PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 1 - "The Drunkards of Ephraim"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer: Our Father which art in Heaven, we thank you that you have brought all of us to this hour and you have given us the opportunity to hear the truth, the Word that you have for us in these last days of Earth's history. Dear Father, we thank you for thy Son, Jesus, first of all; for, if it were not for Him we could not be here, and we know that you have led each one of us by thy Providence to this place, at this time. Dear Father, we ask that thy Holy Spirit may fall on each one of us like an electric shock to quicken us and make us the people that you intended that we should be. We pray, Lord, that thy Holy Spirit may guide us into all truth tonight as we study thy Word. Thank you, Heavenly Father, for hearing and answering our prayer. We ask all these things in Jesus's name. Amen.

[An offering of special music is made.]

THE DRUNKARDS OF EPHRAIM

JEFF PIPPENGER: On the handout materials that are my notes and Randy Moeller's notes, I am going to begin on page 3 and I am going to start on Isaiah 28:1.

I believe that the Latter Rain is now falling upon God's people; and, in the series of presentations that I am going to attempt to set forth this week, I am going to try to work towards identifying a prophetic argument that demonstrates that the Latter Rain is now falling upon God's people and that God's people are now in the sealing time of the 144,000 and that we are now in the time of the Judgment of the Living. I will get to that conclusion by the end of this week, and this is what I am building towards.

And I want to let you understand that right from the outset that I believe that the prophetic Word is identifying that that is the place where we are on Planet Earth. I think you can look out around Planet Earth and see the evidence that this is probably a valid consideration, with the wars, the rumors of wars, the economic collapse, the condition of God's people, the earthquakes, the natural disasters. There is no reason that Seventh-day Adventists should not be considering whether or not we are at the end of the world, and at the end of the world the prophetic testimony is, is that God raises up 144,000 people and seals them and gives them the Final Warning Message to be carried to mankind; and, in conjunction with that, He pours His Spirit out upon them without measure.

But, before He pours His Spirit out upon them without measure, He pours His Spirit out upon them to awaken them and arouse them to the times in which they are living and the fact that they are not fully ready to give this message. And this is the testimony of Inspiration about the work of the outpouring of the Holy Spirit.

I would challenge you to read through that handout that I gave you that begins with "Dear Friends," and you will see some arguments to make that case.

What I want to do is put together some prophetic planks that allow us to reach the conclusion at the end of the week that we are in the sealing time of the 144,000. So, I am going to identify some things here this evening, and if some of you have not—and I know of at least one, but there may be more than one; because, there are more people in this particular Prophecy School that I do not personally know than any other prophecy school that we have ever had in the United States. So, I do not know what level of understanding you are of the material that we share, but there are certain rules that we refer to often. And one of them that I am not going to defend—it is in the handout materials—is that all of the prophets are speaking about the end of the world and all of the prophets are identifying the same story; they all agree with one another.

So, if we turn to Isaiah 28:1 and understand that Isaiah is speaking more about the end of the world than the days in which he lived, in verse 1 it says,

- Isaiah 28:1 (KJV)

  "[1]Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!"

A crown is a symbol of a king, rulership. This is a pronouncement of woe against the rulers of Ephraim.

THE SCORNFUL MEN THAT RULE JERUSALEM

And if you want to know more clearly who the rulers of Ephraim are, you simply have to go to verse 14, where it says,

- Isaiah 28:14 (KJV)

  "[14]Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

Jerusalem at the end of the world is identifying the Seventh-day Adventist Church.

THE CHURCH

Sister White has several comments, particular on Ezekiel 8 and 9. You will have one from *Testimonies,* volume 5, page 211, under "The Church," where she identifies the Church, the sanctuary, out of Ezekiel as God's Church at the end of the world; and, God's Church at the end of the world is the Seventh-day Adventist Church.

So, in that comment from *Testimonies,* volume 5, page 211, it says this:

> "The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands:"—

And then she quotes from Ezekiel 9.

> —"'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but

come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.'" *Testimonies,* volume 5, 211.

And then if you will drop to the quotation in your notes under this quotation from *Testimonies to Ministers,* pages 444 - 445, she says,

> "**This sealing of the servants of God is the same that was shown to Ezekiel in vision.**" *Testimonies to Ministers*, 444–445.

The sealing of God's people in Revelation, chapter 7, the sealing of the 144,000 is the same sealing that Ezekiel is dealing with in Ezekiel 9.

And if you will go back to the quote that I read some of, after she quotes from Ezekiel 9 in the first paragraph, she says,

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

Now, notice this. In my mind for the presentation that I am trying to set forth this week, this next sentence is of supreme importance, speaking of the leadership of God's Church at the end of the world. It says,

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

Or in the terminology of the presentation that I am going to set forth here, they have taken position that we should not expect the Latter Rain to be poured our as it has been poured out in those past sacred histories when God manifested His power. Of course, that is one of the things that was evidenced in 1888 when the Lord did attempt to pour out the Holy Spirit and it was resisted, is that when the Lord attempts to manifest His power among God's people, when He attempts to pour out His Spirit upon God's people, they do not understand what is happening. They resist it. They fight against it. They misunderstand it. That is the historical record that it is dangerous for us to forget. We have nothing to fear for the future except as we forget the Lord's leading in our past history.

> —"They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed."—'THIS IS THE 21ST CENTURY!'—"These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment."—

Brothers and Sisters, a correct understanding of the Latter Rain tells us that as the Lord purifies His Church at The Sunday Law test that the greatest majority of Seventh-day Adventists are going to be lost; they are going to receive the mark of the beast; and, those people who are preparing for the mark of the beast in Adventism, one of the false premises that they hold in their mind is, "The Lord is not going to judge His Seventh-day Adventist Church. This is His Church in the world today."

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

So, when we are talking about the sealing of God's people, and the sealing of God's people cannot be separated from the outpouring of the Holy Spirit, it is a very serious consideration.

JERUSALEM'S WOE

On the next page of your notes you will see the quote that takes us to Isaiah 29. Isaiah 29 is a continuation of the vision in Isaiah 28, and in verse 1 it is continuing the woe that we mentioned in verse 1 of Isaiah 28. It says, "Woe to Ariel, to Ariel"; and, *Ariel* is another word for Jerusalem. Just like *Frisco* is another word for San Francisco or *LA* is another word for Los Angeles, *Ariel* is simply another word for Jerusalem.

It says,

- Isaiah 28:1 (KJV)

"[1]Woe to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices."

So, Isaiah 29 is a continuation of this pronouncement against the drunkards of Ephraim, the crown of pride, as they are called in verse 1 of Isaiah 28. And in Isaiah 29 it is going to identify for us what their drunkenness consists of. And beginning in verse 9 of Isaiah 29, it says,

- Isaiah 29:9-16 (KJV)

"[9]Stay yourselves, and wonder; cry ye out, and cry: **they are drunken, but not with wine**; they stagger, but not with strong drink.

"[10]For the LORD hath poured out upon you **the spirit of deep sleep**, and hath **closed your eyes**: the prophets and your rulers, the seers hath he covered. [11]And **the vision** of all is become unto you as the words of **a book that is sealed**, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: [12]And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, **I am not learned.**

"[13]Wherefore the LORD said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: [14]Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

"[15]Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

> “[16]**Surely your turning of things upside down shall be esteemed as the potter’s clay**: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?”

Now, when we do presentations such as this, where we are recording it and the materials begin to go out and around, wherever they go out to in Adventism, you do not get a great deal of feedback; but, if you do get feedback and you hear feedback more than one time on a subject, then probably it is a fair analysis that there are more than two or three people that are seeing the same thing, whether it is a criticism or an amen, or whatever.

I know of at least two different people—perhaps there are three if I thought harder—that had a problem (one minor problem; they were not really complaining or anything) with the material that we did in Eatonville.

And I do not remember what we did in Eatonville. We go somewhere for a weekend and we share what we share, and the next weekend we are somewhere else sharing what we share. And you get a couple of weekends behind you, at least for me, I would have to go look at the Eatonville series to remember what I said there. But, I got some feedback there that I was just a little bit too pointed against the leadership of the Seventh-day Adventist Church.

And it is unfortunate, because some of these people had friends that are leadership in the Adventist Church and they hesitate to give them those presentations because it will put a stumbling block before those brethren and they will not listen to it because I was just being—maybe I was saying something incorrect about it.

But, I do not know what I said in Eatonville that caused that reaction from the two people. It is probably right here where I caused that reaction; because, what I am saying here is, as I understand this, this passage in Isaiah is identifying a woe against the leadership of the Seventh-day Adventist Church at the end of the world because they do not understand the prophetic Book of Daniel because “that is the Book that is sealed.” And if I say it like that, then a person could say, “Oh, he is attacking the leadership of the Seventh-day Adventist Church.”

And usually when I say that, I try to include the fact that the Book that is sealed, the Book of Daniel, the prophetic Word, it is given to one that is learned; and, I suggest that it is identifying those in Adventism that have been trained in Adventism, the leadership of the Adventist Church. They cannot understand the prophetic Word of God anymore; but, in this same passage it says the Book is given to those that are not learned and they say they cannot read it either, because they will only understand it if it is taught to them by someone that is learned. It is a Catch-22.

The learned, the leadership does not understand the prophetic Word because “it is sealed”; but, the lay people like you and me, we do not understand the prophetic Word because we will only understand it if it is taught to us by the leadership.

So, I want to qualify this. This is not just a pronouncement against the leadership of the Seventh-day Adventist Church, it is like Isaiah says at the beginning of Isaiah, we are sick from the head to the toe, whether we are the leadership or the laity. We are at the end of the world and we should be giving the Final Warning message to the world and we are dead asleep in our Laodicean condition.

So, if that is the stumbling block, if I left out that qualification about the lay people in Eatonville, I am making that correction here.

But, Brothers and Sisters, this is the end of the world. This is no time to be pulling punches.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Daniel, when Babylon is falling down around Belshazzar's neck and there is handwriting on the wall, Daniel goes in and he can explain what is going on and Daniel is a symbol of those faithful Seventh-day Adventists at the end of the world who are the only ones that really understand what it means that Babylon is fallen, is fallen; and, they go in during that crisis time and give that explanation.

And according to God's Word, part of the crisis is, is that the leadership of the Seventh-day Adventist Church no longer understands the prophetic message because it has been sealed up to their understanding; and, this passage tells us why it has been sealed up to their understanding in verse 16: "Surely your turning of things upside down shall be esteemed as the potter's clay: . . . ."

And we have made the case more than once—I am not going to take the time to do it here—that what got turned upside down by God's people that prevents them from understanding the end-of-the-world at the end-time crisis. It is turning the Foundations upside down, and these are the Foundations of Adventism [referring to the 1843 Chart], the truths represented on this particular Chart—we will deal with that more later, no doubt—and right in the center of this Chart, one of the Foundations that has clearly been turned upside down is the Daily in the Book of Daniel, which the Pioneers taught was a satanic power, that it was Paganism; and, here at the end of the world we are teaching that it is a Godly power, it is Christ's Sanctuary ministry. It has been turned totally upside down, and it is one of the foundational truths.

And if you go back to chapter 28 of Isaiah, in verse 14 where it says,

- Isaiah 28:14-15 (KJV)

> "[14]Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. [15]Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: . . . ."

These scornful men that rule Jerusalem, they have accepted some kind of error, they are hiding under lies; and, notice what the next verse says.

- Isaiah 28:16- (KJV)

> "[16]Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste."

Brothers and Sisters, the Foundation of Adventism are the truths that are represented on this particular Chart [referring to the 1843 Chart], and they have been turned upside down. And when you turn the foundational truths of Adventism upside down, it eliminates your ability to understand the Final Warning message of prophecy, and the Book that is sealed remains sealed unto you.

In the midst of this passage of Isaiah 28 and 29, the crisis of Adventism at the end of the world is that we do not understand the prophetic Book.

THE REFRESHING

We are told that God will still teach this people during this crisis, and you can find this in verse 9 of Isaiah 28. It says in the midst of these two chapters, Isaiah 28 and 29, in the midst of the condemnation of Adventism, from the head to the toe, from those that are learned and those in Adventism that refuse to hear anything except it be taught by someone that is learned, in the midst of that condemnation, in verse 9 it says,

- Isaiah 28:9-13 (KJV)

> "[9]Whom shall he teach **knowledge**? and whom shall he make to understand doctrine? *them that are* **weaned from the milk,** ***and*** **drawn from the breasts**.
> "[10]For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:
> "[11]For with stammering lips and another tongue will he speak to this people."—

In this time period He will speak to His people, and the people under discussion in Isaiah 28 and 29 are Jerusalem, and Jerusalem at the end of the world is the Seventh-day Adventist Church. The Lord is still going to speak to His people, in spite of the fact that there are some people in Adventism that do not understand the prophetic message at the end of the world. He is still going to speak to His people, as He always does: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7, KJV)." The way He will speak to His people is through the prophetic Word.

> FROM THE AUDIENCE: Amen!
> JEFF PIPPENGER: And, it says in verse 12,

> "[12]To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear."—

Now, the *refreshing*, Brothers and Sisters, is the Latter Rain message and they refuse to hear it.

And the next verse says,

> —"[13]But the word of the LORD"—

What is the "word of the LORD"? It is the Bible. It is a message from God's Word.

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

THE LATTER RAIN

There is a message that comes to God's people in the Latter Rain time period, in the time of the refreshing, that is the stumbling block for Adventism that they are not going to understand. It is going to be their snare. They will not hear it. It is the refreshing. It is the Latter Rain.

In *The Great Controversy,* pages 611 - 612, that you have in your notes underneath these passages, Sister White clearly identifies the *refreshing* as the Latter Rain. She says,

> "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening."—

Now, Brothers and Sisters, remember what we read from *Testimonies,* volume 5, page 211, about those people who are not going to receive the Seal of God.

They had said that there will not be a manifestation of God's power as there has been in past history; but, Sister White does not agree with them. She says,

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

Brothers and Sisters, the refreshing is the Latter Rain. And you know what? We do not receive the Latter Rain unless our sins are blotted out, and the blotting out of our sins takes place in the Most Holy Place. Christ is the One who blots out our sins, and He cannot blot out our sins until He has passed judgment on us.

I know this is something that we do not talk about in Adventism, but when you get to the time of the Latter Rain, the times of the refreshing, the time when the sins of God's people are being blotted out, you are definitely in the Judgment of the Living.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: That is a simple one to see, even if we do not teach it, even if we have not acknowledged it. Our sins have to go beforehand to Judgment that they might be blotted out that we might receive the refreshing.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Counsels on Diet and Foods, page 33.

And this is something that needs to be really internalized; because, there is a misconception in Adventism—it is one of the misconceptions that I am trying to address in this handout paper—is that if you only identify the Latter Rain as being poured out at The Sunday Law when God's Church is purified, when God's Church is turned into two classes divisibly, where one class receives the mark of the beast and the other class receives the Seal of God, if that is the only thing that you see in the Latter Rain, if you do not see the Latter Rain sprinkling before that time awakening people and giving them opportunity to prepare for the Seal of God, then you really cannot come to grips with some of these other truths about the Latter Rain.

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

We have to have perfected a Christian character **before** The Sunday Law. But, the testimony of prophecy is that before The Sunday Law, God's people are asleep; they are in a Laodicean condition. They need to be awakened!

And what awakens us, according to Inspiration, is the Latter Rain. It awakens us and gives us opportunity to bring our lives into position where we can receive the Seal of God. The Latter Rain is not simply identifying when it is poured out upon those that are sealed. It is identifying a period of time before The Sunday Law where you and I are given opportunity to come up to the test, and stand, that is about to take place.

WEANED FROM THE MILK

In Isaiah 28, when it is talking about whom shall receive knowledge in verse 9, it says, ". . . them that are weaned from the milk, and drawn from the breasts." I am turning to page 5 of your notes.

MILK OR MEAT

You can find out what the milk of God's Word is in Hebrews 5:12 through Hebrews 6:2. You have it in your notes; you can turn to it in your Bible. It says,

Hebrews 5:12-6:2 (KJV)

> ‹‹chapter 5:12For when for the time **ye ought to be teachers**,"—WE ARE GOING TO DEAL WITH THAT IN A MOMENT—"ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
>
> "13For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. 14But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil."—

Now, remember, those people in our first quote from *Testimonies*, volume 5, page 211, that did not think there was going to be another manifestation of the power of God, those people that are not going to receive the Seal of God in that passage, they said, "The Lord won't do good; the Lord won't do evil." They could not discern between good and evil.

At this time in Earth's history we should be able to discern between good and evil, if we are done drinking the milk of God's Word.

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

Brothers and Sisters, the basic truths of Adventism, you and I are supposed to be taught before they even baptize us into the Church. That is the milk of God's Word. At the end of the world those people that are going to be among the 144,000 are not going to be people that are unsure about the basic doctrines of Adventism. They are not going to be those that are drinking milk.

And this passage starts by identifying "the time ye ought to be teachers"—well, let me read a couple more quotes. I am getting ahead of myself.

PRESENT TRUTH

There is a difference between truth and present truth in God's word. The truths that we understand are the doctrines of the Seventh-day Adventist Church are truths; but, what we need now is present truth.

Early Writings, page 63:

> "There are many precious truths contained in the Word of God, but it is 'present truth' that the flock needs now." *Early Writings*, 63.

THE SPECIAL WARNING

And in *The Desire of Ages*, page 634, it says,

> "As Enoch, Noah, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation." *The Desire of Ages*, 634.

There is a special message of Present Truth that comes to God's people here in this point in Earth's history. And, Brothers and Sisters, that message is not milk. If you take a close look at the writings of the Spirit of Prophecy, she tells us that we will have to strain every nerve and fiber to understand the Present Truth message for our time period. It is the Present Truth message that is going to sanctify us and prepare us to stand through the Last Days.

And how does Christ sanctify us? Through His Word; His Word is truth.

But, we are going to have to enter into an experience in trying to understand that truth correctly that also contributes to the process of sanctification that takes place among us, if we are to receive the Seal of God.

TEACHING KNOWLEDGE

- Isaiah 28:9 (KJV)

> "[9]Whom shall he teach knowledge? And whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts."

THE TIME YE OUGHT TO BE TEACHERS

The passage in Hebrews that is identifying with the milk of God's Word is the basic doctrines of Adventism. It begins with, "For when for the time ye ought to be teachers, ..." There is a certain time when you ought to be teachers.

- Hebrews 5:12 (KJV)

"For when for the time **ye ought to be teachers**, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

THE WISE: TEACHERS

And that time, if you go down to the bottom of page 5, it says,

- Daniel 12:3, 4, 10 (KJV)

"[3]And **they that be wise** shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. [4]But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . . [10]Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but **the wise shall understand**."

The wise in this passage are teachers. There is a time when you ought to be teachers.

And there are two classes of worshippers identified in Daniel 12: the wise and the wicked. The wise, if you have a marginal reference in Daniel 12 but we will tell you, they are teachers. There is a time when you ought to be teachers is at the time of the end when there is an increase of knowledge. And, Brothers and Sisters, we are in the time of the end. We are going to try to show that to us here if you are not familiar with that. This is the time that we are to be teachers, and at the time that you are supposed to be teachers, according to Paul, you are not supposed to be feeding upon milk. The milk is already supposed to be past history for your experience.

KNOWLEDGE

At the time of the end there is going to be an increase of knowledge, and in Isaiah 28:9 it raises the question, "Whom shall he teach knowledge? And whom shall he make to understand doctrine? . . . ."

And in Hosea 4:6 it tells us how important this knowledge is. It says,

- Hosea 4:6 (KJV)

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

The increase of knowledge that comes at the time of the end is life or death. If we do not understand it, we are destroyed.

FALSE TEACHERS

But, when it comes to being a teacher of the Present Truth message, sometimes we forget—and this is sometimes that a truth that some of us are hesitant to acknowledge—is that when there is a Present Truth message there are false teachings around in that environment, and we need to understand that there are false teachers.

I guarantee, in a meeting like this, there are people that are holding onto false teachings. I have just been in too many of these meetings not to understand that.

Now, there are some false premises and false ideas and false understandings that I have. I am sure that every one of us as human beings have those. But, I am talking about teachings. There are people in this room that believe some of the false winds that are blowing through Adventism today. I am certain of it. This would be the first meeting that I have ever been in when there was not one. Okay?

At that time in history when you are supposed to be teachers, you also are supposed to be aware that there are false teachers out there that are trying to counteract the work that you have been raised up to do, and you are supposed to understand and be able to oppose and expose and prevent those false teachings from destroying the flock.

2 Peter 1:19-2:1 says,

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

> ‘‘chapter 1:19We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20Knowing this first, that no prophecy of the scripture is of any **private interpretation.**’’—

If you cannot prove it from the Word of God, it ain't true.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Upon the testimony of two a thing is established.

Let me give you an example of that.

Brothers and Sisters, we have not got time to do Revelation 17 here this weekend, but Revelation 17 Sister White says it is the same line of prophecy in the Book of Revelation that is in the Book of Daniel. In Revelation 17:10-11 you have the riddle that everyone knows: "And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

Well, Revelation has to agree with Daniel. And those are kingdoms. Those kings are kingdoms; because, we know from Daniel 2 that a king is a kingdom: "Thou, O King, is the head of gold," and the head of gold in Daniel 2 was Babylon.

And the kingdoms of Bible prophecy are in Daniel; so, that same line of prophecy that is Daniel is taken up in Revelation.

So, Revelation 17, those kings—the five are fallen, and one is not, and one is yet to come—those are kingdoms. We can still have some wiggle room there arguing about which kingdoms they are.

But, as an example, in Adventism you have teachings such as the Shepherd's Rod. All right? Shepherd's Rod will tell you—I do not remember the first five heads that they teach, but the next head is William Miller, followed by Ellen White, followed by Victor Houteff. Okay?

No prophecy is of private interpretation!

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Upon the testimony of two a thing is established.

There is no way that is true. It just is not true! No prophecy is of any private interpretation.

—“ [21]For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

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

Brothers and Sisters, if we are going to be no longer feeding on the milk of God’s Word and we are going to be those that are eating the meat of God’s Word, then we need to understand that we are in the time period where false teachings have been mixed in among us, to prevent us from understanding the Final Warning message.

ISAIAH 29: EVERY WORD WILL BE FULFILLED

Now, underneath this in your notes you have a rather long quote from Sister White. I want you to see that the verses in Isaiah that I read, from Isaiah 29:9-16, is what she quotes right here, page 6, this long quote, “Isaiah 29: Every Word will be Fulfilled.”

And I was making an application of those verses to the Seventh-day Adventist Church at the end of the world, saying that we do not understand the prophetic Word that is sealed up, from head to toe: those of us who are learned do not understand it, and those of us that are not learned refuse to understand it except that it be taught to us by those who are learned. And Sister White quotes those very same verses.

“‘Stay yourselves, and wonder, cry ye out, and cry; they are drunken but not with wine; they stagger; but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men delivered to one that is learned saying, read this, I pray thee; and he saith, I am not learned.

“‘Wherefore the Lord saith, Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their hearts afar from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work, and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potters clay; for shall the work say of him that made it, He made me not, or shall the thing framed say of him that framed it, He had no understanding?’—

And in the third paragraph she says,

—“**Every word of this will be fulfilled**. There are those who do not humble their hearts before God, and who will not walk uprightly. They hide their true purposes, and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts spirit upon the men whom he can use to deceive those who are

partially in the dark. Some are becoming imbued with the darkness that prevails, and are setting the truth aside for error. The day pointed out by prophecy is come. Jesus Christ is not understood."—

So, it is not simply me that supplying this at the end of the world. Inspiration is making sure that we understand that Isaiah 28 and 29 is Present Truth for God's people during this time period.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: —"Jesus Christ is to them a fable. At this stage of the earth's history, many act like drunken men. 'Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath he covered.' A spiritual drunkenness is upon many who suppose they are the people who shall be exalted. Their religious faith is just as is represented in this Scripture. Under its influence, they can not walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known. They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work."—

This is a very good quote, but I am going to drop down to the very last small paragraph on the bottom of page 6. It says,

—"The developments of these last days will soon become decided. When these spiritualistic deceptions are revealed to be what they really are,—the secret workings of evil spirits,—**those who have acted a part in them will become as men who have lost their minds.**

"'Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it. He had no understanding?'"—

Those people in Adventism that are fighting against the Final Warning message are going to reach the point where the Holy Spirit is removed from them, and they are going to act as demons would act.

And she quotes a little bit more on the next page from that passage in Isaiah, and she says in closing,

—"It is presented to me that in our experience we have been and are meeting this very condition of things. Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy."—

Brothers and Sisters, in this room here there are a few ministries, ministries that are actually sharing teachings, promoting. That is what they are doing. They are ministries. They are not just lay people that have a Bible study on the weekend. They are ministries, and they pretty much teach the same thing that our ministry here teaches here in the United States. We work together.

There are a few ministries as I look around here, and as I look around they are covering several countries on Planet Earth. And they would tend, without lifting me up or trying to worship men in any way, but they would probably identify me as at least one of the leaders in this message. And I am telling you right at the outset, if you are taking my word for anything that is being taught here or has been taught, then you are setting yourself up for a fall.

Inspiration teaches that at this time in Earth's history we are not to trust human flesh.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Any flesh.

But, of course here, I think Sister White is probably dealing more with other leaders; but, it is a principle that goes from head to toe.

Brothers and Sisters, what we are going to share here this week, this is Present Truth as far as I can understand; and, you have to understand that for yourself. And if you are going to set yourself up to listen to what your husband or your wife decides for you, or your friend or one of these leaders, you are definitely developing a habit in you that is preparing yourself for the mark of the beast, and we do not want none of that to take place here.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: What you hear that you do not understand, you are required to test through prayer and your own personal study.

But, Sister White says,

—"Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy. The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds, who have been turning the precious evidence of God's truth into a lie. These men will be deceived by fallen angels, **when they should have stood as faithful guardians**, watching for souls, as they that must give an account. They have laid down the weapons of their warfare, and have given heed to seducing spirits. They make of no effect the counsel of God and set aside his warnings and reproofs, and **are positively on Satan's side**, giving heed to seducing spirits and doctrines of devils." *Battle Creek Letters*, 123–125.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: ". . . are positively on Satan's side."

Now, are these leaders misguided or do they have some misconceptions that have led them along the wrong way? Yeah, all the above.

But, Brothers and Sisters, when it comes down to rightly dividing the Word of Truth in connection with what the Lord is unfolding at this time in Earth's history, those people that are fighting against this message, what they are teaching is positively on Satan's side.

That is not me that is making that claim.

LINE UPON PROPHETIC LINE

Review and Herald, July 31, 1888:

> "We must have a knowledge of the Scriptures, that **we may trace down the lines of prophecy, and understand the specifications given by the prophets**, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness. 'For if we sin willfully after that we have received the **knowledge** of the truth, there remaineth no more sacrifice for sins.' Here is a most solemn statement,"—

Brothers and Sisters, if what we are teaching here is truth and you hear it here this week and you understand it to be truth and you walk away from here and you forget this truth, then there is no more a sacrifice for sin for you. That is what it says.

Is that not what it says?

> —"'For if we sin willfully after that we have received the **knowledge** of the truth, there remaineth no more sacrifice for sins.' Here is a most solemn statement and one which should often be presented to souls, to show them the danger of entering into sin after they have received a **knowledge** of the truth of God. We would warn men and women off this ground. All would do well to remember, when tempted to leave the straight path of right, that those who, having received a **knowledge** of the truth, apostatize, 'sin willfully,' transgress the law of God ('for sin is the transgression of the law'),—for such there remaineth no more a sacrifice for sin. 'Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.'" *Review and Herald*, July 31, 1888.

Brothers and Sisters, if what we are teaching is Present Truth, it is dangerous to be one of those that fight against it; because, you will ultimately become as one who has lost his mind, Sister White says. But, it is just as dangerous to come to understand a Present Truth message and then walk away from it.

Is that a fair reading of this passage?

I am trying to deal with the lines of prophecy here. Maybe I am getting a little bit too serious for the opening night.

We must have an understanding of the prophetic message to be able to trace down the lines of prophecy.

THE SAME LINE

In the next quote Sister White says,

> "**In it [Revelation] the same line of prophecy is taken up as in Daniel.** Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence." *Manuscript Releases*, volume 8, 415.

SHOW THE LINE OF PROPHETIC HISTORY

Selected Messages, book 2, pages 104-105:

> "The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, **showing their order**, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line** of prophetic history **the things that have been and the things that will be**." *Selected Messages*, book 2, 104–105.

And what I am saying here by adding these few passages on the lines of prophecy is, in Isaiah 28 when it is identifying for us how the Latter Rain message is going to be taught, it is taught by bringing line upon line, here a little, there a little. Those people are going to understand and proclaim the Latter Rain message, and it is a message because "they would not hear." They are going to teach it by bringing line upon line. That is how it is illustrated to God's people. Isaiah 28:9-14 is emphasizing the teaching technique that is accomplished by God's people as they proclaim the Latter Rain message.

WILLIAM MILLER

From *The Great Controversy*, page 320, what William Miller did is he came to understand how to trace down the great lines of prophecy. It says,

> "With intense interest he studied the books of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained, were to be literally understood. 'I was thus satisfied,' he says, 'that the Bible is a system of revealed truths, so clearly and simply given that the wayfaring man, though a fool, need not err therein.'—Bliss, page 70. Link after link of the chain of truth rewarded his [William Miller's] efforts, as step by step he traced down **the great**

lines of prophecy. Angels of heaven were guiding his mind and opening the Scriptures to his understanding." *The Great Controversy*, 320.

He was tracing down the great lines of prophecy.

THE SAME PLAN

And, Sister White in the next quote is going to quote from William Miller's Rules of Prophetic Interpretation. We want to put this in the record here at the beginning. It says,

> "Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted."—
>
> FROM THE AUDIENCE: Amen!
>
> JEFF PIPPENGER: —"In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:"—

And then Sister White quotes five of those Rules and says,

> —"'1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.'
>
> "The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth." *Review and Herald*, November 25, 1884.

And you have in your handouts William Miller's Rules of Prophetic Interpretation, if you did not have it previously; and, they have been endorsed by Inspiration as safe Rules.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And one of the things that William Miller did and understood was he traced down the great lines of prophecy.

THE BANNER OF THE THIRD ANGEL'S MESSAGE

On the next page of your notes, "The Banner of the Third Angel's Message."

> "Prophecy has been fulfilling, **line upon line**. The more firmly we stand under **the banner of the third angel's message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel."—

You know, if you go to *Selected Messages,* book 2, page 114, right now it is out of my mind what the name of that chapter is; but, if you go to *Selected Messages,* book 2, page 114, about twenty years ago we were having studies in our home and we took that particular chapter and we took it paragraph by paragraph, and back then you had to type it in. Okay? There were computers around, but we did not have one. It was 1988. And we would type in a paragraph, and then we would type in several questions after the paragraph because we studied that chapter piece by piece by piece.

And someone in this room, besides just my family, was going to that study. The camera guy was [acknowledging the camera man].

And, it was from that study that we came to recognize that there was a pattern in Bible prophecy, a 3:1 combination. It is this line upon line of these Reform Movements, and it was first recognized by us in this chapter from *Selected Messages,* book 2, page 114.

Sister White continues on and says,

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

And we came to understand that the banner of the Third Angel's Message is this history of the Millerites and the sequence of events there that took place are the sequence of events that illustrate the sequence of events that take place when the Latter Rain is poured out in our day and age; and, you can prove that by bringing line upon line together from God's Word because once you bring two or three lines together and they agree with one another, it is established because upon the testimony of two or three a thing is established.

EVENTS FALL INTO LINE

Review and Herald, February 6, 1900.

I know there are some in here that have never listened to any presentations that I do, and I am telling you upfront that good, bad, or ugly, my particular style is that in the first few presentations that I do, I am going to be trying to nail down certain points of references that we will refer back to later on in the week. So, some of these things may seem a little bit scattered to you at first appearance; but, there is a purpose behind this. So, we will see if it comes together for us as we proceed.

> "In the past the Lord God of ages revealed his secrets to his prophets. The Omniscient looked down the centuries, and predicted through his prophets the rise and fall of kingdoms, hundreds of years before the events foretold took place. The present and the future are equally clear to God, and he shows his servants what shall be. His voice echoes down the ages, telling man what is to take place. Kings and princes take their position at the appointed time. They think they are carrying

out their own purposes, but in reality they are fulfilling the word God has given through his prophets."—

I like that sentence; because, in this particular work of presenting end-time Bible prophecy, you are always confronted with the conspiracy theories—and some of them are not theories—but, you are always confronted with conspiracy theories that are focusing on the fact that the Illuminati and the Jesuits and the New World Order have these plans that they are accomplishing, that they are doing, and that they are the ones that are pushing the buttons and pulling the strings behind the scenes.

But, Sister White says,

—"Kings and princes take their position at the appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word of God has given through his prophets."—

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: —They act their part in carrying out God's great plan. **Events fall into line**, fulfilling the word the Almighty has spoken." *Review and Herald*, February 6, 1900.

We would do better becoming familiar with the words that the Almighty has spoken than spending our time chasing down all the conspiracy theories that blow through Adventism today.

FROM THE AUDIENCE: Amen!

REQUIRED TO KNOW

JEFF PIPPENGER: *The Great Controversy,* page 371:

"One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, **we are instructed and required to know when it is near**. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as **fatal** for us as it was for those who lived in the days of Noah not to know when the flood was coming." *The Great Controversy*, 371.

Brothers and Sisters, we are **required** to know that we are on the verge of a Sunday Law in the United States, and it is fatal not to understand that as Seventh-day Adventists.

WILL BE DISCERNED

"The **events** of the future will be discerned by prophecy, and will be understood." *Review and Herald,* April 4, 1893.

FROM THE AUDIENCE: Amen!

WE CAN KNOW

JEFF PIPPENGER: *Sermons and Talks,* pages 48-49:

"Brethren and sisters, my faith is as strong as ever that the things of this world are about to close."—

Do you see that the things of this world are about to close, Brothers and Sisters?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: All right.

—"It is stronger than when I saw you last. We can see the **waymarks** that are all along the way. When we are traveling along a road alone, and see a guide board; **if we can read** we know that we are at such a place; so it is if our minds are active and so consecrated to God that we can understand His workings, **we can know just where we are in this world's history**."—

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —"Things we spoke of 25 years ago are just working up. The powers of darkness are working with an intensity from within, but God has been working for us, and He will work for us that Christ shall not have died in vain, that we may have of the life that runs parallel with the life of Jehovah. It is this little, little atom of a world that is absorbing all our force."—

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: We can know.

—"**Is there not something that will have a reviving influence on [our] lives**? Should we not study the Word of God, and when duty is made known, meet every objection to it with a 'thus saith the Lord'? Should we not search out the truths that are clustered about the truths of God? We have no time to fold our hands, brethren; the Lord is soon coming, and we have heard the note of warning till we have consoled ourselves and a sleep has taken hold of us, of the life and the character. There is **nothing** about us to show the world that we have the most sacred truth that has ever been given to man.

"We want to know where we are in history." *Sermons and Talks*, 48, 49.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: If we do not have that attitude, we are in a dangerous place if we are in the Seventh-day Adventist Church.

FROM THE AUDIENCE: Amen.

WAYMARKS

PROPHETIC GUIDEPOSTS

JEFF PIPPENGER: "God speaks in his word, and fulfills this word in the world. We need now to seek to understand **the movements of God's providence**. Said Paul, 'Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the

day: we are not of the night nor of darkness.' God's people are not left to depend on man's wisdom. **With prophetic guideposts God has marked out the way he wishes them to take**. These great **waymarks** show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but God changes not. His word will abide the same forever." *Review and Herald*, February 6, 1900.

MONUMENTS ALONG THE WAY

Gospel Workers, page 104:

> "Today Satan is seeking opportunities to tear down the **waymarks** of truth,—**the monuments that have been raised up along the way**; and we need the experience of the aged workers who have built their house upon the solid rock, who through evil report as well as good report have been steadfast to the truth." *Gospel Workers*, 104.

We need the testimony of the Pioneers of Adventism, and the Pioneers of Adventism were not inspired but we still need their testimony. It is endorsed by Inspiration. We need to study it intelligently to understand that they had some misconceptions and some ideas; but, we need those aged workers that went through the experience of the Millerite history in order to help us understand what is about to take place on Planet Earth.

CONSTANTLY SEARCHING

Evangelism, page 223:

> "Our faith in reference to the messages of the first, second, and third angels was correct. The great **waymarks** we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. **We can learn much, and should be constantly searching the Scriptures to see if these things are so.**" *Evangelism*, 223.

And, Brothers and Sisters, this is the Foundations of Adventism [referring to the 1843 Chart], and we should be constantly searching to see if these Foundations are so.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: It is part of what Sister White is saying here, and I challenge you now, those of you who are unfamiliar with the schedule and the workings of one of these prophecy schools, that we had specific reasons for having Brother Duane Dewey do the morning worship, which is, perhaps, one of the hardest to be at, especially on the first morning from some of you traveling all across the land and lands to get here. But, the presentations that are done by Brother Duane in the mornings on the Millerite history is in agreement with this counsel here, about what we should understanding about the Foundations.

So, I am trying to encourage you to make sure that you roll out of bed on time.

THE TIMES IN WHICH WE LIVE

"We should study the great **waymarks** that **point out the times in which we are living**." *Last Day Events*, 14.

And, we have a few more quotes along that line that are in the record.

GUARDED

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

PRESERVED

"Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the **waymarks** which have made us what we are, are to be preserved, and **they will be preserved**, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority." *Counsels to Writers and Editors*, 52.

LOCATED BY THE WORD OF INSPIRATION

"The proclamation of the first, second, and third angels' messages has been **located** by the word of Inspiration. **Not a peg or pin is to be removed**. No human authority has any more right to change the **location** of these messages than to substitute the New Testament for the Old." *Counsels to Writers and Editors*, 26–27.

NOT A PIN MOVED

"At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. **Not a pin is to be moved from the foundations of our faith**. Truth is still truth. Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. The old **waymarks** must be preserved, that we lose not our bearings." *Manuscript Releases*, volume 1, 55.

THE PRESENT PARALLELS THE PAST

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

THE RECORDS OF HISTORY AND PROPHECY

"The Bible is its own expositor. **Scripture is to be compared with scripture**. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and **should learn to trace their working** through **the records of history and prophecy**, to the great consummation." *Education*, 191.

SIMPLE ILLUSTRATIONS

Noah and his three sons
Balaam's three blessings, followed by another
Three disciples and Christ on the Mount of Transfiguration
Three disciples and Christ in Gethsemane
Three Hebrews and Christ in the furnace
Gideon and his three troops
Abraham and the three heavenly visitors

COMPLEX ILLUSTRATIONS

Ezra and Nehemiah
John the Baptist and Christ
The Millerites
Moses
Noah
Elijah

THE WAYMARKS OF A REFORM MOVEMENT

1. Time of the End
2. First Message
3. Second Message
4. Third Message
5. A Work
6. Backsliding
7. Fourth Message

HISTORY WILL REPEAT

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

CHARACTERISTICS OF THE WAYMARKS

Preceded by darkness or a scattering

1. TIME OF THE END

Fulfillment of a prophecy

First message arrives
Men understand the fulfillment (running to and fro in God's word)
An unsealing of a prophetic passage
The prophetic passage relates to the message or the work of the upcoming period
The unsealed truth initiates an escalating testing process
A gathering is initiated

2. FIRST MESSAGE FORMALIZED—FEARFUL CONVICTION OF SIN

A reform message associated with a specific reformer
Testing message identified
Message empowered after it arrives and is formalized
Empowerment marked when a divine symbol descends
Foundation established
Worldwide impact in the prophetic geographical setting

3. SECOND MESSAGE—RIGHTEOUSNESS MANIFESTED

Second message arrives
Activities of the enemies of the message or work illustrated
Message empowered after it arrives and is formalized
A sealing illustrated
The temple is finished and cleansed
Separation with life or death consequences illustrated
Local in the prophetic geographical setting

4. THIRD MESSAGE—GENERAL JUDGMENT ILLUSTRATED

Third message arrives
A door closes
Gathering accomplished
Two groups demonstrated
A covenant established
Followed by a disappointment associated with the number seven
Third message empowered after it arrives and is formalized

5. A WORK

6. BACKSLIDING

7. FOURTH MESSAGE

Repetition of the second message with judgment on church
Work finished
Accomplished in troublous times

SEE APPENDIX NUMBER ONE

JEFF PIPPENGER: But, because my time is up, what I am saying here is that the presentations that I am going to set forth this week have to do with identifying that we are now in the time period of the Latter Rain that began to fall on God's people, specifically on September 11, 2001; and that in the very near future God's Church is going to be purified by The Sunday Law test; and, the prophetic testimony gives line upon line, demonstrating what this

history is about and what our responsibility in this time period is; and, we are going to attempt to lay some of those prophetic lines out for you and demonstrate for me the strongest argument that we are now in the sealing time of the 144,000.

I cannot even begin to explain to you what makes me think that, because it has taken me—as you know, I have fifteen presentations, and it takes me fifteen presentations to get at that conclusion.

So, in the opening presentation, it is nice to give your audience an overview of where you are going; but, I cannot do it because it takes at least fifteen hours, in my inability, to explain it to you.

But, I can tell you this, to try to stimulate your sanctified curiosity so you can focus along with me through this week. We were doing a prophecy school earlier this year in London and we were studying a particular truth out about the opening of the Seventh Seal, and this is what I am going to try to identify here.

And when we finally came to the conclusion of what this was all about, that prophecy school was like this Prophecy School. I had so many presentations that I was supposed to do, and Brother Jamal Sankey was there and he had so many presentations that he was supposed to, and Brother Sebastian was there doing the health message. And you know what presentations; you have them all lined out in order, you have your notes in advance.

And in the afternoon there, we were studying the opening of the Seventh Seal and what light that shed upon the sealing of the 144,000 and the outpouring of the Holy Spirit, and I had so many presentations left to do and I had to cover my material. But, once we saw that truth, I went right up in my next presentation and I explained what it represents, that God is opening the Seventh Seal now. Is that profound? But, I went ahead and just inserted that in my presentation.

