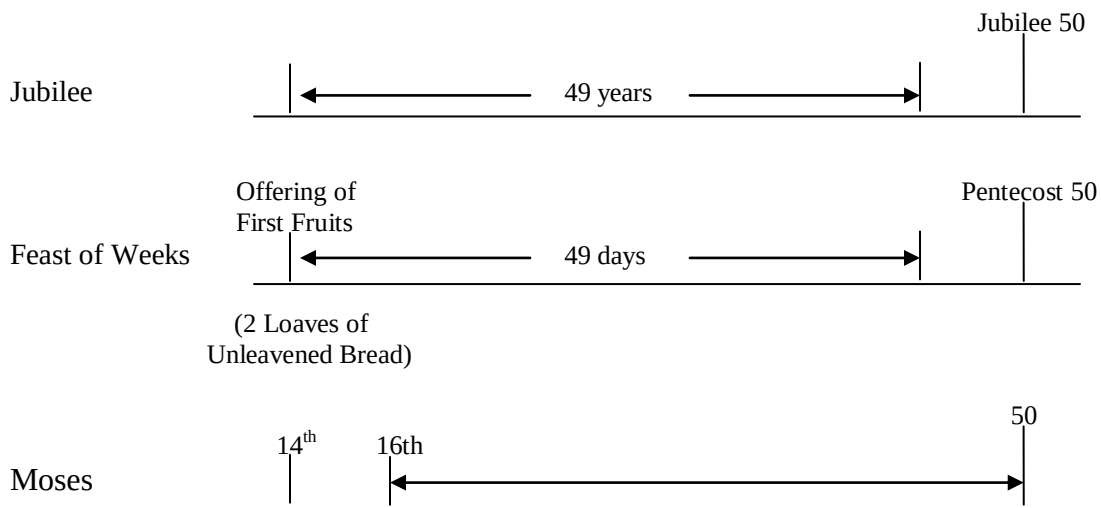


Figure No. 9

This is Moses [referring to the whiteboard]. The Passover lamb was slain on the fourteenth. The sixteenth, they are being baptized into the Red Sea.

So, what I am telling you now is that in commemoration from the deliverance of Egypt—and we have read a couple of quotes here. Sister White says that for 1500 long centuries this deliverance from Egypt is celebrated in the Feast of Weeks and the Pentecost, and she says it was marked not only as to the event but as to the times. So, if you go back into the history of the deliverance of Israel out of Egypt, you will find that they also are governed by this Feast of Weeks. It is going to be on the fiftieth day from their baptism in the Red Sea that they received the Law.

So, I am giving you a third line, a third line, of this forty-nine leading to fifty, and the fifty is the Pentecost of Moses. And if the Pentecost of the disciples and there was a Jubilee in Heaven, so it is the Jubilee of Leviticus 25.

Do you follow my logic? Do you?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Because, Brothers and Sisters, we are going to ultimately show you that this forty-nine years [referring to the 2300-year timeline], it is the same thing. And though it is not specifically marked right here, the fiftieth year is the work of Ezra and Ezra

is going to do all the characteristics that are noted concerning the Jubilee and the Pentecost. Therefore, this forty-nine years of the 2300 years, it is based upon Leviticus 25.

That is what we are trying to do here, and I am building up some witnesses for you to this history so that you can see that this is not human wisdom, that it has several witnesses in God's Word.

THE 46TH DAY

- Exodus 19:1 (KJV)

“¹In **the third month**,”—

How many days in a month?

FROM THE AUDIENCE: Thirty days.

JEFF PIPPENGER: When did they slay the Passover lamb? They slew the lamb on the fourteenth of Nisan.

And what was Nisan? It was the first month. So, they go through the Red Sea on the sixteenth of the first month. [Counting on fingers] sixteenth, seventeenth, eighteenth, nineteenth, twenty, twenty-first, twenty-second, twenty-third, twenty-fourth, twenty-fifth, twenty-sixth, twenty-seventh, twenty-eighth, twenty-ninth, thirtieth. They spent 15 days in the first month, thirty days in the second month; and here in Exodus 19 it says,

“In **the third month**”—THIS IS DAY 46—when the children of Israel were gone forth out of the land of Egypt, **the same day** came they *into* the wilderness of Sinai.”

So, they are in the wilderness of Sinai, on the first day in the third month, which means they are forty-six days into this experience. And what happens at this point?

TWO DAYS LATER—THE 48TH DAY

- Exodus 19:10-11 (KJV)

“¹⁰And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, ¹¹And 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.”

Okay, on the forty-sixth day He is saying, “Two days from now, the third day from right now, the people need to be sanctified.”—Why?—“Because I am going to come down and speak to them on the forty-eighth day.”

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And when He comes down and speaks to them, what do they say?

What do the people say? “Moses, you go speak to Him. This is too much for us.”
Okay, so, the Lord speaks the Law and Moses communes with Him.

THE 49TH DAY

Then in Exodus 24:3-4 it says, after Moses goes and speaks with the Lord:

- Exodus 24:3-4 (KJV)

“³And 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, ⁴All the words which the Lord hath said will we do. ⁵And Moses wrote all the words of the LORD, and **rose up early in the morning**,”—

Now, this is the forty-ninth day. He rises up early in the morning.

—“and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.”

And now he is going to gather the seventy elders, and Aaron, Joshua—and I think Sister White comments on it—and go up to receive the Law on the fiftieth day.

A NUMBERING

Signs of the Times, August 12, 1880:

““And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and **took of the Spirit that was upon him, and gave it unto the seventy elders;**”—

Okay, as He is approaching the reception of the Law on the fiftieth day, he is numbering a people. He is taking seventy elders. He is numbering a people.

At Pentecost of the disciples, were there a people numbered?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes, the twelve disciples. In fact, there was a specific numbering because there were only eleven disciples. Right? They have to replace one of the disciples. There is a numbering of the people in the story of the disciples and there is a numbering of the people now; because, they are coming together as they approach Pentecost, the fiftieth day.

“—and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease.’ **These persons were endowed with the Spirit of the Lord in a similar manner as were the disciples on the day of Pentecost.**”—

Who is comparing this with Pentecost? Not me. Inspiration, parallel histories.

The disciples are coming together in the Upper Room, putting away their differences because on Pentecost what is going to happen? The Holy Spirit is going to be poured out. The Law is going to be received.

—“They foretold the work and mission of Christ, and by their wisdom and fluency of speech evidenced to all men that the power of God was upon them. The

Lord saw fit to thus prepare them for their work, and honor them in the presence of the congregation, that confidence should be established in them as men chosen of God to unite their authority with that of Moses in his arduous work of restraining and governing the people during their sojourn in the wilderness.”

Next quote from *Spirit of Prophecy*, volume 3, page 265:

“After **filling the vacancy in the apostolic number**,”—

Okay, there is a numbering of the people in both of these histories. I want you to see that; because, at the end of this forty-nine years in the 2300 days, there is a numbering of the people that is going to take place. The numbering of the people takes place at Pentecost.

—“After **filling the vacancy in the apostolic number**, the disciples gave their time to meditation and prayer, being often in the temple, testifying of Christ, and praising God. **The Pentecost was a feast celebrated seven weeks after the Passover.** Upon these occasions the Jews were required to repair to the temple and to present the first-fruits of all the harvest, thus acknowledging their dependence on the great Giver of all good, and their obligation to render back to God, in gifts and offerings to sustain his cause, that which he had intrusted to them. On this day of divine appointment, the Lord graciously poured out his Spirit on the little company of believers, who were **the first-fruits of the Christian church.**” *Spirit of Prophecy*, volume 3, 265.

Okay. What have I said? Here is what I have said. I have said that in Leviticus 25 the 49-year cycle that is about the land resting, that concludes with the fiftieth year Jubilee, that this is the parallel to the Feast of Weeks, the forty-nine days that lead to the fiftieth day, which is Pentecost. There is the testimony of two. And that this history of the Feast of Weeks is doing nothing more than marking the deliverance out of Egypt of Ancient Israel, and it is identical numerically and works out perfectly.

So, in that regard, the Feast of Weeks is commemorating the deliverance from Egypt; so, we have three lines. Do you see my point? We have three lines.

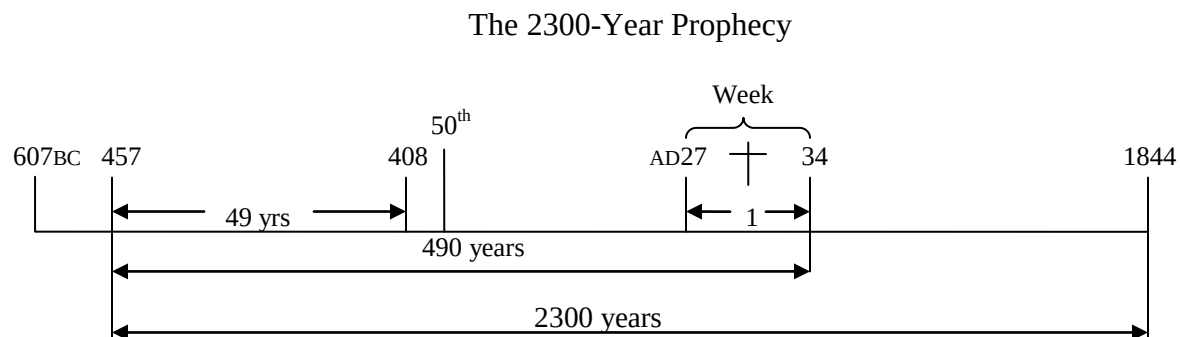


Figure No. 10

So, what I am going to try to show you is that this forty-nine year [waymark] is the same prophecy [referring to the 49-year portion of the 2300-year timeline on the whiteboard]. But, in

this forty-nine years when the street and the wall are going to be built in troublous times, it does not specifically say “fifty.” But once the street and wall are finished, then Ezra is going to accomplish a work that symbolically represents everything about Pentecost in the Jubilee; therefore, it is there.

And I think I am going to do one thing first, and I do not know that I should this.

I will do this next, if we have time. I do not want to lose you. I want you to get this, and sometimes I go a little bit too far.

So, let us read Daniel 9:25.

SEVEN WEEKS OF YEARS—LEVITICUS 25:8–9

- Daniel 9:25 (KJV)

“²⁵Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince **shall be seven weeks**, and threescore and two weeks: **the street** shall be built again, and **the wall**, even in **troublous times**.”

That is this history of the 2300 days.

THE WALL

“**The law of ten commandments** is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is **a wall of protection**. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.” *Selected Messages*, book 1, 235.

What does the wall represent? You have it in your notes. There are several places where Sister White says this. It is The Ten Commandments; it is God’s Law, it is the wall.

THE STREET

- Jeremiah 6:16-17 (KJV)

“¹⁶Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, ¹⁷We will not walk *therein*. Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.”

What does the street represent? What does the street that God’s people are to walk in the Last Days? What is Ellen White’s first vision? It is that path that goes up to Heaven, and it has a light behind which is the Midnight Cry, and it has Christ in front that leads us with the light of His glorious right arm. It is the Old Paths.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: The Old Path is the street that has to be restored at the end of time.

TROUBLOUS TIMES

- Revelation 11:18 (KJV)

“¹⁸And **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 what are the troublous times? Well, the troublous times in Bible Prophecy are accomplished by the Third Woe of Islam. You have that in your notes, Revelation 11:18.

So, before I get to applying it, I am saying that the work of Nehemiah is prefiguring our work at the end of the world.

“The experience of Nehemiah is repeated in the history of God’s people in this time.” *Southern Watchman*, April 12, 1904.

So, the Law of God is going to be restored. The Old Paths are to be restored, and the troublous times is that the world gets brought to its knees by Islam.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: That is how I am applying this.

NEHEMIAH 7:1—PEOPLE NUMBERED

But, go to the Book of Nehemiah. This is one of those things that I want to explain closely.

Did you know that when they built the wall that the people that participated in building the wall are all named by family? The ‘Campbells’ built the wall from the fish gate to the dung heap, and the ‘Pippengers’ built the wall from there to there, and so on and so forth. Nehemiah names these people, right? So, there are going to be people involved with building the wall at the end of the world, right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. So, in Nehemiah 3, let us start in verse 1 so you get what I am saying if you have not read this recently.

- Nehemiah 3:1-3 (KJV)

“¹Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel. ²And next unto him builded the men of Jericho, And next to them builded Zaccur the son of Imri. ³But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. ...”

So, he is describing the complete construction of the wall and the gates, right? And there is only one family. It is not even the entire family. There is this family, and the leaders of this family,

the nobles of the family they refuse to participate in the work. Okay? I want to read who they are.

Read verse 5 with me of Nehemiah 3, because this is representing a group of people that have been given the responsibility to rebuild the wall, but they are nobles and they refuse to do it in this family. And their name means *trumpet*.

FROM THE AUDIENCE: Ooh!

JEFF PIPPENGER: Their name means *trumpet*.

In verse 5 it says,

- Nehemiah 3:5 (KJV)

“⁵And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their LORD.”

The nobles of the Tekoites refuse to do the work of the Lord in rebuilding the wall.

FROM THE AUDIENCE: Hmm!

JEFF PIPPENGER: So, there is some of us that have been called to give the trumpet a certain sound; but, evidently, because we consider ourselves nobles, we are not going to do the work of the Lord.

Anyway, we are dealing with Nehemiah here. That is in the record.

Go to Nehemiah 7:1. I will try to start pulling this together.

- Nehemiah 7:1-2 (KJV)

“¹Now, it came to pass, when the wall was built,”—

When was the wall going to be built?

FROM THE AUDIENCE: In troublous times.

JEFF PIPPENGER: In troublous times, that is the circumstances; but, when?

FROM THE AUDIENCE: In forty-nine years.

JEFF PIPPENGER: In forty-nine years [referring to the 2300-days timeline].

So, when the wall has built, what has taken place? Forty-nine years of history, has it not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: The prophecy says it is going to be built in forty-nine years, right? So, in Nehemiah 7:1 the wall has been built, so what has just passed?

FROM THE AUDIENCE: Forty-nine years.

JEFF PIPPENGER: Does God’s Word ever fail?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: When Moses came out of Egypt, did he come out roughly at the time prophesied by Abram? The self-same day. God’s Word never fails.

In Nehemiah 7:1, if the work has been done, the forty-nine years is accomplished. Right? Okay.

—“Now, it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, ²That I gave my

brother Hanani and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many. ...”

And I will not read it all, but I will point you down to verse 7. What happens in verse 7, after the wall is built? It says, then came

- Nehemiah 7:7-8 (KJV)

“⁷... Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of this men of the people of Israel *was this*:”—

What is he going to do? He is going to number the people.

“⁸The children of Parosh, two thousand an hundred seventy and two. ⁹The children of Shephatiah, three hundred seventy and two. ...”

When do the people get numbered? At Pentecost. At Pentecost the disciples are numbered, the seventy elders are numbered. At Pentecost there is a numbering of the people.

What is the number that represents Pentecost?

In this prophecy [referring to the 49 year waymark within the 2300-days timeline], right here in the fiftieth year, there is a numbering of the people that takes place.

Do you follow me?

FROM THE AUDIENCE: Amen.

NEHEMIAH 8:1-3—AS ONE MAN; ACTS 2:1

JEFF PIPPENGER. Go to Nehemiah 8:1-3, and you tell me what this first thought is representing. It says,

- Nehemiah 8:1-3 (KJV)

“¹And all the people gathered themselves together as one man into the street that was before the water gate;”—

What is this?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: It is unity. They are coming into unity. This is a symbol of them coming into unity at Pentecost.

—“And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of”—WHAT?

The Law of Moses. They are going to read the Law.

—“to bring the book of the law of Moses, which the LORD had commanded to Israel. ²And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. ³And he read therein before the street that *was* before the water gate from the morning until midday, before the men and the women, and those that could understand: and the ears of all the people *were attentive* unto the book of the law.”

When did they read the Law? Well, they read the Law in the year of release; and, in the Great Year of Release in this history [see Figure No. 6], in the Jubilee they were to read the Law.

But, what is the Pentecost a symbol of? The receiving of the Law.

So, in this history [of the 2300-days timeline, Figure No. 10], when this history after the forty-nine years, after the work is done, there is a numbering of the people. There is a reading of the Law. This is the characteristics of Pentecost and Jubilee. Do you see it?

NEHEMIAH 9:38, 10:1—A SEALING

Go to chapter 9 of Nehemiah. I want to show you something else that takes place there in the fiftieth year.

FROM THE AUDIENCE: Amen.

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” *Testimonies*, volume 5, 214.

JEFF PIPPENGER: This is in the fiftieth year, right? The wall is built in the forty-ninth year and it is completed. So, in the fiftieth year, in chapter 9, verse 38, it says,

- Nehemiah 9:38, 10:1 (KJV)

“Nehemiah 9:38 And because of all this we make a sure *covenant*,”—

Did the Lord enter into covenant with Ancient Israel on Mount Sinai?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Did He enter into covenant with the Christian Church at Pentecost?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes. Okay, so, they are making a covenant here, paralleling Pentecost. But that is not all.

—“And because of all this we make a sure *covenant*, and write *it*; and our princes, Levites, *and* priests, seal *unto it*.”

“Nehemiah 10:1 Now those that sealed *were*,”—

... and it lists out the sealing process of those that are sealed.

FROM THE AUDIENCE: It did what?

JEFF PIPPENGER: It lists out those that are sealed at this point in time. There is a sealing that is taking place in the fiftieth year.

ACTS 3:19-20

And what is Pentecost in your notes? What does Pentecost point forward to?

Two histories: Let us read it from *The Great Controversy*, page 611.

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory.”—

What angel is that? That is the Angel of Revelation 18, is it not?

—“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.”—

So, she is comparing the Millerite history with the Latter Rain history of our day and age, and then in the next paragraph she says,

—“The work will be **similar to that of the Day of Pentecost**. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

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

Is there a sealing that takes place in Revelation 18?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Was there a sealing typified in the Millerite history?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Absolutely!

Was there a sealing at Pentecost? Absolutely!

Was there a sealing in the fiftieth year of the 2300-year prophecy? According to Nehemiah, absolutely! And the sealing took place when the Law was being read and they were entering into covenant and there was a numbering of the people.