And then in the next presentation, I went up and for a second time in a row I presented the same information. Was that profound? In my mind.

And nobody complained in the audience, because they were getting it, too. There were as many "Amens" the second time around as there were the first time around.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And I could not get away with it. My next presentation, I got up and did it again.

FROM THE AUDIENCE: (Exclamations.)

JEFF PIPPENGER: Three times in a row! I was that overwhelmed with what this information is teaching, and there was as many "Amens" the third time around as there were the first and second time.

We are going to try to show you another argument, in agreement with what we have been teaching here for a couple of years, which we have been teaching since September 11, 2001, in that timeframe, that the Latter Rain is now falling upon God's people and that the sealing of the 144,000 is underway, that the Judgment of the Living is underway. And it is now absolutely crystal clear from the prophetic message that how God's people respond to this message is life or death.

So, it takes a little while to get there, but that is where we are going.

Shall we pray?

Benediction: Father in Heaven, we thank you that you have brought us here upon this mountain top, away from the city, at this time of Earth's history. We thank you for the traveling mercies

that you have provided all of us so far. We know that each of us has our own weariness getting here, and we know that a good night's sleep will help us get away from that. We ask for a good night's sleep. We know also that there are still people that are on their way here, and that some are still arriving at airports this evening; some do not get here until tomorrow and we ask for traveling mercies for them as well. And we ask that throughout this time that we are coming together to study that you would pour your Latter Rain out upon us. As you say in Zechariah 10:1 that we are to pray for the Latter Rain in the time of the Latter Rain, and we are believing that the Latter Rain is being sprinkled upon your people at this time; so, we are fulfilling the counsel of Zechariah, that we are asking that you would pour the Latter Rain out upon us. And as we understand that the Latter Rain is partially and an unsealing of the truth that you have for your people, we ask that you would open up your Word to us and give us light and understanding here at this meeting, light and understanding that would better prepare us to give us this faithful and clear warning message to Planet Earth at this time, light and understanding that would fully arouse us and see our personal needs that we need to deal with in order that we might receive the Seal of God at The Sunday Law test. We give you permission to do what it takes with each of us to make that happen, and we ask that as we interact with one another here that we can be Brothers and Sisters that encourage one another to strive for that goal, to be among those that are representatives of the 144,000; because, it is most certainly that we are in the history now that you are preparing that group to finish the work, and we wish to be part of it. We thank you for the opportunity. Thank you for allowing us to live in the time period that all of the prophets wished to live in, and please allow us not to be found unworthy or unfaithful during this time, we ask in Jesus's name. Amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 2 - "The Millerites

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer by Brother Steve Welk: Most Gracious Heavenly Father, we just thank you for your longsuffering and mercy, Lord. Lord, we just thank you for the opportunity to be able to gather in a meeting like this still, without any trouble. Father, we just ask you to open our minds to the messages being presented here and, Lord, that each of us may run with this; and, Lord, that it would give us the power to share this with whomever we come in contact. Father, we ask you to bless this speaker according to Jeremiah 1:9, that you put your words upon his lips. We ask this all in Jesus's name. Amen.

[An offering of special music is given.]

JEFF PIPPENGER: I am going to follow custom and have another word of prayer as we begin here.

Invocation: Heavenly Father, as we continue on in this presentation concerning the Latter Rain, we would ask that you would pour your Latter Rain out upon us and grant us your Spirit at this time, that you could open your Word to our understanding. We ask that you would set aside the human frailties and misconceptions and let your Voice speak to us and open our minds where we can hear that Voice and understand what it means to each of us. We ask these things in Jesus's name. Amen.

JEFF PIPPENGER: As I said last night, I am dealing with the subject concerning the outpouring of the Holy Spirit, and I did not quite get through all the notes last night.

Some of you were not yet here last night; you have the notes pretty much identifying what we went over. I was identifying that in Isaiah 28 and 29, which is illustrating the end of the world, that there will be two classes in Adventism, one that understands the message of the Latter Rain, and one that does not; but, that the Lord will teach His message to His people, even though He has to use stammering lips and another tongue to do so, that the Latter Rain message will be taught to God's people; and, that the technique for teaching this message at the end of the world is by bringing line upon line.

Recently, we did a presentation in Eatonville, Washington, and then the next weekend—the next week, actually—we were in Colton, California, and did the same presentation. But, people who have looked at both presentations, whether it be Eatonville or Colton, some liked Colton better than Eatonville; some liked Eatonville better than Colton.

The Colton presentations you can get off of Edgar Pulido's website called, www.theseventhunders.com . It is that information that is pretty foundational to this presentation that I am doing, but it is that information that I am not going to spend any time dealing with. I

am going to point you to it, if you have not looked at the presentation how every Reform Movement parallels all the other Reform Movements. I am going to point you to those studies and treat this as a Prophecy School and suggest to you that that is homework assignment. You should look at that, if you are not familiar with the basic thing that I am going to try to present in this presentation and build upon afterwards.

The histories that identify a reform among God's people in the bible, if you are not aware of it, they all parallel one another and they all prefigure the final Reform Movement of the 144,000; and, it is from the principle of upon the testimony of two a thing is established, that when you bring these reform lines together, you will be establishing the waymarks of the development of the 144,000. It is combined with the principle of how Christ illustrates the end from the beginning, that you can have confidence that these Reform Movements are illustrating the time of the 144,000.

And the time of the 144,000 is the time of the Latter Rain. So, all these Reform Movements when correctly understood are presenting an illustration of the Latter Rain time period and the Latter Rain people, the Latter Rain people being those who are sealed.

THE MILLERITES

Of those reform lines, and that is what Isaiah 28 says, "line upon line, here a little, there a little." Those reform lines are all pointing forward and prefiguring the Reform Movement of the 144,000. But, from my human perspective, the line among those reform lines that is the most important to correctly understand is the history of the Millerites.

The Millerite Movement is the beginning of Adventism; the 144,000 is the end of Adventism. Jesus illustrates the end from the beginning. So, the one reform line that I am going to put into the mix here in this presentation is the reform line of the Millerites.

I hope this is just a refresher for most of us in this room; but, there are certain truths in that history that we are going to emphasize that we have never emphasized before. So, it seemed important to me that we put that into the record here in this presentation, which is called "The Millerites," and it begins on page 15 of your notes.

DARKNESS

You will notice the first quote on the top of page 15 of your notes.

And for those of you who are running the camera, I am going to walk over to this board here, if that is important to you, and I am going to start identifying a few things here.

And in *The Great Controversy*, page 61, Sister White identifies a time period of darkness that precedes the Millerite Movement; and, in all of these Reform Movements you will find that there is a time period of darkness that precedes the Lord accomplishing a revival and a reform among His people.

> "The history of God's people during the ages of darkness that followed upon Rome's supremacy is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. Expressions of doubt, or questions as to the authority of papal dogmas, were enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal

councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose." *The Great Controversy*, 61.

TIMELINE OF MILLERITE HISTORY

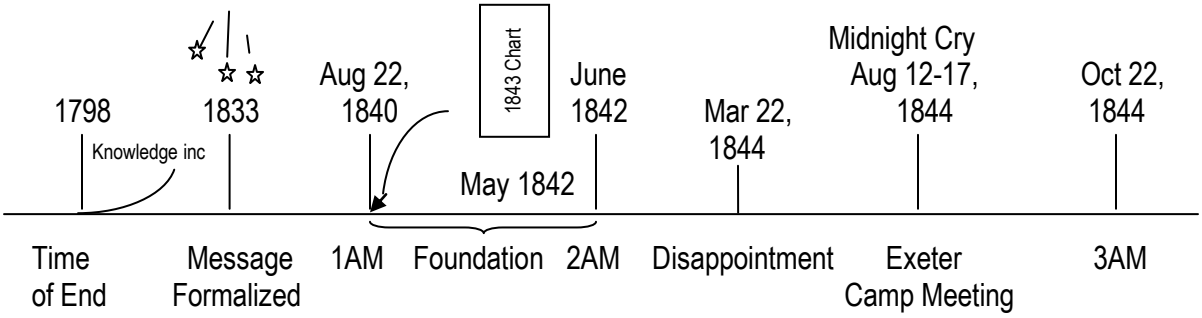


Figure No. 1

Each of the Reform Movements begin with a Time of the End. This is unfamiliar ground for Seventh-day Adventists.

As Seventh-day Adventists it is familiar to us that in 1798 the Time of the End had arrived for the Millerites; but, we are not familiar with the fact that every Reform Movement possesses a Time of the End. And until we recognize that all of the Reform Movements parallel one another, then we are not compelled to investigate what the Time of the End means in each of these Reform Movements. We do not see the big picture of the Time of the End.

We have to see the big picture of the Time of the End, from my perspective, because you and I are held accountable to understand that the Time of the End for the 144,000 began in 1989; and, you have to understand that it began in 1989 and you have to understand why, and see it for what it represents in order to be impacted by the fact that that was almost twenty years ago.

The Time of the End for the Millerites was a fulfillment of prophecy, and when that prophecy was fulfilled it shed light upon the upcoming generation. There began to be an increase of knowledge in 1798 that contributed to this upcoming history, and the history of the Millerites is the history of the announcement of the beginning of Judgment.

So, if you go back to the other—if you investigate the Eatonville series and the Colton series, you will find the Time of the End for the Reform Movement in Christ was the birth of Christ. The Time of the End for the Reform Movement of Moses was the birth of Moses. The Time of the End for the Reform Movement when the Jews came out of Babylon to rebuild Jerusalem was the destruction of Babylon at the end of the seventy years.

In each of these Reform Movements there is a prophecy that is fulfilled that marks the Time of the End and, simultaneously, sheds light upon the upcoming history.

1. TIME OF THE END

The Book of Daniel, we know from Daniel 12—you have it in your notes—verses 4 and 9, is sealed up until the Time of the End; for the Millerites, 1798.

- Daniel 12:4, 9 (KJV)

> "[4]But thou, O Daniel, **shut up the words, and seal the book, *even* to the time of the end**: many shall run to and fro, and knowledge shall be increased. . . . . [9]And he said, Go thy way, Daniel: for the words *are* **closed up and sealed till the time of the end**."

FULFILLMENT OF A PROPHECY

The fulfillment of the prophecy that marks the Time of the End for the Millerite history, you have in your notes, Daniel 7:23-26, tells us that before the Judgment in the history of the Millerites, this history here [indicating on the timeline the dates 1840 to 1844] is announcing that on October 22, 1844, the Investigative Judgment was going to begin. But, Daniel 7 tells us that before the Judgment the Papacy would need to receive its deadly wound, and this is standard understanding in Adventism.

- Daniel 7:23-26 (KJV)

> "[23]Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. [24]And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. [25]And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.
>
> "[26]But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end."

So, when the Papacy received its deadly wound in 1798, the fulfillment of that prophecy opened the door to the truth that it was time for the Judgment to arrive. That prophecy shed light upon the upcoming epic of sacred history.

A PROPHECY UNSEALED

- Daniel 12:4, 9 (KJV)

> "[4]But thou, O Daniel, shut up the words, and seal the book, **even to the time of the end**: many shall run to and fro, and knowledge shall be increased. . . .
>
> "[9]And he said, Go thy way, Daniel: for the words *are* closed up and sealed **till the time of the end**."

At this point there is a prophecy unsealed. And I just made sure to check with Brother Duane, because I want to put this in the record. It is not necessarily that significant. From the book *The Prophetic Faith of Our Fathers*, volume 4, by Froom, on page 461, speaking of Miller, it says for two years, from 1816 to 1818, Miller began his study of the Bible. And then in 1819, after his two-years study, he reaches his understanding on the 2520, and the message that

William Miller begins to come to grips with, that is represented on this 1843 Chart, begins at this time period.

In 1798 there is a fulfillment of prophecy marking the Time of the End.

> "Daniel has been standing in his **lot since the seal was removed** and the light of truth has been shining upon his visions. He stands in his **lot**, bearing the testimony which was to be understood at **the end of the days**." *Sermons and Talks*, volume 1, 225–226.

The Book of Daniel at this point [1798] is unsealed and there begins to be an increase of knowledge. This is one of the things that I want to really try to emphasize that we will deal with, hopefully. This is one of the points that I want to deal with in this presentation. This increase of Knowledge is a life or death test for this generation. It always is.

That is why, when Daniel 12 is speaking about the increase of knowledge, it says "the wise will understand, but the wicked will not understand." And Hosea 4:6 says, "My people are destroyed for lack of knowledge." This knowledge is life or death.

This knowledge begins here [1798]. And in the history of the Millerites, by 1818, which is twenty years later, William Miller has ceased his initial study of the Bible and he begins to put together the message for that time period, the foundational message.

Now, here [1833], if you are not familiar with this point, you will find it in these sacred histories that there is always a point where the increase of knowledge is formalized. And William Miller—I mark 1833. I am not dogmatic about that date. I have my reasons for putting that date—but in 1833 William Miller received his credentials to preach; but, we also had the falling of the stars. And you also, if you are understanding the Karaite reckoning of time, 1833 can also be understood as 1844.

If you want to go through these dates up here, using the Biblical reckoning of time that the Millerites used, then after each of these years you could put a slash—you know, 1833/1844.

This is what we call the 1843 Disappointment. It actually comes in 1844.

So, when you understand that about 1833, that it could also extend into 1844, as Brother Randy Moeller was quoting from James White, when they understood the fullness of the year that it was not until then that they began to unravel these time prophecies more clearly, then you find that 1833 can also be marking the Feast of Trumpets because the Feast of Trumpets came ten days before the Day of Atonement, a day for a year. Somewhere before 1844, ten years before 1844, we should see identified in the historic and prophetic record the Feast of Trumpets. And I am suggesting that it is probably valid that 1833, the falling of the stars, can be marked as that.

But, in any case, as the increase of knowledge arrives in this history, it is going to test that generation, a life or death test. And in order for it to be a legitimate life or death test, it has to be put into a message that we can be held accountable for. The Lord is not going to hold this generation accountable for this testing message if you cannot understand it.

So, the Lord has to raise up some person to put the message into an expression where He can judge that generation and hold them accountable for the light. And in this history it was William Miller. In the history of Christ, it was John the Baptist. In the history of the building of the temple after they came out of Babylon, it was Cyrus that recognized that message from prophecy. In the history of the Jews' deliverance from Egypt, it was Moses.

All you need is to point to two or three because upon the testimony of two or three a thing is established. These waymarks that we are identifying here are firmly established.

THE FIRST ANGEL'S MESSAGE ARRIVES

So, we are saying that in one sense, here in 1798, the First Angel's Message arrives. So, from the arrival of the First Angel's Message, even though it is not understood—and it is not a problem that when the First Angel's Message arrives that it is not understood.

Because, when the Second Angel's Message arrives in June of 1842, the Millerites did not understand it. Okay, we are going to point you to a quote to mark that in a moment; but, if you read the early Millerite history you will find that it is not until later on that the Millerites understood that the Second Angel's Message had arrived, and then they had a dilemma. They realized, "Wow, this means that we need to call the people out of the churches that we are members of, or that we were formerly members of. Do we really want to call the people out of the churches?"

They knew by the message that they needed to, that they had to; but, they did not want to and they vacillated for a short period of time.

Then I believe it was Joseph Bates who published an article based upon the Second Angel's Message and Revelation 18; and, from that point on, the flood gates were opened.

FROM THE AUDIENCE: It was Fitch.

JEFF PIPPENGER: Fitch, good. We got that in the record. It was Charles Fitch that published that article. I have been saying "Bates" for a couple of months now. It is corrected! All right?

So, my point, though, was that the Second Angel's Message we will show you arrived in 1842. They did not understand it until the 1843/1844 time period; just as the Third Angel's Message that arrived on October 22, 1844; and, they did not understand it until afterwards.

So, too, the First Angel's Message, technically, prophetically arrives in 1798; but, the Lord has to raise up William Miller to begin to understand and to put this into a package.

Do you follow my logic so far? Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay.

And you have a quote for that, *Testimonies to Ministers,* page 115.

> "Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world." *Testimonies to Ministers,* 115.

Now, in terms of those people that may be watching this on a DVD, Brother Graham, one of the Canadian brothers here, he corrected me this morning. He said, "You need to remember to put your references in. You are reading them without referencing them and the people who are watching this on DVD are not going to know where it is."

And he is correct, and I am going to try to do that.

But, for those of you who are watching this on DVD, all these notes are going to be in the DVD set, in their own disk where you can print them out and you can see the references, even if I happen to miss some of them. They will be there.

AN INCREASE OF KNOWLEDGE—RUNNING TO AND FRO

- Daniel 12:4 (KJV)

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

When the Time of the End comes, there is going to be an increase of knowledge and many are going to run to and fro, according to Daniel 12. And that expression primarily has to do with running to and fro in God's Word and understanding this increase of prophetic knowledge.

Personally, I do not have a problem that we teach that the increase of knowledge has to do with all the inventions that came into history at that point in time; because, prophecy almost always has more than one layer of truth. But, primarily, based upon the fact that you see this increase of knowledge in all these reform lines, that the increase of knowledge is identifying those people that understand the unsealed prophecy for that generation. That is the primary meaning of the "running to and fro." And, of course, the Millerites and others around the world are those that accomplish that work of running to and fro and bringing about an increase of knowledge.

You can see a nice quote concerning that, and concerning that this increase of knowledge had to do with the upcoming Judgment, from *The Great Controversy*, pages 356 - 357.

> "The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the **time of the end**.' Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the **time of the end**, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' Daniel 12:4.
>
> "The apostle Paul warned the church not to look for the coming of Christ in his day. 'That day shall not come,' he says, 'except there come a falling away first, and that man of sin be revealed.' 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the 'man of sin,' can we look for the advent of our Lord. The 'man of sin,' which is also styled 'the mystery of iniquity,' 'the son of perdition,' and 'that wicked,' represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. **This period ended in 1798.** The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year **1798**. It is this side of that time that the message of Christ's second coming is to be proclaimed.
>
> "No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But **since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near**.

> "Like the great Reformation of the sixteenth century, **the advent movement appeared in different countries of Christendom at the same time.** In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near." *The Great Controversy*, 356–357.

The increase of knowledge had to do with the upcoming Judgment time.

And, so, in 1798 there are a lot of prophetic things that happened here. There is a prophecy fulfilled.

What prophecy is fulfilled?

FROM THE AUDIENCE: The 1260.

JEFF PIPPENGER: The Papacy receives its deadly wound.

The Time of the End arrives.

And at the Time of the End arriving, the Book of Daniel is unsealed.

When the Book of Daniel is unsealed, there is an increase of knowledge.

When the increase of knowledge is opened up, there are students of prophecy that are running to and fro in God's Word.

At this time the First Angel's Message arrives.

PURIFICATION PROCESS INITIATED

On the bottom of page 16, I am quoting from Daniel 12:4, 9-10.

- Daniel 12:4, 9-10 (KJV)

> "[4]But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and **knowledge shall be increased**. [9]And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. [10]Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and **none of the wicked shall understand; but the wise shall understand**."

At this point in time, the increase of knowledge begins a purification process that will test this generation.

And, of course, if what I am saying about 1989 is accurate, that 1989 is the Time of the End for the 144,000, then what I am saying is, is that as Seventh-day Adventists sitting in this room in 2008, we are already into the purification process, the testing process, that is going to produce two classes of worshippers in Adventism; and, this is something that we need to understand because this is a life and death process.

FROM THE AUDIENCE: Amen.

2. Message Formalized

JEFF PIPPENGER: On page 17 of your notes, you will see the quote from *The Great Controversy*, page 333, where Sister White marks 1833 as the falling of the stars.

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

WILLIAM MILLER

You will notice the second quote there on the page from *The Great Controversy*, page 336, Sister White calls William Miller "the messenger himself." For me, it is important to mark that because there is so much disrespect for how the Lord used William Miller in the beginning of Advent history that it needs to be put in the record that he was the messenger of that time period.

And as Brother Randy mentioned today, and he gleaned that from Sister White, the angels of God guided the mind of William Miller to his understanding of prophecy. So, when we downplay the work that he accomplished, it is what we understand to be called blasphemous because it is speaking against the work of the Lord.

> "The instigator of all evil sought not only to counteract the effect of the advent message, but to destroy **the messenger** himself. **Miller** made a practical application of Scripture truth to the hearts of his hearers, reproving their sins and disturbing their self-satisfaction, and his plain and cutting words aroused their enmity. The opposition manifested by church members toward his message emboldened the baser classes to go to greater lengths; and enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose." *The Great Controversy*, 336.

A MESSAGE OF REFORM

William Miller brought a message of reform. In *Early Writings*, page 233, it says,

> "Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus,"—

John the Baptist is prefiguring the work of William Miller, and John the Baptist brought a message of reform.

> —"Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and

> powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to Him; for the hour of His judgment is come.'" *Early Writings*, 233.

That is which message?

FROM THE AUDIENCE: The First Angel.

JEFF PIPPENGER: The First Angel's Message.

So, Miller's was a message of reform, a message of warning. And those people that accepted the conviction that the Holy Spirit brought with the presentation of that message were motivated to begin proclaiming the message themselves, thus identifying the same work that should be accomplished among God's people at the end.

There is only, **there is only** one message at the end.

And how many of you—and I know this is pretty silly to ask this question this early on—but how many of you have happened to read through that long 20-something page write-up on the Latter Rain?

Anyone? Okay.

I am hoping that if you get opportunity that you can pass through that while you are here so we can get some reaction on it. I am not going there now, but I will tell you that there is a passage in it that has, I think, five quotes, like three or four from the Bible and one or two from the Spirit of Prophecy, somewhere in there, where it is absolutely crystal clear that God's people will all be teaching the same message at the end of the world. Those people that are the 144,000 are going to be teaching the identical message.

And in this history, all of the Millerites—how many of these 1843 Charts were produced?

FROM THE AUDIENCE: Three hundred.

JEFF PIPPENGER: How many Millerite preachers were there?

FROM THE AUDIENCE: Three hundred.

JEFF PIPPENGER: How many of them used this Chart exclusively.

FROM THE AUDIENCE: All of them.

JEFF PIPPENGER: Okay. That is an illustration for us. They are all united upon the same message. We will be united on the same message.

FROM THE AUDIENCE: Amen!

FIRST ANGEL'S MESSAGE EMPOWERED WHEN DIVINE SYMBOL DESCENDS

JEFF PIPPENGER: As the message goes through history, the First Angel's Message will be empowered. This is the case in all of the Reform Movements.

- Revelation 10:1-2 (KJV)

> "[1]And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: [2]And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth."

The First Angel's Message was empowered on August 11, 1840, in fulfillment of the time prophecy in the sixth Trumpet, which you will find in Revelation 9:14-15, which is a time prophecy identifying how long the Ottoman Empire would rule the world.

You can see this represented on this 1850 Chart and you can see it represented on this 1843 Chart. The time prophecy began in 1449. It came to a conclusion on August 11, 1840.

And what this time prophecy did, among other things—and Sister White speaks about this in *The Great Controversy*. Josiah Litch, basing his calculations upon the time prophecy in Revelation 9:14-15, he published a tract in 1838, two years before August 11, 1840, where he predicted that the Ottoman Empire would come to its conclusion in August of 1840; and the whole world disbelieved him.

And then shortly before August of 1840, he redid his tract and he fine-tuned his calculation and made his prediction that the Ottoman Empire would come to a conclusion on August 11, 1840.

And when it came to pass on that date, there was a power that came into the Movement. Why? Why did that add the power to the Movement?

Because, it confirmed the year-day principle. And with the confirmation of the year-day principle, the whole world was suddenly pretty frightened about what Miller and his associates were saying about the end of the world in just a few years down the road.

And it is here, on August 11, 1840, where the Angel of Revelation 10 comes down. In Revelation 10:1-3 a Mighty Angel comes down out of Heaven and He puts one foot upon the land and one foot upon the sea and He has in His hand the Little Book of Daniel opened. Sister White tells us that it is the Little Book of Daniel.

And she tells us that the fact that He put His foot upon the land and His foot upon the sea represents a worldwide message, and she tells us more than once that in 1840 the First Angel's Message is carried to the world. In *The Great Controversy* she says it is carried to every mission station in the world.

August 11, 1840, is the place where the First Angel is empowered. Many things happened at this point in time; but, one of them that I want you to see before we move further is that a divine symbol comes down out of Heaven. That is the Angel of Revelation 10:1-3.

In the Reform Movement in the time of Christ, John the Baptist's message, as Miller's, paralleling Miller's message, John the Baptist's message is empowered at the baptism of Christ, when a dove comes down out of Heaven.

In the Reform Movement of the Three Decrees, when they came out of Babylon, the message of rebuilding the temple is empowered when Michael comes down out of Heaven and prevails upon Cyrus to move forward with this work.

In the Reform Movement of Moses, the Book of Exodus tells us that the Lord came down and dealt with Moses concerning the fact that he had performed circumcision on his son.

So, you see that the message for that generation is always empowered when a divine symbol comes down, and this of course is prefiguring when the Third Angel's Message is empowered at the end of the world and it is empowered when the Fourth Angel of Revelation 18 comes down and joins it.

Now, this is not all that happens here at August 11, 1840; and, this here is one of the focuses of my presentation this week. So, I want to say some things and put them in our memory bank, even though we are going to deal with them a little more in detail.

In Revelation 10:8-10—we do not need to read it. It is probably in your notes in a moment; but, this is a kind of preview for a more detailed study as we proceed, John is told to take the Little Book out of the Angel's hand. The Little Book comes down from out of Heaven in verses 1 and 2 in Revelation 10. He has the Little Book opened in His hand that Sister White tells us is the Book of Daniel. And in verses 8 and 9 John is told to go take the Little Book from the Angel and eat it; it is going to be sweet in his mouth, it is going to be bitter in his stomach.

And what I want to point out to you is that it was 1840 when John eats the Little Book. And you can defend that from the structure of Revelation 10, the actual what is taught in the chapter itself; but, you can defend that from the history, also, because, in history it was August the 11th of 1840 when the Millerite message became sweet. Before this time they had been telling the world, "Hey, the world is going to end in 1843 and we are basing that prediction upon the year-day principle."

But, nobody had to accept the year-day principle at that point in time. Nobody had actually ever seen it work. But, when the world saw the year-day principle confirmed in 1840, then the Millerite's message was sweet in the Millerite mouth because the Lord had confirmed the principle that they had been using to predict the end of the world.

It is at this point, August 11, 1840, that John eats the Little Book. This is important to put in our memory bank, because we need to understand what it means when the prophet eats the Little Book.

WORLDWIDE

I am now on page 18 of the notes. And some of these things that I have referred to, I can point you to the references so you understand that it is not just me speaking.

At the top of the page from *Selected Messages,* book 2, page 108, it says,

> "The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that **the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world**." *Selected Messages,* book 2, 108.

Okay. When the Angel comes down in Revelation 10 and puts His foot upon the land and His foot upon the sea, that is showing that the message that He brings down goes to the whole world.

And in *Seventh-day Adventist Bible Commentary*, volume 7, page 971, it says,

> "The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. **The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls**." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

And then in The Great Controversy, page 611:

"The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel's message was carried **to every missionary station in the world. . .**" *The Great Controversy*, 611.

The Angel came down on August 11, 1840, and put His foot upon the land and His foot upon the sea, and that is when the First Angel's Message was carried to the world.

- Revelation 10:2 (KJV)\

"[2] And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth."

THE MESSAGE OF TIME

"John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

You will see the quote on the bottom of the page from *The Great Controversy*, page 334-335, that I mentioned about Josiah Litch's prediction.

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

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction**. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended**." *The Great Controversy*, 334–335.

And I do not know that you are familiar with it, but from my understanding this has to be one of the top five, if not the top, quote in the Spirit of Prophecy that is argued against and attacked. Perhaps *Early Writings*, page 74, is the top; but, there are actually books and booklets and teachers that teach various things about these two paragraphs from *The Great Controversy*, dealing with Josiah Litch and the prediction of August 11, 1840.

They teach such things as that Sister White never really wrote this, that Uriah Smith sneaked this into *The Great Controversy* and, you know, she did not realize it. That is actually taught.

Brothers and Sisters, until you are confronted with what this history means and the repetition of the history, you do not realize how significant it is to be accurate on what took place on August 11, 1840. This is absolutely foundational to a correct understanding of end time Bible prophecy. There are many things that are built and based upon this.

As an example, if the Millerite history is going to be repeated to the very letter, and there are very many ways to demonstrate that the Millerite history is going to be repeated to the very letter, then I would submit to you that this prophecy here from Revelation 9:14-15, this is the prophecy that empowered the Millerite message. If you understand that, say, "Amen."

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Then I would submit to you that this prophecy is a prophecy concerning Islam; and, therefore, I would submit to you that the prophetic message that will empower the 144,000 at the end of the world will be a prophecy concerning Islam.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And if you are not straight on this history of August 11, 1840, this foundational history, you will have a hard time understanding that or proving it to other people; but, this is so important to understand that Satan recognized the importance of this prophetic truth and it has been undermined and attacked in a variety of ways in Adventism.

And you may think I am exaggerating, but it is only because you have not tried to push this message through Adventism, and then you will see all these strange ideas that are out there to try to destroy the work of Josiah Litch, the Millerites, and Sister White's comment endorsing their work.

Page 19 of your notes, there is another quote concerning 1840.

> "Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord's soon coming in power and great glory to our world is truth, and **in 1840 many voices were raised in its proclamation**." *Manuscript Releases*, volume 9, 134.

THE FOUNDATION AND PLATFORM ESTABLISHED

> "Students of prophecy came to the conclusion that the time of the end was at hand. In the book of Daniel they read: 'Unto two thousand and three hundred days, then shall the sanctuary be cleansed.' Thinking that the earth was the sanctuary, they understood that the cleansing foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. Searching the Scriptures for further light, and comparing this prophetic period with the records of historians, they learned that the twenty-three hundred days extended to the year 1844.
>
> "This was **the foundation** of the great advent movement of 1844. The falling of the stars in 1833 gave added force to the proclamation of the message of a soon-coming Saviour. Through **the labors of William Miller** and many others in America, of seven hundred ministers in England, of Bengel and others in Germany, of Gaussen and his followers in France and Switzerland, of many ministers in Scandinavia, of a converted Jesuit in South America, and of Dr. Joseph Wolff in many Oriental and African countries, **the advent message**

was carried to a large part of the habitable globe." *The Southern Watchman*, January 24, 1905.

Now, I do not have it up here [referring to the timeline on the board of the Millerite history], where it says "The Foundation and Platform Established." In each of these Reform Movements, if you have not looked at them before, you will find that it is in this waymark—I have marked the beginning of the First Angel's Message back here at the Time of the End in 1798; but, this waymark, August 11, 1840, I am marking as the First Angel's Message in the sense that this is when the First Angel's Message is empowered.

I am marking the arrival of the Second Angel's Message here, June of 1842. We will read a quote to that effect here in a moment.

And I am marking the arrival of the Third Angel's Message on October 22, 1844, here.

Now, when you take these various Reform Movements, if you can in your mind disregard the dates up here and say this is the same sequence of waymarks, these same characteristics are going to be illustrated when they came out of Babylon to rebuild the temple, well, this would be the First Decree [at the waymark of the First Angel's Message], this would be the Second Decree [at the waymark of the Second Angel's Message], and this would be the Third Decree [at the waymark of the Third Angel's Message]. [See Figure No. 1.] The waymarks are always the same.

When you go and look at the waymarks, you will find that it is in the history of the first waymark, from the first waymark, until the second waymark arrives, that the foundations are laid.

In this history here the foundations are laid, and it is very clear in the Bible and the Spirit of Prophecy that it was under the Decree of Cyrus, before the Second Decree of Darius, that the foundation of the temple was laid. Okay?

In the history of Christ, the foundational message in the history of Christ was set forth by John the Baptist. You can demonstrate that.

The foundational message in the time period of Moses was Sabbath reform. The Jews had ceased to keep Sabbath while they were in their time period of Egypt, and the first thing that Moses did was he instituted a Sabbath reform. The message of that time period was the message to Pharaoh saying, "I want to take God's people out on a three days' journey that they might worship the Lord." That was the message, but the foundation of that message was Sabbath reform.

The foundation is always in this time period. This is important to understand because, first off, it proves to those who will accept the testimony, that it was William Miller that the Lord used to raise up the foundations of Adventism that are represented on that 1843 Chart.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: It also demonstrates that when this reform history is repeated at the end of the world that one of the first things that those who are going to be among the 144,000, one of the first things that they will have to do, is establish the foundational truth for their history.

In the rebuilding of Jerusalem, the foundation of the temple had to be laid.

John the Baptist laid out the foundational message for that time period.

William Miller laid out those foundations [reflected on the 1843 Chart].

What is the foundational message of the 144,000? The foundational message of the 144,000, according to Isaiah 58:12, "And *they that shall be* of thee shall build the old waste

places: thou shalt raise up the foundations of many generations; . . . ." They will have a work of taking line upon line of these Reform Movements, because that is how the Latter Rain message is taught, they will put line upon line in front of God's people to demonstrate that it is in this part of every Reform Movement that the foundations are laid. And when you and I as Seventh-day Adventists understand that the foundations are laid in this history, then we are drawn back to the Millerite Movement to see what the Foundations of Adventism are; and, therefore, the foundational work of the 144,000 is to return to those truths, to the Foundations of Adventism, and to teach that to other people that those are the Foundations.

And the way that you teach that is by bringing reform line upon reform line and demonstrating that it is always at this point in the history that the foundations are raised.

In the center of page 19 of your notes, from *Review and Herald,* April 14, 1903—Brother Randy was speaking a little bit about the Foundations this morning—I like this quote.

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

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: The Foundation and the Platform are the messages that came in, in 1842, 1843, and 1844. And if you as Seventh-day Adventists here at the end of the world do not know what the messages of 1842 and 1843 and 1844 are, all you have to do is look at this 1843 Chart. This is the only message that was taught in that history. This is the Foundations of Adventism.

And I ask you, on this Chart, **on this Chart** do you see the Sabbath?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Do you see the Sanctuary?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Do you see country living?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Do you see the health message?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Now, these other truths—the Sabbath, the Sanctuary—those are the Pillars. But, anyone in here that are involved in construction knows that you do not put the Pillars up until the Foundation is laid. All right?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And the Foundation, these truths on this 1843 Chart is what the Pillars, the Sabbath, the Sanctuary, are built upon. And to not understand the Foundations and profess to understand the Sabbath and the Sanctuary is to be building on sand. If you do not have a foundation, you are building on sand.

Anyway, please take note in that quote that when Sister White identifies the truths of 1842, 1843, and 1844, she calls them both the Foundation and the Platform. This is important to understand when we get to drawing some conclusions about this testing process.

THE TARRYING TIME: THE FIRST DISAPPOINTMENT

In the next quote from *The Great Controversy*, page 392, she deals with the fact that there were two prophecies in the Bible that led the Millerites to produce this 1843 Pioneer Chart.

And, Brothers and Sisters, the reason I am taking time for this, this here [referring to Figures No. 1 as depicted on the board] represents the 1843 Pioneer Chart; and, I am telling you here, from my understanding, this is a waymark. The production of the 1843 Chart is as much a waymark as the fulfillment of August 11, 1840, or as 1798.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: This is a waymark of the Millerite history.

Why is that important? One of the reasons that it is important is because the Millerite history is going to be repeated to the very letter; and, if the Millerite history is going to be repeated to the very letter in the history of the 144,000; and, if the production of the 1843 Chart is truly one of those waymarks, then in the history of the 144,000 you should expect to see the 1843 Chart come back into the history of the 144,000 with some type of relevance.

And, Brothers and Sisters, we have some of these for sale. I am not trying to sell anything, but how much do these costs? Without shipping, what are they?

FROM THE AUDIENCE: Ninety dollars.

JEFF PIPPENGER: Ninety dollars, ninety dollars without shipping.

Now, you can get a paper for a lot cheaper. This is used to teach. If you are going to be traveling, you can use to teach it.

All I am saying is, is in order to get the best price, we have these printed twenty-five at a time so the printer can give us a good wholesale price. And we really cannot keep them in. We get our twenty-five in and within a month, six weeks, they are gone and we have to print some more.

FROM THE AUDIENCE: Praise the Lord!

JEFF PIPPENGER: That is just one ministry that is handling these Charts, and I am telling you, they are going like hot cakes, if you were a salesman. But, the point is, is ten years ago there was not anyone selling 1843 or 1850 Charts. There just was not in Adventism. It has once again become a component of the Reform Movement that we are in.

This 1843 Chart was produced in May of 1842. It is called the 1843 Chart because it is predicting the end of the world in 1843. And, it was produced because the Millerites had been led to produce it based upon Habakkuk 2 and Ezekiel 12. And you see Sister White's comments from *The Great Controversy*, page 392, identifying that.

> "As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: 'The vision is yet for an appointed time, but at the end it shall

speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.'

"A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: 'The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.' 'They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.' Ezekiel 12:21–25, 27, 28." *The Great Controversy*, 392.

THE 1843 CHART

On page 20 of your notes, you have the quote that you hear often in these seminars, from *Early Writings,* pages 74 - 75.

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74–75.

And, of course, in *Early Writings,* page 238, she tells us the mistake on that Chart was the year 1843—all right?—and it was understood.

Notice the next quote, James White's attitude about this Chart.

"It was the united testimony of Second Advent lecturers and papers, when standing on 'the original faith,' that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy"—AND THEN I LIKE WHAT HE SAYS—"(and **those who deny it leave the original faith**),"—

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: If you do not believe, according to James White, if you do not believe that the production of this Chart in May of 1842 was one of the waymarks of that history, then you are not standing on the original faith of Adventism.

—"If the chart was a subject of prophecy (and those who deny it leave the original faith), then it follows that B.C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that 'the vision' should 'tarry,' or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry." *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

Write the Vision, and Make it Plain

You will see the quote from Habakkuk 2, and it says this:

- Habakkuk 2:1-4 (KJV)

> "[1]I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. [2]And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. [3]For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. [4]Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith."

What I want you to see, among other things, is that those that saw that they needed to produce this Chart, were standing on their watch. They were watchmen. We are going to deal with the watchmen of the Millerite history; and, because the Millerite history is repeated we are going to deal with the watchmen of the 144,000.

A watchman in Bible prophecy is a theme that you can trace down through your Concordance.

It was the watchmen of the Millerite history that understood from prophecy that they needed to produce this Chart.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: We will deal with the watchmen in a moment.

THE EFFECT OF EVERY VISION

You have the passage, the complete passage that Sister White referred to from Ezekiel 12.

- Ezekiel 12:22-28 (KJV)

> "[22]Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?
>
> "[23]Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.
>
> "[24]For there shall be no more any vain vision nor flattering divination within the house of Israel. [25]For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.
>
> "[26]Again the word of the LORD came to me, saying, [27]Son of man, behold, *they* of the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off. [28]Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

On page 21, you have the quote from *The Autobiography of Joseph Bates*, page 263.

> "In May, 1842, a General Conference was convened in Boston, Massachutes. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. **Here was more light in our pathway**. These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, 'Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time.' Habakkuk 2:2.
>
> "After some discussion on the subject, it was voted unanimously to have **three hundred** similar to this one lithographed, which was soon accomplished. They were called 'the '43 charts.' This was a very important Conference." *The Autobiography of Joseph Bates*, 263.

Joseph Bates references that in May of 1842 is when they produced this Chart. They had three hundred of those produced which he says was the 1843 Chart.

And then underneath that, in the center of the page, also from Joseph Bates, from *Early Seventh-day Adventist Pamphlets,* page 17, it says,

> "Now our history shows that there were hundreds teaching from the same chronological charts that William Miller was, all of one stamp. Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844." Joseph Bates, *Early SDA Pamphlets*, 17.

There was unity of message in the Millerite Movement, and the message was the message represented on that Chart. And when the Millerite history is repeated, we are going to have one message that we come together over.

3. THE SECOND ANGEL'S MESSAGE ARRIVES

Testimonies, volume 1, page 21:

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

When the Protestant Churches closed their doors against Miller, that marks the arrival of the Second Angel's Message. As I said previously they did not understand that the Second Angel's Message had arrived; therefore, they did not proclaim the Second Angel's Message at that point. But, Inspiration in history—and there are Pioneers that mark 1842 as well—marks the Second Angel's Message arriving in 1842.

When all the messages arrive, then afterwards they are understood and proclaimed after that, and empowered after that.

THE SECOND ANGEL'S MESSAGE PROCLAIMED

You have the quote from *Selected Messages,* book 2, where it says,

> "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.

In 1843 and 1844 she is saying the Second Angel's Message is proclaimed. That is what we are dealing with here.

And then here, for those of us in here that may not be familiar with it, on March 22, 1844, what is that? That is the end of 1843.

This is, no doubt, an above average group in Adventism on these particular subjects, at least. But, generally in Adventism, if you ask a Seventh-day Adventist when did the 1843 Disappointment take place, they will tell you, "Well, it took place in 1843." But it did not.

The Disappointment took place on March 22, 1844; because, the Millerites, using the Biblical reckoning of time, understood that the Year 1843 did not truly conclude until March 21, 1844. So, the First Disappointment actually arrived on March 22, 1844.

Right? Everyone with me?

So, what comes after March?

FROM THE AUDIENCE: April.

JEFF PIPPENGER: April, May, June, July, August, September, and October [counting off seven months].

How many months is that?

FROM THE AUDIENCE: Seven.

JEFF PIPPENGER: Ever heard of the Seventh Month Movement?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: This is identifying the beginning of the Seventh Month Movement that takes place in this history. After the First Disappointment the Lord begins to direct them into the understanding of October 22, 1844.

THE SECOND ANGEL'S MESSAGE EMPOWERED

The next quote comes from *Early Writings,* page 238. It marks the empowerment of the Second Angel's Message which we call the Midnight Cry.

And you have that reference there.