What I want you to see, if you are willing to see, is this forty-nine years of building the street and wall in troublous times, this is based upon Leviticus 25 in the Jubilee. Because, Leviticus comes before Daniel, does it not?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Do you see that?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Can I take you just a couple of steps farther?

FROM THE AUDIENCE: Go.

JEFF PIPPENGER: Now, if you see that, that is what you needed to see. The next is just kind of some fluff. All right?

Did they build the street and wall, did they go to work in 457BC and just trudge along and build the street and wall and it took them forty-nine years? Is that what happened?

How long did it take them to actually do the work.

FROM THE AUDIENCE: It was a very short work.

JEFF PIPPENGER: A very short work. So, the work they did was right at the end. They did not do anything for the first forty-nine years, really, except go build their own houses. They are out of Babylon and now they are going to experience the condition that we know as Laodicea. They are not going to do the work.

But, how long did it take them to do the work?

Go to Nehemiah 6:15.

- Nehemiah 6:15 (KJV)

“¹⁵So he wall was finished in the twenty and fifth *day of the month* Elul, **in fifty and two days.**”

It took them **fifty-two days** to do the work; **fifty-two days** to do the work. Okay. Keep that in mind.

Now, I want to show you something. Here is where we are going to go, just a step beyond. We will go slowly.

How many of you are familiar with the study of the pattern of Christ?

FROM THE AUDIENCE: (Show of hands.)

JEFF PIPPENGER: This study, the opponents of this message they do not touch this one. I have challenged the opponents of this message for at least ten years—more than ten years now, since the 1990s—to go ahead and show why this is erroneous; because, this particular study, it proves the Pioneer position that the Daily represents Paganism in a totally different way than they are willing to address. Okay? There is a pattern of Christ in Bible prophecy, not dealing with His nature but of His time on Earth.

There are several lines to this pattern of Christ. You can go to Revelation 11 and establish this pattern. I am not going to do so. I am simply going to remind you of the pattern of Christ, because this is an established truth.

But, I will show you the pattern of Christ.

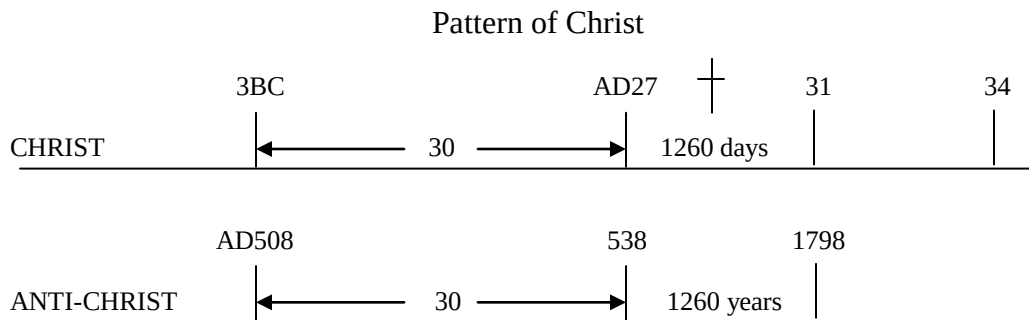


Figure No. 11

I do not know when Christ was born, whether it is 3BC or 2BC. That is what this number 3 is here. I am open for correction. This is when Christ is born. But the Bible and the Spirit of Prophecy both teach that he was thirty years old when He was baptized. And when He is baptized, He is going to confirm the covenant with many for one week, for 2520 days; first, with His personal witness for 1260 days, and then 1260 days in the person of His disciples.

What I want you to see about the pattern of Christ—I am just taking a snippet of it—is that He is born and then He has thirty years of preparation before He is empowered at His baptism, and He gives His testimony for 1260 days, and then He is crucified.

Does everyone see that?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay.

But, there are other lines of prophecy that are governed by this line, as is the antichrist of Bible prophecy, the Pope of Rome. The Papacy is governed by this line. And it has thirty years of preparation from the AD508 until AD538. And in AD538 it is empowered, just like Christ was empowered, and it gives its satanic testimony not for 1260 days but for 1260 years. And at the end of the 1260 years it receives its deadly wound, paralleling Christ's crucifixion.

Do you see that? That is the pattern of Christ, and there are many other things to derive from this. But, if you do not understand that Paganism was removed in AD508 and identifies thirty years of preparation for the Papacy to take the throne of the Earth, then you are missing a really important point of Bible prophecy. So, when you take the wrong position of the Daily you turn off all kinds of lights.

But, that is not what I am dealing with. What I am dealing with is this: How many of you have looked at this study before, raise your hand?

FROM THE AUDIENCE: (Raising of hands.)

JEFF PIPPENGER: Okay. Many of us have. So, I want to show you something you may not have looked at before. Are you ready?

FROM THE AUDIENCE: Yes.

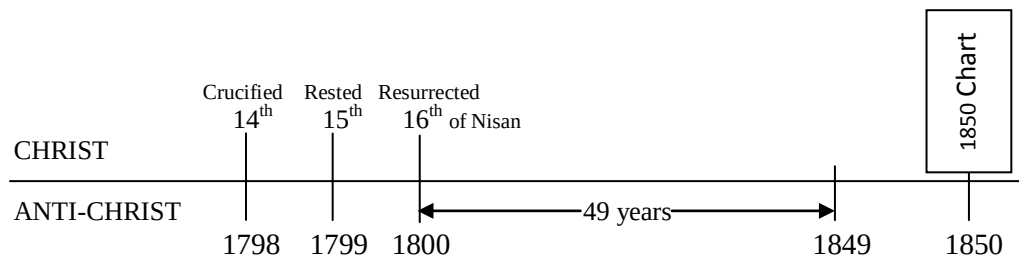


Figure No. 12

JEFF PIPPENGER: When was Christ crucified?

FROM THE AUDIENCE: In the midst of the week.

JEFF PIPPENGER: In the midst of the week is a correct answer, but keep going.

When was He crucified?

FROM THE AUDIENCE: AD31.

JEFF PIPPENGER: One more step. On the 14th of Nisan.

And He rested in the grave on the 15th of Nisan, right?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: And He was resurrected on the 16th of Nisan, correct?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Then begins the Feast of Weeks, correct?

Correct? Is everyone with me?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: All right.

When was the Papacy 'crucified,' so to speak?

FROM THE AUDIENCE: 1798.

JEFF PIPPENGER: 1798; and one year later is 1799; and one year later is 1800.

If we go forty-nine years into the future, we come to 1849. And in 1850, the Lord gives us the 1850 Chart because He is entering into covenant with us.

Do you see that?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: See this chart here [referring to the 1850 Chart]? This does not come in 1849 or 1851. This is the 1850 Chart.

Brothers and Sisters, this chart here [referring to the 1843 Chart], it does not mark when the Lord enters into covenant with us; because, in 1842-1843 when this chart is printed, are the Millerites keeping the Law of God?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Is He going to enter into covenant with people that are not keeping the Law of God?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: When did James and Ellen White start keeping the Sabbath? 1846.

This [the 1850 Chart] is marking when the covenant takes place; because, the Law of God is enshrined right here [indicating the Ark of the Covenant reflected on the 1850 Chart].

But, the antichrist is paralleling the life of Christ, and He brings you right to 1850, if you understand the year-day principle of Bible prophecy.

FROM THE AUDIENCE: Huh, amen!

JEFF PIPPENGER: So, in this history, how many years are there?

Well, there is fifty from here to here [indicating 1880 to 1850 on Figure No. 12]; but, we started it back in 1798, which is how many?

FROM THE AUDIENCE: The fifty-two days of Nehemiah.

JEFF PIPPENGER: The fifty-two days of Nehemiah.

Jubilee Waymark to 2300-Year Prophecy Timeline (ref: Fig. No. 10)

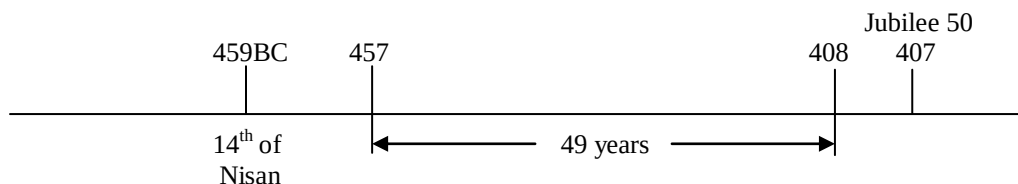


Figure No. 13

457BC; and go back to the 14th of Nisan which is 459BC; and, come out here forty-nine years to 408BC; and, then in 407BC, you have the Jubilee. You have Pentecost, based upon Nehemiah 6:5. The work took fifty-two days, a day for a year.

Is that too much information?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Okay. So, what I want to share with you here in closing, what I have done, I believe, and I hope you understand, is I have given you several witnesses; and, I have even taken it to the Millerite history and back in to Nehemiah, which I did not need to do.

I gave you the witness of Leviticus 25 [Figure No. 6], of the Feast of Weeks [Figure No. 8]; and the Feast of Weeks is commemorating the history of Moses, so we gave you the history of Moses [Figure No. 9], in order to show you that the forty-nine years, the first prophecy of the 2300 years is based upon Leviticus 25 and 26. If you throw out the year-day principle in connection with Leviticus 25 and 26 and the Millerite understanding of the 2520, then you are throwing out the biblical point of reference for the first portion of the 2300-year prophecy and you are destroying it.

That is what I wanted you to see, and I added some extra things on there because they are there.

Pentecost Applied Symbolically (Time is No More) at End of World

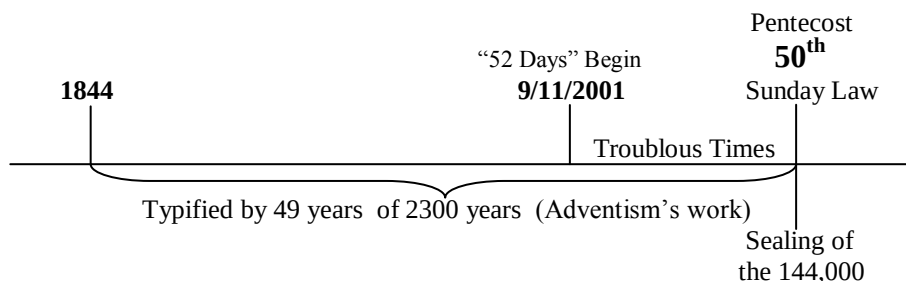


Figure No. 14

But, what I want you to see along with that is that the Third Decree in 457BC is typifying AD1844, when the Third Angel's Message arrives; because, Jesus illustrates the end from the beginning.

In the beginning of the 2300-year prophecy is on the Third Decree [407BC], prefiguring the Third Message that arrives in 1844. So, 457BC is prefiguring AD1844.

457BC is when the Third Decree arrives; AD1844 is when the Third Message arrives.

Are you with me?

And, what I am suggesting to you here—now, this is human reasoning; this is one that you will have to test because I am going to make some applications about these four prophecies, and I might be wrong. I do not have a “Thus saith the Lord” for what I am going to suggest.

The 2300-Year Prophecy

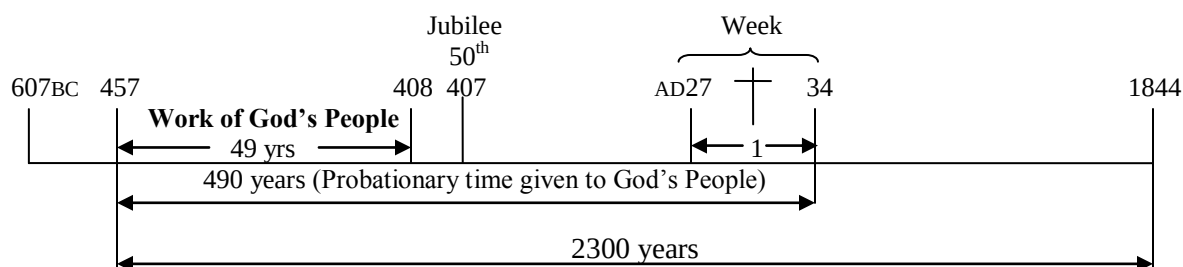


Figure No. 15

I am suggesting that this forty-nine years is representing the work of God's people. You have got to rebuild the street and the wall in troublous times.

In the next presentation I am going to suggest that the 490 years is talking about the probationary time given to God's people. So, in each of these prophecies that we are going to look at, I am going to assign what I understand about them. I could be wrong, but I am saying that the 49 years represent the work that God's people are to do.

And, therefore, in 1844 [Figure No. 15] symbolically—time is no longer after 1844—this 49 years is talking about the work that Adventism is to accomplished: rebuild the street and the wall in troublous times.

But, Adventism, it put off the work and went into a Laodicean condition right out of the starting gate; but, they are going to do the work. The Lord is going to finish the work, Brothers and Sisters.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: It is going to be right at the end. It is going to be in 52 days. It is going to be in that little period of time right at the end, in troublous times. That 52 days begins when the troublous times arrive. September 11, 2001, troublous times are back in history and it concludes at Pentecost, the Sunday Law.

Is it okay to line the Sunday Law up with Pentecost? Yes, it sure is.

So, what I am saying is that this history here, from 1844 to the Sunday Law is typified by the 49 years of the 2300 years. And it is teaching us that at the very end of Advent history there is going to be a work accomplished that begins when the troublous times arrive, 9/11, and is finished with the numbering of the people and the sealing of the 144,000.

And if you throw out the Pioneer understanding of Leviticus 25 and 26, you will not see this.

Shall we pray?

Closing Prayer: Heavenly Father, we thank you that we are living in the time when every vision is to be accomplished. We thank you for allowing us to see just a small portion of the light that you are opening up to your people at this time. We thank you that we are seeing enough of this light that we are allowing ourselves to be brought into a time of testing, a time of trouble with Brothers and Sisters that are preparing us for a greater crisis just ahead. We know that we do not deserve to be in this number that is being called to this work, but we also know that you have promised that you are willing to finish in each of the work that you began if we will but participate. So, we ask that you would finish that work in each of us. We pray for the group of Adventists that have not been confronted with these truths at this time and ask that when you finally open the door for them to make a decision about considering these things that you would grant them the grace to take the time personally investigate these things through prayer, through their own study, and that you guide them into all truth according to your will. And we pray also earnestly for those that are already decidedly fighting this message and ask that you would allow the life of Saul to be reenacted in their life that they might be turned around and become a Paul. We thank you for allowing us to come together this Sabbath, last night and throughout this day and study these things. We understand that not only are the troublous times taking place within your church but what is going on outside your church is also indicating your soon return. We give permission to your Holy Spirit to use these realities to bring conviction upon us that we might consecrate ourselves to the work of preparing the character that in the near future can be lifted up before the world as an ensign, to finish the work that we might go home with you soon. We thank you for calling us. We ask that you would finish the work. In Jesus's name, amen.

NEWPORT 2012 - THE DAY-YEAR PRINCIPLE
THE FOUNDATION—SEVENTY WEEKS AND 2300 DAYS
By Jeff Pippenger: No. 4, Evening Worship, January 31, 2012

JEFF PIPPENGER: We are looking at four time prophecies, or four prophecies that are within the 2300-year prophecy. In our last presentation we considered the first of those prophecies, the first 49 years of the 2300 years.

In this presentation we are going to try to note two of them, the 490 and the 2300 years itself. I am going to step outside of my notes and just do this from Daniel chapter 8, in the beginning; so, if you will set your notes aside I will refer to perhaps one or two points in the notes as we go through Daniel 8 so you can see the definition of the word *cleansed* when we get there, and the definition of the word that is translated as *days* in verse 14 of Daniel 8.

But in Daniel 8, if you are not familiar with it, in the English there are ten places where the word *vision* occurs; but, the Hebrew words that are translated as *vision* are two different Hebrew words: one is *CHAZON*; the other is *MAREH*. They mean two different things, but they are both translated as *vision*. So, when you read Daniel 8 you are going to see the word *vision* ten times; but, if you do not take the trouble to make the distinction on which of these Hebrew words is found in the particular places you miss a lot of important information.

So, if this is the first time through for you, you will notice that in verse 1 of Daniel 8, “In the third year of the reign of King Belshazzar a vision, ...” you see *vision* there. And in verse 2, it says, “And I saw in a vision; ...” and towards the end of the verse it says, “I saw a vision, ...” And then if you jump forward to verse 13, it says, “... How long *shall be* the vision” And then in verse 15 it says, “And it came to pass, when I, *even* I Daniel, had seen the vision, ...” and in verse 16 it says, “... Gabriel, make this *man* to understand the vision.” And in verse 17, it says at the end of the verse, “... at the time of the end *shall be* the vision.” And in verse 26, it says, “And the vision of the evening and the morning which *was told is true*: wherefore shut thou up the vision:” It is two times in that verse. And in the last verse, verse 27, towards the end it says, “... I was astonished at the vision, ...” So, if you will count those up you will see the English word *vision* ten times; but, it is not the same word. Sometimes it is *CHAZON*, which means *complete, the complete vision*; or sometimes it is *MAREH*, which means *appearance*.

In fact, if you look at verse 15 of Daniel 8, it says,

- Daniel 8:15 (KJV)

“¹⁵And 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.”

Here it says *appearance*, this word that is translated as *appearance* is the Hebrew word *MAREH*, and the meaning is *appearance*.

So, I could go through and tell you which verses are the *CHAZON* visions and which are the *MAREH*. That is helpful, but we are not going to get to that level. I just want you to see, to start with, that these two Hebrew words are both translated as *vision* because I want to make a couple of points based upon this understanding.

In verse 26, you have both of these words. The first *vision* in verse 26 is the *MAREH* vision and the second is the *CHAZON*. And it says,

- Daniel 8:26 (KJV)

“²⁶And the [*mareh*] vision”—the *appearance* vision—“of the evening and the morning which was told is true: wherefore shut thou up the [*chazon*] vision; for it shall be for many days.”

So, there are things to teach about that verse; but, what I want you to see is that the *MAREH* vision, “And the [*mareh*] vision of the evening and morning,” that the *MAREH* vision is the vision of the evening and morning. That is what it is defined as in verse 26.

And in your notes on page 20, a third down on your page it says *EVENING* and *MORNING*, the two Hebrew words in the Scriptures that are translated as *evening* and *morning* are *ereb* and *bôqer*.

DANIEL 8:14

DAYS

EVENING—H6153: *ereb*: *dusk*: - + day, even (-ing, tide), night.