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

"This was **the midnight cry**, which was to give power to the second angel's **message**. Angels were sent from heaven **to arouse** the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this **message**. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'" *Early Writings*, 238.

Notice, the Second Angel's Message arrives in June of 1842. It is proclaimed in 1843-1844, Sister White says; but, it is not until the Exeter Camp Meeting that took place August 12-17, 1844, that Samuel Snow's message is received and they go out in the very words of Scripture and proclaim, "Behold, the Bridegroom cometh."

"In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, **the message was proclaimed in the very words of Scripture: 'Behold, the Bridegroom cometh!**' *The Great Controversy*, 398.

It is from this point [referring to August 12-17, 1844 on the timeline] until here [October 22, 1844] where the Holy Spirit is poured out without measure upon the Millerites. In two months, basically, they carry that message across the United States without any airplanes or cars or internet or telephone. There is no other way that it was human work. It was not a human work. It was work that was accomplished by the Holy Spirit; and, of course, that is how Sister White plainly explains it.

OUTPOURING OF THE SPIRIT

From *The Great Controversy*, pages 400 - 401, speaking of the Midnight Cry, she says,

"**Like a tidal wave the movement swept over the land**. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. **It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age**. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400–401.

MANIFESTATION OF THE POWER OF GOD

"The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power

> that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, 'Blessed is he that cometh in the name of the Lord!' [Matthew 21:9.] In like manner did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the message, 'Behold, the Bridegroom cometh!'" *Spirit of Prophecy*, volume 4, 250–251.

This manifestation of the outpouring of the Holy Spirit [from August 12-17, 1844, to October 22, 1844] and the Midnight Cry is identified by every other time in sacred history where the Lord poured out His Spirit upon His people.

And every other time that the Lord poured out His Spirit upon His people, there was first a message of reform. Miller brought a message of reform, prior to the outpouring of the Holy Spirit.

And if you read this paper on the Latter Rain, this is one of the issues that is misunderstood. Some of us in Adventism have been conditioned to believe that at The Sunday Law when the Church is purified, and some receive the mark of the beast and some receive the Seal of God, it is then and there that the Holy Spirit is poured out.

Well, in one sense it is. That is where it is poured out without measure. But, you cannot wait until The Sunday Law to be awakened and hear the Reform Message.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: You have to hear the Reform Message prior to that to be awakened to your condition, and then you have the grace of the Lord available should you choose to bring your life into agreement with that awakening message. And if you do so, He will finish the work which He had begun in you so when you come to The Sunday Law testing time you can receive the Seal of God. And it is a misconception, a dangerous misconception in Adventism to misunderstand that part of the work of the Latter Rain is to awaken and arouse God's people, and those words *awaken* and *arouse* are words that Sister White uses about the Latter Rain.

And, Brothers and Sisters, it is just easy logic, **easy logic** to know that if we are Laodiceans at the end of the world—and that is what we are, right? The Adventist Church is Laodicean—it is easy logic to know that a Laodicean cannot wait until The Sunday Law to be awakened. It is too late for a Laodicean to wake up at The Sunday Law.

Well, he will wake up and receive the mark of the beast, because all the virgins do wake up.

So, the Latter Rain is a process that includes both the awakening prior to the full outpouring.

SECOND ANGEL'S MESSAGE FULFILLED IN THE UNITED STATES

The Second Angel's Message was fulfilled in the United States. You have that quote on the bottom of page 22 of your notes; whereas, the First Angel's Message was carried to every mission station in the world.

"The second angel's message of Revelation 14 was **first preached in the summer of 1844**, and it then had **a more direct application to the churches of the United States**, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid." *The Great Controversy*, 389.

The First Message, worldwide; the Second Message, local, fulfilled in the United States.

TEMPLE FINISHED

Now, Brother Randy has mentioned a little bit—he has not dealt with it yet—the forty-six years.

From 1798, what Brother Randy is dealing with here, among other things, is that the first 2520 ends in 1798; the second 2520 ends in 1844. And it is this forty-six-year period between 1798 and 1844 when the spiritual temple of Adventism is raised up. And he has pointed you forward to John 2:19 and 20, and it says,

- John 2:19, 20 (KJV)

  "[19]Jesus answered and said unto them, Destroy this temple, and **in three days** I will raise it up. [20]Then said the Jews, **Forty and six** years was this temple in building, and wilt thou rear it up in three days?"

The temple that was raised up by Christ in the history of the Millerites from 1798 to 1844 took forty-six years, in agreement with the passage here in John 2:19-20.

4. THIRD ANGEL'S MESSAGE ARRIVES

- Daniel 8:14 (KJV)

  "[14]And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

A GATHERING

"September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in

some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74.

DOOR CLOSES

- Revelation 3:7-8 (KJV)

"[7]And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, HE THAT HATH THE KEY OF DAVID, HE THAT OPENETH, AND NO MAN SHUTTETH; AND SHUTTETH, AND NO MAN OPENETH; [8]I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

- Matthew 25:10 (KJV)

"[10]And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

A COVENANT ESTABLISHED

And, Sister White says very plainly, at the bottom of page 23 of your notes, from *The Great Controversy*, page 426,

> "The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14;"—

That took place right here [October 22, 1844]. Correct?

FROM THE AUDIENCE: Correct.

JEFF PIPPENGER: October 22, 1844.

But she continues on.

> —"the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13;—

That is right here, too, is it not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER:

> —"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.

On October 22, 1844, the Messenger of the Covenant—that is the term that Malachi used—the Messenger of the Covenant suddenly came to His temple on October 22, 1844. But, before He came to His temple He had to raise up His temple, and His temple was raised up from 1798 to 1844, in those forty-six years.

And in this sense—now, notice this—in this sense, when you understand that before the Messenger of the Covenant in Malachi can suddenly come to His temple, He has to have a temple to come to. That is the subject of John 2:19-20, "Destroy this temple, and in three days I will raise it up." That is the subject there is, how is the temple raised up?

And the Jews put into the record for us, "Well, it takes forty-six years to raise up the temple."

But, according to Sister White, Daniel 8:14 and Daniel 7:13 are the same prophecy as Malachi. Okay? Right? But, Malachi, it is a prophecy about the raising up of the temple and the Messenger of the Covenant coming suddenly to the temple. Correct?

Therefore, what Malachi is dealing with, he is not dealing with the 2300 days; he is dealing with the 2520 that ends here in 1798 and the 2520 that ends here on October 22, 1844, the forty-six-year period that the temple is raised up.

So, when Brother Randy is dealing with what he is dealing with, and he is saying the 2300 years and the 2520, they are the same prophecy. They cannot be separated, that is what Sister White is saying. Daniel 8:14 and Daniel 7:13 and Malachi are the same event. You cannot separate the 2520 from the 2300-year prophecy. They are the same prophecy. They are the same prophecy in the same sense that the 1290 and the 1335 of Daniel 12 are the same prophecy. You cannot separate those two prophecies, because they have the same starting point, AD 508. And, you cannot separate the 2520 and the 2300 years because they have the same ending point, and you have inspired confirmation that it is the same fulfillment.

FROM THE AUDIENCE: Amen!

TWO GROUPS DEMONSTRATED

> "I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the **most of those who were bowed down arose with Him**. I did not see one ray of light pass from Jesus to **the careless multitude** after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.
>
> "I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children." *Early Writings*, 55.

DISAPPOINTMENT

"Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment." *The Great Controversy*. 351–352.

5. WORK

"**The work of Sabbath reform** to be accomplished in the last days is foretold in the prophecy of Isaiah: 'Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.' 'The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer.' Isaiah 56:1, 2, 6, 7.

"These words apply in the Christian age, as shown by the context: 'The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.' Verse 8. Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings." *The Great Controversy*. 451.

6. BACKSLIDING

- Revelation 3:14-16 (KJV)

"[14]And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; [15]I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. [16]So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

7. FOURTH MESSAGE

- Revelation 18:1-6 (KJV)

"[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3]For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her

delicacies. [4]And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. [5]For her sins have reached unto heaven, and God hath remembered her iniquities. [6]Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double."

REPEATS THE SECOND

A. Sin: the First Message————————reform message
B. Righteousness: the Second Message——manifestation of the power of God
C. Judgment: the third message————————Judgment

SIN, RIGHTEOUSNESS, AND JUDGMENT

- John 16:7-11 (KJV)

"[7]Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. [8]And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: [9]Of sin, because they believe not on me; [10]Of righteousness, because I go to my Father, and ye see me no more; [11]Of judgment, because the prince of this world is judged."

JEFF PIPPENGER: I am in overtime, and we are all hungry for lunch; so, I am going to bring this to a conclusion.

In these Reform Movements, and the one that we are taking a little bit of time to put in place where we can study the Movement of the 144,000, in 1798 there is an increase of knowledge that gets formalized into a message, and the message is the First Angel's Message. And the First Angel's Message is the Everlasting Gospel. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: The Everlasting Gospel in Genesis 3:15 is a promise that Christ was going to put enmity between the seed of Satan and the seed of Christ. Is that not so?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: But in Genesis 3:15, that is the first time that the Gospel is mentioned; but, still, that is the Everlasting Gospel. That is the promise of the Gospel, is that Christ was going to put enmity between the followers of Satan and the followers of Christ.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: So, the Millerites in 1798, they began to proclaim the First Angel's Message, which is the Everlasting Gospel, which is the gospel that produces two classes of worshippers.

And when you get to 1844, sure enough, you have two classes of worshippers. You have the 49,950 that stayed in the Holy Place and Satan began to answer their prayers, and you had the fifty faithful that moved into the Most Holy Place with Christ.

And two classes had been developed. The Millerites not only proclaimed the Everlasting Gospel; they experienced the Everlasting Gospel.

So, this history is an illustration of not only the proclamation of the Everlasting Gospel but the experience of the Everlasting Gospel. And, therefore, if this history is repeated at the end

of the world, then we should expect that there will be two classes of worshippers that are producing Adventism when this history is repeated.

But, you cannot separate from this history Daniel 12. Daniel 12 says there is an increase of knowledge. The wise are going to understand the increase of knowledge, but the wicked are not going to understand the increase of knowledge.

This purification of these two classes is accomplished by this increase of knowledge; and, therefore, when this history is repeated, when the Time of the End arrives for the Seventh-day Adventists at the end of the world, there is going to be an increase of knowledge that begins at that point in time. Based upon how we react to that increase in knowledge will determine whether we are the wise or the wicked; it will determine whether we are the seed of Satan or the seed of Christ, and it will be manifested for all to see at this point in time [October 22, 1844, in the Millerite history] which parallels The Sunday Law for Seventh-day Adventists here at the end.

I think I have put enough things in place for our presentation this afternoon.

Shall we pray?

Benediction: Heavenly Father, we understand that you identify yourself as the One that portrays the end from the beginning. And as we look at the beginning of Adventism, we understand that you accomplish a work among your people that produces two classes of worshippers, and we wish to be among those that are identified as the 144,000, of those that receive the Seal of God, not among those in Adventism that in the near future will receive the mark of the beast. But the inspired Testimony says that at least part of this process, a good part of this process that allows us to reflect your character during this crisis during this time is based upon how we relate to the unfolding prophetic light that you bring forth at this particular time. So, we ask that you give us a willing heart to receive light that is from you and that you give us discerning minds as we test these things and see if this is the message that is coming from you. And as Brother Randy was pointing out about the road to Emmaus this morning, we ask that as we take up the work of studying these prophecies that we do reach the point that the disciples reached in that history, to where the prophecies lead us to the realization of who and what you are, that we are empowered to carry this message to those around us and that nothing would stop us from doing so. And we thank you for bringing us here this week to look into these things deeply and ask for your continued presence throughout the rest of this week. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 3 - "Sweet as Honey—1840"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer by Pastor Manuel Carrasco: Our Heavenly Father, in the name of Jesus Christ our Savior, Lord we are thankful for the precious privileges that you afford us. We are thankful for this time and opportunity to come together in fellowship and in spirit and in truth. We pray and ask for the power of the Holy Spirit to be manifested here in a greater fashion. We pray that you would endow your servant with words from on High and that our human minds might be able to grasp and appreciate heavenly things. Forgive our sins, Dear God; cleanse us of our unrighteousness, and give us not only ears to hear but hearts to receive your Word this evening. We thank you for being with us and pray that you would come and tabernacle with us in a special way. In the name of Jesus Christ our Savior we pray and we thank you. Amen.

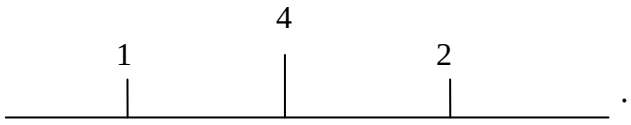
[An offering of special music is made.]

JEFF PIPPENGER: Shall we kneel together one more time.

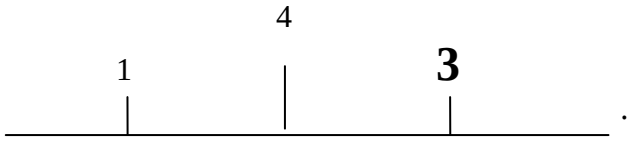
Invocation: Heavenly Father, as we open up this subject on the eating of your Word, we ask that you guide and direct in having us understand that we must participate in this experience, in spite of the difficulties that it identifies that are ahead. Help us to understand to eat your Word and to carry your Word, to carry the message to those around us. And, we thank you for opening up our past history that you might foretell for us what is about to take place so that we can be better prepared and that we might have the ability to reflect your character to a world that has no understanding of these important things. We ask for your Holy Spirit to be with us all, both with the speaker and the hearers, that your Will, shall be accomplished in this presentation. In Jesus's name, amen.

JEFF PIPPINGER: I am on page 27 of your notes.

Two times in a row I have not made it through my material. I am not too threatened by it. The first two presentations were simply trying to put some things in place. But, for those of you who are watching on DVD, there was a little combination last time you saw on the board:



It was supposed to have been:



Either way, we never mentioned what that meant; but, I will point you to the Eatonville series and you will see what the 1-4-3 represents. But, it was on the board incorrectly.

SWEET AS HONEY—1840

- Revelation 10:10 (KJV)

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

Page 27, "Sweet as Honey," I am going to attempt to show that the Angel that came down in Revelation 10 marks August 11, 1840; and, this is the point in time where the message of Daniel to the Millerites became sweet as honey, and this is where John went and took the Little Book and ate it and it was sweet as honey, and by October 22, 1844, the Disappointment came which is identified as being bitter in his stomach. But, I am going to try to identify that this is repeated among the 144,000 and identify what it means when we eat the Little Book. And just as the Millerites consumed the message that was given to them, we must consume the message that is given to us. And those people who consume this message and make it a part of them become watchmen upon the walls of Zion.

And if you were to take your Concordance and look at the watchmen in the Bible, I would submit to you that because all the prophets are speaking about the end of the world, that those watchmen are either the Millerites or the 144,000; probably in every instance they represent both.

That is what we are going to look at in this presentation.

On page 27 of your notes, from *The Seventh-day Adventist Bible Commentary,* volume 7, page 971, it says,

> "The unsealing of the little book was the message in relation to time. . . .
>
> "**The comprehension of truth, the glad reception of the message, is represented in the eating of the little book**. The truth in regard to the time of the advent of our Lord was a precious message to our souls." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

We correctly believe as Seventh-day Adventists that time prophecy came to a conclusion on October 22, 1844. So, the 144,000 are going to have a parallel history to the Millerites and they will have a special message of prophecy that is opened up to them, but it will not have the component of time. The component of time that was so much of importance to the Millerite Movement, it is paralleling what is going to happen here at the end; but, it is no longer a factor in

our message, other than the fact that we are living in the time that the Lord is about to return, that there is no more time prophecy.

And the element of time, you can see the element of time front and center to the Millerite message, just by looking at this 1843 Chart at a glance with all these time prophecies up here that they were dealing with; and, these time prophecies became precious to their souls when the Lord allowed one of their time prophecies to be fulfilled before the world, right before everyone's eyes. This was August 11, 1840, when it became very sweet for them.

Now, in The Great Controversy, page 611:

> "The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world**, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.
>
> "The work will be similar to that of the Day of Pentecost." *The Great Controversy*, 611.

This history, one of the things that I want to emphasize, using Sister White's words here, is that this history up here on this board, from 1840 to 1844, is a manifestation of the power of God and it is compared to Pentecost.

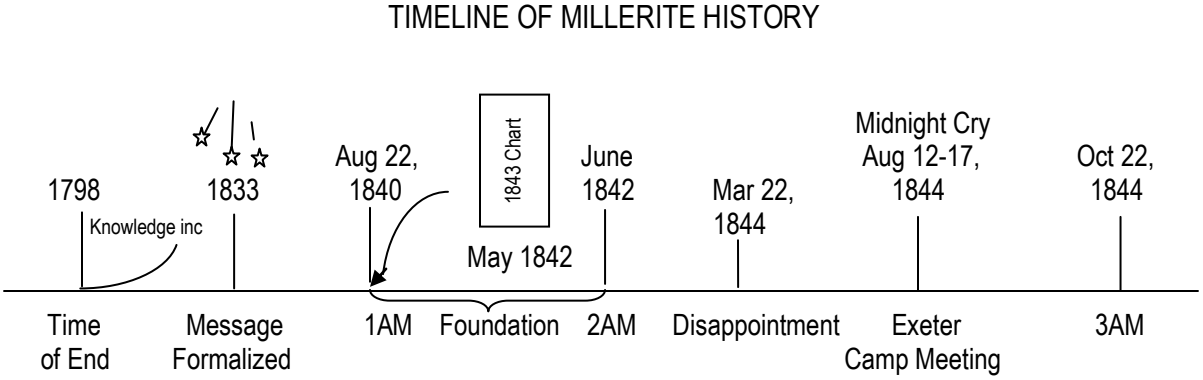


Figure No. 2

Sometimes in Adventism we think of Pentecost as simply the Day of Pentecost; but, the manifestation of the power of God in the time of Christ was a period of time just as 1840 to 1844 is a period of time. It is not a single point in time.

What empowered the Millerite Movement at the beginning of this history, 1840 to 1844, which is a glorious manifestation of the power of God is the fulfillment of the time prophecy of Revelation 9:14-15, the 391 years and 15 days.

Sister White in *The Great Controversy*, page 335, says:

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

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

It became sweet to the Millerites in 1840 when this prophecy was fulfilled. This is the eating of the Little Book.

Manuscript Releases, volume 9, page 134:

> "The tidings of the Lord's soon coming in power and great glory to our world is truth, and **in 1840 many voices were raised in its proclamation**." *Manuscript Releases*, volume 9, 134.

History Repeated

And you will see a subtitle there in your notes, "History Repeated." I know that there are some of you here in the room and maybe some that watch this on DVD that are not familiar with a principle we often mention. And in the Principle and Rules consideration handout that we mentioned last night, one of the rules that we deal with a great deal is that all of the prophets are speaking about the end of the world. Once you understand that rule, then you understand that all the prophets are telling the same story, because there is only one sequence of events at the end of the world. All of the prophets are speaking about the history of the sealing of God's people and the end time events that are connected with that, when the test of Sunday is brought upon the world. They are all speaking about certain aspects of that, and it is our responsibility as students of prophecy to bring their prophetic testimony together in order to have a clear understand of the end of the world; because, we are the ones who are suppose to give the message of clarification of what is taking place as Babylon is fallen, and the way that we do that is bringing all this prophetic testimony together at the end of the world. And you cannot do that if you do not understand that all the prophets are speaking about the end of the world.

In 1 Corinthians 14:32 it says, "And the spirits of the prophets are subject to the prophets." All the prophets agree with one another; therefore, they are all telling the same story.

But, one further aspect of that principle is that when the prophets become part of the prophecy itself, **when the prophets become part of the prophecy itself** then the prophets are illustrating God's people at the end of the world. This is an established understanding in Advertising; because, we understand that John in Revelation 10, when he eats the Little Book and it is sweet in his mouth and it becomes bitter in his stomach, he represents the Millerites that had the sweet message from the Book of Daniel, but they came to the bitter Disappointment in 1844.

But, I want to read that. I have mentioned this before, but we will put it in the record here:

- Revelation 10:8-9 (KJV)

> "[8]And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. [9]And I went unto the angel, and said unto him, Give me the little book. **And he said unto me**, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

John is here told, before he actually takes the Little Book and eats it, what is going to happen. He knows in advance what is going to happen: when he eats the Little Book, it is going to be sweet; but, it is going to turn bitter in his stomach.

John is here primarily representing a people that understand the experience that they are going to enter into, before they enter into it.

And you will notice the last quote on page 27, from the *Seventh-day Adventists Bible Commentary,* volume 7, page 971, it says,

> "The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed." *Seventh-day Adventists Bible Commentary*, volume 7, 971.

The Millerites did not know the events that were to transpire under the First and Second Angels' Messages.

And we have pointed out earlier that technically the First Angel's Message arrived in 1798; the Second Angel's Messages arrives in 1842; the Third Angel's Message arrives on October 22, 1844. So, when Sister White says, "the seven thunders was a delineation of events which would transpire under the first and second angels' messages," she is speaking about the events of this history.

Now, those of you who have followed what we present from prophecy for a very long time may be saying to yourself, "Now, I have heard Jeff say more than one time that the Seven Thunders represent the history of 1840 to 1844." I stand corrected. There is a more concise way to understand this, and we are going to deal with this as we proceed. I am making what I understand to be just a slight adjustment.

FROM THE AUDIENCE: A progressive revelation.

JEFF PIPPENGER: Yes, a progressive revelation or just evidence that everyone needs to test what they are hearing and take no man's word on anything.

But, the First Angel's Message arrives in 1798, and Sister White says the Seven Thunders represent a delineation of events which would transpire under the First and Second Angels' Messages. So I am putting it into the record here that technically the Seven Thunders is this history [as represented in Figure 2, from 1798 to October 22, 1844], the history that is bookended by the two 2520 time prophecies, the one that concludes in 1798, the other in 1844, this is the delineation, this is the history of the events of the First and Second Angels' Messages took place.

And, Brothers and Sisters, the Millerites did not understand the experience that they were going to pass through as these prophecies were fulfilled. But, you and I, living at the end of the world, we are **required** to understand this history in advance. That is what Sister White says,

and I will paraphrase it just a little bit backwards, "We have everything to fear for the future if we forget our past history."

Sister White says, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history."

We have to understand this history. The 144,000 will understand that this past history is describing the experience where there is a prophetic message that is received by a group of people that it is sweet in their mouth but they know, **they know** that even though this sweet message is sweet in their mouth that it is leading them into a bitter period of time.

We know that, and we know that Sister White—what is the quote where she says, and I do not know this one word for word but most of you will know this quote, where she says, speaking about after The Sunday Law testing time has arrived and everything is falling apart, and there is a statement where the faithful say, "If we had known that the words we spoke were going to cause this kind of grief we would not have spoken them"?

Does anyone know that quote word for word?

FROM THE AUDIENCE: It is in *The Great Controversy.*

JEFF PIPPENGER: Okay. We all know that though, right?

"Had we foreseen the consequences of our words, we would have held our peace."
The Great Controversy, 608.3

But, in spite of the fact that we knew we were going to repeat this history, the Holy Spirit is going to constrain us where we will go ahead and speak the Word anyway.

EATING THE LITTLE BOOK

- Revelation 10:10 (KJV)

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

The next page of your notes, page 28.

What I am suggesting here is that in this history of the Millerites, that when John was told to take the Little Book out of the Angel's hand, that the Angel came down out of Heaven on August 11, 1840, with the Little Book of Daniel open in His hand. We know this because He put one foot upon the land and one foot upon the sea, and that truth tells us that it is identifying a worldwide message. And we have read several quotes here today where Sister White says that the First Angel's Message was carried to the world in 1840.

So, what was the historical event in 1840 that had to do with time prophecy, because that is what they were focusing on, that took place that marks when the Angel comes down? It is August 11, 1840. And what I am suggesting is this is when John goes and takes the Little Book, on August 11, 1840; he eats it and it is sweet in his mouth, and it becomes bitter in his stomach over here in 1844, on October 23rd.

And, I am suggesting that the eating of the Little Book is marking a testing process.

Now, as I said, we are not going to deal with Eatonville; but, before we deal with the testing process, I want to throw something in here because this is one of the primary things that I am trying to lay down here for this week.

This whole Millerite history is a testing process. The increase of knowledge begins here, and Daniel 12 tells us that the wicked are not going to understand any increase of knowledge but the wise will. So, right here, with this increase of knowledge a testing process begins.

But, once the message gets put into an understandable package and it is empowered, then the testing process, this is where it really hits high gear. And, it is at this point that you see the divine symbol come down out of Heaven. Okay?

So, when you go back into the other Reform Movements, which we are not doing, you will notice that in the history of Christ when the divine symbol comes down—what was the divine symbol?

FROM THE AUDIENCE: The dove.

JEFF PIPPENGER: The dove.

At Christ's baptism when the dove comes down out of Heaven, what does He immediately do? He goes into the wilderness to be tested of the Devil. Okay?

So, it is at this point that these reformatory movements mark the testing process specifically beginning.

When the Lord comes down to Moses in that history and confronts him with the issue of circumcision, the Bible teaches that circumcision is a test.

A testing process is being marked here [referring to the First Angel's Message waymark as reflected on the board]. What I am saying is that the genuine testing process of the Millerites begins here at this point when they eat the Book that is in their mouth.

A BRAZEN WALL

And in another way to demonstrate that is by looking at what it means when a prophet eats God's Word. And you will see on page 28 of your notes the first passage at the top after Revelation 10:10 is from Jeremiah 15, verses 16-21.

Upon the testimony of two a thing is established; and, we are going to have a testimony of three. Jeremiah, Ezekiel, and John all eat the Word of God.

Verse 16 of Jeremiah says this:

- Jeremiah 15:16-21 (KJV)

> "[16]Thy words were found, and **I did eat them**; and thy word was unto me **the joy and rejoicing of mine heart**: for I am called by thy name, O LORD God of hosts.
>
> "[17]I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. [18]Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail? [19]Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, **thou shalt be as my mouth**: let them return unto thee; but return not thou unto them. [20]And **I will make thee unto this people a fenced brazen wall**: and **they shall fight against thee**, but **they shall not prevai**l against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD. [21]And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

When Jeremiah eats God's Word, he is put into a testing process where the Lord, in verse 20, strengthens him because the message he is going to carry is not going to be a message that is going to be received well. It is going to be a message that causes a shaking.

A FOREHEAD HARDER THAN FLINT

Now, when we add to that Ezekiel eating the Little Book, in Ezekiel, chapter 2, beginning—we will see where it begins.

Let us begin in verse 1 of Ezekiel 2.

- Ezekiel 2:1-10; 3:1-17 (KJV)

> "chapter 2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2 And **the spirit entered into me when he spake unto me**, and set me upon my feet, that I heard him that spake unto me. 3 And he said unto me, Son of man, **I send thee to the children of Israel**, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. 4 For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. 5 And they, **whether they will hear, or whether they will forbear**, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.
>
> "6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. 7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. 8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: **open thy mouth, and eat that I give thee**. 9 And when I looked, behold, **an hand was sent unto me; and, lo, a roll of a book was therein;** 10 **And he spread it before me**; and **it was written within and without**: and *there was* written therein lamentations, and mourning, and woe.
>
> chapter 3:1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel."—

And I want to remind you, Brothers and Sisters, if you have tested the principle that all the prophets are speaking about the end of the world and, if you further tested that when the prophets become part of the prophecy they are illustrating God's people at the end of the world, then Ezekiel here is doing none other than representing John in Revelation 10; because, they are all representing the end of the world, they are all telling the same story. And, Ezekiel here is paralleling John eating the Little Book at the end of the world.

And, therefore, starting in verse 2 of chapter 3:

> —"2 So I opened my mouth, and he caused me to eat that roll. 3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.
>
> "4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. 5 For thou *art* not sent to a people of a

strange speech and of an hard language, *but* to **the house of Israel**; [6]Not to many people of a strange speech and of an hard language, whose words thou canst not understand."—

How many of you know what the Loud Cry of the Third Angel represents [indicating to the audience to raise their hands]?

FROM THE AUDIENCE: (Lack of response.)

JEFF PIPPENGER: Okay. Come on. Everyone in here knows what the Loud Cry of the Third Angel represents, right? You have a good idea, amen?

How many of you know what the Loud Cry of the Third Angel is?

I am not going to hold you responsible for a perfect understanding.

How many of you have ever heard the expression, "the Loud Cry of the Third Angel"? Let's say it that way [indicating again to the audience to raise their hands].

FROM THE AUDIENCE: (Raising of hands, with laughter.)

JEFF PIPPENGER: If I was in a Baptist Church and I asked, "How many of you have heard of the Loud Cry of the Third Angel?" how many hands do you think would go up?

FROM THE AUDIENCE: Few.

JEFF PIPPENGER: They have a different speech than we do. Okay? They have a different speech.

This is a message that is carried to a group of believers that are together.

In 1840 there is a message that comes to the Millerites that they understand, that they are going to be tested by. And when the prophet eats the Word of God, it is marking the point where there is a testing message that is brought to that people. And by the end of the test there is going to be division. The Everlasting Gospel is going to have accomplished its work and there are going to be two classes of worshippers.

Verse 6 again:

—"[6]Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to"—*THE BAPTISTS*—"Sure, had I sent thee to them, they would have hearkened unto thee.

"[7]But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. [8]Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. [9]As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house."—

Were the people that refused to leave the Holy Place on October 22, 1844, and they continued to direct their prayers to the Holy Place, where Satan began to answer their prayers, do they qualify as a rebellious people?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yeah, they do. They qualify as what Daniel says in Daniel 12, they are the wicked. The group that moved into the Most Holy Place was the wise.

They are the foolish virgins of the parable of the Ten Virgins. The group that moved into the Most Holy Place was the wise.

The thing that separated them was the message that they were to eat.

Verse 10:

> —"[10]Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. [11]And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.
>
> "[12]Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place. [13]*I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. [14]So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.
>
> "[15]Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. [16]And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, [17]Son of man, **I have made thee a watchman unto the house of Israel**: therefore hear the word at my mouth, and **give them warning from me**."

And the reason that I read all the way through there is I want to establish that when the prophets eat the Little Book, it is identifying when a testing process is brought to God's people and that there is a message that is given to God's people at that point in time that is the testing message; and that those people that eat the Little Book and carry the message, they are identified in Scripture as the "watchmen." All right?

How many of you in the past have studied the presentation that we do called, "Gideon's Torch"?

FROM THE AUDIENCE: (Raising of hands.)

JEFF PIPPENGER: Okay.

"Gideon's Torch" is a very nice presentation; because, when you approach the story of Gideon in Judges, chapters 6 and 7, you will find that it is one of the most complete and clearest illustrations of Adventism in the Word of God. When you approach the story of Gideon, using a prophetic approach, virtually everything that we understand about Adventism is there identified.

Once again, how many of you have looked at that study before?

FROM THE AUDIENCE: (Raising of hands.)

JEFF PIPPENGER: Okay. Of those of you who have looked at that study before, how many of you think I just gave a fair analysis of Gideon, that all of Adventism is represented there?

FROM THE AUDIENCE: (Raising of hands.) Amen!

JEFF PIPPENGER: Okay. So, for those of you who have not looked at it, I would go one step farther and say that I think the reason why the Lord puts such a clear picture of Adventism in the story of Gideon is because it is a story that everyone knows. Everyone knows the story of Gideon. And, it was His purpose to take a simple story that everyone knows and lay within that story the history of Adventism as one of the ways to encourage God's people to start approaching God's Word from the prophetic avenue.

But, recently, **recently** there has been a brother emailing me off and on for about a year. He has been getting in touch with this message. And, he pointed out, he said, "You know, when it comes to the 2520"—this is a big paraphrase, but this is what he was saying—he said, "You know, Brother Jeff, when it comes to the 2520," he said—and I could tell he had looked at the story of Gideon that we present—and he said, "did you ever realize that before the Lord raises up Gideon to begin that work that they had been held in bondage by Median for seven years?"

FROM THE AUDIENCE: For seven times, by the way.

JEFF PIPPENGER: Seven times.

FROM THE AUDIENCE: That word *seven'*s meaning is also the same word that they use in Leviticus, chapter 26, meaning *seven times.*

JEFF PIPPENGER: Okay.

So, the only reason I am telling you that is it is there. But, I want you to notice here that when we are moving—this is what they call a *segue*—as we are moving into the story of the watchmen, we have just left what it means when a prophet eats the Word of God, that it is identifying a testing message that comes to God's people.

But, those people in the Bible that eat the Word of God, and thus identify a testing message coming to God's people, they are also identified as the watchmen; and, I am saying that they represent the watchmen of the Millerite history and the watchmen of the 144,000. And I want you to notice that here, before Ezekiel is identified as a watchmen, that he sits seven days before he is raised up to give this message, which means he is raised up at the end of seven times, which means it is being identified as being raised up with this new message at the end of the 2520,—

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —if you will receive it.

But, that is a little bit outside the scope of this study; but, it is there.

I, personally, do not believe there are any accidents in the Word of God.

If you are on page 29 of your notes, I have referred to something here I think at least once. This is from *Early Writings,* page 259.

There is much to say about *Early Writings,* page 259, and I abbreviate this paragraph because I am just trying to make some simple points here.

Sister White in this first paragraph is talking about a progressive testing process in the history of Christ. And as soon as she finishes with the history of Christ, she goes into a progressive testing process in the history of the Millerites. But, we are teaching that the history of the Millerites is repeated at the end of the world; so, I am suggesting that both of these progressive testing processes in the history of Christ and in the history of the Millerites are doing nothing more than pointing forward to a progressive testing process that takes place in the history of the 144,000. All right?

I am not denying that at the increase of knowledge in 1798, the test was underway. This was the First Angel's Message. But, I know that the Lord would not hold anyone accountable back in this history because He is not going to hold us accountable to something that we do not understand. He first has to formalize the message.

But, when He empowers the message, what I am suggesting is this progressive testing process begins when the message is empowered. At that point, the test is underway. Okay?

And, what I am saying that in the history of Christ, when the dove came down and empowered John the Baptist's message in that ministry that the progressive testing process in the

history of Christ began; and, likewise, when the First Angel's Message was empowered in this history of the Millerites, the progressive testing process began.

In *Early Writings,* beginning at page 259, Sister White says this:

> "I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. . . . But **the Jews were left in total darkness**. . . ."—

So, this progressive testing process in the history of Christ ends up with the wicked in the terminology of Daniel 12, or the foolish virgins in the terminology of the parable of the Ten Virgins; it leaves them in perfect darkness.

And as soon as Sister White sets forth this history, she goes into the next history of the Millerites and says,

> —"All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. **Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare**." *Early Writings,* 259–261.

And what I am saying is, as this Reform Movement [referring to the waymarks of the Millerite history as reflected on the board (see Figure No. 2)] reaches its conclusion in the history of Christ, the Jews are left in total darkness. As it reaches its conclusion in the history of the Millerites, the foolish virgins of the Millerites' time period are praying to Satan and he is answering their prayers.

STRONG DELUSION

And when this history of the Millerites is repeated in the time of the 144,000, that experience of what happens to the wicked is identified in 2 Thessalonians, chapter 2, verses 3 and onward, which says this:

- 2 Thessalonians 2:3-12 (KJV)

> "[3]Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; [4]Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. [5]Remember ye not, that, when I was yet with you, I told you these things?
>
> "[6]And now ye know what withholdeth that he might be revealed in his time."—

Now, Brothers and Sisters, this is a foundational passage to Adventism. Why is it a foundational passage to Adventism?

FROM THE AUDIENCE: Because of William Miller.

JEFF PIPPENGER: This is the passage where William Miller identifies that the Daily in the Book of Daniel is Paganism.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: He sees the Daily in the Book of Daniel is always taken away, and he does not know what the Daily is; so, he begins by his Concordance to look for the power that is taken away, and it is in this passage in Thessalonians that he finds what is restraining the Papacy from taking control of the Earth, until *it* is taken away.

Continuing on, it says,

> —"[7]For the mystery of iniquity"—

And William Miller, when he is commenting on his discovery of the Daily as Paganism, he says. "We know that the mystery of iniquity is the Papacy."

> —"[7]For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way."—

And at that point William Miller writes, when he is commenting on this, "Oh, glory to God!" because he knew that it was Pagan Rome that had to be taken out of the way before the Papacy was placed upon the throne of the Earth. And he says, "Glory to God! This is the Daily, this is the daily! It is Paganism"—that was paraphrased; but, if you read it, that was the excitement he expresses when he came to understand that it was Paganism that needed to be taken away before the Papacy was placed upon the throne of the Earth.

And then it says,

> —"[8]And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: [9]*Even him*, whose coming is after the working of Satan with all power and signs and

> lying wonders, [10]And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."—

And he is talking about those that do not receive the love of the truth at the end of the world. It is not talking about those that do not receive the love of the truth in the Millerite history, and it is not talking about the Jews in Christ's history that are left in perfect darkness. It is talking about the people at the end of the world that do not receive the love of the truth.

And it says,

> —"[11]And **for this cause God shall send them strong delusion**, that they should believe a lie: [12]That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

And, Brothers and Sisters, by context the truth that God's people at the end of the world refuse to receive, and for that refusal to receive they receive strong delusion, the truth that they refuse to accept is the truth concerning the work of Paganism in restraining the Papacy, it is the truth of the Daily, it is the truth that is one of the fundamental truths in the Foundations of Adventism. And those in Adventism that come to the Foundations and reject them are those in Adventism that are going to receive the strong delusion in the fulfillment of 2 Thessalonians.

THOSE WHO HAVE HAD GREAT LIGHT AND OPPORTUNITIES

And *Selected Messages,* book 3, page 154, says this:

> "'A new heart will I give you and a new spirit will I put within you.' I believe with all my heart that the Spirit of God is being withdrawn from the world, and those who have had great light and opportunities"—

In the writings of Ellen White, who is it that has "great light and opportunities"?

FROM THE AUDIENCE: The Seventh-day Adventists.

JEFF PIPPENGER: The Seventh-day Adventist Church.

> —"and those who have had great light and opportunities, and have not improved them, will be **the first to be left**. They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise." *Selected Messages*, book 3, 154.

Seventh-day Adventists are the first corporate body of human beings on Planet Earth that are fully void of the Holy Spirit. Now, I am talking about those Seventh-day Adventists that do not receive the love of the truth, that receive strong delusion. And this strong delusion is the subject of the history of Christ when the Jews were left in perfect darkness, and the history of the Millerites when 49,950 of the Millerites stayed in the Holy Place and only fifty moved into the Most Holy Place. That history is repeated when we receive strong delusion at the end of the world, and that will be manifested—and by *manifested* I mean made clear—at The Sunday Law; because, those of us who have prepared a character for the mark of the beast will receive it at

The Sunday Law. And at that point we will fully be under the control of Satan, or fully under the control of Christ if we receive the Seal of God.

THE CONTEXT OF EARLY WRITINGS

Now, here is the point that I hope you will see. In *Early Writings,* page 259, when Sister White has these two paragraphs about the history of Christ, followed by the history of the Millerites, that is the beginning of a chapter called "A Firm Platform." And the first paragraph that introduces us to the history of Christ and to the history of the Millerites—the first paragraph is on the bottom of page 30 of your notes, and here is what it says:

> "I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle **the established faith of the body**. God looked upon them with approbation. I was shown **three steps—the first, second, and third angels' messages**."—

She was shown this history [referring to the waymarks on the board (see Figure No. 2)], the First, Second, Third Angels' Messages; that history.

> —"Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. **The true understanding of these messages** is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through **these messages**, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable **platform**."—

We read a quote earlier where the Foundation and Platform are the truths that were represented in 1842, 1843, and 1844. The Platform they are placed upon is the Foundational Truths represented on that 1843 Chart.

> —"I saw individuals approach the **platform** and examine **the foundation**. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the **foundation**. They wished improvements made, and then the **platform** would be more perfect, and the people much happier. Some stepped off the **platform** to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the **platform** and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to **the firm platform**, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it." *Early Writings*, 259.

This vision, this dream, whichever it may be, this vision is speaking about God's people at the end of the world; and, the very next paragraph she goes into this progressive testing process in the history of Christ, and in the next paragraph the progressive testing process in the history of the Millerites. And what she is teaching you and me at the end of the world is that we are going

to have a progressive testing process that has been prefigured by the history of Christ and prefigured by the history of the Millerites, and part of that test is whether we are going to stand upon the Foundations of Adventism.

FROM THE AUDIENCE: Amen!

THE FOUNDATION AND PLATFORM

JEFF PIPPENGER: And the quote we read earlier, on the next page of your notes, says this:

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

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: The platform, the foundation that comes under attack are the truths that are represented on this 1843 Chart; and, this is part of the progressive testing process that leads you and me either to receive the Seal of God or to receive strong delusion.

FROM THE AUDIENCE: Amen!

NO NEW MESSAGE

JEFF PIPPENGER: *Review and Herald,* January 19, 1905, says,

> "God is not giving us a new message. We are to proclaim the message that in **1843 and 1844** brought us out of the other churches." *Review and Herald*, January 19, 1905.

Check the Adventist historians! The only message that was proclaimed in those years is the message represented on this 1843 Chart!

Is everyone okay?

FROM THE AUDIENCE: Yes (with laughter.)

JEFF PIPPENGER: Okay.

STUDIED AND PROCLAIMED

Manuscript Releases, volume 15, page 371.

Pastor Manuel, you are going to have a rough one. You have got two meetings after this and I can tell that our mental tiredness is setting in. By the time you get to this evening, the Holy Spirit is going to have to help you keep them stimulated and alive. Okay?

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: "**The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit." *Manuscript Releases*, volume 15, 371.

Notice that these messages here [referring to the 1843 Chart] that she just referenced are going to be proclaimed with a loud voice. As Seventh-day Adventists what does it mean that there is a message proclaimed with a loud voice?

It is the Loud Cry of the Third Angel.

Somehow, the Third Angel's Message, when it swells into a Loud Cry, has to have a direct connection to the truths that are represented on that Chart that Sister White says was directed by the hand of the Lord and should not be altered.

A WATCHMAN

The watchmen. We have already read Ezekiel 3:16 and 17.

- Ezekiel 3:16-17 (KJV)

"[16]And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, [17]Son of man, I have made thee a **watchman** unto the house of Israel: therefore hear the word at my mouth, and give them **warning** from me."

This comes at the conclusion of the Lord telling Ezekiel to eat the Little Book, and then he is identified as a watchman that is raised up at the end of the scattering process.

For the Millerites, the scattering process was the 2520 year time prophecy.

For the 144,000, the scattering process is the scattering that takes place in the fulfillment of William Miller's dream.

At the end of these scattering processes, whether it be the Millerites or here at the end of the world, the Lord gathers His people together and He sets up watchmen. There were watchmen in the Millerite history and there will be watchmen at the end of the world.

THE DAY OF THY WATCHMEN

One of the places where the watchmen are identified is in Micah, chapter 7, verses 1-15. I am going to take you to the last verse there because of time. You have the whole passage there.

Micah 7:1-15 (KJV)

"[1]**Woe** is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit. [2]The good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. [3]That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up. [4]The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: **the day of thy watchmen and thy visitation**

cometh; now shall be their perplexity. [5]Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. [6]For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

"[7]Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. [8]Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me. [9]**I will bear the indignation of the LORD**, because I have sinned against him, **until** he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness. [10]Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets. [11]*In* the day that thy walls are to be built, *in* that day shall the decree be far removed.

[12]*In* that day *also* he shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain. [13]Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings. [14]Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old."—

This is the one thing that I want you to glean out of the story of the watchmen from Micah that I find very important, is the very last part of the passage there. When Micah is talking about the watchmen, he says,

—"[15]According to the days of thy coming out of the land of Egypt will I show unto him marvellous things."

And what I am saying is, is that the watchmen of Adventism at the end of the world are going to use the history of the deliverance of Israel from Egypt as one of the points of references that they will portray the Final Warning Message; because, in the history of the deliverance from Egypt you have one of the clearest reform movements that there are, and it illustrates the outpouring of the Holy Spirit at the end of the world. It is one of the lines.

And that is what Micah is saying. The watchmen are going to bring forth light "according to the days of thy coming out of the land of Egypt. . . ."

THE WATCHMEN OF ZION

But, in Ezekiel 33, we are dealing with the subject of the watchmen here.

One of the things that we need to understand of the watchmen of our day and age, and it is the same thing as the watchmen in the Millerite history, is that it is not our choice. If the Lord has given us a message; He is going to require us to carry the message to those around us. And if we do not do it, then the blood of other souls are going to be on our garments.

And, Brothers and Sisters, can I go to Heaven if I have got your blood on my garment?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: So, in Ezekiel 33, verses 2-7, says,

- Ezekiel 33:2-7 (KJV)

> "[2]Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their **watchman**: [3]If when he seeth the sword come upon the land, he blow the **trumpet**, and warn the people;"—

And, of course, we are saying the warning message of the Millerites included the message of the Trumpets, and the warning message for the 144,000 is the Trumpet Message, the seventh and final Trumpet, the Third Woe.

> —"[4]Then whosoever heareth **the sound of the trumpet**, and taketh not **warning**; if the sword come, and take him away, his blood shall be upon his own head. [5]He heard the sound of the **trumpet**, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. [6]But if the **watchman** see the sword come, and blow not the **trumpet**, and the people be not **warned**; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the **watchman's** hand. [7]So thou, O son of man, I have set thee a **watchman** unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

TWO TYPES OF WATCHMEN

DUMB DOGS

Isaiah 56 speaks of the watchmen. Verses 10-12 says—because there are two kinds of watchmen, Brothers and Sisters,

- Isaiah 56:10-12 (KJV)

> "[10]His **watchmen** *are* blind: they are all **ignorant**, they *are* all **dumb dogs**, they cannot bark; sleeping, lying down, loving to slumber. [11]Yea, *they are* greedy dogs *which* can never have enough, and they *are* **shepherds *that* cannot understand**:"—

What can they not understand? All the prophets are telling the same story. What do they not understand? What does the wicked not understand?

The increase of knowledge, and the increase of knowledge comes when the Book that is sealed is unsealed. Every one of these Reform Movements has a prophecy that is unsealed, and they cannot understand it, according to Isaiah 28 and 29 because they are drunk.

And what are they drunk with? The Lord has poured a spirit of deep sleep upon them so they cannot understand the prophetic Word. They do not understand the increase of knowledge because they have turned their point of reference upside down, and the point of reference is the Foundational Message.

> —"they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. [12]Come ye, ***say they,* I will fetch wine,**

and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant."

And that, of course, is what he was saying in Isaiah 28 and 29. Isaiah is just saying it again that there is a message that comes to God's people at the end of the world, because all the prophets are speaking about the end of the world.

And those people that have been ordained to be the watchmen, the shepherds, there is a sleep that has come upon them. They are the drunkards of Ephraim.

WATCHMEN UPON THE WALLS

In the next verse there is a nice promise. Isaiah 62:6 says,

- Isaiah 62:6 (KJV)

"[6]I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence."

The Lord will always warn His people, even if those that are called to give the warning refuse to take up the work. The Lord will warn His people; He will speak to them through stammering lips and another tongue.

THE VISION

[*Strongs,* 2377: Châzôn —complete vision]

And what they are going to convey to the people is the vision. In Proverbs 29:18, it says,

Proverbs 29:18 (KJV)

"[18]**Where *there is* no vision**, **the people perish**: but he that keepeth the law, happy *is* he."

Now, in Bible prophecy—and we have not got time to look at this deeply—but, there are two visions that weave their way through Bible prophecy. One is *chazon* and one is *mareh*. And this here, the vision that if we do not have the people perish, is the chazon. This is the complete vision. If we do not understand the complete vision, we are in trouble; and, the watchmen who are going to give this the Final Warning Message, they are going to understand this vision and that is what they are going to convey to God's people.

FROM THE AUDIENCE: Amen.

HABAKKUK

JEFF PIPPENGER: Now, Habakkuk, chapter 2, if you do not believe that this 1843 Chart was produced on this passage in Habakkuk 2, then according to James White you have left the original faith. Okay? This is the passage where the Millerites were led to produce this Chart.

It says,

- Habakkuk 2:1-3 (KJV)

> "[1]I will stand upon my watch,"—THIS IS A WATCHMAN—"and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. [2]And the Lord answered me, and said, **Write the vision, and make it plain upon tables**, that he may run that readeth it. [3]For **the vision is yet for an appointed time**, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

And what we are saying is, Brothers and Sisters, this 1843 Chart here, this is one of the key elements that the Lord uses in this history, the history of the 144,000, to lead God's people back to an investigation of the Foundational Truths. This Chart is just as much present truth today as it was back in this history [see Figure No. 2].

In this history of the Millerites, they were using it for outreach.

In our history, it is used by the Lord to return us to the Foundations of Adventism.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And the reason that this Chart was produced was because of this passage in Habakkuk; and, it was the watchmen in God's Church, whether it be the Millerites or now, that were the ones that recognized the significance of this Chart.

FROM THE AUDIENCE: Amen.

THE EFFECT OF EVERY VISION

In Ezekiel 12:21-28, this is the other passage that led the Millerites to produce this Chart. Still dealing with the vision, the chazon vision, the complete vision; and it says,

- Ezekiel 12:21-28 (KJV)

> "[21]And the word of the LORD came unto me, saying, [22]Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?**
>
> "[23]Tell them therefore, Thus saith the Lord GOD; **I will make this proverb to cease**, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision**."—*THE EFFECT OF EVERY VISION*, ***THE EFFECT OF EVERY VISION***."—

Now, we have a fairly good representation of the brethren from Canada here. In fact, a good percentage and that is not normally the case at one of these prophecy schools.

But, I do remember the first time that I made any connection with anyone in Canada was at a camp meeting that I had been invited to, and that is where I met Sister Phyllis, who sends out our newsletter that we produce in Canada, and has for several years now.

And at that camp meeting—of course, Canada has pockets where you have French-speaking people; so, there was a brother from the General Conference there that was from Europe and he spoke French. So, he was doing some presentations to the French-speaking Adventists at this camp meeting and I was doing some presentations to the English-speaking Canadian brethren.

And at that time I was really trying to nail down Daniel 11:40-45 and I was telling everybody that the next thing to happen was Daniel 11:41, a Sunday Law in the United States and probation was about to close, and that is what I was focusing on in that camp meeting.

And before long, there was some of the bilingual Canadians, those that spoke French and English, and they were coming to me and they were saying, "You know, we are listening to what you are saying in the morning, but we are going in here where the General Conference brother that is speaking French in the afternoon, and you are saying The Sunday Law is imminent and he is saying The Sunday Law is at least two hundred years off.

FROM THE AUDIENCE: Ohhh!

JEFF PIPPENGER: He really was saying that.

—"[21]And the word of the LORD came unto me, saying, [22]Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?**

"[23]Tell them therefore, Thus saith the Lord GOD; **I will make this proverb to cease**, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision**."—

And, of course, that is what is being said here; but, you can see it on the chart back there, the second chart from the end [referring to the back of the meeting room.] It shows you several of these reform lines [referring to the board (see Figure No. 2)], line upon line; and, you realize that every one of these sacred histories that covers the sacred history of the Word of God, every one of them is illustrating the time of the Latter Rain. And in the time of the Latter Rain, the effect of every one of those Reform Movements is going to be fulfilled; because, they all are prefiguring and pointing forward to this time. And we are at "this time."

And Sister White says when the Latter Rain comes, it goes as fire in the stubble. And what we are going to try to nail down here this week is that the Latter Rain began to sprinkle on September 11, 2001, and we are now in the time when the effect of every vision is going to be fulfilled and there is absolutely no time left. **This is the last call for Adventism!**

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: But, I have to move through the material here.

—"[24]For there shall be no more any vain vision nor flattering divination within the house of Israel. [25]For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

"Again the word of the LORD came to me, saying, [27]Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off. [28]Therefore say unto them, Thus saith the Lord GOD; **There shall none of my words be prolonged any more**, but the word which I have spoken shall be done, saith the Lord GOD."

And one of the reasons that I like to read that is the other passage from the Bible that led the Millerites to produce that 1843 Chart.

One of the reasons I like to put that in the record is, when you read Luke 21 you can absolutely nail down that we are the final generation on Planet Earth and that everything is fulfilled in this generation, and this is the second testimony to that.

This is saying, when you reach this point in time, all the visions are fulfilled.

DANIEL

Speaking of the vision, in Daniel 10:14, it says,

- Daniel 10:14 (KJV)

  "[14] Now I am come to make thee understand what shall befall thy people in the latter days: for yet the **vision** *is* for *many* days."

This vision is the chazon vision, and the chazon vision is the vision in Bible prophecy that identifies what happens to God's people at the end of the world, "What shall befall thy people in the latter days?"

And in Daniel 11:14, because all the prophets are telling the same story, is still speaking of the chazon vision; and, it says,

- Daniel 11:14 (KJV)

  "[14] And in those times there shall many stand up against the king of the south: also the robbers of thy people"—WHICH IS ROME—"shall exalt themselves **to establish the vision**; but they shall fall."

What establishes the vision is Rome; and, the vision, of course, is the last six verses of Daniel 11. And the subject of the last six verses of Daniel 11 is the King of the North, and that is what establishes the chazon vision and that is what Pastor Manny is going to begin taking up as I am done here.

MICAH

Micah 3:5-6 says,

- Micah 3:5-6 (KJV)

  "[5]Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. [6]Therefore night *shall be* unto you, that ye shall not have a **vision**; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."

THE MODERN WATCHMEN

THE OLD PATHS

And this last passage concerning the watchmen and the vision that they are to proclaim at the end, and that is what I have been trying to emphasize, from Jeremiah 6:16-23, it says this:

- Jeremiah 6:16-23 (KJV)

> "[16]Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls."—

Where do you "find rest for your souls"?

FROM THE AUDIENCE: In the Sabbath.

JEFF PIPPENGER: In the Sabbath.

Of course, the Sabbath is also what? It is the refreshing, is it not?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Is that not what Exodus 31 says? It is the rest and the refreshing.

Of course, that is what Isaiah says, is it not?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Isaiah 28, verse 12, it says, "This is the rest wherewith ye may cause the weary to rest; and this is the **refreshing**: yet they would not hear."

This is the Latter Rain Message that they will not hear.

> —"But they said, We will not walk *therein*. [17]Also I set **watchmen** over you, *saying,* **Hearken to the sound of the**"—SEALS? HEARKEN TO THE SOUND OF THE CHURCHES?—"**Hearken to the sound of the trumpet**."—

It is the message that comes from the Trumpet that empowered the Millerites, and it is the message that comes from the Trumpet that empowers the message of the 144,000.

> —"But they said,"—

It was George Bush and the Jesuits that blew down the Twin Towers on September 11, 2001.

They said, "We no longer accept the Pioneer understanding of the Trumpets."

> —"But they said, **We will not hearken**.
>
> [18]"Therefore hear, ye nations, and know, O congregation, what *is* among them. [19]Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. [20]To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? **your burnt offerings *are* not acceptable**, nor your sacrifices sweet unto me.
>
> "[21]Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish."—

Keep your finger there and go to Isaiah 28. Let us remind ourselves what they are going to stumble over. It is in verse 16 of Isaiah 28.

- Isaiah 28:16 (KJV)

> "[16]Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste."

They are going to stumble over the foundation stone. They are going to stumble over the Foundations of Adventism. They are going to turn them upside down where they can no longer understand the prophetic Book that is sealed.

Go back to Jeremiah 6, and the last part of it in your notes on page 33, speaking of what the message of the watchman is.

It is not simply "Return to the Old Paths," Brothers and Sisters. It is not simply to "Build the message upon this." It is not simply that the message has to do with the Trumpet. This last part is very important to understand and acknowledge.

It says,

- Jeremiah 6:16-23 continued (KJV)

> —"[22]Thus saith the LORD,"—

This is the chazon vision. If you do not have this vision, you perish.

If you do not—how does Hosea say it?—"My people are destroyed for lack of knowledge: . . ." "My people are destroyed for lack of the chazon vision."

And Daniel says it is Rome that establishes the chazon vision.

And when Jeremiah is speaking about the message of the watchman, he says,

> —"[22]Thus saith the LORD, Behold, a people cometh from the north country,"—

This is the King of the North.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: The message for God's people at the end has to do with the King of the North.

> —"and a great nation shall be raised from the sides of the earth. [23]They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O **daughter of Zion**."

And, Brothers and Sisters, the last six verses of Daniel 11 talk about the King of the North bringing war against the daughter of Zion at the end of the world, and this is the chazon vision; and, it is by understanding that Rome is what establishes this vision is what brings it into focus for us at the end of the world.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And that truth is built upon the Foundations of Adventism, and it is that truth what gives the Trumpet a certain sound.

Shall we pray?

Benediction: Heavenly Father, this first day here at this school from our various travels to get here, this is probably the most difficult for us to keep our concentration and our strength up. We ask that you continue to be with us throughout the finishing up of this school this day. Keep us alert and awake for Pastor Manny's presentation. We wish to be among those watchmen that give the Trumpet that certain sound that are not identified as the dumb dogs that will not bark. We wish to have no one's blood upon our souls, and we wish to be those that give this message in a powerful, convicting way. And we wish to be among those that you use to open up the prophetic Word in such a way that people can see you. We ask that you give us that ability and then open the doors where we can share this message for all its worth in the short time that we have left. We thank you for bringing us here to get more informed on how to do this, this week. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 4 - "Isaiah 21: The Vision of the Watchmen"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer: Father in Heaven, we so much want to see Jesus. We want to see Him on that cross. We want to see Him bearing that cross for those that are faithful in the middle of a mass of people who are so unfaithful at this time. Give us strength to go forward, holding your hand, realizing that it is you who fights for us. We praise you and thank you for the message thus far; and, we ask again, Father, for your presence and your blessing as our honored Guest here today. We pray that you would speak to us and lead us and quicken us and bless us to comprehend these deep things. We pray in Jesus's most holy and worthy name, Father. Amen.

[An offering of special music is made.]

JEFF PIPPENGER: Shall we have one more word of prayer.

Invocation: Heavenly Father, as we consider the work of the watchmen in the Millerite history and the work of the watchmen here at the end of the world, we would ask that you would grant us the vision that we need to have to be one of the faithful watchmen upon the walls of Zion that gives the message of arousal and awakening to your people at this time, that you might raise up that valley of dead dry bones that they may finish the work and we may go home with you soon. We ask that you would set the human instrument aside in this presentation and let your words be spoken and that you would open our hearts and minds to hear those words and understand that it is your Voice. In Jesus's name, amen.

ISAIAH 21: THE VISION OF THE WATCHMEN

JEFF PIPPENGER: This is the fourth presentation in the material I have been doing, and I have been trying to place an emphasis on the outpouring of the Holy Spirit, the Latter Rain, identifying that the Latter Rain begins to sprinkle prior to the full outpouring of the Latter Rain that takes place at The Sunday Law.

We have been pointing to the Millerite history as one of the examples of a progressive manifestation of the power of God, and pointing to the Millerite history as a history that prefigures the history of the Reform Movement of when the 144,000 are developed.

We took some time to look at a Concordance study on the watchmen in Bible prophecy, and we are approaching that Concordance study from the point of view of when the watchmen are identified in the Bible, they are primarily representing the watchmen upon the walls at the end of the world.

The message of the watchmen in the Bible is identifying the watchmen of the Millerite history and primarily the watchmen of the history of the 144,000.

In our last presentation we dealt a little bit with the vision that the watchmen will recognize, the true watchmen, the vision being the chazon vision, the complete vision, the vision that in Daniel 11, verse 14, Daniel tells us it is the vision that is established with the understanding of Rome. Rome establishes the vision.

And, we understand that the vision that is to provide a message and awaken God's people here at the end is the vision of Rome in the last six verses of Daniel 11, the sequence of events that identify how the Papacy's deadly wound is healed and how the world is brought to the test of the mark of the beast.

And this vision has other interrelated truths that is the foundation of the vision, that the watchmen on the walls of Adventism will need to understand if they are going to make sure that they give the faithful warning that prevents others' blood from being on their garments.

I want to bring to a conclusion the thought of the watchmen here, with a study on Isaiah 21 and 22. This study is designed to identify that the watchmen of the Millerite history prefigure and parallel the watchmen of our day and age. It is also designed to put an emphasis on the fact that Islam is a subject of Bible prophecy and that Islam is what God's watchmen need to recognize in terms of bringing the focus of the vision that the watchmen will proclaim into clarity.

You can turn to Isaiah 21 in your Bibles. I have Isaiah 21 and 22 in your notes, and I am just going to go through it.

Now, I am going to give you an overview of what I am going to try to demonstrate for you from these two chapters, is that the Millerite history is the delineation of events that took place in the First and Second Angels' Messages. Sister White expresses it that way sometimes.

The First Angel's Message arrives in 1798. We have put that up on the board and pointed it out more than once.

In 1798 when the Book of Daniel was unsealed, the First Angel's Message arrives in history. No one understood it at that point. When these messages arrive, it takes a little bit of time for the students of prophecy to run to and fro in God's Word and understand the increase of knowledge. But, there came a point in time when the First Angel's Message was understood and it was proclaimed by William Miller and others.

And then in June of 1842, as the Protestant Churches in the United States began to reject that message and close their doors against the Millerites, the Second Angel's Message arrives.

Once again the Millerites did not understand that the Second Angel's Message had arrived in June of 1842; but, by the summer of 1843, 1844, Sister White says they were proclaiming the Second Angel's Message; they had come to understand it. And then it was empowered. It reached its conclusion on October 22, 1844, when the Third Angel's Message arrived in history.

And, Brothers and Sisters, on October 22, 1844—and all I am trying to do is set up a structure for our presentation on Isaiah 21 and 22, so I am heading that way. When October 22, 1844, arrived, the parable of the Ten Virgins was fulfilled in the Millerite history and there was a door closed into the Holy Place and there was a door opened to the Most Holy Place. But as the door closed into the Holy Place, the door in the parable of the Ten Virgins closed as well.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And the foolish virgins of the Millerite history, 49,950, continued to stay in the Holy Place, while the wise virgins of the Millerite history moved into the Most Holy Place with Christ.

So, when the Third Angel's Message arrives, you have a crisis. When Sister White speaks of the parable of the Ten Virgins more than once, she talks about the crisis that comes at midnight in the parable of the Ten Virgins. And the midnight crisis for the Millerites was October 22, 1844; and, it was at that point that the Millerites demonstrated which side of the issue that they were on in that testing time.

On October 22, 1844, Daniel 12 was fulfilled, verse 10; because, then it was then demonstrated who was the wise and who was the wicked. The wicked did not understand the increase of knowledge to the extent that they could move into the Most Holy Place with Christ. They stayed in the Holy Place. The wise understood.

So, on October 22, 1844, there were several prophetic truths that you can apply to that event; but, one of the things that take place at that point is that the crisis of that history arrives. The crisis, Sister White says, "Character is never developed in a crisis; it is only demonstrated." And on October 22, 1844, the Millerites demonstrated their character in that crisis.

And what I am saying to us here is that the Millerite history is repeated to the very letter.

And the crisis for Adventism, where our door closes, is The Sunday Law. So, you can line up The Sunday Law test with October 22, 1844.

I came late this morning to Brother Duane's presentation, and he told me he had a very nice quote that he shared with you from *The Desire of Ages*, page 762, where Sister White lines up the cross with October 22, 1844, and The Sunday Law. So, that is a connection that you can demonstrate from several places in Inspiration. I was not familiar with the one in *The Desire of Ages*, but now I am.

The cross is paralleling October 22, 1844; it is paralleling The Sunday Law where we will demonstrate the character that we have prepared in the previous hours of our probation. But the reality of it is, is we have prepared a character for the mark of the beast or for the Seal of God before The Sunday Law. The Sunday Law is simply the crisis where we demonstrate what character that we have prepared, and this is the same with the Millerites.

The Millerites who were going to move into the Most Holy Place with Christ had developed the experience that allowed them to do so, before the test of October 22, 1844.

So, what I am saying here, if I can get you to visualize this without worrying about the board is, is in the Millerite history there is a way that you can illustrate the Millerite history, that in 1798 the First Angel's Message comes into history, in 1842 the Second Angel's Message comes into history, in 1844 the Third Angel's Message arrives in history; and, there are certain characteristics about those messages that I want to point out to you.

The First Angel's message was empowered from a prophecy concerning Islam.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: The Second Angel's Message is an announcement that Babylon has fallen.

And the Third Angel's Message is the crisis where two classes of worshippers are manifested.

Of course we have already mentioned in the history of the Millerites their message was the First Angel's Message, which was the Everlasting Gospel; and, the Everlasting Gospel is to put enmity between the seed of Satan and the seed of Christ. And they did not simply proclaim the Everlasting Gospel; they experienced it. Because, in 1844, on October 22nd, there were two classes of worshippers manifested.

That history is prefiguring our history. And what I am saying then about our history, when we have a Time of the End in our history, which we identify as 1989, the collapse of the

Soviet Union in fulfillment of Daniel 11, verse 40, at that point there is an increase of knowledge and there is a message that goes forth. And I am saying that paralleling the Millerite history, that message that began 1989 should be empowered by a prophecy that has a connection with Islam, because that is what happened in the Millerite history. And that will be followed by a pronouncement that Babylon is fallen, and that will be followed by the crisis of The Sunday Law, where we will demonstrate which class of worshippers we are in.

So, when we understand that in the Bible there is the subject of the watchmen identified, during our Concordance study you will see a very nice story of the watchmen. And what I am saying is when a prophet becomes part of the prophecy, he is illustrating God's people at the end of the world, either the Millerites or the 144,000. Generally—I will just say it: It is both. It is up to us to figure out how it is both.

When a prophet becomes part of the prophecy, he is illustrating God's people at the end of the world; and, God's people at the end of the world is the Millerites and the 144,000, the beginning of Adventism and the end of Adventism.

And in Isaiah 21 and 22 we have one of the most important truths connected with the watchmen of God's people at the end of the world.

One of the most important truths of the watchmen of God's people at the end of the world, that we have already dealt with, is that in Habakkuk 2 the watchmen of the Millerite history, they understood and put together this 1843 Chart based upon prophecy.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Therefore, when that history is repeated, the watchmen of the history of the 144,000 are once again going to understand the significance connected to that Chart. That is one of the truths that you glean from the Bible concerning the watchmen.

THE BURDEN FROM THE DESERT

Another truth is in Isaiah 21, and I probably should read from the Bible in case I want to comment, rather than reading from the notes.

First verse in Isaiah 21.

- Isaiah 21:1-6 (KJV)

"[1]The burden of the desert of the sea."—

And, Brothers and Sisters, I am going to tell you here that Isaiah 21 is emphasizing the role of Islam in Bible prophecy; so, I do not want to pass that word *desert,* because the desert is associated with Islam in Bible prophecy.

This is a prophecy that comes from the "desert of the sea," and verse 1 continues on and says,

> —"As whirlwinds in the south pass through; *so* it cometh **from the desert**, from a terrible land."—

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And, of course, if I am correct and this desert is representing Islam, it is putting an emphasis on here that this is a terrible land. This is not a peaceful nation.

And, of course, in Genesis 16:12 when we look at the prophecy of Ishmael, the father of Islam, he is a wild man and his hand is against every man.

And by the way, that word *wild man* in Genesis 16:12, that comes from the word that is often used to be translated as the *wild Arabian ass*.

Did you know that?

Okay. So, Islam, right from the very start, one of the symbols of Islam right there in Genesis 16 is the wild man, the wild Arabian ass, the symbol of Islam in Bible prophecy, at least according to the Millerites. It is the Family of the Horse.

All right, and right there in the first pronouncement you have the wild Arabian ass.

And, why is it that the Arabs of the desert always have a wild Arabian ass with them? Because, they can smell water through the sand; And when you take off with your camels, you always take that Arabian ass with you if you want to make sure you can find the water when you need. It is a symbol of Islam; it is a symbol of the desert.

Verse 2; speaking of this verse of the desert, it says,

> —"[2]A **grievous vision** is declared unto me; the treacherous dealer dealeth treacherously, and **the spoiler spoileth**."—

This is not an easy vision. This is a violent vision, if you would see it. It is a vision about warfare.

> —"Go up, O Elam: **besiege**, O Media; all the sighing thereof have I made to cease. [3]Therefore are my loins filled with pain: pangs have taken hold upon me, as **the pangs of a woman that travaileth**: I was bowed down at the hearing *of it*; I was dismayed at the seeing *of it*."—

When Isaiah saw this vision, he was overwhelmed about how grievous this vision is, and he adds in that it is as the pangs of a woman in labor.

We are going to say that at the end of the world, the watchmen in Adventism need to understand the role of Islam in Bible prophecy, and we are going to say that that role is marked in history on September 11, 2001; and, we are going to suggest that Islam does not quit: it only gets more and more escalated as history proceeds, as the pangs of a woman in labor.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: They get closer and closer together, and harder and harder.

I say that by faith, but the sisters in here who have children know what I mean, even though I do not.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: Verse 4.

> —"[4]**My heart panted, fearfulness affrighted me**: the night of my pleasure hath he turned into fear unto me. [5]Prepare the table, **watch** in the **watchtower**,"—HERE ARE THE WATCHMEN BEING INTRODUCED—"eat, drink: arise, ye princes, *and* **anoint the shield**. [6]For thus hath the Lord said unto me, Go, set a **watchman**, let him declare what he seeth."

Now, Isaiah is speaking about the end of the world, and what I am saying is that right here the Lord is identifying that He is setting up a watchman in the Millerite history that is to declare what he sees based upon Bible prophecy. And the watchmen of the Millerite history, we know what they saw because it is on this 1843 Pioneer Chart. Okay? They had to declare what they were seeing.

And when you bring Habakkuk 2 into it, they combined what they saw with Habakkuk 2 that said, ". . . Write the vision, and make *it* plain upon tables, that he may run that readeth it. (Verse 2)"

So, there it is [indicating the 1843 Chart]. This is the story of the watchmen in the Millerite history. It is the story of the watchmen today: You need to declare what you see.

TWO HORSEMEN WITH CAMELS AND ASSES

- Isaiah 21:7-12 (KJV)

> "[7]And he saw **a chariot** *with* **a couple of horsemen**, a **chariot** of **asses**,"—

Now, does it have three or four horsemen?

FROM THE AUDIENCE: Two.

JEFF PIPPENGER: Just two horsemen; a chariot with two horsemen, a chariot of asses—this *asses,* by the way, is the wild Arabian ass, the same root word that is translated as "the wild man whose hand is against every man" in the prophecy of Ishmael, in Genesis 16:12.

> —"[7]And he saw a chariot with a couple of horsemen, a chariot of asses, and a **chariot** of **camels**;"—

Now, would camels be an appropriate symbol for Islam?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: —"and he hearkened diligently with much heed: [8]And he **cried**, A lion"—

Now, Brothers and Sisters, as Brother Randy pointed out—maybe you did not catch it—when he was dealing with this in a very brief fashion, when it says, "And he cried, A lion: My lord, . . .," a bad translation. The correct translation is "he cried as a lion."

Now, why am I saying that?

Keep your finger in Isaiah 21 and go to Revelation 10; because, in Revelation 10 the Mighty Angel, which Sister White tells us it is no less the personage than Jesus Christ, in Revelation 10 when Jesus Christ comes down out of Heaven and puts His foot upon the sea and one foot upon the land, in verse 3 it says,

- Revelation 10:3-4 (KJV)

> "[3]And he cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. [4]And when the seven thunders had uttered

their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

Now, Sister White tells us that the Seven Thunders represent two histories. If you have an Ellen White Study Bible, you will have her comments in the Bible. It is from *Seventh-day Adventist Bible Commentary,* volume 7, page 971. And in one paragraph when she is speaking about the Seven Thunders, she says,

> "The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. . . ." *Manuscript 59,* 1900.

And we have just identified the First Angel's Message arrived in 1798; the Second in 1842, it ends when the Third Angel's Message arrives in 1844. So, the Seven Thunders in one sense represents the history of 1798 to 1844.

But, in another paragraph in this same passage, she says this:

> "After the seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: . . . ."—

Please take note that Sister White here is comparing the sealing up of the Seven Thunders with the sealing up of the Book of Daniel. This is her comparison, not mine.

She says,

> —"After the seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events that will be disclosed in their order." *Ibid.*

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: The Seven Thunders represents the history of the Millerites from 1798 to 1844, and it represents the history when the Lord raises up the 144,000 at the end of the world.

But, in verse 4, that history that is symbolically represented as the Seven Thunders, it is sealed up and it is the only thing in the Book of Revelation that is sealed up.

And when you go to Revelation 22:11, it says, "He that is unjust, let him be unjust still: . . . .," which is marking the close of human probation. Every Seventh-day Adventist knows that.

And in verse 10, just before the close of probation, it says,

- Revelation 22:10 (KJV)

> "[10]And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."

And the only prophecy in Revelation that is sealed up is the Seven Thunders: "Seal not the sayings of the Seven Thunders because the time is at hand."

Just before the close of human probation, there comes a pronouncement to unseal whatever the Seven Thunders represents; and, according to Sister White, the unsealing of the Seven Thunders parallels the unsealing of the Book of Daniel in the Millerite history. And when the Book of Daniel was unsealed for the Millerites, it began an increase of knowledge that was destined to test that generation and produce two classes of worshippers. So, when the Lord, just before probation, unseals the truth connected with the Seven Thunders, it begins an increase of knowledge that is destined to test this generation and produce two classes of worshippers.

But, when the Lord puts this important truth into the record, in verse 3 of Revelation 10, when He does so, He cries as a lion crieth.

So, if you go back to Isaiah 21, in verse 8, after the watchmen in the Millerite history see two horsemen, a chariot of asses and a chariot of camels, he says,

- Isaiah 21:7-12, continued (KJV)

—"8 continued **[he cried as a lion]**:"—

Thus referencing for the student of prophecy that this has some kind of connection with the Seven Thunders, and the Seven Thunders is the truth that the Millerite history is repeated in the history of the 144,000.

> —"8 continued And [he cried as a lion]: My lord, I stand continually upon the **watchtower** in the daytime, and I am set in my ward whole nights: 9And, behold, here cometh a chariot of men, *with* **a couple of horsemen**.
> "9 continued And he answered and said, **Babylon is fallen, is fallen**;"—

What I am suggesting here is that the watchmen of Adventism first mark the role of Islam in Bible prophecy. And, Brothers and Sisters, it is easy to see what the watchmen of the Millerite history, how and where they marked Islam in Bible prophecy, and they marked it as two horses, right here [referring to the 1843 Chart], the fifth Trumpet; right here, the sixth Trumpet: And, right here [referring to the 1850 Chart, the fifth Trumpet, the First Woe; right here, the sixth Trumpet, the Second Woe.

And in the Second Woe, the sixth Trumpet, there was a time prophecy predicting how long the Ottoman Empire would rule the world; and, it said it would rule the world for 391 years and 15 days. And when that was fulfilled, there was a power that came into the Millerite Movement and the First Angel's Message was carried to every mission station in the world.

The first prophecy that confronted the watchmen of the Millerite time period in terms of what we are looking at here is the two chariots of the wild Arabian ass and the camels. That was August 11, 1840.

And what followed was June of 1842, when the Protestant Churches closed their doors on the Millerites and the Second Angel's Message arrived in history. And what is the Second Angel's Message? It is right there in verse 9.

> —"9 continued And he answered and said, Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground. 10O my threshing, and

the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you."—

And they did. It is right there in the Charts.

They did, but will we? They did because they were Philadelphians. We hesitate to do so because we are Laodiceans.

—"[11]The burden of Dumah."—

Now, notice these. He is going to discuss in these next verses these tribes to have a relationship to none other than Ishmael.

—"[11]**The burden of Dumah.** [Silence–a son of Ishmael, Genesis 24:15.] He calleth to me out of **Seir [**Seir: Edom, Genesis 32:3; Edom: hairy, intermarried with Ishmael, Genesis 28:9.] **Watchman**, what of the night? **Watchman**, what of the night? [12]The **watchman** said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."

THE CLOSE OF PROBATION

Now, what I hope you see here, if you go to your notes—you can keep your finger there if you are reading along in the Bible—if you go to page 35 of your notes, it says, "The Close of Probation." When the question is raised, "Watchman, what of the night?" in John 9:4, it says,

- John 9:4 (KJV)

"[4]I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

This question that is raised in here, this is an illustration of the work of the watchmen of the Millerite history and the work of the watchmen of the history of the 144,000; and, what it is telling us is in both those histories the watchmen have to portray their message in terms that the night is coming, and the night is identifying the close of probation. And the Millerites carried a message to the world saying that probation was going to close, that the Lord was going to come, and that the end of the world is here. And our message to the world is probation is about to close, "Watchman, what of the night?"

"The night cometh, when no man can work."

We need to work while we still have daylight.

Selected Messages, book 1, page 192:

"Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work" *Selected Messages*, book 1, 192.

So, let me go by my notes here because I have a little further information on these tribes.

I am going to back up to "The Burden of Dumah," Isaiah 21:11, but I am going to go to my notes.

TWO HORSEMEN WITH CAMELS AND ASSES (cont'd)

- Reiteration of Isaiah 21:11-12 (KJV)

> "[11]**The burden of Dumah.** [*Dumah* means Silence–a son of Ishmael, Genesis 24:15.] He calleth to me out of **Seir [**Seir: Edom, Genesis 32:3; Edom: hairy, intermarried with the Ishmaelites, Genesis 28:9.]. . . ."

Seir is Edom, which means "hairy." Edom is Esau. But the story of Esau is he intermarried with the Ishmaelites.

THE BURDEN UPON ARABIA

- Isaiah 21:13-17 (KJV)

> "[13]**The burden upon Arabia.** In the forest in **Arabia** shall ye lodge,"—

Is Arabia a fair symbol for Islam?

FROM THE AUDIENCE: (Affirmations.)

> JEFF PIPPENGER: —"O ye travelling companies of **Dedanim**. [Arabians-grandson of Abraham through Keturah, intermarried with the Ishmaelites] [14]The inhabitants of the land of **Tema** [Descendent of Ishmael, Genesis 25:15.] brought water to him that was thirsty, they prevented with their bread him that fled. [15]For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war."—

And, of course, when you look closely at the role of Islam in Bible prophecy that is what they are all about. Their hands are against every man, and every man's hand against them. They are the power that is the one that distresses the nations in the Millerite history that is identified in Luke 21. They are the angering of the nations in Revelation 11 that takes place at the end of the world.

The role of Islam is to bring the warfare that has been illustrated in such places as in the story of Nehemiah; because, Nehemiah finished the work of building the wall and the streets, even in troublous times.

The troublous times is pointing forward to the angering of the nations, the distress of nations, that is represented by the role of Islam in Bible prophecy.

And you will notice that Isaiah 21 is it is using all these terms that are dealing with Islam. It is emphasizing warfare.

> —"[16]For thus hath the Lord said unto me, **Within a year, according to the years of an hireling**, and all the glory of **Kedar** [Son of Ishmael-Genesis 25:13.] shall **fail**: [17]And **the residue** of the number of archers, the mighty men of the children of **Kedar**, **shall be diminished**: for the LORD God of Israel hath spoken *it*."

Now, one of the important truths about Islam in Bible prophecy, Brothers and Sisters, is that it is restrained. In the Second Woe, in the sixth Trumpet, at the conclusion of the 391 years and 15

days, Islam was not destroyed; it did not end. It was restrained. And this aspect of Islam being restrained in the Second Woe is prefiguring the restraint that was placed upon Islam on September 11, 2001, when George Bush went to the World and said, "We are now in a worldwide war with terrorism," and he invaded Afghanistan, invaded Iraq, and began to shut down bank accounts that were controlling and contributing to Islamic activity. There was a restraint put on Islam at that point in time that paralleled the restraint that was put on Islam by the four great European powers in 1840.

And in this last verse here of Isaiah 21, it is emphasizing that this power of Islam, it is not going to be ended; it is going to be diminished. It is going to have a restraint put on them.

This is one of the prophetic characteristics of Islam.

So, what am I saying?

I am saying this: That when it comes to the watchmen in Isaiah 21—and the watchmen are the watchmen of the Millerite history, the watchmen at the end of the world—what the watchmen of the Millerite history—and you cannot argue this one. Adventists can argue what I am saying about the watchmen of Adventism at the end of the world, but you cannot argue (well, you can even argue this, if you choose to)—but, the evidence is clear that what the watchmen of the Millerite history saw is represented on this 1843 Chart.

And the prophecy that empowered the First Angel's Message is a prophecy from the Second Woe, the sixth Trumpet of prophecy of Islam; and, that came into history in 1840.

And the next event in the history of the Millerites was 1842 when the Second Angel's Message arrived, "Babylon is fallen."

And the next thing that happened was 1844, when the Third Angel's Message arrived; and, in 1844 two classes of worshippers were demonstrated.

A CRISIS

And what demonstrates those two classes of worshippers is a crisis. In Isaiah 22 you have crisis. Isaiah 21 and 22 are to be studied together, because Isaiah 22 is going to identify the arrival of the Third Angel's Message. It is going to identify October 22, 1844. It is going to identify The Sunday Law at the end of the world.

And when you take Isaiah 21 and 22 together, you see the complete message of the watchmen, both of the Millerite history and in our day and age.

So, let us start at the top of page 36 of your notes. We have mentioned this principle already, *Christ's Object Lessons,* page 412.

> "**It is in a crisis that character is revealed**. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, **something that brings the soul face to face with death**, will show whether there is any real faith in the promises of God. **It will show** whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied." *Christ's Object Lessons*, 412.

Some people misunderstand that quote because they think that the close of probation is a single event that takes place at one point in time at the end of the world, and that is not what Sister White is teaching here. But, we know better, do we not?

Probation closes progressively: it begins with the Church, and then it moves out into the World. It is a progressive activity that takes place in conjunction with The Sunday Law test. Sister White says when my probation closes, if it closes while I am alive, is when I will demonstrate the character that I prepared in my previous hours of probation. And we know from Bible prophecy that that takes place for me as a Seventh-day Adventist, if I am still alive when The Sunday Law arrives. That is where I will demonstrate either a character for the Seal of God or the mark of the beast is at The Sunday Law, if I am still living as a Seventh-day Adventist.

And she said something that brings the soul face to face with death.

Now, all of us in this room understand these basic principles, and we should. If we come to The Sunday Law test and it is there for all our brothers and sisters in this room to see that, "Hey, I have not prepared for the Seal of God; therefore, I am going to start observing Sunday rather than suffer the reproach of the powers that be in the United States," you are going to see that I receive the mark of the best, are you not?

"I am not going to go to church on Sabbath anymore with you. I am going to start hanging out with the Sundaykeepers."

And, you know very well at that point that I received the mark of the beast, do you not? But, so do I. Okay? Unless I have had some kind of lobotomy, I will know that I am dead, right?

FROM THE AUDIENCE: That's right.

JEFF PIPPENGER: So every Seventh-day Adventist that has a basic understanding knows that if you come to The Sunday Law testing time and receive the mark of the beast, that is death. Even if you do not die right at that point, you know you are dead. Okay?

The Sunday Law test is something that confronts the soul with life or death, even if it does not happen right at that spot.

It is the crisis where we demonstrate our character.

THE BURDEN OF THE VALLEY OF VISION

So, let us look into Isaiah 22, because I am saying that Isaiah 22 is the arrival of the Third Angel's Message on October 22, 1844, for the Millerites. It is their crisis. And it is The Sunday Law for us; it is our crisis.

And before The Sunday Law for us, we will see Islam in prophecy and we will raise the cry that Babylon is fallen.

> "[1]What **aileth** thee now, that thou art wholly gone up to the **housetops**?"—

Now, this is a story about Jerusalem. Jerusalem is under attack from Sennacherib. All right? And Isaiah raises the question, "Why are you going upon the housetops?"