MORNING—H1242: *bôqer*: properly *dawn* (as the *break* of day); generally *morning*: - (+) day, early, morning, morrow.

And everywhere that *ereb* and *bôqer* occur in God’s Word, it is translated as *evening* and *morning*, “And the evening and morning were the first day. ... And the evening and the morning were the second day.” Genesis 1:5, 8. This is *ereb* and *bôqer*.

And in verse 26, when it says “... the [*mareh*] vision [of the *ereb* and the *bôqer*] of the evening and the morning which was told is true: ...” what it is telling you is that **the *MAREH* vision is the vision of the *ereb* and *bôqer*; this is the vision of the evening and morning.**

Maybe that does not seem important for you to understand at this point, but I want you to see that. Whatever the *MAREH* vision is, it is the vision of the evening and morning. And everywhere in the Bible that *ereb* and *bôqer* are translated, they are translated as *evening* and *morning*, except for one verse. And the one verse where they are not translated as *evening* and *morning* happens to be the Central Pillar and Foundation of Adventism. It is Daniel 8:14.

So, this does not mean a whole lot, but it does seem to be a specific distinction that the Holy Spirit guided the translators of the Bible to make. It is making an emphasis on Daniel 8:14 that if you pass over it you probably will not see the emphasis.

The only place in the whole Word of God where *ereb* and *bôqer* is translated differently than *evening* and *morning* is Daniel 8:14. And what Daniel 8:26 tell us is that the vision of the evening and mornings, that that is the *MAREH* vision.

So, Daniel 8:14, where it says “Unto two thousand and three hundred days,” that Hebrew word translated as *days* is *evening* and *morning*: “Unto two thousand and three hundred [evenings and mornings]; ...” And what I am wanting you to see—and I am not saying that I understand everything about this verse; I know that I do not—but what I am wanting you to see is that the Holy Spirit is telling us that the vision of the 2300 days is the *MAREH* vision. It is the *MAREH* vision; it is not the *CHAZON* vision.

The *CHAZON* vision is the complete vision. In my definition, which I am prepared to defend—I am not going to defend; I have reasons for making this definition—the *CHAZON*

vision is the vision of prophetic history. The vision of prophetic history, the sequence of events, that is the *CHAZON* vision.

This vision, the *MAREH* vision, if you trace it through the Scriptures, it is the vision that Daniel has in chapter 10 and that Isaiah has in chapter 6 and that Ezekiel has in chapters 2 and 10, that John has in the Revelation. It is the appearance of Christ when he appears to these prophets and they are humbled into the dust; their comeliness turns to corruption. That is the *MAREH* vision. It is what allows Christ to then tell them to stand up and purify their lips with a coal from off the altar that they can take a message to His people.

Okay. This vision [the *MAREH* vision] has to do with your personal Christian experience. This is the vision that each one of us has to have by moving into the Most Holy Place and having a personal experience with Jesus Christ, where we realize that our comeliness is worthless and we surrender it before Him at the foot of the cross that He can take the *gâdal* out of us and fill us with His Spirit and change us into His image.

In Isaiah 6, when this happens to Isaiah, Isaiah then hears the question, “Whom shall I send?” Do you remember that story in Isaiah 6?

And what does Isaiah say?

FROM THE AUDIENCE: “Send me”.

JEFF PIPPENGER: That is part of it, “Send me.” But what is the first part?

Let us go to Isaiah 6. This is always the danger for me, to not stick to my notes.

FROM THE AUDIENCE: (Laughter.) We have time.

JEFF PIPPENGER: We do not know that we have time, how long this will take.

Okay. In verse 8:

- Isaiah 6:8 (KJV)

“⁸Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here *am* I; send me.”

Okay, this is the response of the prophets. More than one prophet makes this response. And his response is, “Here am I; send me.”

Where is the first place that you see this response? If you read the Spirit of Prophecy, when the Plan of Redemption is being drawn up the question comes up, “Whom can we send? We cannot send an angel.”

And who makes this volunteer? Jesus.

And what does He say? “Here I AM; send me.”

The prophets always say, “Here am I; send me.” But, Jesus said, “Here I AM; send me.” Who is I AM?

FROM THE AUDIENCE: God.

JEFF PIPPENGER: But when the prophet says, “Here am I; send me,” what are they saying? What is that representing here when Isaiah says that? That he has manifested the character of Christ. That is what that is representing. He has moved into the Most Holy Place. And this is the Most Holy Place experience; you know that in Isaiah 6. How do you know that?

Go to Isaiah 6, just to back up a few verses, in verse 3. When Isaiah is seeing the glory of the Lord in verse 3, the seraphims are saying this:

- Isaiah 6:3 (KJV)

“³And once cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”

Do all the prophets agree with one another?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: When is the whole Earth is full of God’s glory?

FROM THE AUDIENCE: Revelation 18.

JEFF PIPPENGER: Revelation 18.

So, when Isaiah is being humbled into the dust by the glory of the Lord, where is he seeing the glory?

FROM THE AUDIENCE: In the Most Holy Place.

JEFF PIPPENGER: In the Most Holy Place, at the beginning of the Judgment of the Living.

And, by having this experience, [the *MAREH* vision], which you and I are to have, by having this appearance presented to us in the Most Holy Place where we are humbled into the dust, our comeliness is turned into corruption and He raises us up, takes a coal off the altar and purifies our lips so we can carry a message to God’s people. That is Isaiah 6. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Then what does the Lord do in Isaiah 7? He identifies what the message is.

And what is the message of Isaiah 7? Why, it is the 2520.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay, that is what we showed you this morning. It is the 2520; but, that is not what we are looking at here.

The *MAREH* vision is the vision of appearance; the *CHAZON* vision is the vision of prophetic history.

If you will go back to Daniel 8, verse 3. In verse 3 of Daniel 8 he begins to see this vision. It says,

- Daniel 8:3 (KJV)

“³Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram ...”—

Okay. So, he is going to the vision of prophetic history. This vision here is the *CHAZON* vision, and in verse 3 he begins to see the vision of prophetic history that begins with the Medes and the Persians. And by the time it gets to verse 12, it says,

- Daniel 8:12 (KJV)

“¹²And 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.”

The vision of prophetic history comes to an end here.

You might argue that verse 13 is part of it; I do not know that I would argue that. But, after he sees the sequence of prophetic events from verses 3 through 12, then he hears a heavenly dialogue in verse 13. It says,

- Daniel 8:13-14 (KJV)

“¹³Then I heard one saint speaking, and another saint said unto that certain *saint* which spake.”—

Do you have a marginal reference for “that certain *saint*”? If you do it says *Palmônîy*. This is a name of Christ; He is the Wonderful Numberer, the Numberer of Secrets. Thus Christ is represented here in Daniel 8:13-14—you cannot separate verse 13 from verse 14. You can; they do it. But, you cannot because verse 13 is a question and verse 14 is the answer, and you separate them to your own detriment.

And what we are to understand, at least a little bit of what we are to understand, is that the person that is associating Himself with this question and answer here is *Palmônîy*. It is Christ when He is emphasizing His control of the time prophecies and the end of time in God’s Word.

Okay. So, once we know it is “the certain *saint* which spake,” the question is “How long?” and it does not say when. It says, “How long?” The question is about duration. If it was about a point in time, it would be “when.”

Now, modern theologians of Adventism insist that this Hebrew that is translated in this verse as “How long?” is that you can find instances in God’s Word where these same Hebrew words are translated as *when*. So what? The translators of the *King James’ Bible* translated it “How long?” and it is not simply Hebrew, Brothers and Sisters. This question “How long?” is a prophetic subject.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: In the Fifth Seal the souls under the altar, they raise the question, “How long?”

Okay, in Zachariah 1:12, the question is raised, “...how long wilt thou not have mercy on Jerusalem ...?”

This is a prophetic symbol. This question “How long?” it is always the same question, and it is several places in God’s Word. And based upon looking at it as a prophetic symbol, it is about duration; it is not about a point in time.

Because, to the question about duration, it says “How long shall be the *CHAZON* vision?” This is the vision of prophetic history: “How long shall be the *CHAZON* vision concerning the Daily?” And we will not put *sacrifice* in there because in *Early Writing*, page 74, Ellen White says the word *sacrifice* here was added by human wisdom and does not belong to the text. It is the only added word in God’s Word that Ellen White informs us does not belong there.

So the question is: “How long shall be the vision concerning the Daily and the transgression of desolation?” Two entities and they are going to do something. They are going to trample the sanctuary and the host underfoot. They are going to trample down two things.

—“How long *shall be* the vision *concerning* the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

2300 EREBS AND BÔQER

That is the question, and what is the answer?

—¹⁴“And he said unto me, Unto two thousand and three hundred [evenings and mornings]; then shall the sanctuary be cleansed.”

This is the *MAREH* vision here. Are you with me? It is a question about how long is this prophetic history of the trampling down of the sanctuary and the host; but, the answer is the *MAREH* vision. When it is all said and done in 1844, then the sanctuary is going to be cleansed.

CLEANSSED: MADE RIGHT

And in your notes, in the center of page 20, under “Cleansed: Made Right”:

Cleansed—H6663: tsâdaq: A primitive root; **to be (causatively make) right** (in a moral or forensic sense): - cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

The word *cleansed* in verse 14 is *Strong’s* H6663, tsâdaq. It is a primitive root, to be (causatively *make*) *right* (in a moral or forensic sense); - cleanse, clear self, (be, do) justice, justify, justify self, (be, turn to) righteousness.

The point here is that for the sanctuary to be cleansed, you can use the word *cleansed*; that is correct. You can say that that Hebrew word means, “Unto 2300 days then shall the sanctuary be justified.” That is okay.

Or, “Unto 2300 days then shall the sanctuary shall be made right.” And that is what I want to approach this verse from, is that in 2300 years the sanctuary would be made right. And you read it in the definition there, that is not stretching the Hebrew word: “Unto 2300 evenings and mornings then shall the sanctuary be made right.”

And in the Scriptures, the modern theologians will correctly tell you that in the Scriptures, wherever the sanctuary is found, it is automatically understood that the host, God’s people, are connected with it. All right? They cannot be separated.

Then below the definition there, from Exodus 25:8, the purpose of the sanctuary, it says, “And let them make me a sanctuary; that I may dwell among them.” The purpose of the sanctuary is that God’s people could dwell with God—right?—that God might dwell with His people.

So, you cannot separate the sanctuary from the host.

FROM THE AUDIENCE: No way.

JEFF PIPPENGER: And in verse 13, the question is, “How long is the sanctuary **and the host** going to be trodden under foot by Paganism and Papalism?”

We are not studying Paganism and Papalism here, but that is the correct question.

So, the answer is, in 1844 the sanctuary is going to made right. And what I am telling you, in order for the sanctuary to be made right, not only does the sanctuary has to be restored but the host has to be restored. They both have to be restored, to make it right.

Do you follow me? It is not enough just to restore the sanctuary. The purpose of the sanctuary is that He might dwell among a people, a host.

So, now we are ready to look at this.

MAKE DANIEL UNDERSTAND THE MAREH VISION

In verse 15 after Daniel sees both the *CHAZON* and the *MAREH* visions, in verse 15 of Daniel 8 it says,

- Daniel 8:15-16 (KJV)

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

That is the *CHAZON* vision. When he had seen verses 3 through 12, the vision of the Medes and the Persians, and the Greeks, and Pagan Rome and Papal Rome, when he had seen that vision of prophetic history and sought for the meaning—Daniel wanted to understand what that vision of prophetic history was all about—when he had seen the *CHAZON* vision

—“and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man’s voice between *the banks* of Ulai,”—

Who is the man’s voice between the banks of the Ulai? It is *Palmônîy*, the Wonderful Numberer. It is Christ.

—“which called, and said, Gabriel”—

Who is Gabriel? He is the head angel, right?—almost; Michael is the Head Angel. But, what I am wanting you to see is whoever is telling Gabriel what to do here is above him in the hierarchy of Heaven.

—“Gabriel, make this *man* to understand the”—WHAT?—“the [*mareh*] vision.”

You see, in verse 15 Daniel wants to understand the *CHAZON* vision; but, *Palmônîy* said, make him to understand the *MAREH*. Daniel wants to understand the prophetic history that begins with the ram, the Medes and the Persians, and goes all the way through Papal Rome in verse 15; but, Gabriel is commanded, “Make him understand the vision of the evenings and mornings of Daniel 8:14, the Central Pillar and Foundation of Adventism.

Are you with me?

See, that is Gabriel’s job assignment. Correct?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Now, do we know that Gabriel is the one that instructed Daniel?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes, yes, we know that.

Who else did Gabriel instruct?

FROM THE AUDIENCE: John.

JEFF PIPPENGER: John.

FROM THE AUDIENCE: William Miller.

JEFF PIPPENGER: Upon the testimony of how many is a thing established?

FROM THE AUDIENCE: Two or three.

JEFF PIPPENGER: Two or three. So, if Gabriel instructs Daniel and John, did Gabriel instruct Isaiah? Yes. He is the Light Bearer. He replaced Lucifer. He replaced Lucifer who had the job of bringing light. So, it is Gabriel that instructed every prophet in the Bible. Correct? Do you see the logic?

Unless you can give me evidence that there was some other angel that was instructing the prophets, I will go with the testimony and the clear testimony of the Bible and the Spirit of Prophecy that it is Gabriel.

Was Jesus a prophet? Jesus was a prophet.

Who came to Jesus?

FROM THE AUDIENCE: It was Gabriel.

JEFF PIPPENGER: Gabriel.

That is the testimony of three. Okay. We got a testimony of three there. It is established.

So, Gabriel has instructed everyone that wrote anything in the Word of God. So, he knows the whole Word of God. Right?

Verse 16, Gabriel is given the job assignment of making Daniel understand the *MAREH* vision of the 2300 days.

THE TIME OF THE END—1798

And in verse 17, it says,

- Daniel 8:17 (KJV)

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

What is the *CHAZON* vision? It is the vision of prophetic history.

And what does Gabriel tell him about this vision? It is at the time of the end.

Notice verse 26. Verse 26 talks about the *CHAZON* vision. It says, “And the [*mareh*] vision of the evening and the morning which was told is true: wherefore shut thou up the [*chazon*] vision; for it *shall be* for many days.” The *CHAZON* vision, it is going to be sealed up for many days. It is going to be sealed up for the time of the end. That is Daniel 12, is it not? This vision is the one that gets sealed up.

So, the first thing that Gabriel does when he comes to Daniel, Daniel is wanting to understand the *CHAZON* vision, and Gabriel says, “Just set that aside. That is not relevant until the time of end. My job assignment is to make you understand the *MAREH* vision.”

Okay. So, in verse 18 it says,

- Daniel 8:18-19 (KJV)

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

CHAZON VISION SEALED UP UNTIL FOR LATTER DAYS

There is something that I want to put out here for those of you that understand this. I often hear at this point, what Gabriel did, Brothers and Sisters, is he has told Daniel—and Daniel understands the 2520s. Do not ever doubt it. Okay? If we had time to just deal with the 2520 in relation to Daniel, you just go to Leviticus 26. Leviticus 26 has a formula, a formula for those Jews that found themselves scattered. It says, “If you find yourself suffering under the scattering of God, then you need to do this prayer,” and it outlines the prayer that needs to be done to end the curse of the *seven times* in Leviticus 26. And you read the last passage of Leviticus 26 where this command is given, and you outline it, and then you go to Daniel 9 and you look at his prayer. And Daniel 9 is a point by point fulfillment of Leviticus 26. Daniel knew they were suffering under the 2520, and he was fulfilling the command of that prayer to the very letter. Do not let anyone tell you that Daniel did not understand the 2520.

The Book of Daniel is full of the 2520. Nebuchadnezzar is about the 2520. Belshazzar is about the 2520. Daniel 12, the scattering of the power of the holy people, it is about the 2520.

This is about the 2520; the two indignations are about the 2520.

The oath of Daniel 9:11 is the 2520.

In the midst of the week is the 2520.

Daniel understood the 2520. He just flat did.

So, we often, I think perhaps incorrectly, what we do here is we say that when Gabriel comes to him in verse 19 and says, “Behold I will make thee know what shall in the last end of the indignation,” we say this: There are two indignations against God. The one begins in 723BC, goes for 2520 years, and ends in AD1798. That is the first indignation. But the last indignation is the one that begins in 677BC and ends in AD1844 [going for 2520 years]. That is the last of the indignations.

And we says, “See there”—and I have done this often—“See, what Gabriel does here in order to make Daniel understand the *MAREH* vision of Daniel 8:14, in order to fulfill the command to make Daniel understand the vision of the evenings and mornings of the 2300 days, Gabriel gives a second witness to 1844.” And that is true, but that is the first argument and it should not be dwelled upon. Well, it should be dwelled upon, I guess; but, the people that are fighting this message, they seem to think that is a bad argument and it is not.

But, if they only get to that argument, to me, they are missing the real punch line; because, that is what Daniel is doing here in verse 19. He is saying there are two indignations, two 2520s, and the one that is the last is the one that ends in 1844. So, he is giving Daniel a second witness to 1844 because he has been commanded to make Daniel understand, and he is the one that told every prophet the principle that upon the testimony of two or three a thing is established. So, Gabriel is using that principle to prove that point.

But, the real bottom line here is, is that the 2300 years is identifying the restoration of the sanctuary, and the 2520 is identifying the restoration of the host; and both of them must be restored in 1844 in order for the sanctuary to be cleansed, to be made right.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: That is the real punch line that he is showing there. The indignation has to cease.

FROM THE AUDIENCE: Yep.

JEFF PIPPENGER: Now, if you are not familiar with the indignations, they are there in your notes. I do not have to tell you to write them down.

TWO INDIGNATIONS

AGAINST THE WICKED—ISAIAH 26:20–21, REVELATION SIXTEEN; DANIEL 12:1–3

AGAINST GOD’S PEOPLE—LAMENTATIONS 2:1–9; EZEKIEL 22:17–31; DEUTERONOMY 29:27–29

If you are not familiar with the indignations, there is an indignation against God’s people in the Bible and an indignation against the wicked at the end of the world in the Bible. You will see some references to the Seven Last Plagues when God’s wrath is poured out upon the wicked at the end of the world, Isaiah 26 and Revelation 16, Daniel 12:1-3.

But, there is also an indignation against God’s people that is a subject of prophecy.