And why did they go upon the housetops in that day and age? Because, they wanted to worship the sun, the moon, and the stars. Okay? They wanted to worship the Pagan gods of the heavens.

—"[1]What aileth thee now, that thou art wholly gone up to the housetops?
[2]Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle. [3]All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far.

"[4]Therefore said I, Look away from me: **I will weep bitterly**, labour not to comfort me, because of the spoiling of **the daughter of my people**."—

Now, Brother Randy was asking some questions earlier, and I would challenge you, if you look at the daughter or the son in Bible prophecy, when you see the daughter or son in Bible prophecy it is talking about the offspring, the remnant. It is the final generation.

This is the daughter of Isaiah's people. This is the last Church on Planet Earth, God's last Church.

And here is Isaiah. He is weeping bitterly. This is no more than a secondary comment on Ezekiel 9. He is sighing and crying for the abominations that are done within Jerusalem in Ezekiel 9, and the abominations that are done in Jerusalem that Ezekiel is talking about in Ezekiel 9, well, those abominations, one of the way that Isaiah expresses them here, is that the Church is a joyous Church. It is celebrating at a time when it should be weeping in sackcloth and ashes. It is doing exact what it is not supposed to be doing.

This is the Day of Atonement. You do not celebrate on the Day of Atonement, do you?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: If you do not understand that it is the Day of Atonement, in a moment you will. It is identified very plainly in Isaiah 22. Okay?

—"[5]For *it is* a day of trouble,"—

And what was the trouble? Sennacherib was going to attack Jerusalem.

And where was he coming from?

FROM THE AUDIENCE: The North.

JEFF PIPPENGER: He was coming from the North. This is the King of the North coming against God's people at the end of the world.

—"[5]For *it is* a day of trouble, *and* of treading down, and of perplexity by the Lord GOD of hosts in **the valley of vision**,"—

"The valley of vision," I like that because I think it is talking about the vision, that if we do not have it, we perish. Where there is no vision, the people perish. The wicked will not understand the increase of knowledge, but the wise will understand. The wise will understand the vision. And, according to Daniel 11:14, it is Rome that establishes the vision.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: —"breaking down the walls, and of crying to the mountains."

And here is the passage where Sister White is commenting on Ezekiel, chapters 8 and 9.

"Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. **Mark this point with care**: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, **are those 'that sigh and that cry for all the abominations that be done' in the church**."—

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And that is what Isaiah is doing here. He is weeping bitterly. Is Isaiah illustrating the end of the world?

All the prophets are illustrating the end of the world. 1 Corinthians 14:32-33 says, "And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints." Isaiah's testimony is in perfect agreement with Ezekiel 8 and 9.

—"Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, **even sighing and crying**. Read the ninth chapter of Ezekiel." *Testimonies*, volume 3, 267.

So, when you go and you understand that in Isaiah 22 this is what is going on, Isaiah is giving an overview of the attack of Sennacherib that is coming on Jerusalem, that is the context of this passage.

And then it continues on.

- Isaiah 22:6-11 (KJV)

"[6]And Elam bare the quiver with **chariots of men *and* horsemen**, and Kir uncovered the shield. [7]And it shall come to pass, *that* thy choicest valleys shall be full of **chariots**, and the **horsemen** shall set themselves in array at the gate.

"[8]And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.:—

And he is going to describe a religion within the Church, a religion within Jerusalem at this time, in the crisis time, that has to do with saving yourself, a works religion.

—"[9]Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. [10]And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. [11]Ye made also a ditch between the two walls for the water of the old pool: **but ye**

have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: This is the crisis that is going on in Jerusalem as the King of the North is attacking.

IN THAT DAY

Now, notice this.

- Isaiah 22: 12-14 (KJV)

> "[12]And in **that day"—***IN THIS CRISIS DAY*—"**did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth**:"—

What day are we called to weeping and mourning and girding with sackcloth?

FROM THE AUDIENCE: The Day of Atonement.

JEFF PIPPENGER: The Day of Atonement.

> —"[13]And behold joy and gladness,"—

At the very day that Seventh-day Adventists are supposed to be entering into the antitypical Day of Atonement, we are celebrating.

Do you see any of that going on?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Brothers and Sisters, the prophets were very accurate and very specific to what is going on.

> —"[13]And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.
>
> "[14]And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged"—

And if you look in the original, it does not say "purged." It says, "Surely for this iniquity you shall find no atonement." This is the Day of Atonement.

For not understanding this crisis, for not understanding the message identifying this crisis, for being so careless that in this time period you produce a works religion that is covered up by a false manifestation of the Holy Spirit that is manifested in an attitude of carelessness and celebration, for that action you will find no atonement.

> —"Surely this iniquity shall not be purged [shall find no atonement] from you till ye die, saith the Lord GOD of hosts."

Isaiah is going to repeat and enlarge on this story, and he is going to talk about two individuals, Shebna and Eliakim the son of Hilkiah.

And, Brothers and Sisters, there are two classes of worshippers in Adventism at the end of the world. One class is going to be spewed out of the mouth of the Lord, and the other class is represented by the Philadelphian Church.

Now, sometimes when I say that, people stumble over it. There is more than one line of truth to the Churches of Revelation. I am not denying that the Churches of Revelation represent the history of the Christian dispensation, from the beginning to the end. But, the experience represented in the Laodicean Church is unsaveable. No one goes to Heaven if Christ is outside of them.

But, Christ is going to save people from the Seventh-day Adventist Church, and that experience is represented by the Philadelphian experience. That is why Sister White has statements where she says, "The foolish virgins are also represented as Laodiceans."

The foolish virgins do not succeed. It is the wise virgins that succeed. The Philadelphians are the wise virgins.

Shebna and Eliakim represent two classes of worshippers in Jerusalem at the end of the world, in the crisis, where they are going to demonstrate their character.

And Shebna is careless and indifferent, and what is he doing? He is doing the work of building a nice, fine grave.

What is a grave the symbol of? Death.

Shebna is doing the work of Death. He has made a covenant with Death and he is going to be spewed out of the mouth of the Lord, only in this passage he says the Lord is going to take him and throw him as a ball into a mighty field, which is very similar to being spewed out of the mouth of the Lord.

Here is the repeat and enlarge in the story of Shebna and Eliakim.

- Isaiah 22:15-19 (KJV)

> "[15]Thus saith the Lord GOD of hosts, Go, get thee unto **this treasurer, *even* unto Shebna, which is over the house**,"—

Is it not strange what a bad rap the treasurer in the Bible gets. Here is Shebna. He is about to get spewed out of the mouth of the Lord.

And what do we know about Judah, and what do we know about Tobiah?

Tobiah was living in there where the sacred tithe was kept and Nehemiah had to throw him out of that sacred precinct.

> —"[15] Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house,"—

This is someone that represents—you fill in the answer there?

What does the man over the house represent?

> —"which is over the house, *and say*, [16]What hast thou here? and whom hast thou here, **that thou hast hewed thee out a sepulchre here**, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?"—

Did you know if you have a Seventh-day Adventist Bible dictionary and you look up under *Shebna*, you will find they actually found Shebna's grave and they have a picture of it. You know, how many Bible characters do they actually have some historical evidence to them? And you can see the picture and they know it was his grave because he put his seal on it. They can read, "This is Shebna's grave." This is what is being discussed here.

The Lord even preserved the mark of Death that Shebna represents, which we would call the mark of the beast.

And it is amazing to me that they also find Eliakim's seal. Eliakim had a seal that he used as he did his work in Jerusalem. They found his seal, too. So, both of these men, you can see it in the dictionary, the Seventh-day Adventist Bible Dictionary, a picture of it. Both men have seals that are preserved, even to this day that we can see.

Of course, the one represents the Seal of God, and the other represents the mark of the beast.

> —"[17]Behold, **the LORD will carry thee away with a mighty captivity**,"—*THIS IS SHEBNA*—"and will surely cover thee. [18]He will surely violently turn and **toss thee like a ball into a large country**: there shalt thou die, [So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Revelation 3:16.]"—

And I do not know if this has ever happened to you, but this word *spue* in Revelation means "vomit." But, it just does not simply mean "vomit," it means projectile vomit.

Sometimes you throw up and it comes out, but sometimes you are so sick that it just comes out. It is taking him and throwing him as a ball into a far country. He is rejected.

Right? Is that how you read it?

> —"and there the chariots of thy glory *shall be* the shame of thy lord's house.
>
> "[19]And **I will drive thee from thy station**, and from thy state shall he pull thee down."

Now, Brothers and Sisters, this is a transition: He is removing Shebna and He is going to replace him with Eliakim. And this happens in all of these Reform Movements.

The Lord's first choice in the Millerite history was not William Miller. William Miller did not believe in the Lord. William Miller was a farmer at best. He was a warrior, a farmer, and he started studying the Bible to show why it was not valid.

But, had the Protestant leaders in that time period lived up to their calling as Protestant leaders, he could have used them; but—and I am not downgrading William Miller. I like to upgrade William Miller. I am just making the case that in these Reform Movements that Jesus could not use the Sanhedrin; He had to use the tax collector and the fishermen. It always happens, and that is what is being portrayed here with Eliakim and Shebna.

Sister White says in *Last Day Events,* beginning at page 204,

> "He will raise up **from among the common people** men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done will be passed by, and the heavenly messengers will work

with those who are called the common people, fitting them to carry the truth to many places. . . .”—

And when the common people begin to speak, they are going to speak with stammering lips and it is going to be another tongue because they are not trained speakers.

—“In the last solemn work few great men will be engaged. . . . God will work a work in our day that but few anticipate. He will raise up and exalt among us **those who are taught rather by the unction of His Spirit** than by the outward training of scientific institutions.”—

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —“These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals. . . .”—

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: —“**To souls that are earnestly seeking for light** and that accept with gladness every ray of divine illumination from His holy Word, to such alone light will be given. It is through these souls that God will reveal that light and power which will lighten the whole earth with His glory. . . .”—

What light is that? It is the light that we call the Latter Rain.

—“It is discipline of spirit, cleanness of heart and thought that is needed. This is of more value than brilliant talent, tact, or knowledge. An ordinary mind, trained to obey a ‘Thus saith the Lord,’ is better qualified for God’s work than are those who have capabilities but do not employ them rightly. . . . The laborers will be **qualified rather by the unction of His Spirit** than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them.” *Last Day Events*, 204–205.

There is a transition in this history, just as there was transition in the history of the Millerites, in the history of Christ.

THE KEY OF THE HOUSE OF DAVID

Continuing on in the passage of Isaiah 22, it says,

- Isaiah 22:20-24 (KJV)

“[20]And it shall come to pass **in that day**,”—

In what day? The crisis day, the crisis of Jerusalem where two characters are going to be manifested.

And in the terms of Isaiah 21 and 22, it is the day of the watchmen. The watchmen first see the role of Islam in Bible prophecy confirmed with the collapse with the Ottoman Empire on August 11, 1840; and then the Second Angel's Message arrives; then the crisis of 1844 comes,

It is the same thing for the 144,000; they first understand the role of Islam has arrived back in history. And after that, The Sunday Law testing time arrives and Babylon falls and the door of probation begins to close progressively, first with the Church and then outside the Church.

> —"[20]And it shall come to pass in that day, that I will call my servant **Eliakim** the son of Hilkiah: [21]And I will clothe him with thy robe, and strengthen him with thy girdle, and **I will commit thy government into his hand**: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. [22]And the key of the house of David"—

Now, notice this. There are only two places in the Bible where this terminology is used.

> —"[22]And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."—

Where do we usually hear that?

FROM THE AUDIENCE: Revelation 3:8.

JEFF PIPPENGER: What Church?

FROM THE AUDIENCE: Philadelphia.

JEFF PIPPENGER: This is the Philadelphian Church—not the church. I do not want you to stumble—this is the Philadelphian experience, and Shebna is the Laodicean experience. Two classes of worshippers are developed in this crisis.

And the crisis for us at the end of the world is when the King of the North returns to power and forces the whole world to worship the mark of his authority.

And, Brothers and Sisters, Sennacherib is about to enter the city. And because of that, we should not be celebrating.

> —"[22]And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. [23]And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house. [24]And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons."

And you have the message to the Philadelphia Church where that expression is found.

- Revelation 3:7-8 (KJV)

> "[7]And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, HE THAT HATH THE KEY OF DAVID, HE THAT OPENETH, AND NO MAN

SHUTTETH; AND SHUTTETH, AND NO MAN OPENETH; [8]I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

And then the next verse in Isaiah 22 says,

- Isaiah 22:25 (KJV)

"In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken *it*."—

marking the close of human probation.

Brothers and Sisters, Isaiah 21 and 22, among other things, is illustrating the watchmen of Adventism; and, the watchmen of Adventism are representing the Millerite history and the history of the 144,000. And this passage is being very specific in identifying the Three Angels' Messages; because, Sister White says it plains, the Three Angels' Messages are repeated at the end of the world.

And the First Angel's Message was empowered with the collapsed of the Ottoman Empire, in fulfillment of the 391-year 15-day time prophecy of Revelation 9:14-15. And it is a prophecy concerning Islam (referring to the lower right-hand corner of the 1843 Chart).

It was followed by the pronouncement that Babylon is fallen, the Second Angel's Message; and, that was followed by the crisis, where the door closed October 22, 1844. It was prefiguring the work of the watchmen here at the end of the world.

And the work of the watchmen here at the end of the world, among other things, it is a broad work, is to understand that on September 11, 2001, the Third Woe arrived in history and the Mighty Angel of Revelation 18 descended, just as the Mighty Angel of Revelation 10 descended on August 11, 1840, with the collapse of the Ottoman Empire.

And the reason that we need to understand that is not only to proclaim it, but when that Mighty Angel comes down it is marking when the Latter Rain begins to sprinkle. And Sister White is very clear that only those in Adventism that recognize that the Latter Rain is falling receive it. We must recognize that the Latter Rain is falling, if we are to receive it.

You have a handout on the Latter Rain. You can see the quotes that will demonstrate that for you.

Those in Adventism that are represented by Shebna, they do not understand that the Latter Rain is falling. That is why Sister White says in *Testimonies to Ministers* that the Latter Rain may be falling on hearts all around them, but they will not recognize or receive it.

We have to understand the role of Islam in Bible prophecy in order to understand that the history that illustrates the outpouring of the Holy Spirit has begun. And at that time the Latter Rain will awaken and arouse us.

And if we are willing to do the work of character preparation, consistent with this crisis that is approaching, with lightning speed the Lord is willing to finish in us which He began. And if we do so, He will be putting us in the position where we understand the message that is being unfolded at this time, and this will allow us to clearly identify that Babylon is fallen, and it will also prepare us for the third step, which is The Sunday Law, where we will demonstrate whether we have a character represented by Shebna or a character represented by Eliakim.

Brothers and Sisters, the understanding of Bible prophecy that the Millerites placed upon this 1843 Chart is specifically identified in God's Word. But, when it is identified, at the same time it is specifically identifying what the vision is for the watchmen on the walls of Zion here at the end of the world.

- Ezra 9:7-9 (KJV)

> "[7]Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day. [8]And now for a little space grace hath been *showed* from the LORD our God, to leave us a remnant to escape, and **to give us a nail in his holy place**, that our God may lighten our eyes, and give us a little reviving in our bondage. [9]For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and **to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem**."

FROM THE AUDIENCE: Amen.
JEFF PIPPENGER: Shall we pray?

Benediction: Heavenly Father, we wish to be among those watchmen who see the approaching test that is represented by Sennacherib, the King of the North, and understand from that message that we must submit ourselves fully into the work that you wish to do in us through the power of your Holy Spirit, that we must allow you to finish the work of character development, consistent with one that would receive the Seal of God at that testing time. We know that this message comes to us in the time period of Laodicea and that we are all Laodiceans, we are all in the valley of the dead, dry bones. We wish to be awakened; so, we give you permission to do what it takes in each of our experiences, change what needs to be changed, identify what we need to see, and then give us the courage through the power of your Holy Spirit to respond accordingly. We thank you that you are opening these truths to us, as you opened them to the Millerites. We thank you that you are revealing these things with the same approach to the Bible as the Millerites had. The Millerites opened the Bible and understood their message. You are opening your Word to us in the same fashion, with the same Rules, just as you did on the Road to Emmaus. When the disciples understood who you were, they understood who you were when you broke the Bread; and, we can see that you are breaking the Bread, you are opening the Word to us the same way that you did it to the Millerites. And with this understanding we can move beyond simply the prophetic understanding and see that all of these prophecies are doing nothing more than revealing who and what you are and we wish to see you in these things in such a way that we come to perfectly reflect your character. We thank you for allowing us to come together for this week and come to understand these things better. We ask that you continue to be with us through the rest of the meetings today, and until we part. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 5 - "The Unsealing: 1798"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer: Our Heavenly Father, we come before you this evening in the most humbling way so you can prepare our hearts to enter into the Most Holy. Give us your Spirit and provide us with a portion of your Bread so we can share with others. Give us wisdom, give us understanding, and most of all give us your Son in our hearts. We ask for the anointment of Brother Jeff and everyone here present so that we may receive what you have for us in this coming hour. In the name of Jesus we ask all these things. Amen.

[An offering of special music is made.]

JEFF PIPPENGER: Shall we have another word of prayer.

Invocation: Heavenly Father, as we consider your work and the work of Christ as the Lion of the Tribe of Judah of unsealing truth, we ask that you would unseal the truths that you would have us at this hour receive at this time. We wish to have your Holy Spirit poured out upon us in Latter Rain power. We ask for that in agreement with the promise in Zechariah 10:1. We ask that the human being that is presenting this message be set aside and open our hearts and minds to hear your Voice. We realize that the world is coming to an end. Wars and rumors of wars; economic collapse is taking place and we wish to be awakened and empowered and given a clear message that we are to soon share with the world. We ask that you would help to make this happen by this time here that we consider your Word. In Jesus's name, amen.

THE UNSEALING: 1798

JEFF PIPPENGER: The title of this presentation is "The Unsealing - 1798." And the next presentation will be the "Unsealing - 1989." And I am going to try to put a few waymarks from the Millerite History in place so we can parallel them with the history here at the end of the world in the next presentation.

In the history of 1798 to 1844 there are several lines of truth that the Lord has put in place that identify a testing process based on the unfolding prophetic message during that time period, whether it is the increase of knowledge in the Book of Daniel or the fact that they were proclaiming the Everlasting Gospel in connection with what the Everlasting Gospel represents, or the fact of what it means when a prophet eats the Little Book, or the divine commentary by Sister White on that history being a progressive testing process.

One of the truths that is connected with the Millerite history above all others is that it is representing the history where the Lord produces two classes of worshippers, and provides one class, those that have followed the Lord fully, with a message to proclaim.

And that process begins in each Reform Movement when there is a prophecy fulfilled and, at that point, there is an unsealing of the light or the message for that generation and a process is begun.

The Great Controversy, page 356—I am on page 39 of your notes:

> "But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." *The Great Controversy*, 356.

Of course, we fully believe that the Books of Daniel and Revelation go together. Sister White emphasizes that in several ways. And in the Book of Revelation you will find the same line of prophecy as is taken up in the Book of Daniel. And so when we see the Book of Daniel unsealed in 1798, we also understand that that unsealing is also illustrated in Revelation when Christ begins to unseal the Book that is sealed with Seven Seals.

THE SACRED VOLUMES

The one question that should be asked at that point is, "What does that mean that a divine passage or a divine Book is sealed up?"

And in *Spalding Magan,* page 58, is one of the places that put some clarity into that. It says,

> "When Christ came to this earth, the **traditions** that had been **handed down from generation to generation**, and **the human interpretation of the Scriptures**, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of **tradition**. The spiritual import of **the sacred volumes**"—

And I think it is correct to insert there, just so we are clear, that the sacred volumes is the Bible.

> —"The spiritual import of the sacred volumes was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.
>
> "But the Lion of the tribe of Judah prevailed. He opened **the seal that closed the book of divine instruction**."—

And the Lion of the Tribe of Judah is identified in Revelation chapter 5. He takes the Book that is sealed with the Seven Seals from the Father's hand and He begins to open the Seals, one at a time, from chapters 6 through 8.

> —"But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge, the sure word of prophecy**,"—

I like what she says here, "They were seeking for knowledge, the sure word of prophecy."

—"and when it came, it was as a light shining in a dark place." *Spalding Magan*, 58.

FROM THE AUDIENCE: Amen!

The Lion of the Tribe of Judah

JEFF PIPPENGER: So, I am going to illustrate a little bit of that history in simple form here.

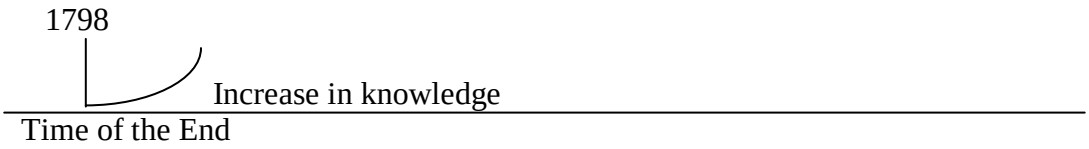


Figure No. 3.

In 1798 the Time of the End arrived and there began to be an increase of knowledge. But, in 1798 this increase of knowledge was being brought forth through the activities of the Lion of the Tribe of Judah. Christ is the One who takes the responsibility for producing the prophetic light that we identify as the increase of knowledge.

And this is illustrated in Revelation, chapter 5. You can turn to your Bibles, if you wish. We are going to read verses 1-7.

- Revelation 5:1-7 (KJV)

> "[1]And I saw in the right hand of him that sat on the throne"—AND THIS IS GOD THE FATHER SITTING ON THE THRONE—"a book written within and on the backside, sealed with seven seals. [2]And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? [3]And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
>
> "[4]And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. [5]And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
>
> "[6]And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a **Lamb** as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. [7]And he came and took the book out of the right hand of him that sat upon the throne."

Christ is the Lion of the Tribe of Judah. He takes the Bible that has been sealed and He begins to open it. And what I am saying is that what He is illustrating, among other things, is the unsealing of the Book of Daniel in the 1798 time period.

And I want to put in place here purposely that I do not suggest that this is the only time that Christ does this work. There have been several times that we know of in sacred history

when the Bible has become a sealed book to the understanding of that particular generation, and it is always Christ that opens it up to that generation when they need it. So, this is describing His activity in each of the Reform Movements when there is an unsealing of knowledge.

I do want to note here, though, that before Christ begins His work John is led to weep much because no man is able to open the Book. And we will deal with that in a moment.

MANY RUN TO AND FRO

Now, James White, in *Review and Herald*, November 1, 1853, says some things that I want to put in the record here. It says,

> "God has furnished us with the reason why so many do not understand the visions of all."—

Notice all the different prophetic lines James White is going to pull together here, some of which we have dealt with.

> —"Isaiah 29:10–12. 'For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I cannot, for I am not learned.'
>
> "Great light has been thrown of late upon the prophetic word. 'It shall come to pass that at eventide it shall be light.' Zechariah 14:7. 'The vision is for an appointed time, but at the end it shall speak, and not lie.' Habakkuk 2:3. 'In the latter days he shall consider it perfectly.' Jeremiah 23:20; 30:24. What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. Revelation 5:5.."—

So, James White is making the same application that we are making here, that when Jesus begins to unseal the Book that was sealed with Seven Seals in Revelation chapter 5 He is unsealing the Book of Daniel in 1798.

> —"Hence 'many run to and fro, and knowledge is increased.'"—

When the Book is unsealed, at this point many began to run to and fro in agreement with the increase of knowledge; and, it is from their activities, partially, that the knowledge increases as they begin to study God's Word.

> —"Hence 'many run to and from, and knowledge is increased. Never, since the days of our Lord's first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. 'The Revelation of Jesus Christ,' contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate

nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, 'none of the wicked shall understand, but the wise shall understand.' Daniel 12:10. So St. Paul speaks: 'But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.' 1 Thessalonians 4:4–5. Though 'the true light now shineth,' it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, 'have,' like the Israelites of old, 'light in their dwellings,' whilst the rest of the world are sitting in darkness, even 'darkness such as may be felt.' **The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the 'mystery of God,' being reserved unto 'the time of the end.' Daniel 12:9; Revelation 10:7.**

"'Many shall run to and fro.' Says Dr. Clarke, '**Many shall endeavor to search out the sense; and knowledge shall be increased by these means**. This seems to be the meaning of this verse, though another has been put upon it, viz., "Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased." This is true in itself; but it is not the meaning of the prophet's words.

"The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but manifestly gives preference to the one which expresses the idea of searching out the meaning of the prophecy." James White, *Review and Herald*, November 1, 1853.

So, when the Book is unsealed and the knowledge is increased and the many that are running to and fro are running to and fro in God's Word, studying the prophetic Word therein. And from that work that they do, knowledge is increased.

THE TWENTY-FOUR ELDERS AND PENTECOST

Now, this next passage is James White again.

And there was a sister, and I do not remember which one of you because it not important—I do remember which one—that brought up the twenty-four elders in a teaching that she heard about the twenty-four elders, that the twenty-four elders were people from other planets. And she did not believe that. She did not believe that; she heard someone teach that. And I do not believe that, and I hope you do not believe that.

But, I said, "We have a passage in here from one of the Pioneers that deal with that, and I think his logic is pretty sound," and here it is.

> "QUESTION. Can you tell who the four and twenty elders are, spoken of in Revelation 4:10? I. B. H."—

These are the elders there in the scene when the Lion of the Tribe of Judah is unsealing the Book sealed with seven seals.

—"ANSWER. These elders are brought to view in chapter 5, in a manner which, I think, throws some light on the question as to who they are. This chapter gives a record of the events that introduced the opening of the seven seals; and the part which these elders acted in those scenes, settles some important facts concerning them. By the seven seals, the same as by the seven trumpets, is undoubtedly brought to view a series of events, transpiring in consecutive order, and covering **the whole gospel dispensation**. The first of these seals, according to general interpretation, was opened, and the events brought to view under it, transpired, near **the commencement of this dispensation**."—

This dispensation that he is speaking about is the Christian Dispensation. And in the opening of the Christian Dispensation that he is speaking about is also represented as the Church of Ephesus. He does not say that directly here, but he thinks we understand that. The First Seal is paralleling the first Church, which is Ephesus.

—"With this fact vividly in mind, that the opening of the first of these seals is far in the past, let it be noticed that it is before the opening of any of the seals that these elders are seen acting a part in heaven. When the challenge was issued through heaven and earth [verse 2], Who is worthy to open the book and to loose the seals thereof? and while John was weeping much because no one was found worthy to open and read the book [verse 4], one of the elders said unto him, 'Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.' Again, when the Lamb had taken the book from the hand of Him that sat on the throne, previous to his opening the seals thereof, the elders break forth into a new song, saying,'Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' Verses 8–9. This testimony shows unmistakably that those elders were in heaven, personally acting their part **previous to the opening of any of the seals**. The expression, 'Thou wast slain,' locates the time of this song subsequent to the crucifixion of Christ;"—

He is trying to pinpoint when this took place.

—"**it was sung therefore at some point between that event**"—THE CROSS—"**and the opening of the first seal**. The transaction which called forth this song of honor to the Lamb, was his taking the book preparatory to opening its seven seals. The events of these seals all transpire previous to the redemption of the church. The church therefore will never sing such a song as this. They will never ascribe honor to him because he is worthy to do (an expression which looks into the future) something which already had been done and finished more than eighteen centuries previous to that time. The conclusion is therefore unavoidable that these elders are not introduced here merely as representatives of other persons, representing the church, for instance, and singing the song which the redeemed will sing; but that they were literally and personally present in heaven, at the time when brought to view, that the song they sung, was called forth by their own

personal feelings on that occasion, and that the facts they state were true of themselves individually and then. And what was one of the facts which they stated? It was this: 'Thou hast redeemed us to God by thy blood.' The twenty-four elders were therefore some who had been redeemed from the earth at that time."—

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And they are singing the song just after the cross, and I would submit to you that this scene—I wish I had a proof-text for this, but I still think it is accurate without the proof-text. This is taking place at the Pentecostal inauguration, when Christ ascends to the Father and His Father puts His seal of approval on the work that He has accomplished and the work of Christ as the High Priest begins. This is the ceremony that is taking place there, and one of the things that He receives at that point is His authority as the Lion of the Tribe of Judah, to be the One that opens prophetic Light to His people.

And He has done it even prior to that through all history, based upon the basic prophetic understanding that Christ was slain from when?

FROM THE AUDIENCE: From the foundations of the world.

JEFF PIPPENGER: From the foundations of the world, He has always done these things; but, this activity that He does in opening up the prophetic Word to His people, it is confirmed here at Pentecost, the same way that His activity of crucifixion was confirmed at the cross.

I am not sure if that makes sense, but . . . .

The next paragraph,

—"Thus far the conclusions arrived at seem to be necessary and scriptural. The twenty-four elders are persons who have at some time been redeemed from the earth. Perhaps this is a sufficient answer. But there are two other queries that may arise on this subject, which can be readily answered by at least plausible conjecture."—

That is what I was just doing, "plausible conjecture." If James can do it, we can do it, right?

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: —"1. Where have we any intimation that any persons have ever been redeemed from the earth; and 2. If these are twenty-four persons who have been so redeemed how can they say that they were redeemed from every kindred, and tongue, and people, and nation?

"In reference to the first of these queries it may be said that there is more than an intimation that a number of saints have already been redeemed. It is said that at the resurrection of Christ many of the saints that slept arose and came out of their graves. Matthew 27:50–53. And when he ascended up on high we are told that he led captivity captive, or as the margin reads, a multitude of captives. To identify the twenty-four elders with a portion of this company is the most natural and probable disposition of the matter."—

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: —"In reference to the second query, these persons may have been selected from different ages since the creation of the world, those most eminent in piety and the service of God being taken from each age. In this way they could be said to be redeemed out of every kindred, people, and nation. It may be proper to add that this exposition of the twenty-four elders is an individual opinion, for which the writer holds no one responsible but himself." James White, *Review and Herald*, November 26, 1861.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: What I want you to see if that James White understood that when Christ as the Lion of the Tribe of Judah began to unseal the Book that was sealed with Seven Seals that He is connecting it with the unsealing of the Book of Daniel in 1798, even though He is identifying that this ceremony took place immediately after the cross and prior to, at least, within the beginning of the First Seal, and the First Seal parallels Ephesus. So, it is right there after the cross, Pentecost no doubt, when this took place.

ANCIENT ISRAEL

Signs of the Times, May 1, 1901:

"Christ is the originator of all truth. By the work of the enemy the precious gems of truth had been torn from their setting and placed in, a frame-work of error. Christ came to replace **the jewels of truth** in their rightful position. **He rescued them from the rubbish of error, gave them a new power, and bade them stand fast forever.** He could use these truths with perfect freedom; for He was their author. **He had cast them into the minds of each generation**; and when He came to the world, He vitalized and re-arranged the truth which Satan had robbed of life. Clothing them with more than their original freshness and power, He gave them to the world for the benefit of future generations." *Signs of the Times,* May 1, 1901.

This is the work that Christ does. He is the one that unfolds these hidden prophetic truths to his people at the appropriate times in history.

TRADITIONS, CUSTOMS & MAXIMS

What covers up these truth; *Signs of the Times,* May 7, 1905:

"The scribes and **Pharisees** professed to explain the Scriptures, but they explained them in accordance with **their own ideas and traditions**. Their **customs** and **maxims** became more and more exacting. In its spiritual sense, the sacred Word became to the people as **a sealed book**, closed to their comprehension." *Signs of the Times,* May 17, 1905.

Of course, that is what we are saying about the Seven Thunders being sealed up in Revelation 10:4. When Sister White tells us the Seven Thunders represent a delineation of events that transpired under the First and Second Angels' Messages, she is saying the Seven

Thunders represent the events that took place from 1798 to 1844. And in verse 4 of Revelation 10, those events were sealed up; and, that is why you can stand in front of Seventh-day Adventists and point to this 1843 Chart, which represents the message of that time period, and say, "Are you prepared to give us a Bible Study on the 2520 to a non-Seventh-day Adventist?"

And, invariably, the majority if not all will say, "No, because it is sealed up to our understanding here at the end of the world."

That history from 1798 to 1844, which is represented by the Seven Thunders, has been sealed up until just before the close of probation.

THE DARK AGES

It was sealed up during The Dark Ages. You have a quote that identifies that:

> "During the ages of apostasy, darkness covered the earth, and gross darkness the people; but the Reformation aroused the inhabitants of earth from their death-like slumber, and many turned away from their vanities and superstitions, from priests and penances, to serve the living God, to search in his holy word for truth as for hidden treasure. They began diligently to work the mine of truth, to clear away **the rubbish of human opinion that had buried up the precious jewels of light.**" *Review and Herald*, November 22, 1892.

AFTER THE DISAPPOINTMENT

And there was still an unsealing to take place after 1844.

And you will notice that in these quotes, many times when Sister White is speaking about the truths that are unsealed, she calls them "jewels" and that she says they are covered up by rubbish and error.

> "The great disappointment in 1844 was a trying ordeal. They had not the light that would have enabled them to discern the reason of their disappointment. Some gave up the Faith; others held to their past experience but became bewildered in regard to their position after 1844. They were exposed to temptation and received various errors as Bible truth. But I was shown that the Lord would, in His providence, clear away **the rubbish of error and reveal to them the jewels of truth**." *Manuscript Releases*, volume 20, 378.

More on that later.

The next page of your notes.

THE SEVEN THUNDERS

Where I was just referring to The Seven Thunders being sealed up in Revelation 10:3-4, you have that on the top of page 43 of your notes. And in our last presentation we referenced that just before the close of probation in Revelation 22:10 there comes a pronouncement to unseal the prophecy in Revelation that has been sealed up. (That is my paraphrase.) But, it is identifying the only prophecy that has been sealed up in Revelation, the Seven Thunders.

- Revelation 10:3-4 (KJV)

"[3]And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. [4]And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **Seal up** those things which the seven thunders uttered, and write them not."

- Revelation 22:10 (KJV)

"[10]And he saith unto me, **Seal not** the sayings of the prophecy of this book: for the time is at hand."

What was unsealed to the Millerites was the Book of Daniel.

AN INCREASE OF KNOWLEDGE AND THE EVERLASTING GOSPEL

And in *Selected Messages,* book 2, pages 104 - 106, it says this:

"**The book that was sealed was** not the book of Revelation, but **that portion of the prophecy of Daniel which related to the last days**."—

Now, on the 1843 Chart as an example, although unfortunately this is not very distinct coloring— right?—does this look like a head of gold?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: But, if it were a head of gold, what is this head of gold?

FROM THE AUDIENCE: Babylon.

JEFF PIPPENGER: Does this relate to the Last Days?

FROM THE AUDIENCE: Yes, it does.

JEFF PIPPENGER: Well, only in the—

Sister White just said, "The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days." Okay? She is the one that is saying that there is a part of Daniel that is sealed up, but not all of it. She is saying there was a portion of Daniel that was sealed up and it is the portion of Daniel that relates to the Last Days.

And the point I was trying to make—but it did not work—was that the testimony of Ancient Babylon does not relate to the Last Days directly, although I know that Ancient Babylon illustrates modern Babylon.

What I am saying is that there are portions of Daniel that are specifically dealing with the end of the world that is what was sealed up. Okay?

—"The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' (Daniel 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.)"—

When was the Book opened?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: Okay. Let us do it this way.

Is the Book opened now (holding up the Bible in a closed position)?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Is it now (holding up the Bible in a slightly opened position)?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Is it now (holding up the Bible in a partially opened position)?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Is it now (holding up the Bible in a fully opened position)?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Okay, when Sister White says that the Book of Daniel was unsealed in 1798, she just said the Book was opened when the proclamation was made that time shall be no longer, and she quotes Revelation 10, verse 6.

When was Revelation 10, verse 6, fulfilled?

FROM THE AUDIENCE: 1844.

Figure No. 3B.

JEFF PIPPENGER: 1844.

All the prophets are in agreement with themselves, right?

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: 1 Corinthians 14:32-33, ". . . For God is not *the author* of confusion . . . ."

There is an increase of knowledge, implying that knowledge continues to grow.

Christ begins to open the Seven Seals to the Millerites progressively, one at a time.

And when it is being represented in the opening of the Book, the Book of Daniel is unsealed. It is opened in 1798; but, it is not fully opened until you get down here to Revelation 10:6. That is where it is fully opened. It is a progressive opening. When you look virtually at all the openings of the unsealing, the whole message that the Millerites understood was not opened to their understanding in 1798.

In fact, that still did not understand everything after 1844, right?

So, that is my point. The Book is opened in 1844 when the proclamation is made that time shall be no longer.

—"The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth."—

Sister White here is going to teach us that the Millerite history is repeated; because, she says,

—"**By the increase of knowledge a people is to be prepared to stand in the latter days.**"—

Now she is saying this increase of knowledge is repeated in the Last Days.

> —"'And I saw another angel fly in the midst of heaven, having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters' (Revelation 14:6–7).
>
> "This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard.
>
> "In **the first angel's message** men are called upon to worship God, our Creator, who made the world and all things that are therein. **They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.**"—

To me, this is one of the strongest defenses of what we teach about Daniel 11:40-45; because, she is saying here that by an increase of knowledge God's people are going to be prepared to stand in the latter days, and then she tells us that the increase of knowledge has to do with the Law of Jehovah versus The Sunday Law and the Papacy. And the last six verses of Daniel 11 are talking about the Papacy and The Sunday Law test.

> —"The message proclaimed by the angel flying in the midst of heaven is **the everlasting gospel**, the same gospel that was declared in Eden when God said to the serpent, 'I will put **enmity** between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel' (Genesis 3:15)." *Selected Messages*, book 2, 105–106.

THE SCATTERING

THE QUARREL OF MY COVENANT

Brother Randy has been dealing with the scattering, the 2520. And we understand that the 2520 against the Northern Kingdom comes to a conclusion here in 1798 [723BC - AD1798].

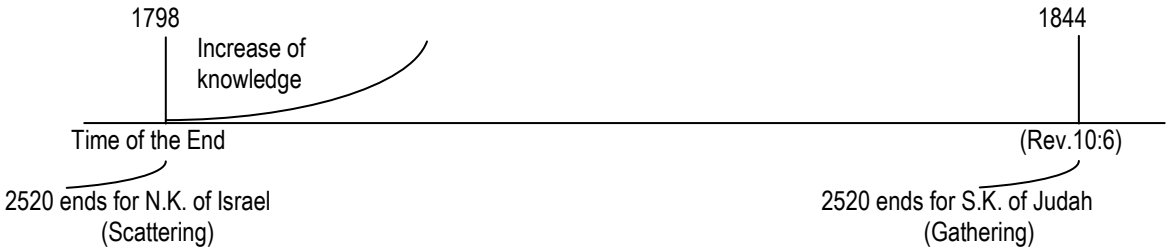


Figure No. 3C.

- Leviticus 26:18, 21, 24–33 (KJV)

> "[18]And if ye will not yet for all this hearken unto me, then I will punish you **seven times** more for your sins. . . . And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven times** more plagues upon you according to your sins. . . . Then will I also walk contrary unto you, and will punish you yet **seven times** for your sins.
>
> "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. *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven times** for your sins.
>
> "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And **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."

And the 2520 against the Southern Kingdom of Judah comes to a conclusion in 1844 [677BC - AD1844].

The 2520 against the Northern Kingdom is emphasizing the punishment against a kingdom that is done forever: "Ephraim is joined to his idols: let him alone." Hosea 4:17.

And the second testimony to this 2520 against the Northern Kingdom, as Brother Randy pointed out, is Daniel, chapter 5, ". . . MENE, MENE, TEKEL, UPHARSIN," in the story of Belshazzar.

And Babylon coming to its end for good, we see the 2520 against the Northern Kingdom receiving a second testimony.

In Daniel, chapter 4, Nebuchadnezzar's 2520, his seven times, is telling a story of a kingdom removed, but a kingdom restored; because, at the end of the 2520 for Nebuchadnezzar, Daniel is there waiting to take him back and restore his kingdom.

And the 2520 against the Southern Kingdom is talking about modern Israel being scattered for 2520 years; but, at the conclusion of that scattering the Lord was going to gather them and enter into a covenant with them, a covenant with modern Israel.

And the promise of the two sticks in Ezekiel 37 is that in the past the Northern Kingdom was one stick and the Southern Kingdom was one stick, but Ezekiel was to put the two sticks together. Ezekiel says the two sticks were two nations and when they were put together they would be one nation. When the covenant was restored in Ezekiel 37, it would be one stick; it would be modern Israel.

THE GATHERING

And the 2520 against the Southern Kingdom is emphasizing the story of Nebuchadnezzar's scattering punishment, a kingdom removed, but at the end of the punishment a kingdom restored. And the restoration of that kingdom is what we call "the gathering."

You will see in your notes a quote from Deuteronomy that is speaking about the gathering. It is not the only place in the Word of God where the gathering is identified.

- Deuteronomy 30:1-3 (KJV)

> "[1]And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee, [2]And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; [3]That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and **gather** thee from all the nations, whither the LORD thy God hath scattered thee."

But, in *Early Writings*, page 74, is where we have a paragraph that where Sister White places her endorsement upon this 1843 Chart. And sometimes when we are dealing with this Chart we just take her endorsement from this Chart and do not read the entire paragraph. And this paragraph is the first paragraph in the chapter called "The Gathering Time." And if you get the Pioneer CD-ROM and you go back into the writings of the Pioneers, you will soon become familiar with the fact that all the Pioneers were well aware of what the 2520 time prophecy was. They were all preaching it and, therefore, they were all well aware of what the scattering and gathering was.

And just as we have certain terms in Adventism that we understand in this room that no one else understands, the Millerites, the Pioneers of Adventism, would understand what the scattering and the gathering represented without thinking about it. It was common terminology.

So, notice how Sister White starts the chapter called, "The Gathering Time." She says,

> "September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people,

> efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered."—

What is she speaking about? She is speaking about the scattering and the gathering in the first paragraph, in the chapter called, "The Gathering Time." That is what she is speaking about.