I am on page 21 of your notes if you are not sure.

And the indignation against God’s people can be seen in Lamentations 2:1-9; Ezekiel 22; Deuteronomy 29, and other places.

So, what Gabriel is doing is he is coming to Daniel and he is explaining that in order for the sanctuary to be made right in 1844, not only does the sanctuary has to be restored but the host has to be restored.

All right, now, I have a personal rule of thumb. I am seeing more than two people yawning here, and I do not necessarily believe that it is my voice. It could be, but it is probably because we just ate lunch. All right? You have to take a deep breath. We are just getting started in this presentation here. All right?

So, what am I saying here? I am going to summarize this and bring it to conclusion and move into another point.

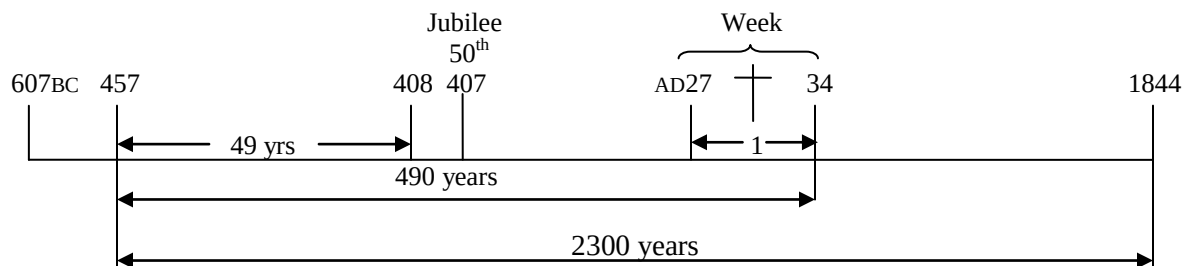


Figure No. 16

I am saying that 1844 which is the 2300 years, which is the Foundation and Central Pillar of Adventism, is absolutely incomplete without the 2520.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: You cannot cleanse the sanctuary unless the host is restored. It cannot be done.

Do you follow the logic?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: I will throw this out there: The 2520 is the Second Angel’s Message.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: The 2520 is the Second Angel’s Message.

What is he talking about? Brothers and Sisters, what is the Second Angel’s Message?

FROM THE AUDIENCE: Come out of her.

JEFF PIPPENGER: “Come out of her, my people. Come out of Babylon.”
And what message in the Millerite history was it that gathered the people?

FROM THE AUDIENCE: The 2520.

JEFF PIPPENGER: It was the 2520.

How many years does it take to gather that host?

FROM THE AUDIENCE: Forty-six years.

JEFF PIPPENGER: Forty-six years from 1798 to 1844.

What brings them out of Babylon is the gathering of the two 2520s, from 1798 to 1844. That needs to be understood if you are going to rightly, rightly divide Revelation 18:2. Okay? And that is backed up by the story of Nebuchadnezzar’s *seven times* and the story of Belshazzar’s *seven times*.

The call out of Babylon is the 2520. It is the gathering of God’s people. They have to be gathered.

Okay. I did not intend to go there, and I really do not have the notes prepared to defend this for those of you that haven’t studied this; but, some of you have studied this, so you will follow along and understand it. And other of you will have to test it on your own initiative. Okay?

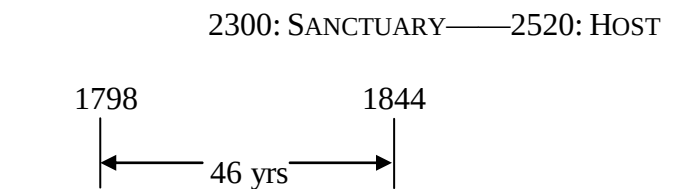


Figure No. 17.

In 1798 the first 2520 ends. Forty-six years later the second 2520 ends in 1844. God has restored the sanctuary. Christ moves into the Most Holy Place.

What has He moved into the Most Holy Place to do?

On page 21 of your notes, the last quote says:

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*, 426.

This is just four prophecies here. She mentions four prophecies; there are others. But all of these prophecies are fulfilled on 1844 and they are all emphasizing different truths.

Christ came in 1844 to begin the Judgment. Right? We believe that.

But He also came to receive a kingdom. And when does He receive the kingdom?

FROM THE AUDIENCE: In 1844?

JEFF PIPPENGER: No, He does not receive the Kingdom in 1844. Before He can receive the Kingdom the citizens of the Kingdom have to be made up.

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: Okay. He has to go through the Investigative Judgment and determine who is going to be a citizen of that Kingdom. He does not receive the Kingdom. He does not even establish who is going to be the citizens of the Kingdom until Judgment closes.

FROM THE AUDIENCE: That is right.

JEFF PIPPENGER: When does He set up His Kingdom?

FROM THE AUDIENCE: 1844.

JEFF PIPPENGER: 1844? Sister White says He sets up His Kingdom during the Latter Rain. So, the reason I am throwing these 'trick' questions here, and I am not giving you the passages in the Spirit of Prophecy but they are there, is to just emphasize that what Sister White says here about 1844, these four prophecies are emphasizing four different things that happen in 1844: the sanctuary was cleansed, it was made right; the host was reestablished; the sanctuary was reestablished; the process of Him receiving a Kingdom began and Malachi 3 was fulfilled.

Let us go to Malachi 3. What is Malachi 3?

- Malachi 3:1 (KJV)

“¹Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”

Who is the messenger of the covenant? Jesus is the Messenger of the Covenant, right?

And did He suddenly come to His temple during the week that He was confirming the covenant?

FROM THE AUDIENCE: Yes, He did.

JEFF PIPPENGER: Did Sister White take this verse several times and apply it to the two temple cleansings? Yes, she does. This is the history of Christ.

Was He coming to confirm the covenant in that time period, during that week, from 27 to 34?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: So, is he the Messenger of the Covenant?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: So who prepared the way for Him to come?

FROM THE AUDIENCE: John the Baptist.

JEFF PIPPENGER: John the Baptist.

But she just applied this to 1844. Did He come to His temple in 1844? Did He suddenly come to His temple?

Was he not already in His temple?

FROM THE AUDIENCE: From the Holy Place.

JEFF PIPPENGER: Is that not the temple? The Holy Place is part of the temple, is it not?

This is not talking about the transition from the Holy Place to the Most Holy Place. This is talking about the work of Him entering into covenant with a people. All right?

So, who was the messenger that prepared the way for Him to suddenly come to His temple in 1844? Was it John the Baptist?

FROM THE AUDIENCE: It was William Miller.

JEFF PIPPENGER: Boy, it was William Miller? William Miller is in the Bible?

Maybe if we realize William Miller was specifically marked in the Bible we would have a little bit different attitude how we related to the work that was accomplished by him.

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, William Miller prepared the way.

- Malachi 3:2-3 (KJV)

“²But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner’s fire, and like fullers’ sope: ³And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.”

What is this talking about? Was there a purification process in the Millerite history?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: That is the parable of the Ten Virgins, is it not? Counted 50,000 by 1844; October 23rd, it has gone down to 50. There was a purification process. He purified who?

FROM THE AUDIENCE: His people.

JEFF PIPPENGER: His people; but, what does the passage say? Who did He purify?

FROM THE AUDIENCE: The sons of Levi.

JEFF PIPPENGER: The sons of Levi; the sons of Levi.

Now, all the prophets are speaking about the end of the world, right? So, this history here in Malachi, it is talking about when Jesus came in AD27 through 34. He suddenly comes to His temple. What temple did He come to in that history?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: The Heavenly Temple. He ascended to begin His work in the Holy Place, did He not? Is that not the coming that is being announced there?

What did John the Baptist say the first time he saw Christ? “Behold, the Lamb of God,” the Lamb of God that is going to be sacrificed, that is going to suddenly come to His temple and begin the work in the Holy Place. Is that not what *Early Writings*, page 259, says? All those who would not receive the message of John the Baptist could not be benefited by the teachings of Jesus and that they were led still further to crucify Him and they closed any opportunity—this is a paraphrase—to see their way into the Heavenly Sanctuary and receive the benefits that came on Pentecost. They could not see the change of dispensation from the earthly sanctuary to the Heavenly Sanctuary.

Malachi is talking about Christ suddenly coming to the Holy Place to begin His work as the High Priest.

Where did He come in the history of the Millerites, in fulfillment of Malachi? To the Most Holy Place. He changed dispensations.

Was that not the problem with apostate Protestantism? They could not recognize that Christ had moved from the Holy Place to the Most Holy Place. He had suddenly come to His temple. It is not about the Second Coming of Christ; it is about following the Lamb, whosoever He goeth.

But what are the prophets speaking more about than the days in which they lived?

FROM THE AUDIENCE: The Last Days.

JEFF PIPPENGER: Our day and age; our day and age.

So, in Malachi 3 what is it speaking about? What temple does He suddenly come to in Malachi 3 in our day and age? I tell you, it is a dispensation.

FROM THE AUDIENCE: The Judgment of the Living.

JEFF PIPPENGER: The Judgment of the Living.

And now Malachi is speaking more about the end of the world than the time in which Malachi wrote it, more about the end of the world than the time of Christ or the time of the Millerites. So, the perfect fulfillment of Malachi 3 is in our day and age and He is going to purify who? Who is He going to purify? The sons of Levi, right? Is that not what it says?

It does not say He is going to purify the twelve tribes of Israel, does it?

FROM THE AUDIENCE: Nope.

JEFF PIPPENGER: It says He is going to purify the sons of Levi. Who is Levi?

FROM THE AUDIENCE: The priest?

JEFF PIPPENGER: Where do we see a distinction about Levi that applies to the end of the world?

FROM THE AUDIENCE: It says the rebellion at Mount Sinai.

JEFF PIPPENGER: The rebellion at Mount Sinai.

FROM THE AUDIENCE: Oh, yes.

JEFF PIPPENGER: The rebellion of the image of the beast. Everyone was worshipping the image of the beast, were they not?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Except for who?

FROM THE AUDIENCE: The Levites, the priests.

JEFF PIPPENGER: And what was that rebellion of the image of the beast if all the prophets are speaking about the end of the world? What was that typifying?

FROM THE AUDIENCE: The Sunday Law.

JEFF PIPPENGER: The Sunday Law. This is the purification that precedes the Sunday Law and purifies the sons of Levi. It purifies those people in Adventism that at the Sunday Law, when the image of the beast is enforced, they are going to stand faithful for Sabbath.

What happens to the rest of the camp?

FROM THE AUDIENCE: They turn from the Law.

JEFF PIPPENGER: Okay. So, Brothers and Sisters, at the end of Adventism is there a work that is accomplished that the Lord makes up a host that He is going to enter into covenant with?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Oh, yes. See, He had to restore the host in 1844; but, He also had to restore the temple. And the 2520 and the 2300 are shedding light on our history. It is

saying that at the end of the world He once again is going to have to enter into covenant with Adventism that has been wandering in the wilderness of Laodicea; and, He is going to bring them to a point in time when He suddenly comes to His temple. When does He suddenly come to His temple?

FROM THE AUDIENCE: September 2001, (and various responses).

JEFF PIPPENGER: Go to Acts, chapter 3. We are not following our notes; sorry.

Acts, chapter 3, this is another one of those places where the prophets are speaking about interesting stuff in their day and age, but it is more perfectly fulfilled in our day and age. In chapter 2 Peter has plainly told the Jews of that history that this is a fulfillment of Joel. Okay?

But, in chapter 3, verse 19—and you have in your notes *The Great Controversy*, page 611; the whole passage that I am going to refer to is in there. Sister White says that this ‘refreshing’ of Acts 3:19 and onwards, it is the Latter Rain. Okay?

So, in Chapter 3 of Acts, verse 19, it says:

- Acts 3:19 (KJV)

“¹⁹Repent ye therefore, and be converted, that your sins may be blotted out, ...”—

Brothers and Sisters, when are your sins blotted out?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: The Judgment of the Living; the Judgment of the Living.

“Why do you say that? Could not Adam’s sins been already blotted out?”

Yeah, Adam’s sins could be blotted out, but this is not talking about dead people. Could Adam repent?

No, this is a call for people to repent. This is a call to people that are alive: “Repent ye therefore, and be converted, ...” Dead people cannot repent and be converted.

—“¹⁹Repent 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;”—

Well, when do the times of refreshing come?

FROM THE AUDIENCE: During the Latter Rain.

JEFF PIPPENGER: During the Latter Rain, but when? Notice the next verse.

—“²⁰And he shall send Jesus Christ, which before was preached unto you:”

The Latter Rain begins when He sends Jesus Christ.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: 9/11/2001.

FROM THE AUDIENCE: Amen! Yes.

JEFF PIPPENGER: Islam is restrained, paralleling August 11, 1840, when Islam was restrained. August 11, 1840, when Islam was restrained, the Mighty Angel of Revelation 10 descended with the Little Book of Daniel opened in His hand; and Sister White says that Angel is no less the personage than Jesus Christ.

FROM THE AUDIENCE: Amend, Brother.

JEFF PIPPENGER: And it is prefiguring 9/11 when the Mighty Angel of Revelation 18 descends with the Little Book opened in His hand, and that is no less the personage than Jesus Christ.

When the Latter Rain begins, He sends Jesus!

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Do you know it beforehand? Does anyone know it beforehand that 9/11 is going to take place?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No! He **suddenly** comes to His temple, to do what? To do what?

FROM THE AUDIENCE: To purify the sons of Levi.

JEFF PIPPENGER: To purify the sons of Levi, to prepare those that are going to stand in the image-of-the-beast testing time. You see, He has to develop a host here at the end, the same way He developed a host back in the Millerite history. If you do not understand that the 2520 is the prophecy of the gathering, “Come out of Babylon,” “Come out of Laodicea, Brothers and Sisters.” If you do not understand that prophecy, then you are not there when He makes the Sanctuary right—

FROM THE AUDIENCE: That is right.

JEFF PIPPENGER: —at the end of the world.

Because, there was more than one thing that happened here [indicating 1844 (see Figure No. 16)].

So, what I am saying—getting back to our subject—the 2300 years cannot be prophetically fulfilled without the 2520.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: They are talking about two parts of the same truth: restoring the Sanctuary and making it right; and you have to have the Sanctuary restored and the host restored. And it is not enough to understand that that took place in 1844; it is more important to understand that that is repeated at the end of the world and that Christ is now calling His people to stand with Levi.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Okay. So what I am saying is—I am saying a couple of things. The 2300 years [referring to Figure No. 16] cannot be separated from the 2520, any more than the 49 years can be separated from Leviticus 25 and 26, and that it has an application to the end of the world. Do you see the logic?

You know, you may see the logic but you are telling yourself, “Yeah, I see the logic but there is no way I could go out this evening and teach it to someone. You have just given me too much information and, you know, I am not that familiar with the prophecies and I am not so certain that everything he is saying is true.”

But, I use this logic that I am going to use right here often when given opportunity: I hope you understand that if what I am saying is true, then you need to go home and test it and make it your own.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Because, if it is true, this is something that you have to understand and incorporate into your experience. It is not just enough to sit in this room on Sabbath and feel blessed that you are hearing some new information, new insights, on the very

central Pillar of Adventism. And if you go home and you study it out and you find that this is error, is that going to hurt you?

So, even if you say, “Man, he is giving me too much information; he has been studying these things longer than me. I don’t know that I am going to be required to understand this,” do not let those thoughts come into your mind. Christ is raising up Levi for the Sunday Law right now.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: That is what he is doing.

And how does He raise up Levi? What does He have to do?

FROM THE AUDIENCE: He has to purify the sons of Levi.

JEFF PIPPENGER: He has to purify them, Brothers and Sisters. Laodicea needs to be purified. I need to be purified. You need to be purified. This is the call to come to the purification.

Okay. Let us switch gears.

We started a little bit after 2 o’clock; it is 3 o’clock. So, go to your notes on page 19.

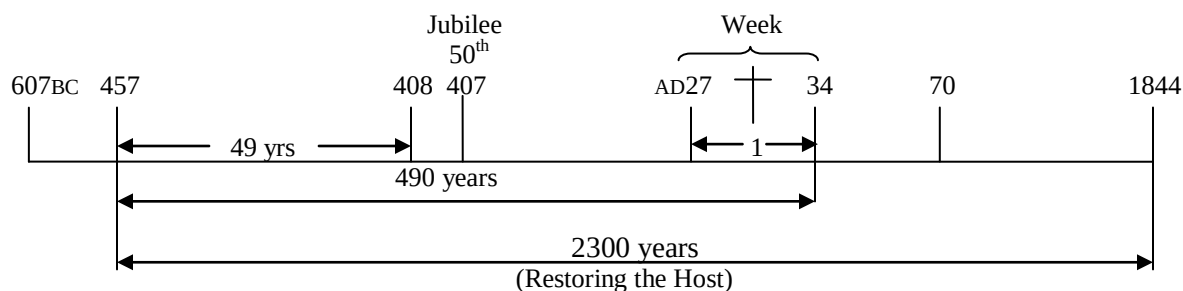


Figure No. 18

The 2300, [referring to Figure No. 18], this is about restoring the host, I am going to say. There may be a better way to express this.

The 49 years about the work that God’s people were given.

And now we are going to look at the 490 years and we are going to say it is about the probationary time that God’s people are given, and this is a fairly easy one to at least illustrate.

SEVENTY WEEKS: 490

Daniel 9:24 in your notes says,

- Daniel 9:24 (KJV)

“²⁴Seventy weeks are determined —

And this word *determined* means “cut off”: **DETERMINED—H2852:** A primitive root; properly to **cut off**, that is, (figuratively) to *decree*:—determine.

—“²⁴Seventy weeks are [cut off from the 2300 days] upon [for Daniel’s 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.”

SEVENTY TIMES SEVEN

So, this seventy weeks, from 457BC until AD34 we are going to identify as *probationary times*.

In your notes from Matthew 18:21-22, it says,

- Matthew 18:21-22 (KJV)

“²¹Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until **seventy times seven**.”

Forgiveness is measured out to be 490. Probationary Time is 490 years.

ACTS 13:16-21—490 YEARS

Go to Acts 13:16-21. I am aware of the arguments about this passage. I am going to stand on this passage, in spite of the arguments.

- Acts 13:16-21 (KJV)

“¹⁶Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. ¹⁷The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. ¹⁸And about”—UNDERLINE IN YOUR MIND THE WORD ABOUT; I WILL ACKNOWLEDGE THAT IT SAYS *ABOUT*— the time of forty years suffered he their manners in the wilderness. ¹⁹And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. ²⁰And after that he gave *unto them* judges about—UNDERLINE IT [ABOUT] IN YOUR MIND— the space of four hundred and fifty years, until Samuel the prophet.”

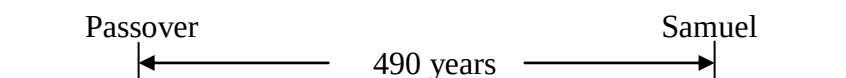


Figure No. 19

So, without arguing whether it is actually four hundred ninety years right on the nose, Paul is saying to us that the history from Passover to Samuel is, symbolically at least prophetically, represented as four hundred ninety years. Is that not what four hundred fifty and forty adds up to [450 + 40 = 490]?

Okay, from coming out of Egypt, four hundred ninety years were determined for Israel, were cut off for Israel.

What happened at the end of the four hundred ninety years? It is in your notes.

1 Samuel 8:5-7, according to Paul those four hundred ninety years ends with the history of Samuel. And in Samuel in says:

- 1 Samuel 8:5-7 (KJV)

“⁵And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. ⁶But the thing displeased Samuel, when they said, Give us **a king to judge us**. And Samuel prayed unto the Lord. ⁷And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.”

What happens here at the end of the four hundred ninety years [referring to Figure No. 19]? Ancient Israel—what?—rejects God; probationary time over.

And what does Samuel do?

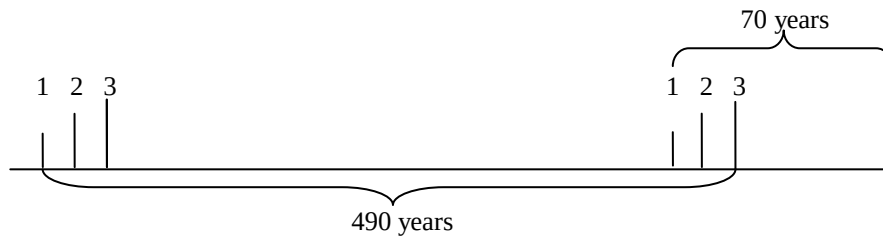


Figure No. 20

Well, some of the things he does, he anoints Saul the first king, and David the second king, which leads to Solomon the third king. And when we get down here to the last three kings, Jehoiakim, Jehoiachin, and Zedekiah, the Bible chronologists tell us that from Saul to Zedekiah is 490 years. Okay?

SEVENTY YEARS

Punishment—Jeremiah 25:9-12

Mercy—Jeremiah 29:10-14; Zechariah 1:12

Desolation—Daniel 9:2

The Resting Land—2 Chronicles 36:21

Now, there is a way—I will not show you a second witness to these two 490 years when you look at the 2520, but it is beyond the scope of this study—but you can show this 490 years without going to the Bible chronologists. Go to 2 Chronicles 36:21. This is really a key verse, by the way, Brothers and Sisters.

- 2 Chronicles 36:21 (KJV)

“²¹To fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath; to fulfill threescore and ten years.”

Now, if we read the history that leads up to verse 21, it is the history of Jehoiakim, Jehoiachin, and Zedekiah. It is the history of Nebuchadnezzar coming against these three kings, and finally the total destruction of Jerusalem.

In Ezra, the author of 2 Chronicles here is telling us in verse 21 that what is being fulfilled here with their carrying into captivity is Jeremiah's seventy years.

Daniel, in Daniel 9:2 said he understood by books the number of years, the seventy years. Jeremiah specifically marks the seventy years twice in his writings.

And in Zachariah 1:12 the seventy years is marked; and, it is the seventy years' captivity in Babylon.

LEVITICUS 26:33-43

But here, Ezra is telling us that this seventy years of Jeremiah is based upon what? Leviticus 26:33-34.

- Leviticus 26:33-34 (KJV)

“³³And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. ³⁴Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.”

When they are scattered, the land will enjoy its sabbaths; and, this is from Leviticus 26 that Ezra is connecting Jeremiah 25:12, the seventh years. Ezra in 2 Chronicles 36: 2 is saying that Jeremiah's seventy years—right in here [referring to Figure No. 20, beginning with the last three kings] this seventy years, that this is based upon Leviticus 26:34.

So, how long does the land enjoy its sabbaths? For seventy years; that is 70 years of sabbaths. Okay, if you are going to have seventy years of sabbaths, how many years of disobedience do you have to exist to desecrate 70 years of sabbaths? $70 \times 7 = 490$.

This seventy years [again referring to Figure No. 20] conclusively proves that it is preceded by 490 years of disobedience. But more importantly, it proves that Ezra, Ezra whom I believe understood the Hebrew better than any modern theologian understands the Hebrew, that Ezra is taking the passage in Leviticus 26 and he is applying with the year-day principle of Bible prophecy just like William Miller did.

So, this argument about Hebrew does not square with the Bible.

So, 490 years [referring to Figure No. 19], and 490 years [referring to Figure No. 20], “seventy times seven” to forgive people, it is talking about probationary time. And when the probationary time ends in this history, what happens?

FROM THE AUDIENCE: Judgment.

JEFF PIPPENGER: Judgment. How is the judgment carried out? What is the symbol of that judgment?

FROM THE AUDIENCE: Seventy.

JEFF PIPPENGER: It is the destruction of Jerusalem, is it not?

And someone said “seventy.” In this history here [referring to Figure No. 20], Jerusalem is being destroyed, is it not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. So, in this history [referring to Figure No. 18]—the 490 years, the 2300's prophecy of 490 years—when you get to AD34 what is happening?

Israel is divorced of God, but what happens? Jerusalem is destroyed.

And in *The Great Controversy*, page 27.3, Sister White tells us that the Lord in His mercy extended the destruction of Jerusalem for forty years.

Okay. In AD34 it would have been okay, the Lord had the right to destroy Jerusalem in AD34; but, in His mercy—and when she speaks about it in *The Great Controversy*, she said there were children of the Jews that had not heard the message—so in His mercy He extended this probationary time so that the Jewish children had opportunity to hear the message of the disciples. But He put off the destruction of Jerusalem until when?

FROM THE AUDIENCE: AD70.

JEFF PIPPENGER: The destruction of Jerusalem [by the Romans] is marked by the number 70 [referring to Figure No. 18]. The destruction of Jerusalem [by Nebuchadnezzar] is marked by the number 70 [referring to Figure No. 20].

This destruction of Jerusalem by Nebuchadnezzar is prefiguring the destruction of Jerusalem by the Romans. The number 70 is attached to it; but, what does Sister White say the destruction of Jerusalem represents?

FROM THE AUDIENCE: The end of the world.

JEFF PIPPENGER: What part of the end of the world? The Seven Last Plagues; the Seven Last Plagues.

And what follows the Seven Last Plagues? The Jubilee: the thousand years, the seventh thousandth year.

And what is it that a day is as a . . . ?

FROM THE AUDIENCE: A year?

JEFF PIPPENGER: A thousand years. Okay, the seventh millennium is based upon Leviticus 25:8-9. It is the land resting in the seventh year.

And the land resting for seventy years here [referring to Figure No. 20].

That last millennium, that seventh millennium, is represented by the number 70, and it is preceded with the destruction of Jerusalem, which is the Seven Last Plagues.

Do you see it?

The destruction of Jerusalem is connected with the number 70. But where do we derive the seventy years that is connected with the destruction of Jerusalem? What prophecy does that come from? Leviticus 26:34. Leviticus 26:34, in conjunction with 2 Chronicles 36:21, Daniel 9:2, Jeremiah 25:12, Zachariah 1:12 teaches us, teaches us, that it is the 2520 prophecy that is used by the Holy Spirit to illustrate, to establish the 490-year time period of the 2300-year prophecy.

Do you follow the logic, perhaps? It is there! It is there! The 490 years comes from Leviticus 26, Brothers and Sisters. If you throw out Leviticus 25 and 26, you are throwing out the 2300 days, even if you do not know that you are doing it!

Just like if you throw out the 49 years [referring to Figure No. 18].

So, what is this four hundred and ninety years? Well, it begins with a Passover for the Jews, until Samuel. But here [referring to Figure No. 19] it begins with the Third Decree. And the Third Decree we have already lined up with the Third Message in 1844. And it goes till when?

This is us at the end of the world now, **not in literal time:**

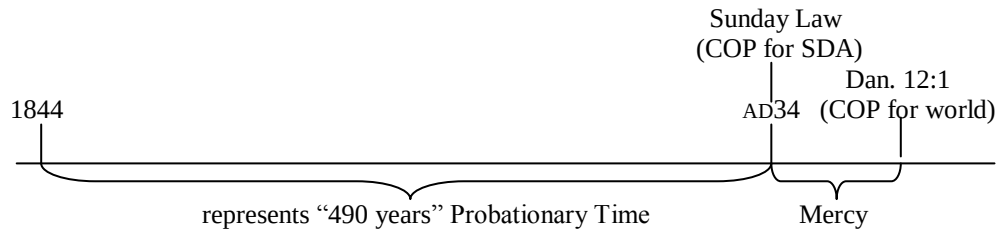


Figure No. 21

This 490 years I am saying represents the probationary time of Adventism, which is portrayed in various ways in the Scriptures; such as, four generations. This is the probationary time of Adventism. When does it end?

FROM THE AUDIENCE: Daniel 12:1.

JEFF PIPPENGER: In Daniel 12:1, that is a good one. In Daniel 12:1, does probationary time end in Daniel 12:1?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: What happens in Daniel 12:1?

FROM THE AUDIENCE: Michael stands up.

JEFF PIPPENGER: When does He stand up? When does Michael stand up? When does Michael stand up [referring to AD34 in Figure No. 18]? At the stoning of Stephen, does he not?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Now, in Eatonville—I have only one more thought. I am only five minutes over from when we started, okay, if I can find this. I have not seen it today, so I do not think I can find it. I will refer it to you; it is there.

In *the Great Controversy*, page 27.3, when Sister White talks—I have already mentioned it—when she speaks about AD34, she says the Lord in His mercy extended that time period that the children of the Jews could hear the message. So, Michael had stood up in AD34, but He did not carry out the judgment until AD70.

There were at least four people that were in Eatonville last weekend, right? Those of you who were in Eatonville, do you remember me reading that quote? Raise your hand if you do.

FROM THE AUDIENCE: (Raising of hands.)

JEFF PIPPENGER: There were more than four; there were six. It was right there in the first chapter. Okay. So, it is there, *Testimonies for the Church*, volume 9, page 97.2.

From there where we went in Eatonville was this, the quote where Sister White says,

“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 for the Church*, volume 9, p. 97.2.

And it says, “hand of mercy,” just like it was talking about the Jews in the AD34 to 70 time period.

So there is a sense that AD34 in this history [referring to both Figure Nos. 18 and 21] is definitely marking when Michael stands up in the close of human probation; but, it is showing a double probationary close: first, for Seventh Day Adventists, for Israel; and, then there is time while their children and for us that are those outside of Adventism, have opportunity. So, this AD34 in our probationary time, it is encompassing the Sunday Law for us; to Daniel 12:1, for the whole world.

Do you understand the logic?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: This is talking about the probationary time that we have.

So, what I have shared with you is this—focus in. We will try to ring this in, in advance of the final presentation—We have demonstrated to anyone that is willing to see that the year-day principles of Bible prophecy that we often refer to are representing the rebellion of God's people at the beginning of their history and at the end of their history [referring to Figure No. 3].

And their rebellion is always manifested against a type of rest. Here the Rest of Grace, the Rest of Obedience: they could not enter the promised land. (Hebrews 3 and 9).

Here in Jeremiah 17 [referring to Figure No. 3], they are rebelling against the Seventh-day Sabbath.

Ancient Israel is the perfect illustration of modern Israel, and it is identifying God's people at the end of the world where, once again, they are confronted with the year-day principle, the year-day principle of Leviticus 25 and 26. And there is a group that are going to reject this understanding and, in so doing, they are refusing to walk in the Old Paths of Jeremiah 6:16; because, the Old Paths are these truths [referring to the 1843 Chart and the 1850 Chart] which identify the 2520 in both places.

And the 2520 derived from Leviticus 25 and 26 is once again a rest. It has to do with the resting of the land in the Jubilee.

This rebellion that begins on this subject with the 2520 leads to a shaking in Adventism, "We will not walk therein! We refuse to hearken to the sound of the Trumpet."

And the sound of the Trumpet is also based upon the Old Paths; because, the Fifth Trumpet is Islam and the Sixth Trumpet is Islam. It takes nothing more than a child to know that if the first Trumpet is Islam [the Fifth Trumpet and First Woe of Revelation on the Charts] and the second Trumpet [the Sixth Trumpet and Second Woe of Revelation on the Charts] is Islam, the third Trumpet [the Seventh Trumpet and Third Woe of Revelation on the Charts]) is Islam.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. So, they will not hearken to the sound of the Trumpet. They will not return to the Old Paths. But the symbol of this rebellion is the 2520 of Leviticus 25 and 26; it is once again the Rest, "Ye shall find rest for your souls, if you walk therein" (Jeremiah 6:16).

And in the rebellion that ensues once this message is brought to Adventism, those of us that continue in this rebellion—not just in the intellectual understanding rebelling against that; but, we can have the intellectual understanding. We can have the *chazon* but we can rebel against the *mareh*.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: We can have the understanding but refuse to bring our experience into agreement with that light—those of us who continue in any kind of rebellion in this time are preparing a character that is going to repeat this rebellion against the Sabbath at the end of Ancient Israel [referring to Figure No. 3], at the destruction of Jerusalem, at the third test,

the test of Zedekiah: Jehoiakim, Jehoiachin, and Zedekiah. At the third test, Jerusalem is destroyed.

So, we went in and showed you that Leviticus 25 and 26 is once again the year-day principle that is being the test for us.

And then we have been going through and showing you that the prophecies of the 2520 of Leviticus 25 and 26 are the very prophecies that the Holy Spirit has used to construct the 2300-year prophecy.

And we showed you that the first prophecy of the 2300 years, emphasizing the work of God's people to restore the Old Paths (the streets), the wall (the Law of God) in the troublous times of Islam; that this 49 years [referring to Figure No. 18] is nothing more than a repeat of Pentecost, the Feast of Weeks that leads to Pentecost. It leads to the work of Ezra, numbering the people, reading the Law, sealing the people. This [the 49 years of Figure No. 18] is based upon Leviticus 25.

Then we showed you that you cannot have the 1844, you cannot have the 2300 days to be fulfilled. It cannot be cleansed unless you have the 2520. It does not mean anything to restore the Sanctuary if there is not a Host there with it. The Sanctuary is not complete without a Host. So, if you are going to have the 2300-year prophecy, you have to have the 2520 with it. The Host has to be gathered.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Levi has to be purified and prepared for Aaron making the image of the beast.

Then we went to the 490 years [against referring to Figure No. 18] and showed you that this probationary time that was given to Ancient Israel that ends with the destruction of Jerusalem and the number 70, that it is there in this history but it also here in this history [referring to Figure No. 20] of the destruction of Jerusalem. And this history, according to Ezra in 2 Chronicles 36:21 and Jeremiah 25:12, it is based upon Leviticus 26:34. It is pointing you forward to this history, the stoning of Stephen [referring to Figure No. 18] and to our history [referring to Figure No. 21], the Sunday Law and Michael standing up.

So, what we have showed you is that three of these four prophecies are derived from the 2520, and to throw out the 2520 is to reject this call to enter into the Promised Land. It is to take sides with the ten false spies, instead of listening to Joshua and Caleb.

And in our next presentation we will consider this week [referring to Figure No. 18] where He confirms the covenant with many, hopefully.

Shall we pray?

Closing Prayer: Father in Heaven, we understand that you are doing the work among your people, and it is a hard work. It is a hard work for us to put our priorities in order that we might not only take the time to study these truths that you are bringing to us but to bring these truths into our practical experience. It is difficult to relate to those that are unwilling to consider these truths. It is difficult to relate to the rejection and persecution that is rising over this message. We trust that you are leading, that this shaking that we are entering into is designed for our benefit and our good. And we trust—as you told Ezekiel and Jeremiah that when they would eat the Little Book that you would give them a forehead of flint, a forehead of a diamond, to stand against this rejection, against this persecution—we trust that this forehead of diamond is part of the seal that you are accomplishing in our forehead. Please help us to be faithful to this message,

faithful to this high calling. We once again pray for those in this community that are so vigorously opposing these truths and ask that you would give them a period of Grace, a little more time, and open the door for someone to give them a word in due season that would make them stop and reconsider the direction that they are going. We thank you for being with us throughout this Sabbath. We ask for your continued blessing as we bring these things to a close in the following presentations. In Jesus' name, amen.

NEWPORT 2012 - THE DAY-YEAR PRINCIPLE
THE FOUNDATION—SEVENTY WEEKS AND 2300 DAYS
By Jeff Pippenger: No. 5, Morning Worship, February 1, 2012

Opening Prayer: Heavenly Father, we know that in Sister White's first vision that we were portrayed on a path going upward to the Earth made new, to Heaven, and that there was a light behind us and that Jesus was before us and that there was a testing that was going on in that history and that those that would deny the Midnight Cry, the light behind them, they would fall to that wicked world below. And it is no doubt this experience that is part of the sighing and crying that is portrayed in Ezekiel 9, that only those that understand the significance, the seriousness, and the heartbreak of watching a brother or a sister or a family member fall off this path that can truly fulfill and express the anxiety of those that are sealed in Ezekiel chapter 9. But nevertheless, we want you to finish this work. We want to go home with you. We want to focus on the glorious light that is coming from Jesus' right arm on the path ahead of us and continue to appreciate the light behind us and keep moving forward, even though we know that we are going to have to surrender all of our belongings before we finish this path. We ask that this weekend, this study can be a part of the work that you have done for us, to accomplish this work in us. And as we take up this final presentation, we once again ask that you would overrule any human thoughts that I may have and take control of the presentation that it might be from the Throne Room on High and that it might enter into our hearts and minds and perfect our characters more fully, and prepare us with a message that is more winning, more thorough. We pray that you would continue to bind off this meeting now and that the entire Sabbath studies would be a complete package, a complete understanding. I pray that you would bring conviction upon the hearts and minds here to go home and test these things; if they are true, to make them their own understanding. And I thank you for all of these things in Jesus' name. Amen.