And then she says,

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

In connection with this endorsement of this Chart, if there is one prophecy on that Chart that she is endorsing and upholding more than any other prophecy represented on the Chart, it is the 2520; because, this is the prophecy on this Chart that is nailing down the gathering and the scattering (referencing the upper right-hand corner of the 1843 Chart).

So, what I am saying is, is that there was a scattering that was coming to a conclusion in the Millerite history that is introducing a gathering that takes place at the end of that history. Do you follow my logic?

The reason I am putting that in place for some of you who have not looked at that before is that the Millerite history is repeated to the very letter at the end of the world and, therefore, there should be a scattering that takes place in Adventism before the end of the world that will parallel when God gathers the 144,000 together. So, I want you to see that one of the components of that sacred history is that the scattering is being dispelled as it introduces the gathering.

Are you with me?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Okay.

AFTER 1844

Now, there is an argument that some of you may be familiar with and some of you will not: When Sister White made this comment in *Early Writings*, it was after 1844; and, after 1844 those people who had been involved with the Millerite Movement, they were scattered. All right? They broke off into, I think, four distinct groups and only one of those groups are the people that we point to as our spiritual forefathers.

You know, Miller ended up in one of the wrong groups. All right?

After 1844, they were scattered and it is true that this comment in *Early Writings* is dealing with that scattering probably more specifically than this scattering of the 2520; but, nevertheless, it is applicable to both situations.

Reading from the passage in *Spalding and Magan*, page 1:

> "I saw that we must wake up, wake, and cry earnestly for the arm of the Lord to be revealed. It is fatal to sleep now. Time is almost finished. I saw that it was a shame for us to refer to the scattering for examples to govern us now in the

gathering time; for if God does no more for us now than He did then, we shall never be gathered. In the scattering, Israel were torn and smitten, but now God will bind up and heal them.

"I saw that God had stretched out His hand the second time to recover the remnant of His people. **They are these who have been covered up in the 'rubbish' since 1844.** I saw that efforts to spread the truth should now be put forth, **such as in 1843 and 1844**. In the scattering, efforts to spread the truth had but little effect—accomplished but little or nothing—but now in the gathering time, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect; and all should be zealous and united in the work. I saw that a paper was needed, and all should feel interested in it.

"I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." *Spalding and Magan*, 1.

THE MISTAKES IN THE FIGURES

Follows is the quote from *Early Writings* where Sister White identifies that the mistake in the figures was the year 1843.

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time—'Though it [the vision] tarry, wait for it.' In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843." *Early Writings*, 236.

THE GATHERING AND SCATTERING

Reading from J. N. Andrews, where you can understand that the comments that Sister White makes on the scattering and the gathering not only apply to the scattering that took place after the Great Disappointment but to the scattering of the 2520.

This is J. N. Andrews, *The Three Messages of Revelation Fourteen*, Introduction, page 5:

"The design of the three great proclamations of this chapter, is, first, to give warning of coming judgments; secondly, to set the people of God upon their watch-tower; thirdly, to **gather** in one body the **scattered** saints; and, fourthly, to

restore the commandments of God to his people, and to prepare them for deliverance in the time of trouble, and for translation into his kingdom.

"**Such is the work presented in Revelation 14**. It gives the world warning, and leaves them without excuse; it lights up the pathway of the saints; and yet, with its trial of patience it shakes off the heartless, and gives the men of the world, notwithstanding its warning, a chance to lull themselves into security, when the wrath of God hangs over their heads." J. N. Andrews, *The Three Messages of Revelation Fourteen*, Introduction, page 5.

Here Andrews is identifying that the Three Angels' Messages that came into history in the Millerite time period is the message that was to gather the scattered saints.

1844

This quote from Joseph Bates says the same thing as J. N. Andrews, but a little bit differently.

"'**Gather** my saints together unto me, those that have made a covenant with me by sacrifice.'—Psalms 50:5. When did we do this as a people? Answer: **in 1844**, during a cry at midnight: how much was said about it then. What did we sacrifice then? why, all that we had: have we taken back any thing since that time?" Joseph Bates, *A Seal of the Living God Hundred and Forty-four Thousand, of the Servants of God Being* Sealed, 68.

So, Bates, as Andrews was doing, is marking the gathering in 1844.

THE SECOND TIME

And Loughborough does the same thing in the following quote:

"'By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.' Hosea 12:13.

"That was the first time He had set His hand to lead such an organized movement of people who were representing His commandments before the world. **Now, in 1844**, He was launching another organized movement. He had 'set His hand again the second time,' this time to gather 'the remnant of His people' from all 'the four corners of the earth.' Isaiah11:11–12. Isaiah's prophecy foretold a world-wide work.

"And this 'remnant,' as the prophet John was shown on Patmos, was not only to 'keep the commandments of God,' as ancient Israel did in the exodus movement, but was to 'have the testimony of Jesus.' Of this gift the angel said, 'The testimony of Jesus is the Spirit of prophecy.' Revelation 12:17; 19:10." J. N. Loughborough, *Heavenly Visions*, 114.

So, what I am saying is, the 2520 is the conclusion of the scattering and the initiation of the gathering.

THE SCATTERING OF ADVENTISM

But, in this history from 1798 to 1844 there is an increase of knowledge that tests this generation; but, there is a scattering coming to a conclusion and a gathering taking place. And the scattering and gathering that is represented in that history of the Millerite Movement finds a repetition in the Reform Movement of the 144,000.

MILLER'S DREAM

And the scattering of Adventism is marked here under "Miller's Dream."

I am sure you know that William Miller's dream is the only part of the book, *Early Writings*, that is inspired that Ellen White did not write. All right? This chapter was written by William Miller; but, Sister White definitely places it in the book in the sense that it is to be understood as inspired.

And what we are saying is that William Miller's dream identifies the scattering that comes upon Adventism at the end; and, William Miller dreams this:

> "I dreamed that God, by an unseen hand, sent me a curiously wrought casket:—

And I think today we would have said "box." Okay? He was sent a box in this dream.

> —"about **ten** inches long by **six square**,"—

Why does William Miller have to tell us the dimensions of this box? Because, ten by six by six is 360, and it is emphasizing the primary rule of Bible prophecy that was employed by the Millerites. All right?

> FROM THE AUDIENCE: Amen.
>
> JEFF PIPPENGER: —"I dreamed that God, by an unseen hand, sent me a curiously wrought casket: about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was **a key attached**."—

And I think we have a quote in a moment where James White, commenting on this dream, tells us that the key that was attached is the Rules of Prophetic Interpretation adopted by William Miller. I tend to agree with James White.

He has been given a box that is ten by six by six, and he has been given a key. This is William Miller's dream, so this is his experience.

> —"I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun."—

Now, there is a brother in here that the first time I ever publicly dealt with William Miller's dream—and I was not understanding much of it at all, but I did happen to take a shot at it on some presentation I did—and there is a brother in here whose mother listened to what I had

to say, and she really challenged me. It was one of the points—she challenges me a lot. Okay?—it was one of the points where I do not think we ever resolved it. Okay?

And I am not threatened by her challenging me. I would have a hunch that the majority of the time that she challenges me that I have to agree that she is probably right. Some of the times I hold my ground; but, on this one I would not back down. Okay? She was applying it the way that the Pioneers did, the way James White does.

Because, James White approaches this dream, as many people do in Adventism, as this brother's mother does, and identifies the jewels as God's people. And whether you recognize it or not, I have read some quotes about the truths of God's Word being jewels that are covered by rubbish and when Jesus, the Lion of the Tribe of Judah, unseals the truths of God's Word, He is unsealing jewels. So, all I am saying is, what is a "lion" in Bible prophecy?

FROM THE AUDIENCE: It depends on context.

JEFF PIPPENGER: It depends on context. It could be Babylon, it could be Christ, it could be Satan, it could be Judah.

So, *jewels* is the same way. Sure, *jewels* in some applications are God's people; but, what I am understanding these jewels to be here are the truths that William Miller used to assemble into this understanding of the Millerite history.

> —". . . I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory **equaled only to the sun**."—

I want to emphasize that; because, by the time we get to the end of the dream they are going to be ten times brighter than the sun.

> —"I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life."—

And, Brothers and Sisters, what I am understanding what is being taught here is that William Miller had a dream and he is identifying the truths he came to understand as the Lord's messenger in that history, and that is what Sister White calls him. And he used the year-day principle to put together the primary Rules of that time period, and he understood those truths by the Rules of Prophetic Interpretation that he was led to employ. And when he saw these truths, he was just so overwhelmed with how wonderful they were that he could nothing else but begin to share these truths, and those truths ultimately are what is represented on this 1843 Chart, the Foundations of Adventism. And this Chart every Millerite preacher used exclusively; yet, here at the end of the world Seventh-day Adventists, lots of them, do not even know there is a Chart.

And some people say, "Well, I have never even heard about a chart." And then they will say, "Well, yeah, I do remember reading that passage in *Early Writings,* page 74, but I did not know what it was talking about." Okay?

Some people just do not know.

Some of us that know, we still do not know what is on the Chart or what it represents; because, it was sealed up. Okay?

And what is it that seals up truth? The receptions of customs and traditions that are handed down from generation to generation. And that sealing up can also be understood to be a scattering.

Why do I say that? Count the times that William Miller's dream is now going to say "scattering."

And I challenge you. If there are any of you that are English teachers—and you know that I am not, because you have listened to me speak—but, if you are an English teacher and you were to read the next couple of paragraphs by William Miller, if he turned it in for an assignment, you would mark him down for using the word *scatter* or *scattering* too many times.

You would say, "If you are going to be a good author, you need to choose some other words and quite being redundant with that word over and over again"; because, William Miller is about to describe the scattering that comes into Adventism after the foundational truths are established.

FROM THE AUDIENCE: Amen!

> JEFF PIPPENGER: —"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and **scattering** them on the table. I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be **scattered**, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they **scattered**; and now they seemed to **scatter** them all over the room, on the floor and on every piece of furniture in the room.
>
> "I then saw that among the genuine jewels"—

They are not going to just scatter them; they are going to bring in some counterfeit doctrine.

> —"I then saw that among the genuine jewels and coin they had **scattered** an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude and reproved and reproached them for it; but the more I reproved, the more they **scattered** the spurious jewels and false coin among the genuine.
>
> "I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight."—

Now, Brothers and Sisters, you may think it is a stretch; but, you can demonstrate that we have turned away from all the truths on that 1843 Chart. Okay? He says all of them got covered up.

Even if people do not understand it, **even if people do not understand it**, if you reject the Daily, you have destroyed the 2300-year time prophecy. You cannot have an incorrect understanding of the Daily and maintain October 22, 1844.

Now, you may think you can. You may give lip service to it; but, you still destroy it anyway.

And if you are wrong on the Daily, then you cannot be right on the 1290 and the 1335.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And we have official statements that we no longer accept the Pioneer position of the Trumpets, nor do we accept the 2520.

But, this is the Foundation of Adventism, Brothers and Sisters. Sister White plainly says so: "The truths that we received in 1842, 1843, and 1844, are the Foundation." But you know what? Sister White clearly says over and over again what our Foundation is.

Now, Randy was saying our Foundation is the prophetic message. Is that okay?

But, what also is our Foundation?

Our Foundation, there is only one Foundation. It is Christ. So, if you throw out the Foundation, you even reject this part [that being Jesus Christ] of the cross on the Chart.

And that is what William Miller is saying.

> —"I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight."—THEY ARE ALL COVERED, ALL RIGHT?—"They also tore in pieces my casket and **scattered** it among the **rubbish**."—

You know, I was recently—and when I say "recently," I mean four days ago—in church where I heard a sermon where at least 95 percent of the brethren in that church would say "Amen" to that sermon; but, I sure would not say "Amen" to that sermon; because, it was saying: "It don't matter what translation of the Bible that you use; they are all okay." Okay? And I am wondering if this casket is not the Word of God—okay?—and if it has something to do in this dream with the fact that those people that have fostered the false teachings in Adventism invariably use the Catholic bibles to do so.

And if you are not familiar with the two streams of Bible prophecy that is outside the scope of this presentation, but the Sabbath is still fresh in my memory; so, I thought I would add that in.

> —"They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept."—

Ah, who else has wept in this presentation?

FROM THE AUDIENCE: John.

JEFF PIPPENGER: John. And when he weeps, what happens? The Lion of the Tribe of Judah comes and begins to unseal the Book that is sealed with the Seven Seals.

But with Miller, he says,

"**While I was thus weeping** and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room."—

Who is this?

FROM THE AUDIENCE: Christ.

JEFF PIPPENGER: It is Christ; it is the Lion of the Tribe of Judah.

—"I cried to him to forbear, for there were some precious jewels scattered among the rubbish."—

And this is the easy one to identify, that it was Jesus; because, he says,

—"He told me to 'fear not,'"——

And who is it that says, "Fear not"? It is Christ.

—"for he would 'take care of them.'

"Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

"He then placed on the table a casket, **much larger and more beautiful** than the former,"—

Now, he is not saying it is ten by six by six. He is saying this casket is much larger and more beautiful.

Why is this casket bigger than Miller's casket?

FROM THE AUDIENCE: It has the Spirit of Prophecy.

JEFF PIPPENGER: Ah, because it is the Bible **and** the Spirit of Prophecy.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Miller did not have the Spirit of Prophecy; he simply just had the Bible.

We are going to be held accountable for the Spirit of Prophecy.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —"He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

"He then called upon me to 'come and see.'

"I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory."—

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: They shone with ten times brighter than the sun!

If this is true, and what we are understanding about this prophetic message, this message is ten times brighter than the Millerite message!

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And yet it does not seem to dazzle many of us. But, we are Laodiceans; they were Philadelphians.

> —"I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I **shouted** with very joy, and **that shout awoke me**." *Early Writings*, 81–83.

When he is shouting with "very joy," and that shout awakens him, what is that?

FROM THE AUDIENCE: It is the Loud Cry (with various responses.)

JEFF PIPPENGER: It is the repetition of the Midnight Cry. It is the Loud Cry that awakens God's people at the end of time. And the Loud Cry is the Latter Rain, and the Latter Rain begins to sprinkle. And when the Latter Rain is sprinkling upon God's people, its purpose is to awaken and arouse them. And if they will prepare for what is about to take place, the Lord will finish the work in them that they can stand when the Church is purified by The Sunday Law and the Spirit is poured out without measure.

CASKET, KEY & RUBBISH

This next passage is a quote by James White, where he is identifying the key as William Miller's Rules of Prophetic Interpretation.

> "The 'casket' represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ which were given Brother Miller to publish to the world.
>
> "The 'key attached' was his manner of interpreting the prophetic Word—Comparing scripture with scripture—the Bible its own interpreter. With this key Brother Miller opened the 'casket,' or the great truth of the advent to the world. . .
>
> "The 'dirt and shavings, sand and all manner of rubbish,' represent the various and numerous errors that have been brought in among Second Advent believers, since the autumn of 1844." James White, *The Present Truth*, May, 1850.

WEEPING FOR THE BOOK

- Revelation 5:4-5 (KJV)

> "[4]And **I wept much**, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

MILLER

"I became wholly discouraged and disheartened, and sat down and wept."

We are on page 48 of your notes.

We are saying here (see Figure No. 3C), that in 1798, I know that at the Pentecostal ceremony John is portrayed as weeping. And when John weeps the Lion of the Tribe of Judah begins to open the Seven Seals.

What I am saying is that the opening of the Seven Seals here is not a singular event in history; it is an illustration of the work of the Lion of the Tribe of Judah, that the Lion of the Tribe of Judah does in every Reform Movement as He opens the prophetic Word to that generation.

And the opening of the prophetic Word to that generation in chapters 5 through 8 of Revelation is portrayed as removing Seven Seals from the Bible.

And the reason the Bible is sealed up is due to the reception of traditions and customs that have been handed down from generation to generation.

Therefore, in 1798, in this approach to this history of the Millerites, Christ is the Lion of the Tribe of Judah when the Book of Daniel is unsealed; He begins removing the Seals from the Bible.

And when you get to 1844, which Seal has been removed?

FROM THE AUDIENCE: The seventh.

JEFF PIPPENGER: The seventh Seal. All right? It is a process that is being illustrated.

I am not denying the historical application of the Seals that the Pioneers had. I am saying that there is more than one level of truth in the Seals, and they do not contradict one another, maintaining the Seals as historical markers but using the unsealing aspect of the work of Christ in connection with identifying how He brings truth to each generation.

CHRIST IS READY TO SWEEP AWAY

Under "Christ is Ready to Sweep Away" it says,

> "The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by the clouds of error, but **Christ is ready to sweep away the mists of error and superstition**, and to reveal to us the brightness of the Father's glory, so that we shall say as did the disciples, 'Did not our heart burn within us, while he talked with us by the way?'" *Publishing Ministry*, 68.

Now, this is where Randy started. We can have the same experience as the disciples on the Road to Emmaus, as Christ sweeps the rubbish and dust out the windows, or as Christ unseals the Seven Seals, or as He breaks the Bread.

When Brother Randy was saying this, it clicked with me—and I tried to express it once here, but I do not know whether it was understood; I do not even know that it is accurate—but this is what I am seeing: Christ deals with them on the Road to Emmaus. He is giving them the prophecies. They are understanding them, but they are not understanding who Christ is. They

do not understand who Christ is until He breaks the bread. Then they know who He is, because they remembered how he broke the bread when He was with them.

I do not know how He actually physically broke the bread, but He must have had a characteristic about how He broke the bread that, when they saw that, they saw that that is the way He did it and they knew who He was and it was all over. Okay?

They were familiar with how He had broken the bread with them in the beginning of their experience; and, when they had seen it repeated at the end of their experience, that is when they realized that the prophecies were not the prophecies; the prophecies were Christ Himself.

And what I am saying is, we can have our hearts burning within us as did they; and, one of the things that we have to do to have that experience is realize that the way that Christ breaks the Bread to us, presents the message of the Word to us, is the same way that He did it with the Millerites.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: The beginning of the experience is repeated at the end. And the only way you realize that is if you realize what the beginning was: the beginning was the Foundations. Okay?

It is just one continual link.

FROM THE AUDIENCE: It says in *The Desire of Ages* that it wasn't just the breaking of the bread; then they saw the prints of the nails in His hands.

JEFF PIPPENGER: That is even better.

FROM THE AUDIENCE: It reminded them of the sacrifice that Jesus had made just to be able to be there to break the bread with them.

JEFF PIPPENGER: That is even better.

THE DIRT BRUSH MAN

> "Dear Brethren: The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the 'dirt brush' has entered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, 'Destruction is coming like a mighty whirlwind.' I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.
>
> "As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16–22) they went away sorrowful, and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven." *Early Writings*, 49.

TODAY

> "Mighty truths have been buried beneath the sophistry of error, but **they will be found** by the diligent searcher. As he finds and opens **the treasure house of the precious jewels of truth**, it is no robbery; for all who appreciate these **jewels** may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures." *Manuscript Releases*, volume 1, 40.

THE PRECIOUS JEWELS OF TRUTH

I am on page 49 of your notes. You will see several quotes, the first one talking about:

> "**The dust and rubbish of error have buried the precious jewels of truth**, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, 'Open thou mine eyes that I may behold wondrous things out of thy law.' Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but '**the wise,' those who are honest, will understand**. The book is open, and the words of God reach the hearts of those who desire to know his will. At **the loud cry of the angel** from heaven who joins the third angel, thousands will **awake** from the stupor that has held the world for ages, and will see the beauty and value of the truth." *Review and Herald*, December 15, 1885.

This is one of my favorite quotes. I mean, have you ever labored with someone, trying to present these truths to them? And you never know their hearts. You never know the motives that exist in their hearts. But, after you labor so long and you realize that they are not receiving it, sometimes maybe it is your ability to teach it. Sometimes it could be a variety of things why they do not get it.

But sometimes, you just reach the conclusion that these people are not being honest. They are not really interested in hearing this anyway.

But then, you realize that the people that get it like that (snaps his fingers), they are the honest people. They are the ones that are willing to look at the Word of God as the Word of God, in spite of what anyone else is saying about it. They are willing to set aside their preconceived ideas and says, "Yeah, I used to not believe it that way; but, I can see how the Bible says it this way. I need to change." They are honest.

TODAY

So, there are some other quotes that follow that are along that line of the unsealing, of the rubbish.

> "When Christ came into the world to exemplify true religion, and to exalt the principles that should govern the hearts and actions of men, **falsehood** had taken so deep a hold upon those who had had so great light, that **they no longer**

comprehended the light, and had **no inclination to yield up tradition for truth**. They rejected the heavenly Teacher, they crucified the Lord of glory, that they might retain their own **customs** and **inventions**. **The very same spirit is manifested in the world today**. Men are averse to investigating truth, lest their **traditions** should be disturbed, and a **new order of things should be brought in.**" *Counsels on Sabbath School Work*, 47.

A SIMILAR WORK

"In the time of the Saviour, the Jews had so covered over **the precious jewels of truth with the rubbish of tradition and fable**, that it was impossible to distinguish the true from the false. The Saviour came to clear away the rubbish of superstition and long-cherished errors, and to set the jewels of God's word in the frame-work of truth. What would the Saviour do if he should come to us now as he did to the Jews? **He would have to do a similar work in clearing away the rubbish of tradition and ceremony.** The Jews were greatly disturbed when he did this work. They had lost sight of the original truth of God, but Christ brought it again to view. **It is our work to free the precious truths of God from superstition and error.** What a work is committed to us in the gospel! An angel's pen could not portray **all the glory of the revealed plan of redemption**. The Bible tells how Christ bore our sins, and carried our sorrows. Here is revealed how mercy and truth have met together at the cross of Calvary, how righteousness and peace have kissed each other, how the righteousness of Christ may be imparted to fallen man. There infinite wisdom, infinite justice, infinite mercy, and infinite love were displayed. Depths, heights, lengths, and breadths of love and wisdom, all passing knowledge, are made known in the plan of salvation." *Review and Herald*, June 4, 1889.

SEARCH THE SCRIPTURES

"To hold yourselves aloof from an investigation of truth is not the way to carry out the Saviour's injunction to 'search the Scriptures.' **Is it digging for hidden treasures to call the results of some one's labor a mass of rubbish, and make no critical examination to see whether or not there are precious jewels of truth in the collection of thought which you condemn?** Will those who have almost everything to learn keep themselves away from every meeting where there is an opportunity to investigate the messages that come to the people, simply because they imagine the views held by the teachers of the truth may be out of harmony with what they have conceived as truth? **Thus it was that the Jews did in the days of Christ**, and we are warned not to do as they did, and be led to choose darkness rather than light, because there was in them an evil heart of unbelief in departing from the living God. No one of those who imagine that they know it all is too old or too intelligent to learn from the humblest of the messengers of the living God." *Counsels on Sabbath School Work*, 29.

What we are saying here, what I am hoping you will see is that the Millerite history, from 1798 to 1844, among other things, is the ending of a scattering that concludes in a gathering, and that there is a scattering that has taken place in Adventism. And specifically what that scattering

was, was the covering up of the foundational truths and the history where the foundational truths were established to our understanding through the reception of traditions and customs that have been handed down from generation to generation. And, therefore, when you reach the point in history where God's people are returning to the Foundations, to the Old Paths that Jeremiah speaks about, then you know that you have reached the gathering time of the 144,000.

And the gathering time of the 144,000 is also called the sealing time. It is the time when the Spirit is being poured out.

Shall we pray?

Benediction: Father in Heaven, we thank you for the truths that you used Miller and his associates to put together at the beginning of this Movement, and we ask that you would give us the insight, the discernment to recognize these truths for what they are and understand them in such a way that we can put the Capstone on this Movement in agreement with the Foundation. We know that we cannot do this, that it is you alone that brings forth your message; but, we know that you want us to participate in this work, in spite of who and what we are, and we ask you make that happen with us. We want to be part of this work. We want to be part of those that you use to awaken our brothers and sisters within Adventism, and we want to be part of that number that carries this Final Warning Message to those outside of Adventism. We ask that you would make that happen in our lives. We thank you for this time that we are spending here together, attempting to recognize that we are now in that time period and understand what the implications are for each of us individually because of that fact. Thank you for all these things in Jesus's name. Amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 6 - "The Unsealing: 1989"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer: Our Father which art in Heaven, we thank you again for giving us wisdom and understanding and knowledge in your Word. And, Dear Father, we claim the promises of thy Word where you have told us, where your Son Jesus told us, "Now I told you before it come that when it has come to pass ye may believe that I am He." Dear Father, as we open your Word again this evening, we pray that you would show us that Jesus is indeed the Messiah, the Christ, the Savior of the world. In Jesus's name we ask, and we thank you. Amen.

[An offering of special music is made.]

JEFF PIPPENGER: Shall we pray?

Invocation: Heavenly Father, as we bring this day's study to a close, we ask for your continued presence as you have demonstrated throughout this day. We appreciate the atmosphere that we have had with one another as brothers and sisters. We appreciate the information that you have been sharing, but we acknowledge that these are long days and there is a lot of information; so, we ask that you would keep us as alert as possible to the conclusion and that you would follow that with a good night's rest that we can continue on through this work of spending a week together in a school, to more fully look at the message that you have been unfolding to your people. Once again I ask that you would set the human thoughts, the human ideas that I have aside and help us to understand what you want us to understand, and that you would open our minds to hear that. We thank you for accomplishing the work that you are doing here so far, and I thank you for the work that we believe that you are going to continue to do throughout the rest of this week. In Jesus's name, amen.

THE UNSEALING: 1989

1986—The Prophetic Pattern

1991—Daniel Eleven
- The king of the north and south
  - Thoughts on Daniel and the Revelation
- The Sunday law and the close of probation
- The three enemies
  - The beast, dragon and false prophet
- The United States and then the world

The Parable of the Ten Virgins
- Millerite history repeated

The progressive testing process
The Daily
Sur and *Rum*; *Mareh* and *Chazon*; *Miqdash* and *Quodesh*; south and Egypt; holy mountain and land
The 1843 Chart
The 1290 and 1335
The Pioneers

1997—The Purification of the Church
Gideon
The ten-fold confederacy

1997—The Judgment of the Living
Progressive events

1999—Rome's Three Obstacles
A triple application of prophecy

Revelation Thirteen
The image of the beast
Revelation Seventeen

September 11, 201: The Third Woe
The Seven Thunders
Revelation Ten
The 2520
The Foundations
The 1850 Chart
The Seven Trumpets
Islam
The Seventh Seal

We had a Prophecy School a few years ago. I spoke to Brother John here briefly today, and I have only met Brother John one time face to face. It was awhile ago. I do not remember time very well. It was a camp meeting in Florida, and he asked me if I remembered him. And I certainly did remember him, and I told him seriously that my memory is not that good. And it is not, and some people find that hard to believe because you hear me reading these Spirit of Prophecy quotes and Bible quotes. But, what you need to remember is that those are the same quotes that I read, you know, every time I have a chance to speak. It is not really an indication that I have a good memory or not; it is just those are the things that I read often, and my memory is not really that sharp.

And this is proof of it because I forgot the point that I was going to make about that.

FROM THE AUDIENCE: Laughter!

JEFF PIPPENGER: But, it will probably come to me.

So, in any case, I knew where I was heading; I do not know how exactly I intended to get there from opening up like that.

What I was going to say is that Brother Jonathan, who is down here, we met him the first time a few weeks ago in Canada. I had met his brother quite some time ago in Canada.

And I can be a little off on the details, but from what I understand Brother Jonathan had only been confronted with this message a couple of months ago and he was impressed by the message; but, he certainly did not grasp the message at that point. And then he realized that we were going to be in Canada a few weeks ago and he came there, and it was from that that he decided to come down here.

And then Brother Tovida—and I could be a little off on that pronunciation, because the Tongan language is definitely not my expertise—but, he happened to show up on a Sabbath that we had in Arizona about two months ago and, according to him and I believe this, through the Lord's providential leading he is pretty much the last person that signed up to be here. But, he was coming here basically with the information that we shared on one Sabbath, and he was not even there. He was there for the worship hour, and his wife had heard of our presentations before but he had already committed that he was going to go with the youth in the afternoon, so he could not stick around for the afternoon meetings, and his wife stuck around.

They ordered some stuff and then got a newsletter and realized that they wanted to be here, so they called in. So, Brother Tovida is here with a very limited basic understanding of what we have been presenting here.

And then there is a Sister Nancy here that I do not think—I have not heard her testimony, but I do not think she has heard a great deal of this information.

And the reason that I am saying this is, this particular presentation, one of the reasons that I came under conviction that I wanted to attempt this particular presentation is because of Brother Randy.

Brother Randy—that is what it was! I forgot exactly where that Prophecy School was, how long ago it was; but, we had a Prophecy School a year or two ago, and a brother that was there—and it was in Hot Springs, Arkansas—and a brother that attended that Prophecy School had to kill two weeks in the Southern United States, because in two weeks his son was going to graduate from an Adventist University in the Southern United States and he lived in Idaho; so, he was killing two birds with one stone by coming to the Prophecy School and then going to his son's graduation.

And in those two weeks he spent two Sabbaths at churches that he had never been to before, and one of those Sabbaths was the church where Brother Randy attends, and Brother Randy and his wife graciously invited these people that they had never met home for lunch.

And I could be a little off on these details, too; but, when he got home, as Brother Randy said, Brother Bill, he began to introducing him to some of these truths. And initially, you know, he fought these truths for about six weeks or so; but, then he came to accept these truths.

But from my perspective, what really fascinated Brother Randy and drew him into the message that we are teaching was the 2520; because, within a short period of time, he has a website up called "The 2520." This is, you know, what the Lord is convicting him of. So, we invited him to come here at this School and lay out the 2520.

And as we were preparing for that, I was confronted with the reality—and I had thought about this before, and this is what I am going to try to explain. And if some of you have never thought about this, you may not understand here at the beginning. Hopefully, by the end of the presentation, you will.

This message is something that has started at a certain point. It started with Daniel 11:40-45 years ago, and there has been layer after layer of prophetic truth that have been built upon that.

And Brother Randy came in at what was exciting and interesting in this unfolding of truth was the 2520 and then I started thinking, could it be possible that you could have someone come in and teach on the 2520 that in theory did not understand the last six verses of Daniel 11, where it all began; or, maybe he had an understanding of those verses and they were absolutely wrong?

So, I started evaluating this idea that if what we are understanding about this message of truth is correct, there is the possibility that as the increase of knowledge develops there will be people that are coming to accept these truths at a certain level that do not even understand what the beginning of the unfolding of this increase of knowledge is all about.

And so, with that in mind, what I am going to try to do—and this is not necessarily what I guess you would call a theological presentation—I am going to make some assumptions. Some of them will be proved as the week goes along, for those of you that need proof. Some of them will not. But, I am basically going to give you my personal testimony of my understanding of the prophetic history that has unfolded since the collapse of the Soviet Union in 1989. All right? And I am going to try to lay out some of the—there is a lot of truth that I think has been recognized since 1989. There is a lot of prophetic truth. But, some of those truths are much more serious to understand correctly than others, and some of those truths are where people sharpen their sword over and draw off battle lines, and they begin to war over those particular issues.

And I think it is worthwhile to put that into the record. I am probably going to miss some of them, and I cannot say that I know all of them; but, I will have to admit that I have been directly involved with this message for quite some time and I think I will be held accountable for the knowledge that I have seen about this unfolding history, if I do not at least put some of it in the record that seems important from my perspective.

So, this is going to be a simple presentation. It is a perfect time for it, at the end of the day.

What we are saying—and I am not going to prove all these contentions—I am going to try to explain to you what I think the increase of knowledge has been since the Time of the End began for the 144,000. And what I believe the Time of the End is for the 144,000 is 1989, with the collapse of the Soviet Union.

If you have not seen the presentations on the reform lines paralleling one another, then you may not be familiar that every Reform Movement in history is governed by the same waymarks; they parallel one another.

Development of the Increase of Knowledge in the History of the 144,000

Figure No. 4A.

The Time of the End as with every other Reform Movement marks a fulfillment of a prophecy. In 1989 that prophecy was Daniel 11, verse 40, the collapse of the Soviet Union.

When a prophecy is fulfilled, it marks the Time of the End in one of these Reform Movements. The fulfillment of that prophecy will shed light on the upcoming sacred history. And the light that this generation is confronted with is how the Papacy's deadly wound is healed and the world is confronted with the test of the mark of the beast.

And in Daniel 11, verse 40, as Pastor Manny was dealing with partially in the last presentation, the first of the three geographical areas that would have to be conquered by the Papacy was overcome when the Soviet Union was swept away in 1989. And for any Seventh-day Adventist who wishes to see, they could understand that at that point the Papacy was on the move to conquer the three geographical obstacles that were in front of it: first, the Soviet Union when the Iron Curtain was overcome; then, second, the United States, the glorious land, when the wall of separation of church and state is overcome; and then, third, Egypt, when the wall of national sovereignty is overcome; because, the modern Papacy has to overcome these three walls. And once it does, once the third obstacle is overcome, the deadly wound is healed and persecution begins.

Therefore, in 1989 when the first conquering of the Papacy, the King of the North, took place, you had the evidence from the fulfillment of that prophecy that the Papacy was returning to its former position of power and that The Sunday Law testing time was just around the corner and the increase of knowledge on this subject began.

1986—THE PROPHETIC PATTERN

> "The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

Now, if you notice your notes on page 51, one of the studies that we now employ, it is one of the studies that is making its way through Adventism in a big way, is the Eatonville series where we lay out these reform lines; and, after that there is the Colton series which is the same information. And there are other people teaching this besides us, but that is making its way through Adventism.

In that particular study we first began to look at the reform lines in 1986 in Bible studies that we were doing in our home in California when our children were but teenagers.

And, Brother Glenn was there, that long ago, in California when that began to take place. In fact, Brother Glenn is the one who went to work for a ministry in the State of Washington, and later he handed off the study that we had written out on the last six verses of Daniel 11 to that ministry, and they decided they wanted to invite us up to help with some of the workload up there. And over a period of time that ministry asked us to speak at one of their camp meetings, and the first thing that we ever presented publicly was called "The Prophetic Pattern," which is these Reform timelines.

They were kind of hesitant to make that happen and they did not really want to put too much effort into it; but, in the midst of all our other work, Glenn and I put the notes to the presentation together. And Glenn was in control of the print shop, so he went in and printed out

handout materials, bunches of them, called "The Prophetic Pattern." And, if you have ever seen that handout, that was Glenn who printed those a long time ago.

And that particular understanding of prophecy has a very important impact upon this message today because it is what allows you to identify that the Latter Rain Message is taught by bringing line upon line together. It is one of the strongest arguments to that.

1991 - DANIEL ELEVEN: PUBLISHED 1995

- Daniel 11:40 - 12:1 (KJV)

> ‹‹chapter 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.
>
> ‹‹41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.
>
> ‹‹42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.
>
> ‹‹43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.
>
> ‹‹44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. 45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.
>
> ‹‹chapter 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

> "The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed." *The Great Controversy*, 594.

My wife and I, we lived in California, and Glenn did there, too, and there was this town fairly close to us called Lancaster. It is right next door to Palmdale, where Brother Manny has a church where he preaches. And my wife and I graduated from Palmdale High School.

So, we are familiar with where you hang out.

And there was a time when there was a guy in Adventism that no one knew but he was about to become a shooting star in Adventism. His name was John Osborne.

I did not know who John Osborne was, but I heard he was down in Lancaster and he was speaking; so, we went down to hear John Osborne speak for the first time. No one had heard of him at this point.

I do not know if you know it, but what got John Osborne famous was a series of presentations that he did at Loma Linda where he had a very graphic presentation on lots of stuff and he was the talk of the town in Adventism from then on.

But, before he went to Loma Linda, a couple of weeks before that he was in Lancaster and he was doing some presentations. And he ended one presentation by doing an overview of the last six verses of Daniel 11. And I thought about it—and this was about 1991, as best as I can remember, somewhere in there—and I went up to him after that sermon, like some of you do when the speakers are done up here, and I said to him, "You know, I do not have any idea what the last six verses of Daniel 11 represent; but, I know that you are wrong."

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: Now, if you knew Brother Osborne, you would know that normally he is going to bite your head off if you say something like that. But, I did not know him and he did not bite my head off. Okay?

I got to know him a little bit afterwards—I should not put that on tape.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: But he is strong in what he believes. That he would bite my head off is not nice to say. I do not mean it in that way. I am saying that normally he would not respond in a favorable way to that kind of inquiry after a sermon.

But, do you know what he said to me?

He said, "Why?"

I said, "Well, I do not know what the verses are; but, you are taking one symbol and you are applying it literally, and you are going to the next symbol and you are applying it spiritually, and then you are taking the next one and you are doing it literally, and then the next one spiritually. I do not know what they are, but it has to be one or the other. It has got to be either literal all the way through or spiritual all the way through. And based upon the simple rules of prophecy, it should be spiritual all the way through."

And he goes, "Well, you have got something there. You need to go home and study it out."

That is a nice answer, a very nice answer.

That is why we started studying the last six verses of Daniel 11, for no reason at all. There was no human determination to say, "Okay. We need to figure out the last six verses of Daniel 11." But, also, there were no human books to go look at; because, you know as well we I do, in Adventism we know Daniel 2 and we know Daniel 7, and we know Daniel 8 a little bit; but, we do not say anything about Daniel 11 in our evangelism. Once we get through with Daniel 8, then we jump into Revelation. Okay? It is just kind of a silent passage.

So, that is where that started.

And by 1991 we were having a pretty good understanding what the last six verses of Daniel 11, and later we wrote a paper on that which Brother Glenn carried to the ministry where he was working. And over a period of time, that ministry took that paper and we parceled it out into twelve articles, one a month over a year. And when we were all said and done, Brother Glenn, once again, he took those twelve articles and turned them into one magazine, and each of those articles had a little bit of artwork on it; and, he took the artwork and he made a collage on the front of this brand new magazine.

Before, it was one article in this magazine in January; one article in February; one article in March. But, he made one magazine out of it. He took the collage of the artwork and when he took the balance of the collage of the artwork out, one of the artworks from one of the chapters

was called, "The Time of the End." And that magazine became the "Time of the End," just because he was playing around with artwork, and that is a perfect, **perfect** identification for the message of the last six verses of Daniel 11; because, when verse 40 was fulfilled, the Time of the End began in 1989 for the 144,000.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: As this message has gone through Adventism, there are certain truths connected with the last six verses of Daniel 11 that are absolutely essential to understand correctly; and, there are some of those truths that when you push them you are not only going to meet a brick wall, you are going to run into a battle. All right? And some of those are worth understanding, particularly for those of you who are not familiar with this message over the last ten or fifteen years.

AN INCREASE OF KNOWLEDGE

> "The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' (Daniel 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days**. . . .
>
> "In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but **there is to be an increase of knowledge on this subject**." *Selected Messages*, book 2, 106.

THE KING OF THE NORTH

> **"The scenes connected with the working of the man of sin are the last features revealed in this earth's history.** The people now have a special message to give to the world, the third angel's message." *Manuscript Releases*, volume 17, 1.

THE KING OF THE SOUTH

DANIEL

> "In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Daniel 12:4." *Acts of the Apostles*, 585.

REVELATION

- Revelation 11:8 (KJV)

"[8]And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

THE SPIRIT OF PROPHECY

"'The great city' in whose streets the witnesses are slain, and where their dead bodies lie, is 'spiritually' Egypt. . . . This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance." *The Great Controversy*, 269.

THE PIONEERS

"The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When Alexander's empire was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south." Uriah Smith, *Thoughts on Daniel and the Revelation*, 249.

"Everything that can be done should be done to circulate *Thoughts on Daniel and Revelation*. I know of no other book that can take the place of this one. It is God's helping hand." *Publishing Ministry*, 356.

THE GLORIOUS LAND

One of these truths Brother Manny was mentioning last time, the glorious land.

There is a very nice quote in your notes, and I am sure that Brother Manny is aware of this quote. I was hoping that he would have had it in his presentation. He did not, but that is okay. He did not have enough time to do justice to verse 41 as it was.

But on the top of page 54 of your notes, if you can remember what Brother Manny was presenting about the United States being the glorious land, my favorite quote on that is from the *Review and Herald*, May 2, 1893, where it says,

"The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth." *Review and Herald*, May 2, 1893.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGRER: The United States is the glorious land.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And Sister White plainly says so, just as Jeremiah plainly says so about the Land of Palestine for Ancient Israel.

The "glorious land" is where there has been a shaking over this message. Some of the leading brethren in the General Conference, most of the Self-Supporting Ministries will tell you

that the glorious land is the Seventh-day Adventist Church. They certainly cannot defend that position, if they will be accurate to the Bible and Spirit of Prophecy. And if you look closely at William Miller's Rules of Bible Prophecy, William Miller says that if you are going to identify—this is my paraphrase—but, if you are going to identify a passage in Prophecy, you need to have a logical understanding for every word in the passage. And you cannot have a logical understanding for verse 41 if you are going to teach that the glorious land is the Seventh-day Adventist Church.

Because, if the Seventh-day Adventist Church is conquered by the Papacy just three or four verses before probation closes, number one, show me another verse in the Bible that teaches that because you have to have the testimony of two to establish a truth. It is not there in the Bible.

But, disregarding that, if you are going to teach that the Seventh-day Adventist Church is the glorious land that gets conquered by the Papacy in verse 41, then where do Edom, Moab, and the chief of the children of Ammon flee to if the Adventist Church has just been taken over by the Papacy? Those are the eleventh-hour workers, according to Inspiration. They are going to stand with God's people. But, if the glorious land is the Adventist Church, God's people are no longer God's people; they have been conquered by the Papacy.

You cannot explain every word in the verses if you take that position.

Now, I am pointing this out. I am on page 54 of the notes. I have jumped forward. This is one of the truths that you have to come to grips with if you are going to deal with this message as it has unfolded on what is the glorious land.

And you will see a second quote on page 54 of your notes. Sister White says this more than once. I have put these notes together just to summarize some thoughts.