JEFF PIPPENGER: I am on page 22 of our notes.

“The scripture which above all others had been both **the foundation and the central pillar** of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” *The Great Controversy*, 409.

THE COVENANT QUARREL

We are going to take up the fourth part of the 2300 days that we are considering here, which is the one week where Christ confirms His covenant.

And in Leviticus 26, verse 25, which is our point of reference for these studies; chapters 25 and 26 of Leviticus, it says,

- Leviticus 26:25 (KJV)

“²⁵ And I will bring a sword upon you, that shall avenge **the quarrel of my covenant**: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.”

We are to reason from cause to effect. And the reason for the curse of Leviticus 26, the curse of the *seven times*, the curse of the 2520, is the quarrel of His covenant.

And in Daniel 9:27, Christ comes to confirm the covenant with many for one week.

- Daniel 9:27 (KJV)

“²⁷ And **he shall confirm the covenant** with many for one **week**^{H7620}; and in the midst of the **week**^{H7620} he shall cause the sacrifice and the oblation to cease . . .”

WEEK—H7620: Properly passive participle of **H7650** as a denominative of H7651; literally *sevened*, that is, a *week* (specifically of years):—seven, week.

Now, this word *week* is the *Strong's* H7620, and it is properly a passive participle of H7650, and H7650 is a denominative which I did not define earlier today of H7651. And H7651 is the word translated as *seventh* in the Sabbath Commandment, and in the *seventh* year in Leviticus statutes of the land resting the *seventh* year. It is the same word, expect this is a passive participle.

Does anyone know what a passive participle is?

FROM THE AUDIENCE: What is it?

JEFF PIPPENGER: It is identifying past tense.

- Leviticus 26:28 (KJV)

“²⁸ Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven**^{H7651} **times** for your sins.”

SEVEN—H7651: From H7650; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:—(+ by) seven ([*-fold*], *-s*, [*-teen*, *-teenth*], *-th*, *times*).

Okay. This is the same word [*week*], Brothers and Sisters, that is translated as *seven times* in Leviticus 26. All right? It is the same word that is translated four times in Leviticus 25:8 as *seven* when it is describing the forty-nine-year cycle that leads to the Jubilee.

Okay. It is the same word that is translated as *oath* in Daniel 9:11. Okay?

So this here, this *week* is the passive participle of this word, meaning past tense—I really like this—the grammar is accurate.

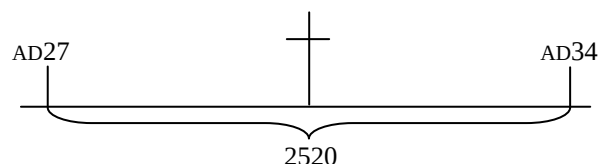


Figure No. 22

Here Daniel is talking about a future event to his day and age that takes place from AD27 to AD34. “And he shall confirm the covenant with many for one week,” for 2520 days. But it is a passive participle of this word that is translated as *seven times* in Leviticus 26, meaning that it

is past tense. But this prophecy here, when Daniel sets it forth in Daniel 9, it is future to his day and age. But when he says *week* here twice, it is a passive participle, meaning past tense.

Why does Daniel portray this week that is still future to him in the past tense? Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: I like this because it is grammatically correct.

All right. Why does he do that? Revelation 13:8 tells us why he does this.

REVELATION 13:8

Everyone probably already knows why he does this, right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: I heard some “Hum-ums.”

- Revelation 13:8 (KJV)

“⁸And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from”—WHEN?—“the foundation of the world.”

So, when he comes to confirm the covenant with many for one week, this week that is the same word as *seven times* [referring to the 2520 on Figure No. 22], Daniel puts in the past tense because he knows the focus where the covenant is confirmed in this week is the cross. And even though the cross was still future to Daniel’s day and age, it took place at the foundation of the world.

FROM THE AUDIENCE: Correct.

JEFF PIPPENGER: So, I hope you see that when we are dealing with this word that is a symbolic word that is translated as *seventh* it is both an ordinal and a cardinal. It is a type of a Sabbath and the sabbaths are signs, which means they are symbolic. The sabbaths are symbolic in their actual application, and they are symbolic at the grammatical level in the Scriptures. And here in Daniel 9:27, the grammar is even being technically accurate to the prophecy as well. So, the grammar of the Hebrew words is in complete agreement with the prophetic testimony. I think this is important to see, that these words are not being wrested out of some meaning to fit some deluded idea here at the end of the world.

Okay. Go to Daniel 9:2. For some reason I thought we had already put this in place, but I have not.

When I say “we” did not put it in place, if it did not get put in place, it was not you; it was me. Go to Daniel 9:2. We will build upon this grammatical argument a little bit. Daniel 9:2, it says:

- Daniel 9:2 (KJV)

“²In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”

So, when Daniel comes to understand the seventy years, he understood it not simply on the Book of Jeremiah, right? He says he understood by books. There has to be at least one other book that he was referencing, because he understood by books the numbers of years spoken of by Jeremiah the prophet, right?

So, if you go to verse 11, he gives us a pretty clear indication of that other book was. It says:

- Daniel 9:11 (KJV)

“¹¹Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, ...”—

There is a curse poured upon us in agreement with Jeremiah’s seventy years, and Ezra in 2 Chronicles 36:21 connects the seventy years with the curse of Leviticus 26. So, it is a pretty good hunch that Daniel is going to connect it with Leviticus 26 as well; because, God is not the author of confusion. The spirit of the prophets are subject unto the prophets; so, Daniel is going to be teaching the same thing that Ezra is teaching in 2 Chronicles and Jeremiah is teaching in Jeremiah 25:12.

—“...the curse is poured upon us, and the oath”—

The *oath*, that is the same word that is translated as *week* in verse 27 of Daniel 9. It is the same word that is translated four times in Leviticus 26 as *seven times*. It is the same word that is translated in Leviticus 25:8 four times as *seven*. And it is the same word that is translated twice in verses 1-7 of Leviticus 25 as *seventh*. All right? “the oath.”

So, in Daniel 9:11 it says,

“¹¹Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.”

So, what is the other book that Daniel came to understand the seventy years with?

FROM THE AUDIENCE: The Book of Moses.

JEFF PIPPENGER: The Book of Moses, but it is the part of the Book of Moses where the oath is marked. And the *oath*, that Hebrew word is the feminine passive participle of this very same word. In Daniel 9:27 it is just the passive participle of this word that is translated as *seventh*, or *seven times*, or *seventh*, or *week*. Here it is the passive participle, and it is correct. Daniel is saying, “I realize the 2520 has already begun. This oath of God, it has already started,” in the past tense. So, he is there being correct to the grammar as well.

Back to your notes on page 22, bottom of the page from *Manuscript Release*, number 760:

“Our only safety is in walking circumspectly before God. Perilous times are before us. We are to make every effort to stand in the counsel of God and not in our own wisdom. Let the simple doctrines of the Word shine forth in their true bearing, and let them be urged home according to their relative importance.”—

What does *relative* mean, “let them be urged home according to their relative importance”?

FROM THE AUDIENCE: Context.

JEFF PIPPENGER: Context, connection—would connection—have we been trying to make a connection between the 2300 and the 2520, “a relative importance”?

—“ Let us teach only the truth of heavenly origin. Things new and old are connected through the Holy Spirit’s guidance when the truth is taught as it is in Jesus, without obscurity, without compromise, without fear, without losing sight of the cross”—as what?—“**as the great center of all truth.** A sanctified presentation of the message for this time, the Holy Spirit will make effective unto the saving of the souls of the hearers.” *Manuscript Release*, number 760.”

The cross is the great center of all truth.

Brothers and Sisters, when He came to confirm the covenant with many for one week, when he came to confirm the covenant for 2520 days, the center of this truth is the cross!

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: What does Sister White say about this chart [referring to the 1843 Chart]?

FROM THE AUDIENCE: It was directed by the hand of God.

JEFF PIPPENGER: That this chart was directed by the hand of the Lord, and—what?—“it should not be altered.” It was directed by the hand of the Lord.

This column here [referring to the third column from the left on the 1843 Chart] is the column of what? The 2520, Brothers and Sisters. This column, all of these columns, if you have not wrapped your minds around them, they are teaching lessons both this way [indicating vertically] and this way [indicating horizontally] on this chart. And I am sure that there were human beings that determined to accomplish that work purposely, but I am certain that there were things that were accomplished in the production of both of these charts that were outside human understanding.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: The more you look at these charts, the more amazing they are, the way they are structured.

But, when it comes to the 2520, this is the column of the 2520 [referencing again the third column of the 1843 Chart]. It begins in 677BC and they thought it ended in AD1843. But what is the center of the 2520 on this chart? The cross.

The 2520 is this week [referring to Figure No. 22]. It is derived from Leviticus 26. And what is the center of this week? The cross.

What is the center of all doctrines? The cross.

Because the Lord held His hand over a mistake in some of the figures on this [1843] Chart, but they corrected it on this [1850] Chart. So this column here [referring to the third column from the left of the 1850 Chart], this is the column of the 2520. If you could see up there, the small print, it begins in 677BC and now it is corrected. It goes to 1844.

What is the center of this column? The cross. The cross is the center of the 2520. And the 2520 is the passage that Daniel uses, or the Holy Spirit uses, to illustrate the week that Christ confirms the covenant in the 2300-year prophecy.

Do you follow me?

So, the forty-nine years comes from Leviticus 25 and 26. The four hundred ninety years comes from Leviticus 25 and 26. The one week comes from Leviticus 25 and 26. And you cannot restore the Sanctuary at the end of the 2300 days if the host is not restored at the same time at the end of the 2520.

So, if you are going to throw out the 2520, you are destroying the central pillar and foundation of Adventism.

Okay. I am not going to go through all these notes, but I am going to go through some of them. What I am saying now, we are coming to a conclusion.

I am going to turn to page 23 of your notes.

How did we portray that today?

Symbolic Days at End of World

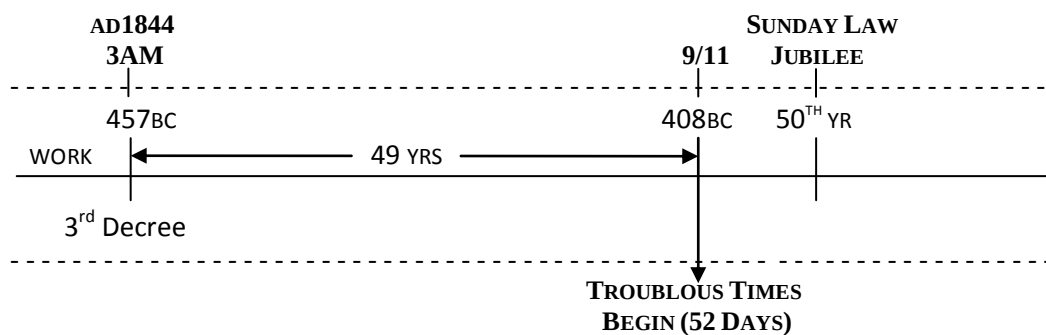


Figure No. 23

We said that the 49 years began in 457BC, which is the Third Decree and it is typifying AD1844 which is the Third Message. Correct? That is what we said, whether you believe it or not, right?

And what we said about the forty-nine years is that it is identifying the work that God's people has to accomplish, correct?

And that this forty-nine period that was actually accomplished in the 2300 years is symbolically fulfilled at the end of the world because all of the prophets are speaking more about the end of the world than the days in which they lived, and that this forty-nine years of the 2300 years is illustrated by the forty-nine years of the Jubilee cycle and it leads to the fiftieth year which is the Jubilee. And, it is witnessed to by the deliverance of Egypt, which is from Passover to Pentecost, 49 days and then the fiftieth being Pentecost. Do you remember all of that?

So, we marked that at the end of the forty-nine years in 408BC that this was typifying the end of our work—right?—but, that it only took how many days to actually rebuild the street and walls?

FROM THE AUDIENCE: Fifty-two days.

JEFF PIPPENGER: Fifty-two days.

So, the work that we do in Adventism from 1844, we do not do it for a very long time. But, just before the Lord returns, in fifty-two symbolic days, we are going to take up the work that the Lord has given us.

And the work that the Lord has given us to do is to, what?

FROM THE AUDIENCE: Restore the streets.

JEFF PIPPENGER: Restore the streets; what is the streets?

FROM THE AUDIENCE: The Old Paths.

JEFF PIPPENGER: The Old Paths.

So, I am suggesting that the AD408 is the Sunday Law, that this forty-nine years is the Sunday Law because the Sunday Law is paralleling Pentecost, is it not? Does Sister White not say that often, and that at the Sunday Law is where He is going to enter into covenant with those that have the Seal of God? And that after the streets and walls were built in Nehemiah, there was a sealing process and a numbering of the people; they came together in unity, which was accomplished at Pentecost with the disciples and accomplished with Moses and the seventy elders at the first Pentecost. Do you remember all that?

So, I am placing the end of this work at the end of the world, it goes until the Sunday Law, where the Lord's sealing of those in Adventism that receive the Seal of God in contrast with those in Adventism that receive the mark of the beast.

But, I am saying that this sealing is the Sunday Law and it ends with the very short period that is represented by the 52 days, but the 52 days begins when the Troublous Times begin.

So, the Troublous Times began on 9/11/2001.

Okay. Do you follow the logic there? Yes, no?

FROM THE AUDIENCE: Yes.

Symbolic Days at End of World (continued)

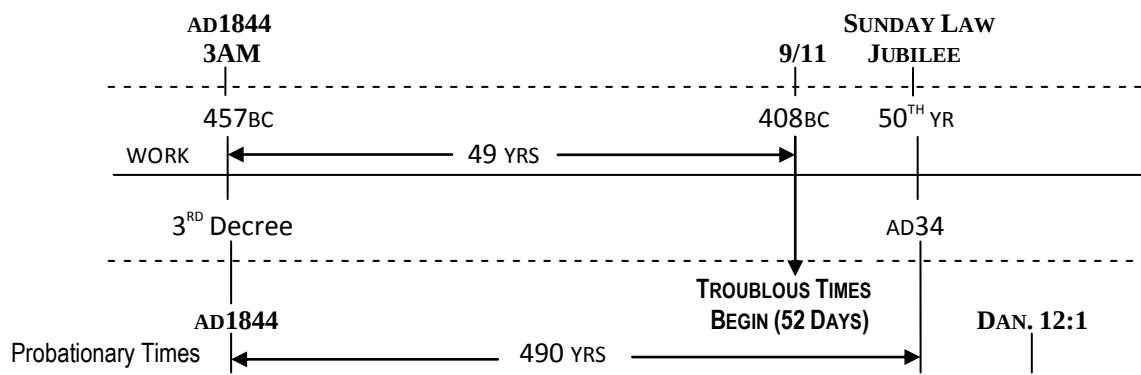


Figure No. 24

JEFF PIPPENGER: Then we looked at 490 years, which begins in 457BC/in 1844. It is emphasizing the probationary time for Adventism. Right, 490 years probationary time that ends—that ends when? With the stoning of Stephen.

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: But, we are saying that in the stoning of Stephen in AD34 that this is actually the Sunday Law; because, in AD34 God in His mercy extended the time so that those who had not known the truth, the children of the Jews, had opportunity to understand the message presented by the disciples, until Jerusalem is destroyed in Daniel 12:1.

Do you follow the logic?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, our probationary time ends right here [referring to AD34, at the Sunday Law].

Symbolic Days at End of World (continued)

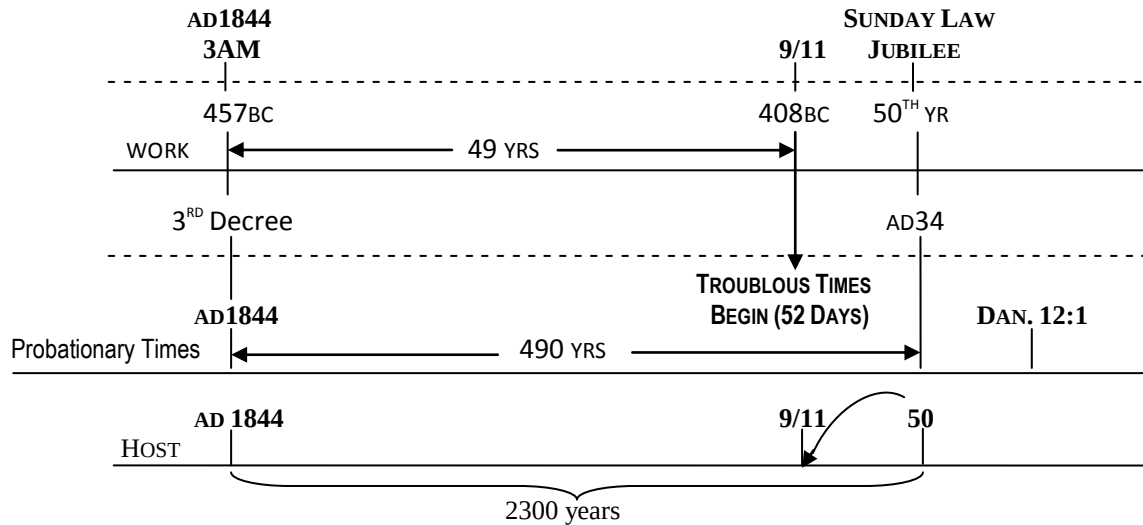


Figure No. 25

Then we looked at the 2300 years that begins in 457BC, but we are going to start it when?

FROM THE AUDIENCE: 1844.

JEFF PIPPENGER: 1844.

And this is talking about the establishment of the host and the establishment of the Sanctuary. And when does this take place?

Did you follow that one?

Okay. If it is at the Sunday Law, what has He done at the Sunday Law in terms of Malachi 3?

FROM THE AUDIENCE: He has purified the Levi priests.

JEFF PIPPENGER: He has purified the sons of Levi. He has made the sons of Levi ready. But, in order to purify the sons of Levi for the Sunday Law—this is the Sunday Law, this is number 50—

Are you following this?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. I know some of you are not following this and I know that some of you are. And for those of you that are following it, it is kind of scary that you are following it, huh?

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: Because, if you can follow it, it is really not that hard. But, if it is new I admit it is difficult to hold all of these things in place. But for those of you who are following it, it is pretty profound and it is pretty simple. You are just taking that history and you are bringing it down to the end of the world and you are letting the Bible define what those histories represent and place them at the end of the world. And it is not really any human reasoning; it is just pulling these things together. Right?

So, in this history of the 2300 days, we read a quote where Sister White says that the same event was fulfilled on October 22, 1844, as Daniel 7:13, Daniel 8:14, Malachi 3:3, and the parable of the Ten Virgins was fulfilled in 1844, October 22nd.

So, this history about developing the host, it includes the history of the parable of the Ten Virgins, and the purifying of the sons of Levi. And when does that take place? It takes place if you remember when the Lord suddenly comes to His temple. And because that is premised upon Malachi 3, it is talking about the history of Christ when John the Baptist prepares the way for Christ to suddenly come to the Holy Place. It is talking about the history of the Millerites, when William Miller prepares for Christ to suddenly come to the Most Holy Place, and it is talking about the end of the world when Christ suddenly comes to what?

FROM THE AUDIENCE: The Judgment of the Living.

JEFF PIPPENGER: The Judgment of the Living.

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: For what purpose? To purify the sons of Levi.

And who are the sons of Levi? Those that are going to stand faithful in the image of the beast test.

So, this history includes, the development here, this would be 1844 if you were to begin in 457BC; but, we are beginning it here and applying it at the end of the world. This history, it is marking also when the Lord suddenly comes to His temple and begins the Judgment of the Living and the blotting out of sin; it includes 9/11/2001.

Symbolic Days at End of World (continued)

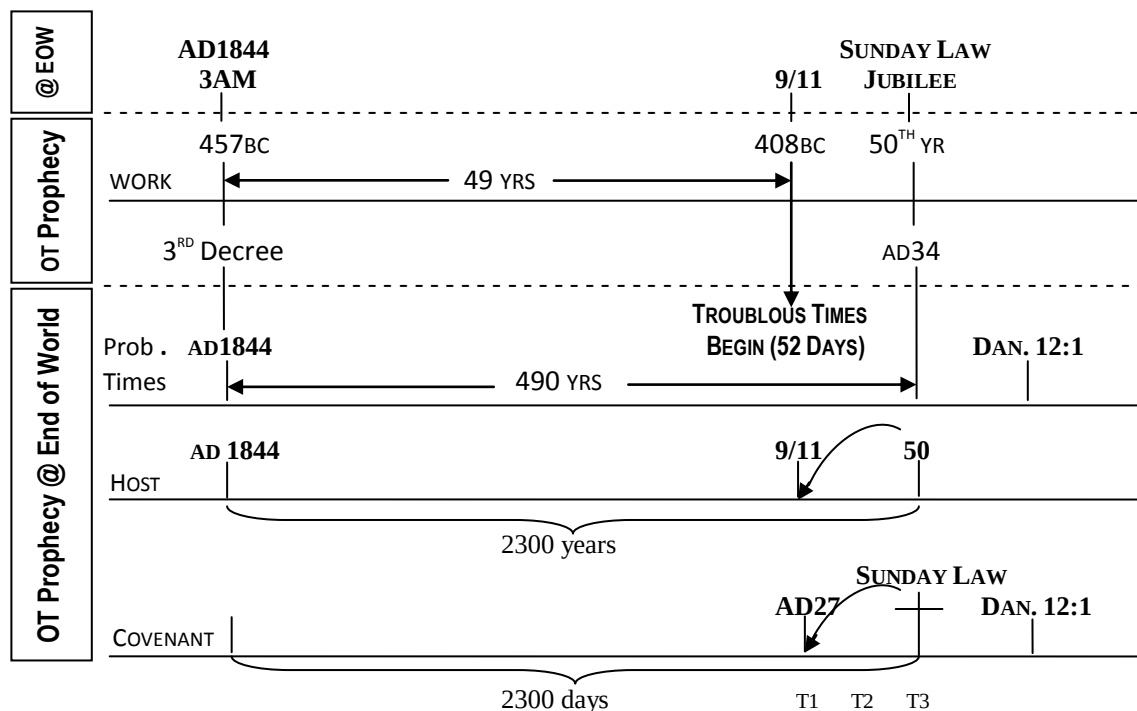


Figure No. 26

Okay, so we have one other history to put in here. And I think this is the easiest one to see. This is the one where Christ comes to confirm the covenant. Let us call this the covenant prophecy.

And when Christ comes to confirm the covenant with many for one week, what begins that week?

FROM THE AUDIENCE: His baptism.

JEFF PIPPENGER: The baptism. AD27, is it not?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: And is there a divine symbol that comes down out of Heaven at the baptism?

FROM THE AUDIENCE: The dove.

JEFF PIPPENGER: The dove.

What is the dove prefigured by?

FROM THE AUDIENCE: The Holy Spirit.

JEFF PIPPENGER: No; it is symbolizing the Holy Spirit, but what is it prefigured by?

Who prefigured Christ?

FROM THE AUDIENCE: John the Baptist.

JEFF PIPPENGER: John the Baptist prepared the way for Christ; but, who typified Christ.

FROM THE AUDIENCE: Oh, Moses.

JEFF PIPPENGER: Moses. So when did the Divine symbol come down in the story of Moses? When he was on his way back to Egypt, the Lord came down and confronted him with what?

FROM THE AUDIENCE: Circumcision.

JEFF PIPPENGER: The test of circumcision. And the rite of circumcision was replaced in the Christian Church with what? Baptism.

So, this is the Lord coming down to Moses; this is the dove coming down to Jesus; and, those two histories are pointing forward to what?

August 11, 1840: A Mighty Angel came down. Why did the Angel come down?

See, they had set up that the next presentation was going to be questions and answers, where you can ask questions and maybe we will have some answers. You did not know that this presentation was going to be questions and answers, did you? Only, I am going to ask the questions.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: Here, what brings the Angel of Revelation 10 down?

FROM THE AUDIENCE: Islam.

JEFF PIPPENGER: "Islam" is close, but what about Islam?

FROM THE AUDIENCE: It is restrained.

JEFF PIPPENGER: The restraint of Islam marks this history. The restraint of Islam brings the Angel down for the Millerite history.

What brings the Angel of Revelation 18 down?

FROM THE AUDIENCE: 9/11.

JEFF PIPPENGER: Okay. Why is that so? Why do we have the prophetic authority to say because the Angel of Revelation 10 came down because Islam was restrained in the Millerite history; and, therefore, when Islam is restrained in our history that is when the Angel of Revelation 18 comes down? What prophetic right do we have to say that?

FROM THE AUDIENCE: The Millerite history is repeated.

JEFF PIPPENGER: The Millerite history is repeated, okay. But, you can only prove something with the testimony of two or three. I will grant you, we have already shown here today that the Millerite history is repeated. That is one.

Where is another testimony?

FROM THE AUDIENCE: Alpha and Omega.

JEFF PIPPENGER: Alpha and Omega.

What is the Alpha and Omega? Christ is the Alpha and Omega, but what is the principle of Alpha and Omega?

FROM THE AUDIENCE: The beginning and the end.

JEFF PIPPENGER: The beginning and the end.

The beginning of Adventism is going to illustrate the end of Adventism. Therefore, what brought the Angel down in the beginning of Adventism was the restraint of Islam. What brings Him down at the end of Adventism is the restraint of Islam. If you do not believe that, you do not believe the Alpha and Omega.

Who is the Alpha and Omega?

FROM THE AUDIENCE: Jesus Christ.

JEFF PIPPENGER: Whoa! Is Christ in this message?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: He is the Alpha and the Omega.

Okay. So, we are saying that here, this is 9/11. And what is He doing?

Have I lost you?

What is He doing here [referring to the beginning of Figure No. 26's covenant timeline]?

FROM THE AUDIENCE: He is confirming His covenant.

JEFF PIPPENGER: He is confirming His covenant with many for one week.

What is the midst of the week?

FROM THE AUDIENCE: The cross.

JEFF PIPPENGER: The cross. Where do we put the cross?

Well, let us go to the end of the week. What is the end of the week?

FROM THE AUDIENCE: The stoning of Stephen.

JEFF PIPPENGER: When is that?

FROM THE AUDIENCE: AD34.

JEFF PIPPENGER: And what is the stoning of Stephen typifying? Daniel 12:1; Michael stands up.

Did Michael stand up when Stephen was stoned?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes. And this is about what? The destruction of Jerusalem. Although it was prolonged, that brought the destruction of Jerusalem, did it not?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: When Michael stands up, you have the Seven Last Plagues, which is typified by the destruction of Jerusalem.

This is the week [referring to AD27 to Daniel 12:1 waymarks on the timeline]. What is in the midst of the week?

FROM THE AUDIENCE: The cross.

JEFF PIPPENGER: Where is the cross? The Sunday Law; the Sunday Law is the cross, is it not?

What happens at the Sunday Law?

FROM THE AUDIENCE: (Inaudible.)

JEFF PIPPENGER: What happens at the Sunday Law?

What happened in the temple?

FROM THE AUDIENCE: The veil was ripped.

JEFF PIPPENGER: Okay. And the ripping of the veil in the temple signifies what?

FROM THE AUDIENCE: A change in dispensation.

JEFF PIPPENGER: The door of that intercession is closed. But what prefigures the cross? What prefigures the cross?

Think of it in terms of the Alpha and Omega. The cross is the Omega. What is the Alpha?

FROM THE AUDIENCE: (No response.)

JEFF PIPPENGER: The cross is the Omega of Ancient Israel's histories. What is the Alpha of Ancient Israel's history?

FROM THE AUDIENCE: The Passover.

JEFF PIPPENGER: The Passover. And what were they to do at Passover?

FROM THE AUDIENCE: Slay the Lamb; close the door.

JEFF PIPPENGER: Slay the Lamb, close the door, and put the blood on the door post, right? Correct?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, at the cross we have got a closing of the door.

Where is the door closed for Adventists?

FROM THE AUDIENCE: The Sunday Law.

JEFF PIPPENGER: The Sunday Law. He is confirming the covenant with many for one week, and the confirmation of the covenant begins at 9/11. The Sunday Law is the Third Test for Adventism.

The First Test begins on 9/11, and the Second Test comes in the middle. It comes in the middle of the first and the third. The Third Test, the door closes; that is the Sunday Law. That is the cross.

What follows the cross, in a prophetic sense?

FROM THE AUDIENCE: A disappointment.

JEFF PIPPENGER: A disappointment. What is the disappointment?

FROM THE AUDIENCE: To see our people reject the message.

JEFF PIPPENGER: The disappointment, Brothers and Sisters, is that everyone in this room today may thoroughly believe that they are going to stand faithful at the Sunday Law and that your wife is going to be standing there with you, or your husband, or your daughter, or your son, or your Dad and your Mom. And at the Sunday Law we are going to realize that the people that were going to be standing there are not standing there. And we are going to realize that instead of standing there, they are going to be going to the courts and to the police and be the ones turning us in.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Is that not a disappointment that is marked in Inspiration?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: So, what am I saying; what is my point here? That is: the week that He is confirming the covenant in the 2300 days, it has a specific application to our day and age.

Now, go to your notes and we will try to close this off.

MATTHEW 3:13-17, 27:35, ACTS 7:55-56

At the top of page 23 you will see “Matthew 3:13-17”—let me just look at this, to make sure that I have made all the points out of there that probably should be made. It is the baptism of Christ. And in verse 1 of chapter 4 He goes into the wilderness to be tempted of the devil.

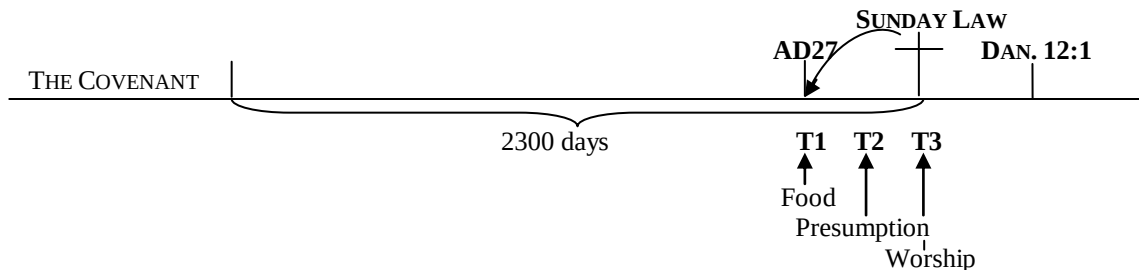


Figure No. 27

How many times is He tempted?

FROM THE AUDIENCE: Three times.

JEFF PIPPENGER: What is his first temptation?

FROM THE AUDIENCE: He is hungry.

JEFF PIPPENGER: I am going to say it is food. I know *appetite* is a better term; but, food.

What is the second temptation?

FROM THE AUDIENCE: Tempting God.

JEFF PIPPENGER: So, typically we will call it *presumption*, right? He is tempted to take the Word of God and use it in an incorrect application: “Cast yourself down and the angels will lift you up.”

What is the third?

FROM THE AUDIENCE: Worship.

JEFF PIPPENGER: Worship: “Worship the God of this world.”

Is the Sunday Law a test of worship?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Okay. So, this [indicating the third test in Figure No. 27] is worship.

This [indicating the first test in Figure No. 27] is food.

Is *presumption* okay here [indicating the second test in Figure No. 27]?

What is it if I set my human judgment above the Word of God? Is that presumption?

What spirit causes me to do that? Self-exaltation, right? *Gâdal*, lifting myself up.

How many of you understand what *gâdal* is? Raise your hand if you understand.

In this message, sometimes we refer to *gâdal* and everyone seems to know; but, in reality, probably the majority of the people in the audience do not understand what *gâdal* is.

FROM THE AUDIENCE: (Individual raises their hand.)

JEFF PIPPENGER: You do not understand what *gâdal* is? Okay, go to Daniel chapter 8.

Go to Daniel 8 and put your finger in there, and then go to Isaiah 14.

Isaiah 14, verse 12, says:

- Isaiah 14:12-14 (KJV)

“¹²How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! ¹³For thou hast said in thin heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: ¹⁴I will ascend above the heights of the clouds; I will be like the most High.”

The root principle of Satan’s religion is self-exaltation, lifting yourself up. The lifting up, that is the root of Satan’s religion. And what is Satan’s religion? It is Spiritualism. Spiritualism is Satan’s religion. And Spiritualism is placing your word above God’s Word. You might not believe it, but it is.

We think it is witchcraft and magic and celebration and hypnosis. But the bottom line is, if you are going to place your word above God’s Word you are repeating the self-exaltation of Lucifer, and it is Spiritualism.

It is presumption. It is the second test.

Okay. So, the root of Lucifer’s religion is self-exaltation.

So, go to Daniel 8 now.

When did we start this?

FROM STAFF: Forty-three minutes ago.

JEFF PIPPENGER: Forty-three minutes ago, all right.

Notice in Daniel 8, verse 1:

- Daniel 8:1 (KJV)

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

What does that mean? It means it is a second vision.

Okay. This vision is part 2 of a vision. Where is part 1 of this two-part vision?

Go to chapter 7.

- Daniel 7:1 (KJV)

“¹In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.”

So, in the first year of Belshazzar, Daniel has a vision. And then in chapter 8, verse 1, two years later in the third year of Belshazzar, he has a vision.

- Daniel 8:1 (KJV)

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

Whether he is saying after the first vision or after the first year of Belshazzar, it does not matter. It is the same vision. So, what Daniel has just done, he has tied together Daniel chapter 7 and Daniel chapter 8, saying to a student of prophecy, “You need to understand both of these chapters as one prophecy,” repeat and enlarge. But Daniel purposely tied them together. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: He did not have to put verse 1 in there of chapter 8; but, he did. He says, “This came after that one; therefore, study them together.”

And what is Daniel, chapter 7?

We are running out of time, so we have got to just move through this question-and-answer period.

What is Daniel, chapter 7? A very simple answer: If the kingdoms of the Bible are prophecy, how are the kingdoms of Bible prophecy illustrated in Daniel, chapter 7? They are beasts.

And what do the beasts represent in Bible prophecy?

FROM THE AUDIENCE: Kingdoms.

JEFF PIPPENGER: Political kingdoms, not just *kingdoms*.

So the first vision of Daniel 7 is the kingdoms of Bible prophecy, but it is their political manifestation.

But, Daniel, chapter 8, working upon the principle of repeat and enlarge is the same vision; only, this is not the political manifestation of the kingdoms of Bible prophecy, is it? It is the religious manifestation of the kingdoms of Bible prophecy.

How do we know that? How are the kingdoms in Daniel, chapter 8, illustrated?

FROM THE AUDIENCE: With imperfect animals.

JEFF PIPPENGER: With **sanctuary** animals: the ram, the goat.

The *imperfect* point comes next.

They are illustrated with sanctuary animals and sanctuary terms; because, Daniel wants us to understand that Daniel, chapter 8, is the kingdoms of Bible prophecies religious not political manifestation.

Because, in Isaiah 14, what did Lucifer want to do? He wanted to seat himself upon God’s throne, and where else? On the sides of the north. He wants to be the king of God’s political kingdom and the king of God’s religious kingdom.

And Daniel 7 is talking about the political kingdoms of Bible prophecy and Daniel 8 is speaking about the religious manifestation of these very same kingdoms; therefore, Daniel illustrates these kingdoms with sanctuary animals and sanctuary terms.

Now, the point that the brethren in the back rows are making, correctly, is that every one of these sanctuary animals in terms is unacceptable in the sanctuary.

FROM THE AUDIENCE: That is right.

JEFF PIPPENGER: You look at them, look at verse 3.

A ram is a sanctuary animal. In verse 3 of Daniel 8, it says:

- Daniel 8:3 (KJV)

“³then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, ...”

Did a sanctuary animal have to be perfect?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: This animal is not perfect.

FROM THE AUDIENCE: That is right.

JEFF PIPPENGER: What about the goat? One of his horns broke and four horns come out of it. Is that perfect?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: See, every kingdom that is illustrated here, especially the kingdom of Rome—the kingdom of Rome in verses 9 through 12 is illustrated as what?

FROM THE AUDIENCE: The little horn.

JEFF PIPPENGER: The little horn. The little horn, that is a sanctuary term, is it not? I mean, are there not horns on the corners of the altar?