> "From the rise and fall of nations as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory." *Prophets and Kings*, 548.

Daniel and Revelation is describing is describing the rise and fall of nations, not of churches. Okay? This is a political struggle. There is more than one passage where Sister White says this.

> "The prophet Daniel described the kingdoms that would rise and fall." *Bible Training Schoo*l, December 1, 1912.

In any case, if you understand that Adventism began to go astray after 1888, after they rejected the willingness of the Lord to pour out His Holy Spirit—and if you do not understand that, then you need to investigate Adventist history.

And you need to investigate Advent history! We have to understand Advent history. You have nothing to fear if we do not forget our history; but, if we do not know our history, we have everything to fear.

Immediately after the Church refused to finish the work and allow the Holy Spirit to be poured out upon them, things began to go wrong in Adventism at the beginning of the Twentieth Century, many things. One of the things is that in 1901 the false view of the Daily was introduced by Conradi into Adventism, which taught that the Daily in the Book of Daniel was a godly power, it was Christ's Sanctuary ministry, where the Pioneers who put the Foundations together believed that the Daily was a satanic power. So, they turned it completely upside down.

And this is the same thing with the glorious land. The argument over the glorious land, the glorious land is a satanic power. It is the United States in the time period that it is forcing the whole world to receive the mark of the beast. And to say that the glorious land is the Seventh-day Adventist Church is to teach that the glorious is a godly power. It is the same kind of reversal, but it is not disconnected; because, Paganism, the Daily, is a symbol of the United States. Pagan Rome was the power that placed the Papacy on the throne of the Earth in AD538, and it is the United States that places the Papacy on the throne of the Earth at the end of the world.

These two arguments are connected. The Daily is the Alpha of prophetic heresy in Adventism, and the glorious land is the Omega of prophetic heresy in Adventism. It is the wrong views on both of those. **It is the wrong views.**

You have to come to grips with that, in my mind.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

> "The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed." *The Great Controversy*, 594.

Now, when we began to have opportunity to teach this message, one of the first arguments that was brought up, and it is still brought up and there are probably some of you that hold this thought that maybe this is so: Does probation close for Seventh-day Adventists at The Sunday Law?

Brothers and Sisters, certainly it closes at The Sunday Law! That is what end-time Bible prophecy is about. It is about the mark of the beast. It is about the Law of God. It is about God's people vindicating God's character and His Law in this testing time, and the test is The Sunday Law test.

How can I possible receive the Seal of God and vindicate God's character and vindicate His Law if I chose from fear to keep Sunday in the Sunday Law testing time? It is absolutely unreasonable to not understand, as a Seventh-day Adventist, that when you are confronted with The Sunday Law testing time that you either receive the mark of the beast or the Seal of God. It is unreasonable to think that probation goes beyond that.

But, that is just me humanly expressing it. There are many, many ways to demonstrate that that is a fact. Probation closes for Seventh-day Adventists at The Sunday Law.

THE SUNDAY LAW AND THE CLOSE OF PROBATION

On page 54 of your notes, you will find from *Review and Herald*, December 18, 1888, to me what is a very good definition of The Sunday Law where your probation closes is marked. This is my favorite, because it says,

> "A time is coming when **the law of God is, in a special sense, to be made void in our land**. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, **enforcing Sunday observance**, and **bringing oppressive power to bear against those who keep the seventh-day**

> **Sabbath**, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin." *Review and Herald*, December 18, 1888.

When we are talking about The Sunday Law, where probation closes, we are talking about The Sunday Law where you are forced to observe Sunday and persecuted for keeping Sabbath. We are not talking about a Sunday law where they say you cannot buy gasoline on Sunday. That would be a Sunday law, but that would not fulfill Revelation 13:11. But, when we come to the point where we are forced to observe Sunday and persecuted for keeping Sabbath by a law, that is The Sunday Law that fulfills Bible prophecy; and, at that point I can no longer vacillate as a Seventh-day Adventist between my choice, between Sabbath and Sunday. If I through fear keep Sunday at that point, I receive the mark of the beast and my probation is closed.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: If I am faithful, I receive the Seal of God **and** my probation is closed.

Probation closes for Seventh-day Adventists at The Sunday Law.

Historical Sketches, page 234, Sister White is describing something that happened:

> "Here the discourse was broken in upon by questions from one who had kept the Sabbath a short time, but who had recently given it up. Rising in the congregation, he said, 'This Sabbath question has been a great trouble to me during the last year, and now I would like to ask a question: Is the observance of the Sabbath necessary to my salvation? Answer, yes or no.' I answered promptly, This is an important question, and demands something more full than yes or no. All will be judged according to the light that has shone upon them. If they have light upon the Sabbath, **they cannot be saved in rejecting that light.** But none will be held accountable for light which they have never received. I then quoted the words of Christ, 'If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.' It was with the greatest difficulty, however, that I made these remarks; for the questioner kept jumping to his feet, and interrupting me, and in the most excited manner and with the most violent gestures demanding that the answer be yes or no." *Historical Sketches*, 234.

And, Brothers and Sisters, have you ever had that happen to you? Because, I have. I have had people demanding me, "I want a yes or no answer! I want a yes or no answer on this subject!"

And people are really agitated and you are saying, "But, this is a bigger subject than 'yes' or 'no.'" And they want a yes or no because they want to nail you down in order to try to take the subject in the wrong direction.

FROM THE AUDIENCE: They want wiggle room.

JEFF PIPPENGER: They want wiggle room or they want to prove you to be a heretic.

THE THREE ENEMIES

DANIEL 11:41

Edom: *red.* Descendant of **ESAU**.
Moab: *from father.* Descendant of **LOT**.

The chief of the children of Ammon: *paternal uncle.* Descendants of Lot (plural).

ISAIAH 11:14

Edom, Moab, children of Ammon (plural).

When you look at Daniel 11, verse 41, closely, you will find where Brother Manny was dealing with who Edom, Moab, and Ammon are; and, you find that they represent the threefold union at the end of the world because all of the prophets are identifying the end of the world. And when you find a prophet illustrating the end of the world and there is illustrated the enemy in the story line and it comes in three parts, you know that it is representing the beast, and the dragon, and the false prophet at the end of the world because all the prophets are speaking about the end of the world, and the end of the world is the most clearly portrayed in the Book of Revelation. That is why Sister White says all the Books of the Bible meet and end in The Revelation.

All the prophets are describing the end of the world and they portray the threefold enemy. It is the beast, dragon, and the false prophet.

But, God is not redundant. When you find the three enemies of Bible prophecy portrayed in these different passages in the Bible, they are not all teaching the same thing. The beast, the dragon, and the false prophet in Revelation 16 are teaching us how the threefold union leads the world to Armageddon.

NEHEMIAH 2:19

Sanballat the Horonite: *the moon-god; sin has given life.* A **MOABITE**.
Tobiah the **Ammonite**: *Yahweh is good.*
Geshem the Arabian: *born in the rainy season.* Descendant of **ISHMAEL**.
Arabians are a family of tribes (plural).

Tobiah, Sanballat, and Gresham the Arabian, in the story of Ezra and Nehemiah, who are attempting to prevent the work of rebuilding Jerusalem, there is no story about Tobiah and Gresham and Sanballat being the powers that lead the world to Armageddon; but, that is still representing Babylon at the end of the world. The story line there is that modern Babylon at the end of the world is going to have an impact on the Seventh-day Adventist Church; it is going to infiltrate the Seventh-day Adventist Church and wreak havoc in the Seventh-day Adventist Church.

JUDGES 6:3, 7:12

Midian: *strife*. Descendant of **ABRAHAM** from Keturah.
Amal: *trouble.* Descendant of **ESAU**.
The children of the east (plural). Associated with **BALAAM**

NUMBERS 22:4-5

MOAB, MIDIAN, BALAAM OF PETHOR which is in the land of
the children of his people (plural).

And if you need the testimony of two for that truth, then just go to Numbers 22, just before the children of Israel went into the Promise Land there was a threefold enemy: Balak,

Median, and Balaam, a threefold enemy. And that is not telling how the beast, the dragon, and the false prophet lead the world to Armageddon; it is once again telling about how modern Babylon impacts the Seventh-day Adventist Church at the end of the world.

REVELATION 16:12-13

Dragon: Spiritualism.
Beast: Catholicism.
False Prophet: Apostate Protestantism (multiple churches, plural).

JOHN 19:19-20

Hebrew: one from the other side, **ABRAHAM, SHEM**.
Greek: *sons of the Ionians,* **JAPHETH** (plural).
Latin: *Roman: I have exalted,* Babylon was founded by Nimrod, a descendant of **HAM**.

But, in Daniel 11:41, Edom, Moab, and the chief of the children of Ammon are not telling us how the beast, the dragon, and the false prophet lead the world to Armageddon, or are they giving information on how modern Babylon impacts the Adventist Church at the end of the world. It is saying that it is from modern Babylon that the eleventh-hour or the one-hour laborers come out and stand with God's people. They are called out of Babylon. We just heard that in the last presentation. It is another illustration of modern Babylon, but it is giving us another story line on modern Babylon.

And, Brothers and Sisters, when you have to understand, when you have to come to grips with who Edom, Moab, and Ammon are and you realize that they are the beast, the dragon, and the false prophet—and here is the part that I hope you are getting—when you have to struggle as a student of prophecy, and everyone in here is required to be a student of prophecy, and if you do not know how to defend and identify who Edom, Moab, and Ammon are by yourself, through your own studies, you need to come to grips with that. And when you do come to grips with that, when you understand who they are and you can defend it and demonstrate it from the Word of God, you will realize that by your work and understanding who Edom, Moab, and Ammon are, that there is a big sector of the Bible that will open up to your understanding because, suddenly every time you see the threefold enemy, you are going to realize that this is a story about the end of the world and your understanding of who Babylon is at the end of the world just expands.

And should it not expand? Are you not the people that are supposed to identify the fall of Babylon at the end of the world?

FROM THE AUDIENCE: Amen!

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

It is through the study of who the threefold enemies are in Bible prophecy that the Lord brings us up to speed on the broad picture of Babylon, in preparation for us in identifying for the world what it means that Babylon is fallen.

So, not only was the Lord opening these truths to us, these truths have a direct connection with our preparation for giving this Final Warning Message. All right?

That is how I am seeing it.

And one of the things that you have to come to grips with is the threefold enemy.

THE UNITED STATES AND THEN THE WORLD

- Daniel 11:41-42 (KJV)

> "[41]He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. [42]He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape."

> "As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, **the people of every country on the globe will be led to follow** her example." *Testimonies*, volume 6, 18.

> "Foreign nations will **follow the example of the United States**." *Testimonies*, volume 6, 395.

- Revelation 13:11, 14-15 (KJV)

> "[11]And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. . . . [14]And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. [15]And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Another thing in Daniel 11:40-45 that is opened up to you is the sequence of the tests: First, the United States, then the world; first, the glorious land, then Egypt. The sequence of the tests, it is there in Revelation 13:11. The United States speaks as a dragon, The Sunday Law in the United States. But, then in verse 14 of Revelation 13, the United States goes to the entire world and commands them to set up an image to the beast.

First, the United States, verse 11 in Revelation 13; then, the world, Revelation 14: the sequence of first, the United States, and then the world has impacts on several aspects, several areas of Bible prophecy. And when you wrap your mind around the last six verses of Daniel 11, you come to understand that in 1840 the First Angel's Message was empowered, and first the United States was tested by that message.

And in June of 1842 the Protestant Churches of the United States closed their doors on that message, and then the First Angel's Message began testing the world: first, the United States, and then the world.

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

As you look at the story of the last six verses of Daniel 11, you are drawn into the understanding that it is producing the same effect upon God's people here at the end of the world as was the opening of the Book of Daniel for the Millerites in the history of 1798 to 1844.

DANIEL 11:40 AND 1840

AN ANGEL DESCENDS

- Revelation 18:1 (KJV)

  "[1]And after these things I saw **another angel come down** from heaven, having great power; and the earth was lightened with his glory."

DANIEL 11:41-42 AND 1841-1842

UNITED STATES AND WORLD TESTED

- Revelation 18:2 (KJV)

  "[2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

DANIEL 11:43 AND 1843

TWO MARRIAGES

- Revelation 18:3 (KJV)

  "[3]For **all nations have drunk of the wine** of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

DANIEL 11:44-45 AND 1844

JUDGMENT

- Revelation 18:4-6 (KJV)

  "[4]And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. [5]For her sins have reached unto heaven, and God hath remembered her iniquities. [6]Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double."

And when you begin to go down that line of thought in your study of these verses, you begin to be confronted with that the Millerites fulfilled the parable of the Ten Virgins to the very letter. *The Great Controversy*, page 393, says the parable of the Ten Virgins of Matthew 25 illustrates the experience of the Adventist people.

And in *Review and Herald*, August 19, 1895, Sister White says, "I am often referred to the parable of the ten virgins, five of whom were thought wise; and five, foolish. This parable has been and will be fulfilled to the very letter."

It is from the understanding that comes from looking at Daniel 11:40-45.

Brothers and Sisters, a good illustration of this in my mind, you have heard here today is with Brother Randy's presentation on Ezekiel 37.

Selected Messages, book 1, page 121, Sister White says our greatest need and our first work is to seek for a revival.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: But then in *Testimonies to Ministers,* page 113, she says when we understand the Books of Daniel and Revelation as we should, there will be seen among us a great revival.

Sister White says our greatest need is a revival, and in *Selected Messages,* book 1, page 128, she says a revival represents a renewal of spiritual life. If we need a revival, it means that we are spiritually dead.

But, in *Testimonies to Ministers,* she tells us that the only way we come back to life is from the Books of Daniel and Revelation.

And when Brother Randy was dealing with Ezekiel 37, it is just a second testimony to that principle in the Spirit of Prophecy: Adventism at the end of the world is Laodicea; it is a bunch of sleeping virgins. It is a valley of dead, dry bones, and the only way they get brought to life is from the prophetic Word.

And we have to be brought to life; it is our greatest need. And when the prophetic Word comes in, we are brought to life.

And as you look at the last six verses of Daniel 11 and you realize that the Lord brought the Millerites the light through the unfolding of prophetic light that He is doing the same for us, and when you begin to struggle with that, you realize that it is the last six verses of Daniel 11 that the Lord designed to awaken His people.

How did He do it? What is the design there?

Brothers and Sisters, if you look at the last six verses of Daniel 11, if you follow the basic outline that Brother Manny is setting forth—and he is just giving the basic outlines—but you begin to struggle with the implications, you will see how the Lord brings a revival through the last six verses of Daniel 11; because, if you believe that in 1989 the Soviet Union collapsed in fulfillment of verse 40 and the next thing to happen is The Sunday Law in the United States, it means the next thing to happen after 1989 prophetically is that probation is going to close for Seventh-day Adventists.

And if as a Seventh-day Adventist you believe from the prophetic Word that the next thing that is going to happen is probation is going to close, and if you bring your life into agreement with that truth, what happens in your life? You experience a revival.

These are the verses that are designed by God to produce the revival among God's people.

The Midnight Cry; if you study the Midnight Cry in the Millerite history—you can ask Brother Duane on that, about what I am going to say, if you are not familiar with it, to see if I am giving a fair analysis—what was it that produced the Midnight Cry? What it was is a study by Samuel Snow. All right?

Samuel Snow came to understand the Seventh Month Movement from prophecy. From prophecy he understood not simply that the world was going to come to an end in 1844. They had corrected the year. But, Samuel Snow, from his study, he came to understand that it all came to an end on October 22, 1844; and, it was this understanding that the day and the year that brought about the Midnight Cry. That was the Midnight Cry, that understanding.

But, if you step back, if you step back from that and you say, "Okay. What was it that brought about the Midnight Cry?"

And why do you want to answer that? Because, the Midnight Cry is going to be repeated, Sister White says. She has a quote: "My mind was carried to the future when once again the cry will be made, 'Behold, the Bridegroom cometh!'" She uses the very word that in the future the Midnight Cry is repeated.

So, what was it that brought the Midnight Cry?

At a basic level it was this: It was new light on the message of the hour.

What was the message of the hour for the Millerites? " . . . Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. That was their message, right?

But, they had thought that that concluded in 1843, and they suffered a disappointment. They were wrong.

But suddenly there was new light on that very message, Samuel Snow's new light: No, it is not going to come to an end in 1843; it is going to come to an end in 1844. Correct?

But, one other factor: When the new light is fulfilled, probation closes, a door closes.

The new light was identifying October 22, 1844. And on October 22, 1844, the new light of Samuel Snow, when it was fulfilled in history, the door closed into the Holy Place; the door closed in the parable of the Ten Virgins.

Is that correct?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: So, what brought about the Midnight Cry, prefiguring what brings about the repeat of the Midnight Cry, was (1) new light (2) on the message of the hour; and, (3) when that new light was fulfilled, the door closed on God's people.

A fair representation?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: The message of the hour for us is not the First Angel's Message. We are the messengers of the Third Angel. We are the ones that are being raised up to identify The Sunday Law testing time. Correct?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: How long have we known that? Since 1840-something, right?

Well, we did not really know it exactly on October 22, 1844; but, we can say October 1844. We have known it for a long time, right?

What I am saying is, is that the idea that Daniel 11, verse 41, is The Sunday Law in the United States, that is new light on the Third Angel's Message. That is saying, "This is when The Sunday Law testing time arrives."

And you know what? When verse 41 of Daniel 11 is fulfilled, the door closes. Does it not?

We just all agreed to it, Brothers and Sisters. The last six verses of Daniel 11 is the passage in prophecy that is designed to bring the revival to God's people.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: It is the increase of knowledge that is to be understood by the students of prophecy at the end of the world that brings about the Latter Rain Message.

THE DAILY

- Isaiah 58:12 (KJV)

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

- Jeremiah 6:16-17 (KJV)

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

- Isaiah 29:16 (KJV)

  "[16]Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

- 2 Thessalonians 2:10-12 (KJV)

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

Now, when you go into the study of Daniel 11:40-45—and I am getting close to my time limit.

Brother Manny, it is just impossible [referring to time constraints on the presentations].

I have not heard Brother Manny speak until tonight. We have received some CDs from him, and it is not very often that I watch a DVD or listen to a CD. It is not from arrogance or anything like that. I wish I had time to just sit down and listen to something or watch something, but it does not take place very often. But, my son-in-law and daughter listened to some presentations by him on the last six verses of Daniel 11 and said, "Hey, these are really good," and they made some copies.

I hope that is all right.

And they handed them out to some people, and those people were saying, "Hey, these are very good."

So, we thought, "Well, you know, another approach to the same old subject; it is good! It is good to add some lines to it and some voices to it."

So, we invited him.

But, I know full well that you cannot do Daniel 11:41 in one presentation. Whew!! And he touched on something. He made a statement here tonight, if you caught him. It did not say it in my words, but he quoted the passage from *Manuscript Releases* where Sister White quotes verses 30 to 36 and then she says, "Scenes similar to those described in these words will take

place." That is probably one of the most important arguments to support what we teach about Daniel 11 that there is, whatsoever. When you really wrap your mind around that, it takes two presentations at least just to deal with that quote, and all he could do was touch it in passing.

But, Sister White, she quotes verses 30 to 36 of Daniel 11; and, when she does, she says, "Scenes similar to those described in these words will take place." And what happens in verse 31 of Daniel 11? They take away the Daily!

So, if 30 to 36 is the blueprint to 40 to 45—and it is—if you have the wrong understanding of the Daily, there is no way that you can come to the right conclusion of Daniel 11:40-45.

So, when you begin to investigate Daniel 11, verses 40-45, and you are confronted with this passage in the Spirit of Prophecy where she says the history of the Daily is going to be repeated in the last six verses of Daniel 11, you are suddenly confronted with the reality that you need to understand correctly what the Daily is. All right?

And for those people that do not want to talk about the Daily in Adventism, and they go to the Spirit of Prophecy quotes where she says things like we should not be arguing about the Daily, **read them all the way through. She always qualifies them,** "Under present circumstances," "At this time, ..." She does not say that we should never discuss or promote the Daily. She says at that time in the history when the minority in Adventism, who she said had gotten their view of the Daily from angels that were expelled from Heaven, she said in that history let us not talk about it. Let us let the minority position just be shut down where it is given no opportunity to be promoted. But, she never says we should never discuss the Daily; because, she was inspired. The Lord knew that someone was going to come across that passage concerning Daniel 11 in *Manuscript Releases* where they try to figure out what the last six verses of Daniel 11 were, and they would have to understand correctly what the Daily is.

Brothers and Sisters, the understanding of the Daily is on this 1843 Chart. It has been turned upside down, **it has been turned upside down!**

Just like where we started the first night, those people that no longer understand the Book that is sealed, they have turned something upside down, and it is the Daily. It is dangerous, **it is dangerous** not to understand the Daily correctly at the end of time.

SUR AND *RUM;* AND *CHAZON; MIQDASH* AND *QUODESH*; SOUTH AND EGYPT; HOLY MOUNTAIN AND LAND

And when you get into the Daily, then you are confronted, as you can see in your notes on page 57, with understanding the difference between *sur* and *rum.*

What is the difference between *sur* and *rum?*

When you begin to wrap your mind around *sur* and *rum*, and *mareh* and *chazon*, and *Miqdash* and *Quodesh;* or the King of the South, or Egypt, or the glorious land, or the glorious holy mountain, you finally realize that there is at least those five particular places in the Book of Daniel where you need to decide whether Daniel is a careless author or a careful author. And when you start making those distinctions, you are going down a road that places you in a totally different prophetic understanding than the majority in Adventism.

In Daniel 8:11, when it says "take away the Daily," it is *rum.*

In Daniel 11:31 and in Daniel 12:11, when it says "take away the Daily," the word translated *take away* is *sur.*

If Daniel wanted it to mean the same thing in all three verses, would he not have used the same Hebrew word in all three verses?

Was he careless or was he careful?

In Daniel 8:11, where you see the word *sanctuary,* it is *Miqdash.*

Two verses later in verse 13 where you see *sanctuary,* it is *Quodesh.*

In verse 14, it is *Quodesh.*

Within four verses, two words are translated as *sanctuary,* but they are two different Hebrew words. Was Daniel making a distinction? Was he being careful, or was he being careless?

And the same with *vision.* The word translated *vision,* is it *mareh* or is it *chazon?*

Now, Brothers and Sisters, there are ten times where you see *vision* in Daniel 8 alone, and it is two different Hebrew words. And when you begin to make the distinction on what those two Hebrew words are, it does not just tell you about the Daily, it begins to open up lines of truth in prophecy that we had not thought about since the Millerite time period.

But, should we be studying the prophetic Word at that level?

FROM THE AUDIENCE: Absolutely!

JEFF PIPPENGER: The only reason that I think we do is because the Lord has left these little dichotomies in there on purpose to draw us into that type of study.

Why does He do it? Why does He do it? Because, Brothers and Sisters, the 144,000 are going to be sanctified.

And how does the Lord sanctify us?

FROM THE AUDIENCE: Through the Word.

JEFF PIPPENGER: Through His Word.

In order to sanctify people in Laodicea, He has got to somehow draw them into a study of His Word. And these little arguments in this unfolding prophecy, and many of them are legitimate arguments, I believe they have been designed by God to draw us into defending something or trying to understand it correctly. And as we are doing our work as a student of prophecy, the Bible says His Word will not return unto Him—what?

FROM THE AUDIENCE: Void.

JEFF PIPPENGER: That work has something to do with polishing the character of the 144,000.

THE 1843 CHART

THE 1290 AND 1335

THE PIONEERS

If you are not straight on this date right here, AD508 [as reflected on the 1843 Chart], then you are not going to be straight on the 1290 or the 1335.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: If you do not understand the 1290 and the 1335 correctly, there are truths connected with the 1290 and the 1335 that the Pioneers never understood. There are truths connected with AD508, 1290, and 1335 that have only been recognized in the last ten years, and they are powerful truths.

How many in this room remember studying the presentation called—it is not my light. I did not discover this, so I am not lifting myself up in any way; but, it is a truth that has surfaced in this increase of knowledge.

How many remember studying the Pattern of Christ?

FROM THE AUDIENCE: (Raising of hands.)

JEFF PIPPENGER: Okay. The Pattern of Christ is repeated in the French Revolution, it is repeated in the Exodus from Egypt, it is repeated in the Millerite history, and it

is repeated in the history of the antichrist. And I am not going to spend time on it, but the history of the antichrist, it is governed by the history of Christ.

And how old was Christ when He was baptized? He was empowered when He was thirty years old.

And three and a half years later, what happened to Him?

FROM THE AUDIENCE: He was crucified.

JEFF PIPPENGER: Brothers and Sisters, the Papacy in AD508, the time for preparation begins for the Papacy, and thirty years later it was empowered.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: If you do not understand AD508 and AD538, you do not understand that it was thirty years of preparation for the Papacy that is paralleling the thirty years of Christ. But, three and a half years later, Christ was crucified; and, three and a half years later, the Papacy received the deadly wound.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Brothers and Sisters, if you do not understand the Daily correctly, you cannot understand the Pattern of Christ; and, I am just giving you a surface of the Pattern of Christ, to identify this increase of knowledge.

As you begin to delve into the last six verses of Daniel 11 and you are confronted with coming to grips with what the Daily is, and then you are confronted with defending the Pioneer position of the 1290 and the 1335, because most of the people that teach the 1290 and 1335 in Adventism, how do they do it? They say the Pioneers were wrong or the Pioneers were right; but, this is a second application and this is a day-for-a-day prophecy at the end of the world. And Sister White compares that teaching with the Jewish misunderstanding of Christ's first arrival. She does.

She compares the misunderstanding of prophecy that takes place when people try to reapply the time prophecy with the misunderstanding of prophecy that the Jews had that led them to crucify the Messiah. Reapplying the 1290 and the 1335 at the end of the world is paralleling participating in the crucifixion of Christ. And that is what is widely taught in Adventism today by famous Adventist people and un-famous Adventist people, because we do not know the Daily.

And what leads you to the Daily is trying to come to grips with the last six verses of Daniel 11 and realizing that Sister White has told us that the history of the history of the Daily is repeated in those verses.

What I am hoping you will see is there is a divine logic in these verses that the Lord has used to open up the prophetic truths, building a message here at the end that not only becomes a testing message within Adventism but it becomes the message that prepares us to clarify the issues for those people outside of Adventism when The Sunday Law arrives.

THE TENFOLD CONFEDERACY

PSALM 83: TEN TRIBES
AHAB: NORTHERN TEN KINGDOMS
EZEKIEL 30: TEN CITIES OF EGYPT
DANIEL 2: TEN TOES
REVELATION 17: TEN KINGS

How many of you have ever looked at the story of Gideon from a prophetic perspective?

You know, the story of Gideon is the story of Adventism, all the way through. And you will find in the story of Gideon—but I am not going to turn there because we are running out of time and I am trying to go full speed ahead.

The story of Gideon, when you get to the end of the story, there are two kings that are killed and there are two princes that are killed. Zebah and Zalmunna; and Oreb and Zeeb. Zebah and Zalmunna are Midianite kings, and Oreb and Zeeb are princes of Midian.

When you get to Oreb and Zeeb, you will find that Oreb and Zeeb, if you are going to study Gideon, are only found three places in the Bible. Oreb and Zeeb, they meet their fate by Gideon; but, the death of Oreb and Zeeb is used in Psalm 83 to describe the punishment of the tenfold confederacy, because in Psalm 83 you have a tenfold confederacy.

And if you read Psalm 83 and you count up that tenfold confederacy and you compare it with the characteristics of the ten kings of Revelation 17, you will see they are one and the same.

The other place that Oreb and Zeeb meet their fate is in Isaiah 11, when the Papacy meets its fate; because, Isaiah 11 is talking about the haughty Assyrian and the Papacy.

If you look at the story of Gideon, it leads you into an understanding that at the end of the world there is a tenfold confederacy that is representing the ten kings in Revelation 17, that is representing the ten toes of Daniel 2, that is representing Ahab and the ten Northern tribes. And suddenly you begin to understand that long ago the United Nations, when it made plans for taking control of the world, that it divided the world up into ten districts. And when it takes control of the world, it intends to govern the world by breaking it up into ten districts, and those ten districts are the ten tribes of Psalm 83, Ahab's ten nations, the ten toes, the ten kings; and, suddenly you realize that this study of prophecy is preparing you to understand the role of the United Nations at the end of the world as the dragon, as Ahab, that comes into an unlawful relationship with the Papacy.

Brothers and Sisters, the Lord has been bringing an increase of knowledge to his people since this time period [indicating 1989], and it is perfectly illustrating—you know, the more you go into this message and the further on that we get into history, the more and more frustrated you can become about the speakers in Adventism, that all they are doing is hyping up Seventh-day Adventists with conspiracy theories. All right?

Because, five years ago that kind of presentation was a distraction; but, now, you are realizing that that kind of presentation is deadly because it is time to understand the message that the Lord is opening up, and there is no excuse for any of us spending our time chasing down this message that one author calls the "newspaper prophets."

Brothers and Sisters, coming to grips with the message, this is the greatest message of all time! This is the message that every prophet in the Bible wanted to come to grips with and participate in proclaiming. And if you think the people that live at the end of the world, after six thousand years of sin, have some kind of extra-mental power that allows them to come to grips with this message in a casual way, you are not understanding it right.

You hear, when you present this message to people, they say, "I'm sure this cannot be from the Lord because it is just too hard to understand. God's message is simple."

That is not what Sister White says. Sister White says we are going to have to strain our minds to understand the Book of Revelation. It is part of the sanctification process.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: There is a sacrifice to be made to understand this message. It cannot be casual. It is part of the pruning process. Many are called, but few are chosen.

If you are not willing to set aside the appropriate time and energy to come to grips with the Final Warning Message, you get left behind. That is the testimony of Inspiration.

But, you know something? The more you understand the end-time message, the simpler it becomes. That sounds—that sounds—I do not know how it sounds. But it is true, **it is true**. The Lord begins—still, it is deep and profound and it always gets more deep and more profound, but it becomes more and more simple just as soon as you accept by faith that all the prophets are telling the same story.

You will see the dates that some of these understandings that are connected with this message got hammered out by many of us.

The judgment of the living: Brothers and Sisters, I have had questions that I have had to answer here with this answer, and there are several questions that will come up where the answer is this: All of the end-time issues are progressive in nature, **all of them**. Okay? The judgments of God are in the land.

The tsunami was a judgment of God.

What hit New Orleans, Hurricane Katrina, it was a judgment of God.

The judgments of God are progressive. At The Sunday Law in the United States, national apostasy is followed by national ruin, and the judgments of God are going to escalate in this land; but, there is going to be nothing like when Michael stands up and the judgments of God become the Seven Last Plagues.

Everything is progressive. The Judgment is progressive. It begins with the dead; at some point it moves to the living. It begins with God's Church; at some point it moves to those outside of God's Church. The Judgment is progressive.

It is all progressive, and you begin to see this when you begin to pull the information together that leads up to The Sunday Law and comes after The Sunday Law. And if you do not see that, there are many things that you can stumble over in the Spirit of Prophecy.

We have had a discussion here once. There are passages in the Spirit of Prophecy where it would be valid if that was the only thing that she wrote about the Seal of God. From that passage alone you could come to the conclusion that the last thing that Christ does in the Investigative Judgment is place the Seal upon His people, blot out the sins, and it is all over. There are passages in the Spirit of Prophecy, if that was the only ones there were, that would be a valid understanding of what was expressed there. But, that is not how we come to determine what truth is, is it?

FROM THE AUDIENCE: Here a little, there a little.

JEFF PIPPENGER: Here a little, there a little. We look at the entire testimony on that subject.

And the testimony of the sealing process is that it is progressive. It begins with the House of God. In fact, if you look carefully when Sister White is commenting on Ezekiel 9, it does not simply begin with the House of God, it begins with a certain class of people in the House of God.

Where does the Judgment begin? With the leaders, the ancient men, the leadership in the House of God. When the Judgment of God begins, it is the leaders in God's Church that are judged first; but, it is progressive.

And the blotting out of sin is progressive. It is all progressive. And until you see that it is progressive—and Brothers and Sisters, you really do not see it until you start having questions thrown at you as you are describing, "You know, probation closes for Adventists when the Papacy conquers the glorious land in Daniel 11:41."

And people start saying, "No! The Lord wouldn't do that. He wouldn't close the door of probation on God's people at The Sunday Law, would He?" And then they start bringing you quotes from the Spirit of Prophecy that seem to imply that, you know, maybe you are twisting it.

Once you see that these things are progressive, all those obscure quotes fall into place.

Brothers and Sisters, it is all progressive.

The Sunday Law begins in the United States, but then where does it go?

FROM THE AUDIENCE: To the world.

JEFF PIPPENGER: Every country in the world. It is progressive. And if you do not understand that, there are all kinds of prophetic issues that can be obscure.

TRIPLE APPLICATION OF PROPHECY

THREE BABYLONS
THREE ROMES
THREE WOES
THREE ABOMINATIOS OF DESOLATIONS

I did not get to the more recent stuff. I have never gone through this before, so I have no idea how long this would take to give you an overview of these types of things.

And in order to be on time here—I am already overtime, I can tell. I have Brother Wesley's clock.

Conclusion

Here is what I am saying: 1989, Brothers and Sisters, is the Time of the End that began for Adventists at the end of the world. The message that was opened up to them, it was not the First Angel's Message like it was for the Millerites; it is the Third Angel's Message. It is the understanding that The Sunday Law is the next thing to happen, Daniel 11:41.

As this message went farther and farther down in the stream of time, and God's people had to come to grips with subjects like the Daily, He led them back to the beginnings of Adventism.

When He led them back to the beginning of Adventism, He then pointed out to them that in the beginning of the Millerite history there was a prophecy that was unsealed, the prophecy of Daniel; and, He told God's people—He did not tell me. I learned this from somewhere else—that The Seven Thunders is what was sealed up to God's people until the end of the world. And just before human probation closes, The Seven Thunders are unsealed.

But, The Seven Thunders are teaching that the Millerite history is repeated to the very letter.

So, what is the Millerite history? Well, I do not know. Do you know? No, nobody knows, because it is sealed up.

So, he leads us back to this history [referring to the 1843 Chart]. When He leads us back to this history, what He has done among other things is He has given us a clear defense of the Pioneer understanding of the Trumpets. It is very simple: The fifth Trumpet was Islam. The sixth Trumpet was Islam. Upon the testimony of two, a thing is established. If the First Woe is Islam and the Second Woe is Islam, what is the Third Woe?

FROM THE AUDIENCE: It is Islam.

JEFF PIPPENGER: It is Islam, Brothers and Sisters.

And this is another truth that is fought about in Adventism, and you cannot defend that teaching unless you defend it with the Pioneer understanding of the Trumpets.

And you cannot defend it with the Pioneer understanding of the Trumpets unless you are led back to an understanding of what the Pioneers taught.

And what leads you there? Brothers and Sisters, the only thing that led us there was the Holy Spirit. The Holy Spirit has brought God's people back to the Foundations of Adventism, and there is just too much evidence now in the prophetic record that identifies that this is that message and it is time that God's people shake themselves, even those of us who are studying it, and say, "Yes! We are really, truly here! **We are here!**"

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And do you know what we need to do now?

I will give you two quotes—I am closing—two Spirit of Prophecy quotes that are sort of redundant.

The first one is, "Press together, press together, press together!"

And the other one is, "Get ready, get ready, get ready!"

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: We are at the point in this increase of knowledge where the separation of the two classes is about to take place. And according to Sister White, the Church appears to fall, but it does not fall. It remains while the sinners in Zion are removed.

And what does she say? "This is a terrible ordeal." We are on the verge of a terrible ordeal.

Shall we pray?

Closing Prayer: Heavenly Father, we want nothing more than to be among the wise that understand the increase of knowledge that you bring to your people at this time. We ask that your Holy Spirit would confirm to us, to our hearts, to our minds, that this work that you have begun with your people and with us individually is the work that all the prophets longed to be involved with, that we would have faith in not only this message but in the Voice that is calling us and that we would follow you withersoever you would go, that we would follow you right into the Most Holy Place on a continual, regular basis, that you might show us how we can prepare a character that represents you fully and completely and, in so doing, putting us in a position where you can empower us with a full, unmeasured outpouring of your Spirit in the very near future that we might call many out of Babylon that you are now awakening with these crises that are being taken into the world and they are just waiting to hear the sound of your Voice through your people that brings them out of this world just in time to be taken home with you. We want to participate in that work. We pray for our family members that are not understanding these things, our family members that are fighting against these things, and our family members that are indifferent. We ask that you would do what it takes to awaken them. We pray for our church members that we worship and fellowship with, that they will be awakened. And we pray that those neighbors around us who are our responsibility to interact with, that you would also provide that opportunity and give us wisdom and discernment that we might begin this work of carrying this message far and wide. We ask you to continue to be with us throughout the rest of this Prophecy School. Give us a good night's sleep; bring us back tomorrow refreshed and capable of taking in another day's worth of information. Thank you for all these things. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 7 - "The Unsealing (cont'd) and Revelation 18"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer: Dear Lord, Dear Father in Heaven, you taught us that you want every position of our faith to be established, to be strengthened, to be settled. Father in Heaven, we thank you that we have this possibility here in this place today. We thank you that you are with us, that you help us, that you are blessing us. Thank you very much, Dear Father in Heaven. Please be with us also in this hour. Please bless Brother Jeff and his message. Dear Father, we pray to thee in the name of Jesus. Amen.

[An offering of special music is made.]

JEFF PIPPENGER: Shall we have one word of prayer.

Invocation: Heavenly Father, we once again come before you and ask that you would grant us your Holy Spirit and that you would continue to speak to us in this Prophecy School and that you would set aside the human instrument and not allow the human thoughts, the human concepts to be conveyed but inform us with the information that you believe we need to understand. We are in the middle of this presentation here this week, and we ask that you continue to strengthen us, to give us the physical and mental strength necessary to keep engaged that we can receive the blessing that you are trying to pour out upon us at this time. We thank you for these things. In Jesus's name, amen.

THE UNSEALING (CONTINUED)

JEFF PIPPENGER: I know how to get myself in trouble with these presentations, and the Canadian brethren are the ones who have to bear the responsibility for this one; because, last night they asked me to finish the presentation that I did not finish last night. I was just going to pass by it and figure that I gave it my best shot. I had never done that material before; so, I am going to try to finish off the final presentation and still keep on target for the presentations that I scheduled for myself here in these meetings.

DEVELOPMENT OF THE INCREASE OF KNOWLEDGE IN THE HISTORY OF THE 144,000

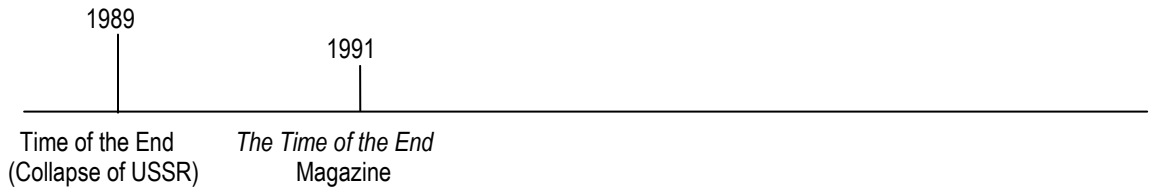


Figure No. 4B.

What I was suggesting last night, to refresh our memory, is that we are not in a parallel history, paralleling the Millerite history which began at the Time of the End in 1798 and at that time there was an increase of prophetic knowledge that began to be recognized by the Millerites as they ran to and from in God's Word; and, that in 1989 with the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40, the Time of the End for the 144,000 began.

I feel that I have a particular responsibility to give testimony of what I have seen concerning the development of the truths that have been built one upon another, on the basic understanding of the last six verses of Daniel 11. As I pointed out last night, for me and there were others—I know of other people who were studying the last six verses of Daniel 11 as I was studying them, so I am not lifting myself up in that regard—but, as I considered this presentation, for me, I first put into writing for myself, and it was strictly for myself—I had a contracting business and it was my personal study with no thought. I never expected anything to be public about what I was doing. I would put together studies for our friends that would study together. And the first time we put it to pen was in 1991; and then, of course, shortly after that Brother Glenn carried it to the ministry which he was working at. The leader of that ministry read it. He was going on a trip and Brother Glenn took him to the airport and said, "Read this while you are traveling."

And when he came off that trip he came into the ministry and said, "Let's hire this guy up here. I can tell that he has got a grasp of Daniel and I need some help writing my books." And, shortly thereafter that ministry was inviting us up there. And by 1995, that ministry and published the understanding that we still fairly much hold to on the last six verses of Daniel 11. It did so.

And, I am telling some of these things on purpose. It may seem a little bit self-serving, but there are a couple of points that I want you to understand.

They published what we call *The Time of the End* magazine. It is twelve chapter, and the reason it is twelve chapters is they put one article a month over a one-year period in their magazine.

And Brother Glenn is here. He can give you testimony, if you want to ask him in between times. And all through that year the majority, like 90 percent to 10 percent of the editorial committee that decides that goes in that magazine opposed running those articles. And every month when it came time to put in the next month's article, there was an editorial committee bloodbath, where everyone who was on the editorial committee was in there arguing. And the rest of the staff—you can ask Brother Glenn—would be kind of hidden away so no one could see that they were not working and they would be in prayer because the rest of the staff was behind this message going forward and it was causing a shaking. And it caused a shaking all year long. That ministry put out those articles, but it was only a miracle of God; because, the largest majority of the people that had to say yes or no to letting it go forward, they were fighting against it with everything they had.

And, Brothers and Sisters, I now understand that was the Lord's will because He wanted to make sure that the little details—and I am not a detail man; I miss details and if any of you are familiar with what I teach, I miss details. I am the one that gathers the broad strokes. If I do anything at all, I am a broad-stroke guy—and those little details needed to be hammered out, and they were hammered out in a crisis situation.