Okay, but what is wrong with this little horn, in verses 9 through 12? What is wrong with it, because there is something wrong with it? 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. What does the Bible say about a cross-dressing person; a man that dresses like a woman? Do you think that is acceptable in the sanctuary?

FROM THE AUDIENCE: No way.

JEFF PIPPENGER: No. Brothers and Sisters, this little horn it cannot be true religion.

Daniel is representing the kingdoms of Bible prophecy in their religious manifestation and he uses sanctuary terms to do so; but, the sanctuary terms are always corrupt, saying that this is a corrupt religion.

That is why when these men say that the Daily in Daniel 8 represents Christ's Sanctuary ministry, Brothers and Sisters, the word *tâmîyd* that is translated as *daily* occurs 105 times in God's Word; but, it is always different in the Book of Daniel. Everywhere that it occurs it is an adjective or an adverb, except in the Book of Daniel where it is a noun. It is different; it is turned upside down. It cannot be the sanctuary term because it is not correct; it is a noun. This is such a profound change that when the translators of the *King James Bible* translated *tâmîyd* in the Book of Daniel where it occurs, they knew it was supposed to be an adverb or an adjective and they knew it was a noun; so, they determined to stick the word *sacrifice* with it to turn it back into an adjective or an adverb. And that is the only added word in God's Word that Ellen White says was added by human wisdom and does not belong to the text, because it is supposed to be a noun.

Okay? It is a sanctuary term, the continual burnt offering: *tâmîyd* means *continual*. But it is incorrect: it is a noun. It is turned upside down, just like the ram and the goat with their broken and unequal horns.

Okay. So if you are going to say the Daily in Daniel 8 represents Christ, that is saying that it is a corrupt term, that you are using a corrupt term to represent Christ.

So, in this story in Daniel, chapter 8, this is about the religion of the kingdoms of Bible prophecy, and the theme that runs through it from beginning to end is *gâdal*. All right?

Notice in verse 4, Medes and Persians (the "ram"). The last phrase says,

- Daniel 8:4 (last phrase) (KJV)

“⁴... but”—the Medes and Persians, the ‘ram’—“he did according to his will, and [he] became great.”

This Hebrew word that is translated as *great* means *gâdal*. It means self-exaltation. This is Satan’s religion. The religion represented by the Medes and Persians by the ram, it is *gâdal*. It is Spiritualism. It is self-exaltation.

But, the next kingdom is the goat of Greece. And in verse 8 it says, “⁸Therefore the he goat waxed”—what?

FROM THE AUDIENCE: Great.

JEFF PIPPENGER: —“**very** great: ...” All right, his self-exaltation is going to exceed the self-exaltation of the Medes and the Persians.

And in verse 9, the little horn of Rome: “... [it] waxed exceeding great, ...”—self-exaltation.

And in verse 10, the little horn of the Papacy, “... it waxed great, ...”, It is an escalation of self-exaltation. It increases. You combine that with Daniel 2 and you see a progression. Daniel 2 demonstrates a progression; there is a progression here.

So, what I am saying is, the religion of these kingdoms of Bible prophecy is the religion of self-exaltation: it is Spiritualism; it is Paganism; it is Satan’s religion. And the symbol of this religion is the Daily, i.e., Paganism that needs to be taken away. And it is taken away right at the foot of the cross on both of these charts.

So, when we come to the three tests of Christ, one of the things that we can glean from these three tests is the first one has to do with eating, appetite; the second, presumption, putting your word above the Word of God (this is self-exaltation); the third one, worship, has to do with whether you are going to worship the beast or you are going to stand with the Levites and oppose the worship of the beast.

I want to put one thing into the mix. Go to verse 26.

How many times did Christ cleanse the temple? Twice.

How many times was the temple cleansed in the Millerite history?

FROM THE AUDIENCE: Twice.

JEFF PIPPENGER: Twice.

How many temple cleansing are there at the end of the world? Two.

We should understand that; we do not but we should.

YOUR HOUSE

So, in Matthew 23:38, when Christ first cleansed the temple, here is what He said—it is in your notes on the top of page 26.

- Matthew 23:38 (KJV)

“³⁸ Behold, your house is left unto you desolate.”

The first temple cleansing was what? The first time He cleansed the temple, what did he say? “You have made my Father’s house a den of thieves.” And the last time [the second temple cleansing] He said, “Your house is left desolate.”

On the first temple cleansing you can lay right over the top the second temple cleansing. They are parallel lines of prophecy.

So, the cleansing of the temple has to do with the setting aside Ancient Israel.
So, go now to page 26.

AN ASS TIED

Right before the triumphal entry what did Christ do?

What does the triumphal entry prefigure in the Millerite history?

FROM THE AUDIENCE: (No response.)

JEFF PIPPENGER: What history does Sister White use the triumphal entry to illustrate in the Millerite history?

We are almost done with questions and answers, so bear with me.

When Sister White illustrates the Midnight Cry of the Millerite history, what history does she use to illustrate that?

FROM THE AUDIENCE: The triumphal entry.

JEFF PIPPENGER: The triumphal entry. Okay. Now, let us put this in place.

Millerite History

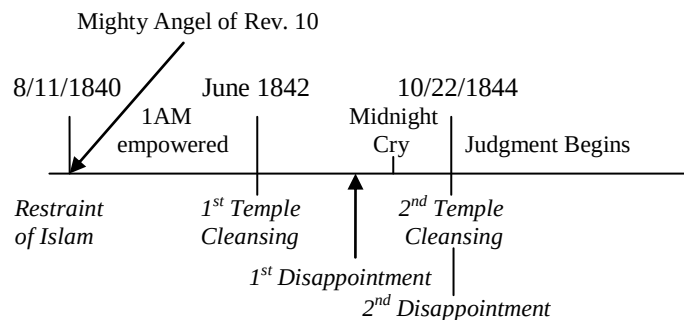


Figure No. 28

This is the Millerite history, and we are saying the Millerite history it began with the Angel coming down in Revelation 10, right?

And there are two temple cleansings in this history, also: one here [June 1842] with the activity of the Protestants of the United States—which is the Sunday Law [at the end of the world]—and the other, when Judgment begins [10/22/1844].

That [Figure No. 28] is Millerite history: August 11, 1840, Islam is restrained; the Mighty Angel of Revelation 10 comes down. The First Angel's Message is empowered. The Protestants of the United States are tested.

In June of 1842, the Protestants close their doors.

Then comes the First Disappointment.

And then comes the Midnight Cry right here; **that is the triumphal entry**, according to Sister White—correct?—and it leads to the cross. It led to the disappointment of the disciples immediately after the cross, which prefigures the disappointment of the Millerites immediately after October 22, 1844.

On October 22, 1844, the second door is closed in this history. This is the closing of the door on the Millerites.

The first door closed when the Protestants closed [the doors to] their churches in June of 1842. That is the first temple cleansing.

THE TRIUMPHAL ENTRY

So, when you take the two temple cleansings in the time of Christ and you lay them over one another, what precedes the triumphal entry?

Go to Matthew 21:2 in your notes.

- Matthew 21:2 (KJV)

“^wSaying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.”

What introduces the triumphal entry? Islam is restrained to bring on the triumphal entry.

Is Islam an ass in Bible prophecy?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Okay. The restraint of Islam precedes the triumphal entry, and there you have a quote under “The Triumphal Entry” [in the notes], where she compares that with 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!’

“At that time there was faith that brought answers to prayer,—faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as wave after wave of the glory of God swept over the faithful, believing ones.” *Spirit of Prophecy*, volume 4, 250–251.

“Never are we absent from the mind of God. God is our joy and our salvation. 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).” *Selected Messages*, book 3, 338.

Okay. All right, I have enough information there to bring this to a conclusion. I have put it in place.

SUMMARY

Let me summarize this for you.

Give me five minutes and we can go into our Question and Answer period where it is reversed, if we want to.

In the week of Daniel 9:27, that week is the same Hebrew word that is translated as *seven times* in Leviticus 26. But, Leviticus 26 is speaking about the quarrel of His covenant; and the week in Daniel 9:27 is where He confirms His covenant with many for one week.

And in the midst of the week is the cross.

The beginning of the week is when the Divine symbol comes down.

In this week we have illustrated the close of probation at the stoning of Stephen.

Paralleling History at the End of the World

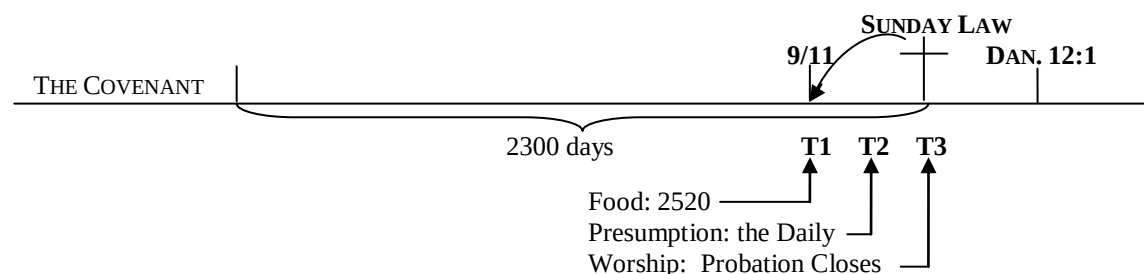


Figure No. 28

This week is paralleling our history, when the Divine symbol comes down on 9/11/2001, with the restraint of Islam.

When the dove comes down, it begins a threefold testing process that begins with the call to eat the Little Book.

And if we refuse to eat the Little Book, we begin to place our word above God's Word, thus developing not the image of Christ but the image of the beast. Because, what are we told even as human beings? You are what you eat. If you refuse to eat the flesh and drink the blood of Christ, then all you can eat is the flesh and blood of the beast. You are developing the image of the beast.

And you will manifest that character right here at the Sunday Law when you either get the mark of the beast or the Seal of God. You will demonstrate who you are going to worship, paralleling Christ.

This history here, this "week," it begins with what test from Ancient Israel? What test marks the beginning of this history?

FROM THE AUDIENCE: 9/11?

JEFF PIPPENGER: All right, 9/11; but, what test biblically?

FROM THE AUDIENCE: (Inaudible).

JEFF PIPPENGER: Back farther.

Test 1 is Numbers 13:34, the year-day principle: the test of the Rest of Grace. It is Jeremiah 6:16, the Old Paths, right?

FROM THE AUDIENCE: You are right.

JEFF PIPPENGER: You learned that this Sabbath day, did you not?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: And what is the symbol of that Rest that gets rejected by some in Adventism at this time? That is the 2520.

In between here and the Sunday Law—what is the history of Ancient Israel that represents the Sunday Law? It is Ezekiel 4:6, the year-day principle.

What was the rebellion against in that history?

FROM THE AUDIENCE: The Sabbath.

JEFF PIPPENGER: It is the Sunday Law [at the end of the world.].

And what is the—

FROM THE AUDIENCE: Probation closes.

JEFF PIPPENGER: Probation closes. There is a close of probation. Jerusalem is destroyed by Nebuchadnezzar.

How old are you?

FROM THE AUDIENCE: I am 15.

JEFF PIPPENGER: How come a 15-year-old can get this and us old guys cannot get it?

All right. It is the close of probation.

What is the test in the middle? The Daily. The Daily is *gâdal*. It is self-exaltation. It is Spiritualism. It is turning things upside down, Brothers and Sisters. It is Isaiah 29, where Isaiah condemns those who cannot understand the book that is sealed because they have turned things upside down. And what gets turned upside down is the understanding of the Daily. The Pioneers understood that the Daily was Paganism; but, now, we teach that it is Christ's Sanctuary ministry. That is not a minor disagreement; it is 180-degrees difference.

What does it mean when you assign the work of Christ to the Devil or the work of the Devil to Christ?

FROM THE AUDIENCE: It is abomination.

JEFF PIPPENGER: It is abomination, but it is the unpardonable sin.

FROM THE AUDIENCE: Hmm!

JEFF PIPPENGER: Because, we are repeating those histories.

And what about Caiaphas that gave up a satanic statement but it was a prophecy? He said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:50) Okay. That was satanic—right?—to say that Christ should die. That is satanic. But it was a prophecy, was it not?

Brothers and Sisters, once again, **these are the three tests that are marked in your Newport letter. These are the three doctrines that they reject: the 2520, the Daily, and the Close of Probation. And along with those three doctrines, point No. 4, is church authority.**

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: **This is a 3:1 combination.** This is a counterfeit 3:1 combination and their power is human dependence. The Fourth Angel's Message is where the power comes.

And Sister White, speaking of the Omega Apostasy, says they built their structure upon human power, and storm and tempest sweeps the structure away.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: So, you, in Newport—and you know the story of Newport. I was not going to tell this story because everyone knows this story, but I will tell this story. Okay?

In this history here [referencing Figure No. 26, the Probationary Times-490 years timeline], in this history here this is about probationary time—and this is Joel, also, right? This is 490 years representing probationary time, not really 490 years literally. The 490 years of the 2300 years is demonstrating the history of Adventism from 1844 until the Sunday Law when probation closes. Do you follow that?

But in Joel we are told that it represents how many generations?

FROM THE AUDIENCE: Four.

JEFF PIPPENGER: Four generations. When did the generations begin and end?

Okay. Well, the first generation I would submit goes from 1844 to 1888, and the second one goes from 1888 to 1919 I would say, and the third goes from 1919 to 1989. 1989 is the fourth generation; this is the generation of vipers that we are living in now.

Okay. Let me explain why.

In 1883 Uriah Smith began to teach and print that Sister White was only inspired when she received a vision, but when she gave testimonies to people, they [the testimonies] were not inspired.

In 1884, the next year, the General Conference president George Butler put a series of ten articles out where he said that the Bible has degrees of Inspiration, and by the conclusion of those ten articles he listed what portions of the Bible were not inspired.

So, leading up to the 1888 General Conference we had the leader of the publishing work and the leader of the General Conference reject both the Bible and the Spirit of Prophecy. And Sister White was not silent; she commented on these things.

And when you get to 1888 it was not just the leaders. The men that were gathered in convocation in 1888 rejected both the authority of the Bible and the Spirit of Prophecy. It is an historical fact. If you have not read that, if you have not come to understand that, shame on you. This is not my opinion; it is an historical fact, but it can be demonstrated.

1884 brings you to the point where they have taken a public position rejecting the authority of the Bible and the Spirit of Prophecy.

And in December of 1844 Ellen White received her first open vision in **Portland, Maine**. And in 1884 she received her last open vision, forty years later. And she plainly teaches that the visions become less and less because they are not believed in. And when you read about her first vision she says there were five women there with her and they all believed in the visions.

So, forty years later the visions end; and, where was it that she had her last open vision? In **Portland, Oregon**: from the port on the East Coast, to the port on the West Coast, the open visions. And as lightning shineth from where, from the West unto the East?

FROM THE AUDIENCE: From East to West.

JEFF PIPPENGER: Ah, the direction of Inspiration is from the East to the West, from Portland, Maine, to Portland, Oregon, this first generation.

But Sister White talks about **Newport**, Rhode Island, is the place where the Sabbath in Adventism traces its roots.

There were pilgrims that came from England and settled in Newport, Rhode Island. And these Sabbathkeeping pilgrims thought that they could continue to worship with Sundaykeeping pilgrims; but, they realized shortly thereafter that it is impossible to be a Sabbathkeeper who also believes in the antichrist because Sister White noted that they also believed, these Sabbathkeeping pilgrims, that the pope of Rome was the antichrist of Bible prophecy. They had not then assigned that teaching to the historical trash heap. But, they realized that they could not worship together with the Sundaykeeping pilgrims and there was a separation. And Sister White

says these Sabbathkeeping pilgrims is the point of reference that the Sabbath truth comes to Adventism. It comes to Adventism in Newport, Rhode Island.

Now, in this town, in **Newport**, Washington, there is now a controversy over the foundational message and there is a forced separation going on between one class that is preparing to worship on Sunday and one class that is preparing to stand up for the Sabbath in the very near future—from Portland to Portland, from Newport to Newport; from port to port, from port to port, East to West.

So, Brothers and Sisters, these four generations bring us to this generation [post-1989], when all of the components of the 2300 years are illustrating what goes on here at the end.

But, the 2300-year prophecy is based upon the 2520 prophecy. Do you follow me?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: And the argument, the rejection of the rest of Jeremiah 6 is the rejection of the 2520. And as they are rejecting the 2520 they do not understand that they are rejecting the central pillar and foundation of Adventism.

Scary times.

Let us pray.

Closing Prayer: Heavenly Father, this may appear to be a very complex message and this is a fairly recent recognition. So, there are still corners that need to be rounded off, and things have been missed, recognized. And there are some in this audience that are unfamiliar with the prophetic applications of these truths. We recognize that. But, in spite of all this we recognize that you are bringing into clarity the shaking, the testing, the controversy of the call to return to the Old Paths and what the implications of this debate, as Isaiah says, is. We wish to be among those that rightly understand these truths that you are leading us with, but also that rightly have the experience of the *mareh*, where we have an experience that can convey this message in the most winning possible way. We do not want to be critical of those that are fighting against this message in terms of judging their motivations, for all we can see is sorrow and sadness that we see the direction that they are going. But, in spite of that, we must be specific about what is happening. We have actually reached the time where you are shaking your people in advance of the Sunday Law, strengthening your people in advance of the Sunday Law, binding your people off. And this is a terrible ordeal. The church appears to fall this time, but it does not fall. It remains, while the sinners in Zion are removed. Heavenly Father, we wish to be among those that remain. We want to stand upon the Rock no matter what storm and tempest comes our way and we ask that you would help us to do this, that you would give us the spiritual discernment to rightly divide your Word. I ask that you would bless those that fulfill their responsibilities of Bereans and go home and test these things that they have heard, whether they understood them fully or not. Bless them to have the discernment necessary to come to the correct understanding of these things. I pray for this community where the shaking is very intense, and the outlying areas in all of your Advent people as this controversy, this crisis, is on its way to sweep around Planet Earth throughout Adventism. I pray that those who wish to stand upon the Rock will have the courage and fortitude to do so, and that some of those that have stepped off the Platform would return in fulfillment of the prediction by Sister White. We thank you for allowing us to go through these things on this Sabbath day. We thank you that you have blessed our fellowship, our pressing together here, and we ask for your continued presence in this follow-up meeting, Questions and Answers. In Jesus's name, amen.