And, by the time the articles got out, you know, they had invited people from all over the world to come in to some of those editorial committee meetings to try to stop it. There were a

couple of brothers that are well known that were from Australia that came and the only argument that they could give us was, "If you run these articles in your magazine, the people in Australia that support your ministry is not going to support your ministry anymore because everyone, all the Adventists in Australia, have a different understanding of who the King of the North is."

And, I am thinking to myself, "Well, where is the theological argument there? You know, since when do we worry about popularity when we are talking about truth."

But, there were men brought in from all over the world to oppose the publication of these things. And ultimately when it went forth and we began to then get opportunity to teach these things from the pulpit, some of those men became some of the biggest champions against this message. You can tell a lot of stories there!

But, I will tell you one of those stories. I know a few. I have already picked the stories that I am going to tell here to try to make some points.

One of them, there is a guy that actually I know of three times in foreign countries—do you know how much it costs to go set up a camp meeting in a foreign country? I know of three times that there were camp meetings set up in the country of England because they found out that we were going to have a camp meeting in England. They went over and set up a camp meeting a week before, three times, and their camp meeting was teaching why this message is wrong. That is the kind of funds that have been expended by the brethren in self-supporting ministries to stop this understanding of Daniel 11:40-45.

I am saying this because you may not understand it. There are some people in here that have probably never considered the last six verses of Daniel 11. Very few of you are here that have the possibility that you have never considered them. I know others of you have; but, you may not understand that in these verses there are some symbols that have been fought over big time, **big time**.

There is a well known ministry here, in the springtime of this year, that had a camp meeting. It was a camp meeting of one man from the United States and one from Europe, and their presentation was why it was a Jesuit teaching that the glorious land as the United States. This is at a camp meeting in the United States. And they were so militant about the importance of you understanding that it was a Jesuit teaching that the glorious land is the United States that they were forced, they were compelled to identify who it is that fostered this Jesuit teaching upon Adventism by the Holy Spirit, to name me. Okay?

So, that is the kind of controversy that has gone on; and, primarily, that battle has been over the glorious land. That is where the fight is.

And, Brother Duane Dewey, I appreciate Brother Duane and his wife, Sister Jacqui. There is one concern I have about them is they are still living in a city that is one of the worse places to be living! All right?

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: Now, they live down in Riverside where I have been in their driveway and I have watched the gang bangers walk by and I got a little bit nervous. All right?

Now, my point for saying that is purposeful. The only benefit that I can see to them living in that area is in Riverside they are right in between La Sierra and Loma Linda. And Duane is a bookworm. He knows all the used book stores that get the influx from the used books when these elderly Adventists are laid to rest. So, he makes a regular run on these sources where many times he has blessed me where he has found an old book that nobody knew about or has not been available for years, and he finds two of them, and he will buy one and give it to me. So, I cannot be too negative on him because I like those books!

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: So, he and his wife, they have been directed by the Lord, as far as I am concerned, to be drawn into reading the Pioneer writings more than most.

And he is a more detail man than I. He probably knows this date; I do not remember the year anymore. But, at some time in the past I get a phone call from him and he says, "Hey, Brother Jeff,"—that is not really his words, but—"do you realize that there is a Pioneer that identifies the glorious land as the United States?"

Now, in the environment of this argument that is going on about the glorious land, when it is at the point where camp meetings are being brought together to say that you are a Jesuit when you say the glorious land is the United States, if you can find a Pioneer—not *just* a Pioneer—Hiram Edson, the Pioneer who received a vision on October 23, 1844, that says the glorious land is the United States, that is a good find!

So, they find this in their studies and they are reading it and they have got to let me know; so, we all started reading these articles. They had already read them.

And, do you know what Hiram Edson is really laying out in these articles? It is not about the glorious land; it is about the 2520.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And we started reading these articles because we wanted to let everyone know that the Pioneers identified the glorious land is the United States; and, suddenly, even though our ministry has been selling this 1843 Chart over a decade—all right?—I had never seen the 2520.

In the back row, back there (indicating to the rear of the meeting room), Brother Alphonzo stand up.

Brother Alphonzo runs *Futura de America*, which is simply "Future for America" in Spanish, what we do in Spanish. And years ago, as much traveling as we were doing in South America and using this 1843 Chart, it was so important for us to use this Chart that we took and we blocked out all the writing on this Chart except for the artwork, and some sisters who were bilingual in Spanish and were calligraphers went back in and translated all the English that was on this Chart to Spanish. So, over a decade ago we produced this Chart, just like it is, except that instead of English it was in Spanish. That is how important this Chart was to us, and we have been handling that Chart for over a decade; but, we never recognized the 2520.

The reason why we recognized the 2520 was because the Lord led Duane and Jacqui into a study of Pioneer writings and they saw the glorious land confirmed by a Pioneer, and as you looked at it you see what he is saying about the 2520 and you start studying it. And what I am saying is, in the crisis, in the controversy, in the shaking connected with this message, if you are willing to accept it, you can see the Lord's Providence as you are studying the message of the last six verses of Daniel 11 that the Lord is leading you, leading us, to different places at the appropriate time. Okay?

This was not anything about someone saying, "Hey, we need to go find this." It was not a human anything. There is no other way to explain it.

So, there have been several of those things that have come up.

When we first began in a ministry for ourselves, we began sending out a newsletter with an audio cassette tape once a month.

And you will see on the table on the left there a bunch of audio cassette tapes and some VHS tapes. And, I do not know what my daughter has been saying about that, but that is a table that is basically, "Make an offer," all right? Because, we are switching over to audio CD and

DVD, and those are here because they are antiquated. If you can use those presentations in any way, we really do not want to take them home.

In any case, when we first started, because audio cassettes were still being used, we sent one a month out for years. Okay? And always the Lord would open the door on a new presentation. It was not anything where we would say in advance, "Okay, we are going to send this out for twelve months, and then after that we are going to do a study on this, or we are going to do a study on that." Providentially, we would be looking at a different thought just in time; so, we went for it. There are a hundred presentations there.

And one of the presentations—I very, very rarely have time—I probably have time, but they cannot get on my priority list, for whatever reason. I do not watch many DVDs. I do not listen to many audio cassettes or CDS, and I do not read very many books other than the Spirit of Prophecy books and the Pioneer books; if I spend the time that is where it is at.

I have stacks of tapes, like you do, that people have given me that, with my best intentions, are there and I am thinking that some time I will get to that; but, they just keep piling up. And there was one point in time where there was almost time to put together a series for the monthly newsletter; we had to have something to send, but I was not stressed about it and did not know what it was going to be.

And I have two tapes, two different sermons from two different men in Adventism and a book come in the mail from different people from different parts of the country, and Kathy and I were going—I actually think we were going to Brother Daniel's house, which was about an hour away from our house. I do not remember why, a long time ago.

But, in any case, I figured, "Okay, I am taking a two-hour drive. I will take these two one-hour cassettes with me and I will listen to them."

I listened to both of them and I, for whatever reason, started reading this book; and, I realized that this guy [gesturing with his right hand] is teaching something wrong about the Investigative Judgment; and, this guy [gesturing with his left hand] is teaching something wrong about the Investigative Judgment, and this book [gesturing with both hands towards the audience] is teaching something wrong about the Investigative Judgment. And out of that we did a presentation called "The Judgment of the Living." And in that presentation I think I even played one of the guy's sermons so I did not have to quote him, so you could hear the guy teaching this error.

And, that study was a connection with understanding the progressive nature of The Sunday Law, and you when you get to that study you want to understand the progressive nature of The Sunday Law when you start coming to grips with the fact that The Sunday Law closes probation in Daniel 11:41. You start trying to be confronted with what is the idea that you need to understand about The Sunday Law in that time period. And it was the perfect time in our growth of understanding to be confronted with that, and here suddenly these false concepts were handed off to us. So, we dealt with it on that tape series.

I would like to add that of those three men, one author and two speakers, I let them know what I was doing and only one of them got hold of me and said, "You know, I listened to what you said and you are absolutely right, and I am going into my church next Sabbath and I am going to make a full retraction and apologize for teaching that error."

FROM THE AUDIENCE: Praise God!

JEFF PIPPENGER: And he became a friend of ours, and he was working in ministry with Brother Jamal Sankey, who is a friend of ours, who is working in ministry with

Pastor Manny, and Pastor Manny is here. So, that is a long relationship that was struck up from that.

But, one of the conclusions that as we began our argument on "The Judgment of the Living" I would like to share here, and this has a connection with other things in what I am saying is this increase of knowledge.

There is a brother in Adventism that I bet you all have DVDs of his presentations in your home—you all do not, but probably 95 percent. Okay? And these two German brethren right here will give testimony that we have a couple of friends that we work with in Germany that is a brother and a sister, that the brother is in the ministry in Europe that promotes this speaker's presentations that you all have in your home.

So, from the source, this brother that when we have been in Germany many times has translated for us that works in this ministry has told us plainly that this speaker in Adventism, that you all know his name, he specifically does not believe that there is any work for Adventism except evangelism: there is no special message for Adventism. He states that openly in his ministry.

A lot of people believe that, but this guy has a clear enough thought process to admit that he believes that. And I am not being critical of him, but I am trying to make a point here. In the Judgment of the Living, as you see that the Judgment is progressive, one of the things that you realize very clearly—and this is a quote that came about in that study—is that there is a message for Adventism that precedes the message for the world, and they are two different messages.

The message for Adventism is to return to the Foundations of Adventism because the Millerite history is going to be repeated, and you have to understand the repetition of that history. That is not the message for the world.

This is the message for the world, this is from *Bible Training School*, December 1, 1903.

FROM THE AUDIENCE: What page are you on?

JEFF PIPPENGER: I am on a different set of notes.

It is from *Bible Training School*, December 1, 1903, and says,

> "The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. **The world can only be warned** by seeing those who believe the truth sanctified through the truth"—

What Sister White is saying is the only warning message for the world is to see the 144,000 with the seal of God upon them. That is their only warning message. She is going to define it that way. Watch this:

> —The world can only be warned by seeing those who believe the truth sanctified through the truth**,** acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet."—

See, the only way the world can be warned is by seeing people with the Seal of God during The Sunday Law crisis, because they are seeing people who trample the Law of God under their feet at the same time they are seeing people who uphold the Law of God. This is The Sunday Law crisis, and the only way they get warned is by seeing people sanctified by the truth.

Now, she is going to define what it means to be sanctified by the truth in the next sentence. She says this:

> —"The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903, par. 6.

So, as we begin to look from our studies in Daniel 11:40-45, as we begin to look at what the implications are that The Sunday Law testing time is progressive in nature and begins first for the Church, we were led to be very grounded and very secure in the truth that there is a special message that comes to God's people prior to The Sunday Law. And if you do not understand that, you can stand in front of Adventism and become a famous speaker and believe that all you are is an evangelist and never understand that there is a message for God's people, that if they do not hear it their evangelism is going to be worthless. All right?

Now, Brother Victor, he asked me a question just before this presentation; and, I said, "Let me answer this in this next presentation where I can answer it publicly; and, if there is any benefit in it, we can all understand it."

From this study of the Judgment of the Living, when you understand that it is progressive, his question was that he was recently at an ASI meeting and he had seen a booth that was promoting or teaching a good technique or the correct technique—I do not know; I am paraphrasing him—on how to witness to Islam. Okay?

Now, I have a little bit of familiarity with some of those groups in Adventism that are teaching how to witness to Islam. In fact, the brother right now that I think is the most well known in Adventism for teaching that technique, he got drawn into that study because he and I travel to the Ukraine. And the reason we travel to the Ukraine is because he was the first one to go into the Soviet Union after the collapse and hand out Bible studies and, when he did so, he made friends with some Ukrainians. And years later when he came to know me and this message, he opened the door for me to go to the Conference in Ukraine and share this message, which I did for a weekend, with the pastors there and the Conference President.

And in the meantime, he went down into Uzbekistan. He knew a woman down there that was an evangelist that he had supported and he wanted to go see her; and, while he was down there he gets led Providentially into a study of Islam. And he and I began to study Islam together. Everywhere he went, I went, for over a year to study Islam. And there came a point where the Lord took him off on understanding the techniques for witnessing to Islam, and the Lord took me off in understanding the role of Islam in Bible prophecy. Okay?

That is what went on in that regard. So, I have a little bit of familiarity with this concept about what I have come to understand, is that now we are in the Latter Rain time period; and, it is at The Sunday Law that the Church is purified. And when the Church is purified, the Holy Spirit is poured out without measure and **then the message that brings the Eleventh-Hour Workers** out of the woodwork. Whether they be in Islam, or spiritualism, or Catholicism, or apostate Protestantism, they come out. And the message that brings them out is that they see human beings reflecting the character of Christ in the furnace fire of The Sunday Law crisis.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: That is the only way that the world can be warned.

But, the only way that you and I can participate in that evangelism of Islam, or Catholicism, or Buddhism is, if we awaken to the fact that the Latter Rain is now sprinkling in an attempt by the Lord to arouse us to our need of preparation. If we get diverted in any other good and holy work beyond listening to the unfolding voice of the Lord through His prophetic Word, that distraction will probably cost us our eternal life; because, Sister White says when the Latter Rain arrives, it goes as fire into stubble.

She says the final movements are rapid ones. And, Brothers and Sisters, when she says the final movements are rapid ones, she says it in *Testimonies*, volume 9, and she says it in connection with the fulfillment of Daniel 11; and, the first movement of Daniel 11 took place in 1989, and we are almost at the close of probation. Okay?

So, my point is, when it comes to evangelistic techniques, what we need to be doing to prepare to evangelize the world is bringing our character into the position where we receive the Seal of God in the very near future!

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: All these church growth techniques, whether they be good or erroneous, are not where our focus should be at this time. We should be trying to understand the increase of knowledge and making sure that we are the wise and not the wicked.

THEN THE WORDS OF REVELATION 18:1-3 WILL BE FULFILLED

What I am saying is that on 9/11/2001, the Angel of Revelation 18 came down and the Latter Rain began to sprinkle, and that we need to recognize this because this is the last call for Adventism.

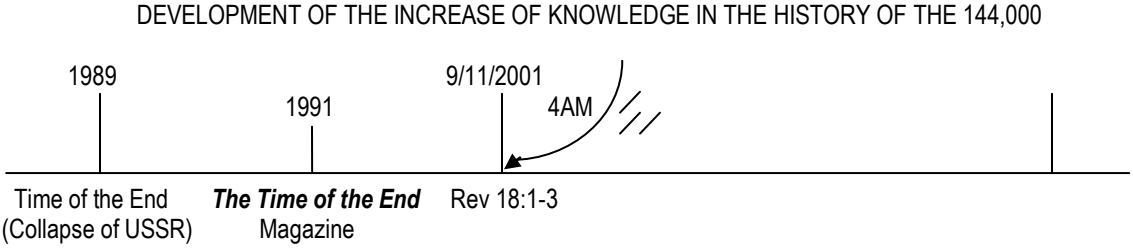


Figure No. 4C.

And in *Review and Herald,* July 5, 1906, on page 59 of your notes, it says,

> "Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1–3 will be fulfilled.'"—

So, what is Sister White speaking bout here? She is speaking about when the Mighty Angel of Revelation 18 is going to come down; because, Revelation 18, verse 1, it is the Mighty Angel coming down, and she is telling us when it is going to be fulfilled. And she says,

> —'The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." *Review and Herald*, July 5, 1906.

And I submit to you, Brothers and Sisters, that the children of the light should have the spiritual wisdom to realize that on September 11, 2001, the great buildings of New York City were thrown down.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: After we can agree on that, we can argue whether it was George Bush, the CIA, or whether it was Islam; but, let us be honest, the whole world saw that the great buildings of New York City were thrown down on September 11, 2001. And in according to the Inspired Word that we just read, **then** Revelation 18, verses 1 through 3, were fulfilled.

So, in this repetition of history that we are paralleling with the Millerite time period, if you remember earlier we spent a little time, when the Angel of Revelation 10 came down, prefiguring when the Angel of Revelation 18 came down, what did He have in His hand?

FROM THE AUDIENCE: A Little Book.

JEFF PIPPENGER: A Little Book.

And what did John then do with the Little Book?

FROM THE AUDIENCE: He ate it.

JEFF PIPPENGER: And, what does it mean when the prophet eats the Little Book?

FROM THE AUDIENCE: A testing process begins.

JEFF PIPPENGER: A testing process is initiated among God's people.

And what is the testing process that is illustrated by the history of 1840 to 1844, according to *The Great Controversy*, page 611?

1840 to 1844 was a glorious manifestation of the power of God that paralleled Pentecost.

The Latter Rain test began right here [9/11/2001].

If you do not think that the Latter Rain Message is a test, then it is obvious that you have not read the history of 1888.

What did Sister White say of Jones and Waggoner, the Lord sent a most precious doctrine through Brothers Jones and Waggoner?

FROM THE AUDIENCE: A message

JEFF PIPPENGER: It was a message.

Did the brethren receive the message?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Was it a test?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: The Latter Rain Message is a test, and the test began in 2001.

So, there are other truths that prepared the students of prophecy in this generation to understand this. We passed over some of them because of time.

But, after September 11, 2001, then light began to shine on what The Seven Thunders represented. The Seven Thunders were sealed up for us here at the end in order to be unsealed for us here at the end, paralleling the unsealing of the Book of Daniel.

Revelation 10 became a Book that began to get some attention around the world; it still does.

The 2520, it was after this time period that those of us who are looking at these things now were led to consider the 2520.

The first few times that I presented the 2520 is I would do it in meetings like this, in weekend meetings when I had covered all the material that I was going to cover, I would say, "Do you want to hear one more thing?"

And the brethren would normally say, "Okay, one more thing."

So, I would just as a curiosity say show them what Hiram Edson said about the 2520. I had no idea at that point what it meant. I was not understanding that among other things the 2520 is the purposeful hook that the Lord puts in this history to bring God's people back to the Foundations.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Because, you can share the 2520 with any Seventh-day Adventist and they get it.

Why do they get it? Because, they know what the year-day time prophecy is. And when they get it, you are not going to shake them real easily.

"Yeah, the Millerites preached it. I can see it. It works. It fits."

And, suddenly our attention is drawn back there to the Millerite history and the Lord meets us right there, because as Jeremiah said, we are to return to the Old Paths. And when we finally put our feet on the Old Paths, who is it there that meets us? It is Christ.

And what is behind the Old Paths? Well, Sister White says there was a great Light set up behind us on that path.

And what was that great Light?

FROM THE AUDIENCER: The Midnight Cry.

JEFF PIPPENGER: In this Millerite history, it was specifically the Midnight Cry; but, in front of us what was the Light? Christ. Christ was in front of us, the Midnight Cry was behind us. If we get on the Old Path, suddenly we realize we are walking with Christ. Okay? We are, if you are going to apply that history.

Now, if you are going to understand that the Third Woe is Islam, then you have to understand that the First and Second Woes were Islam.

But, if you are not studying that old 1843 Chart, then you are not studying the Trumpets. When the Lord leads—and I do not know how many times or how many days they were reading it, but when the Lord decides Jacqui and Duane into studying Hiram Edson's articles and they come across *the glorious land,* no one would have thought in their finding the glorious land that they were going to come across the 2520, and the 2520 is going to get kicked around for awhile until we get led back to the Charts.

And this all takes place in this same instant in history [the waymark of 9/11 in the history of the 144,000] and suddenly you are seeing that the evidence that Islam is the arrival of the Third Woe comes right off this 1843 Chart. That was not any human devising.

And, Brothers and Sisters, I think I understand from a human perspective—I could be wrong; I have been wrong many, many times before and I am positive that I will be wrong again, right?—but there are some things I will not teach prophetically. You know, I think that is right

but I will not go public because there is just not enough of argument to support it, even if I think it is right. And, unfortunately, sometimes I will even go ahead and do it and then I will get in trouble, or maybe nobody catches it, like you should. But, some things, prophetically there are so many arguments that even if everyone in the world does not believe it, they are still rock solid. And there is no way, giving a person a two-hour period, two hours, there is no way in two hours that you can lay out all the prophetic arguments that identify that Islam as the Third Woe arrived on September 11, 2001. It is rock solid, if you accept the Pioneer understanding. There are just too many arguments.

All you need is two or three to establish it, and I know of over ten that I am prepared to defend. And the Lord put those arguments in place by developing prophetic approaches back here, from Daniel 11:40-45, and those approaches were developed not by any human wisdom or human intelligence. They were basically developed through a controversy, being challenged on what you believed is right, which tells you that it is of no human devising.

Well, you know, you get challenged and you have got to go back into your Bible, back into the Spirit of Prophecy, and back on your knees.

And this is outside the scope of what I am saying, but I will tell you this: In my personal experience the Lord has never once let this message down, that I am aware of. He has always defended it, even some of the times when there have been mistakes made. People do not catch it. The first person that catches it is you, and you go out and correct it before anyone can throw some mud at you. He has protected this message all the way through.

But, I am getting a little bit off-subject here.

We are now at the point, in my understanding, where the Lord is showing what it means to open the Seven Seals, and that is where I am heading in the studies. I hope by Sabbath to have explained to you what I understand to be the opening of the Seventh Seal is.

And the opening of the Seventh Seal is another profound and powerful argument that the Latter Rain is falling and that the 144,000 are now being sealed.

I am done with the history of the 144,000 that is paralleling the history of the Millerites [see Figure No. 4C]. This is the development of the increase of knowledge that I am suggesting is paralleling the development of the increase of knowledge in the Millerite History. Part of the reason why I shared this was to put it in record that some of us that have been involved with this have watched these truths come about through the Lord's Providence and be established through the Lord's Providence. That is how we understand it, even though our enemies would say otherwise. And there are enemies to this message.

I also have put it out there to try to demonstrate that if this is so, that we are in a testing process and it is at a point in the testing process that if what we are saying is true, even if you do not understand it all, you better figure it out one way or another; because, if it is true, you do not want to be wrong on it; you want to be right on it, because it is life or death and time is running out.

Another reason we put it out there is because we are trying to prepare a strong argument that we are in the Latter Rain. That is what I am trying to share here.

And I know, **I know** that you have not had time to read that paper; but, I am going to say to go ahead and read that paper before the week is over, if you get an opportunity; because, it will contribute some of the arguments at the end. And I am sure that you will not, but at least you might feel convicted to do it after you leave here.

So, let us go to page 59, and I am going to try to get started with the presentation that I was in theory going to start twenty minutes ago.

It seems like I wanted to tell one more thing, but it is not popping into my mind.

REVELATION 18

On the top of page 59, we are going to deal with Revelation 18. We are going to get part way through it, the Lord willing.

THE JUDGMENT OF BABYLON

> "'Her sins have reached unto heaven, and God hath remembered her iniquities. . . . In the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, . . . saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.' Revelation 18:5–10.
>
> "'The merchants of the earth,' that have 'waxed rich through the abundance of her delicacies,' 'shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought.' Revelation 18:11, 3, 15–17.
>
> "Such are the judgments that fall upon Babylon in the day of the visitation of God's wrath. She has filled up the measure of her iniquity; her time has come; she is ripe for destruction." *The Great Controversy*, 653.

Revelation 18, among other things, is identifying the judgment of Babylon. And we, as the people that are going to stand in this time period, the Biblical model that I like to refer to is Belshazzar. His kingdom is falling down around his head and the handwriting is on the wall, and Daniel walks in there and he is the only one in the kingdom that knows what that handwriting is, and he represents God's people at the end of the world.

How many of you would accept that as a parallel to the 144,000 being those who understand the fall of Babylon at the end of the world? Raise your hand if you accept that parallel.

FROM THE AUDIENCE: (Raising of hands.)

JEFF PIPPENGER: What is it that Daniel understood?

FROM THE AUDIENCE: The 2520.

JEFF PIPPENGER: The 2520; it was the 2520: Mene, Mene, Tekel, Upharsin.

Somehow, some way this message is connected with what we do as we claim the fall of Babylon. You just cannot escape it. It is the 2520.

There are only a handful of subjects—you test me on this. If you will test me on this you will find that this is rock solid—there are only a handful of subjects in the Bible that the Bible says that every prophet spoke about this. One that will be easy for you to accept if you have not seen this before: every prophet spoke about Christ and His suffering. The Bible says so.

There are only a handful of topics in the Bible that the Bible says that every prophet spoke about this. The 2520 is one of those topics. The Bible says that every prophet spoke about the 2520.

Brother Duane, it was you, I think, came across the book by a Catholic priest on the 2520, where he demonstrates that every prophet in the Bible spoke about the 2520. Is that not right?

BROTHER DEWEY: He spoke from the platform of Leviticus that every prophet addresses the Church with the understanding that the curse would be carried out with the disobeying of God's Commandments.

JEFF PIPPENGER: So, if the Catholics understand this, should we not understand this?

BROTHER DEWEY: It was not until the dissertation of 1964 from the pontifical university at the Vatican.

JEFF PIPPENGER: Okay. All right.

But that is upon the testimony of two a thing is established. We do not want to use that testimony; but, nevertheless, we are trying to make a point here. You check it out. The 2520 is one of the subjects in the Bible that every prophet addresses.

BROTHER DEWEY: And I just gave you and Brother Randy a copy of another book that quotes from the same man that is in that dissertation that appeared in a book of Biblical chronology that defends the same point.

JEFF PIPPENGER: Okay. So, even the very rocks will cry out. We can put it in that context, right?

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: In *The Great Controversy,* page 594, it says,

> "The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed." *The Great Controversy*, 594.

Brothers and Sisters, Revelation 18, among other things, is identifying the events that are connected with the close of probation. If it is that Sister White says it is the events that are connected with the close of probation, they have been clearly revealed, so where are the events that are connected with the close of probation that are the most clearly revealed? Daniel 11:40-45.

The clearest illustration of the close of probation in the Bible is Daniel 12:1, and it says, "At that time shall Michael stand up." And when Michael stands up, according to Ellen White, human probation closes. Somewhere before Daniel 12:1, for it says "And at that time," pointing us back into the previous verses, some point in time before Daniel 12:1 probation closes; and, Sister White says the events connected with the close of probation have been clearly revealed and that has got to be the last six verses of Daniel 11.

But, she goes on to say "But multitudes have no more understanding of these important truths than if they had never been revealed." And sure enough, very few people in Adventism can tell you what the last six verses of Daniel 11 represent.

Of course, why is that? Because, Sister White says it is through an increase of knowledge that God's people are going to be prepared in the Last Days. And in two paragraphs

later she says that the increase of knowledge is going to deal with the Papacy and The Sunday Law test, and those verses are dealing with the King of the North, the Papacy; and, the The Sunday Law testing time, and those are the verses that prepares God's people to stand, so that is the verses that Satan is done his most important work on covering up so the multitudes do not understand them.

But, as the Lord opens up His prophetic Word to His people, we need to understand the events connected with the close of probation, which includes Revelation 18.

And, Brothers and Sisters, I have already read the next quote on this page. According to Inspiration, when the great buildings of New York City are thrown down by the power of God—and we can argue about whether it is Islam, or it is George Bush, Sister White puts it in the right context. They are thrown down by the power of God. And when we see it, we are supposed to make the correct prophetic application of it. And when that takes place, the Mighty Angel comes down.

So, these events that are connected with the close of probation, that are illustrated in Revelation 18 and other passages of prophecy, they are underway, **they are underway**.

SPECIAL LIGHT

Of course, most people they have their own idea of what the Latter Rain is going to be; and, that is why Sister White said the majority of the people in 1888 rejected the message of Jones and Waggoner, because they held onto preconceived ideas. And we all have our own ideas on how the Latter Rain comes or what it represents.

Here is what she says about that,

> "I stated that I was a stockholder and I could not let the resolution pass, that **there was to be special light for God's people as they neared the closing scenes of this earth' history.** Another angel was to come from heaven with **a message**, and the whole earth was to be lightened with his glory. **It would be impossible for us to state just how this additional light would come.**—

Now, if it was impossible to state in advance how this light would come, should we not hesitate to have a preconceived idea about how it comes?

> —It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God, to send light to His people in unexpected ways." *Manuscript Releases*, volume 13, 334.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: To identify that the Mighty Angel came down when the Twin Towers came down, if it is true, at minimum it was unexpected. Right? And being so does not disqualify it from being something that God might accomplish.

A LOUD VOICE—INCREASING POWER

Manuscript Releases, volume 9, page 291, when we talk about the Loud Cry Message, you know, there is a quote that maybe some of you are familiar with it; it is a fairly common

quote here in the United States. It says, "There is to be a wonderful manifestation of the power of God among God's people." You have heard that quote before?

And it goes on, and by the end of the paragraph it says that those who do not accept the manifestation of the power of God—and this quote is in our notes here; I just do not know where to turn to it, but we will get to it eventually—those people who resist this light, they are going to call it "dangerous."

And we have been in a meeting where we were investigating this particular message with a group of self-supporting ministries from around the world.

And in the paragraph it does not simply say there is going to be a wonderful manifestation of the power of God among God's people and that men are going to say it is "dangerous." It says those men who say it is dangerous are going to say the reason that they know it is dangerous is because they have been in the Lord's work so many years.

And when we were in this meeting with these self-supporting ministries that turned against this message, there was actually a man, who has to know this quote, that actually stood there and said, "This message is correct."

There are witnesses to this besides me in this room.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: They an correct me if I am misrepresenting this, but I am not.

He actually said, "This message is correct, but if you support Pippenger and this ministry in promoting this message, it is dangerous and I know it is dangerous because I have been in the Lord's work for many years." Okay?

And one of the arguments—and if you do not remember it, there are a handful of people here who were there at those meetings, and one of them seems not to remember this. And I will give you testimony; we have got it on tape. Okay? We were taping it.

I can see six of us who were at this meeting, and I might be forgetting some.

It is on tape.

One of the arguments against this message in that meeting was, "Didn't the Loud Cry of the Third Angel's Message arrive with Jones and Waggoner?" Okay?

So, that is one of the reasons why we are reading this quote.

> "The truth for this time, the third angel's message, is to be proclaimed with a loud voice, **meaning with increasing power**,"—

The Loud Cry, the loud voice of Revelation 18 is a symbol, a prophetic symbol. It is not marking a point in time. It is marking a message that increases in power over a period of time. In fact, all the prophets are telling the same story, and the way Daniel would articulate it, is that there is an increase of knowledge.

Now, Brothers and Sisters, is Biblical knowledge power?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Did you follow Brother Randy's presentation this morning?

Yes, it is power. It is an increase of power.

If you want to get technical about when the Third Angel's Message began to swell into a Loud Cry, when did the Third Angel's Message begin to increase with power?

FROM THE AUDIENCE: (Inaudible response.)

JEFF PIPPENGER: Somebody said 1888 because Sister White says so.

But, it began to increase in power on October 22, 1844. That is when it arrived, and it has been increasing in power ever since that point in time.

When you get to 1888, sure, the Lord is willing to pour His Spirit on that message and give it more power, but they resisted. All right? They resisted it.

So, to suggest that the Latter Rain begins here on September 11, 2001, and then have an argument that, "No, no, no! It did not begin in 2001; it began in 1888," and to make that argument by saying that Sister White says that Jones and Waggoner is the Loud Cry Message is to misrepresent what Sister White says about the Loud Cry.

She says,

> —"The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. . . . The present truth for this time comprises the messages, the third angel's message **succeeding the first and the second.** The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. **Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance**"—INCREASING IMPORTANCE—"**to the close of probation**. The trumpet is to give no uncertain sound. . . . "—

I think there is a possibility that I personally am getting a little bit unbalanced in some areas, but maybe more than I realize, probably so. One is this: With the way I am understanding this message now, it is hard for me to read the Bible or the Spirit of Prophecy and not see when the prophets are talking about the trumpet giving a certain sound, that they are always talking about the trumpet giving a certain sound in this history [indicating our current history], because this is the history that all the prophets were speaking about and it seems consistent to me that when God is talking about the trumpet giving a certain sound in connection with the Final Warning Message, that it is not a stretch to point out that the message that empowers this message is the Message of the Seventh and Final Trumpet, the Third Woe. And if you do not understand that message correctly, then you do not give the message a certain sound.

And suddenly, every time I see the Trumpet, whether it is in the Bible or through the Spirit of Prophecy, I think, "Is that what is being emphasized here?" So, I may be a little unbalanced, but I have found that it does not work in context yet.

The Millerites were empowered from a message in the Trumpets. Why is it a stretch to think that the 144,000's Latter Rain Message is not going to be empowered by the Message of the Trumpets?

The next paragraph:

> —"This message is to come to the churches. We are to consider the best plans for accomplishing this. . . . **Faith, eternal faith in the past and in the present truth**, is to be talked, is to be prayed, is to be presented with pen and voice."—

Let me ask you a question. If you are going to try to come to understand the Latter Rain Message at the end of the world, there is one little clue there. Okay? Whatever the Latter Rain Message is, those people who are proclaiming it, one of the characteristics of the Latter Rain Message is proclaimed by these people, is they are going to teach not just present truth but the present truth of the past.

You know, we have talked to non-Adventists about how you identify God's true Church at the end. It has got to keep the Commandments of God, does it not?

It has to have the faith of Jesus. It is not the Jewish Church.

It has to have the testimony of the Spirit of Prophecy, correct?

We can use characteristics to identify certain things in the Bible to non-Adventists. Is it not a characteristic here identified that those who give the Latter Rain Message will be people who are emphasizing not only a present truth, new light, but at the same time emphasizing the foundational Truths?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: In fact, I would say at this time in Earth's history when it is obvious that we are at the end of the world, a ministry that is not doing that should be marked off the list, the same way we mark off a Protestant Church as a remnant if it keeps Sunday. You might as well make a list so we make sure that we stay on the Path.

Now, it does not mean that just because someone talks about the foundations and has some fanciful ideas at the end of the world that they are involved with the right message. There is always a counterfeit, but it is a good starting point.

> —"The third angel's message in its clear, definite terms is to be made the prominent warning. All that it comprehends is to be made intelligible to the reasoning minds of today." *Manuscript Releases*, volume 9, 291.

All that the Third Angel's Message comprehends.

And, Sister White, in other places—and I have the quotes. I probably do not have all of them—she says the Third Angel's Message will not be comprehended.

She also says the Third Angel's Message will not be comprehended by pastors that say they are preaching the Third Angel's Message.

But, she is saying that what we really are to do is to preach the Third Angel's Message in all that it comprehends; but, at the same time some of us who are preaching it do not even know what it is.

THE BEGINNING

This is the quote that is used incorrectly.

> "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. **This is the beginning of the light of the angel whose glory shall fill the whole earth**."—

Now, the whole argument here that is also used with this quote—and you get this a lot in Adventism—"Brothers and Sisters, Sister White tells us that the Latter Rain Message, the message of Jones and Waggoner is the righteousness of Christ, the sin-pardoning Redeemer. And as I read the books of Jones and Waggoner, they are correctly laying out what justification is, sanctification is, and what the nature of Christ is. And here you are presenting the prophetic message. That cannot be the same message of Jones and Waggoner." And they use this very quote to make that argument stick.

And this very quote says that it was "the beginning of the light."

What is the beginning? The beginning is the conviction of sin, "Fear God," the First Angel's Message. "Fear God."

"Why do you fear God?"

Well, one of the reasons that we fear God is because we are sinners.

When do we see a prophet confronted with an Angel or with Christ in the Bible that he is not humbled into the dust? "Fear God," the conviction of sin; that is the beginning of the message. That is what Jones and Waggoner lifted up more prominently before the Church, was the beginning. And if you have a beginning, it implies there is an end and, most likely with the Lord, there is a middle. He is a big God; He has a big message!

> —"For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of Him." *Selected Messages,* book 1, 362.

ANGELS

REVELATION FOURTEEN

Selected Messages, book 3, page 405; I want to deal with the angels a little bit as we close. I know many of you are familiar with this.

> "The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the **first**, **second**, and **third** angel's messages; all are linked together." *Selected Messages,* book 3, 405.

The Angels of Revelation 14, the Angel of Revelation 10, and the Angels of Revelation 18 represent the work of the people of God.

By the way, do you understand that the first Angel of Revelation 14 is also the Angel that comes down in Revelation 10?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Okay. That is good, because that is a rock solid Pioneer understanding. They say it directly; they are the same Angels. And they are correct.

But, we want to put that in your memory bank, so we can move forward.

REVELATION EIGHTEEN

Next quote,

> "'Another angel' is to come down from heaven. **This angel represents the giving of the loud cry**, which is to come from those who are preparing to cry mightily, with a strong voice, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird' (Revelation 18:1, 2)." *Selected Messages,* book 3, 412.

Now, I want you to see here, if you will, that an Angel here comes down out of Heaven. That is the Angel of Revelation 18, right? And this Angel represents the giving of the Loud Cry, and the giving of the Loud Cry is going to come from those who are preparing to announce, "Babylon is fallen." I want you to see that distinction.

The Angel actually comes down to God's people before they cry, "Babylon is fallen." Right?

FROM THE AUDIENCE: Amen!
JEFF PIPPENGER: It is there, there in Revelation 18:2.

The next quote.

At the next presentation I will try to pull this together logically if you are wondering why I am putting these emphases here.

> "John saw 'Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.' Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world**." *The 1888 Materials,* 926.

Okay. We will take up and start on these notes the next time I have opportunity to speak. Shall we pray?

Benediction: Heavenly Father, we wish to be among those that do understand the present truth of the past and to recognize the unfolding present truth now and to understand how to clearly present the Third Angel's Message in all its various manifestations of truth. We wish not to only present it; we wish to experience it. We want to be involved in that work, but we want that message to work us that we may become shining jewels that draw others to the foot of the cross, that they also might be saved and ultimately friends and neighbors throughout eternity. But in this time of Earth's history we know that we are Laodiceans, we are sleeping virgins; so, we ask that you would use the prophetic message to accomplish what you said it would do and awaken us and inspire us to do what it takes to prepare for the coming event. Thank you for being with us so far throughout this Prophecy School. We ask for your continued presence. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 8 - "Revelation 18 (cont'd)"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer: Our Heavenly Father, here we are about halfway through these meetings, and it really has been a spiritual feast. I know that your Holy Spirit has been here, but I also recognize that we need it in a greater measure, not only in the group but individually. We desperately need you in our lives, so I just pray that you will help us to get rid of the idols that are there so that we can receive you more fully and that these messages will become a part of us and that we can be living witnesses for you in the home towns to where we go back when we leave this place. Father, I just know that you are coming soon and I know that there is a great need within your Church to have a spiritual awakening, and you have already told us that when the Books of Daniel and Revelation are understood more clearly that we will be seeing among us a great revival. We pray for that, and we believe your promise that it will happen. So, we want to thank you for that. In Jesus's name, amen.

[An offering of special music is given.]

JEFF PIPPENGER: Shall we pray?

Invocation: Heavenly Father, as we continue to consider the sequence of events that are involved with the fulfillment of Revelation 18, we invite your presence once again. We wish that you would pour your Latter Rain out upon us through the opening of your Word into our minds and into our hearts. We ask that you accomplish for us. We ask that you continue to bless us, as you have blessed us so far in these meetings, that we will understand these events in a clear and concise fashion so that we can share them with others. We know that you are desirous that this message goes forth, so we ask you to fulfill that within us at this time. In Jesus's name, amen.

REVELATION 18 (CONTINUED)

JEFF PIPPENGER: I am on the top of page 61 of your notes. I barely got started on the study of Revelation 18. We were supposed to finish that last time, but we got into the beginning. And what we were suggesting there is that God's people during the Latter Rain time period are the people to understand the fall of Babylon. If it is a message that they are to proclaim, then they should be the experts on what the fall of Babylon represents.

And the fall of Babylon is the judgment upon Babylon, the execution of the judgment upon Babylon that takes place during the end-time crisis, and that those events are the events that lead to the close of probation.

And the events that lead to the close of probation have been clearly revealed, and the clearest place that is illustrated is Daniel 11:40-45. But, it is because so many of the prophets

give that same line of prophecy, they address it in their writings, that it becomes clearer and clearer; because, you cannot pull those lines together if you do not understand the sequence of events that are laid out in Daniel 11:40-45. But when you do, it becomes clearer and clearer.

And then we marked the Mighty Angel of Revelation 10. Our premise is that He descended on September 11, 2001, when the great buildings of New York City were thrown down.

And then we began to look at the approach of the Angels as being symbols that represent the work that the people of God do.

Now, for instance, as an example of what I am trying to say here because we had a little discussion after the last presentation on this subject, I do not know exactly where Brother Randy is going with his presentation, so I am not trying to misrepresent his intended place; but, it is correct to take the Three Angels' Messages and dissect them, as it appears he has started to do and identify what "Fear God" is, that it means to give glory to Him in the hour of His judgment; and what it means to worship Him who made the heavens, the seas, and the Earth and the things that are therein.

And it is correct to analyze what it means that "Babylon is fallen," the Second Angel's Message; and the Third Angel's Message, not to receive the mark of the beast, and identify that in a theological way.

"Fear God" means this, in a minor sense it means reverence but it really means there is every reason in the world to fear God. He is God; we are not.

But, that is just one approach to the Three Angels' Messages.

Another approach to the Three Angels' Messages is we have been told that they are symbols in Revelation of the work that is accomplished by the people of God at the time period in history where they arrive. Okay? And that is the approach we are taking here. That is why we have put just some of the quotes together that we read last time, that the Angels represent the work that the people of God do.

I do not remember if I have further on in these notes a couple of the quotes that I sometimes use to identify that the Angel of Revelation 10 is also the first Angel of Revelation 14. The quotes I use—when I am saying *quotes,* they are not Spirit of Prophecy quotes; they are Pioneer quotes. The Pioneers, that is what they said. They said the Angel of Revelation 10 is also the first Angel of Revelation 14.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And I agree to that, so I brought that up and there was just a little bit of discussion.

And what I am saying by that—I will go to the board here for a second—in the Millerite history, I have said before, in a technical sense the First Angel's Message arrives in 1798 for the Millerites, and it marks an increase of knowledge.

The message arrives, but it is not until Miller formalizes the message. We marked his studies in 1816, and then by 1833 he has his credentials and we say it is in that period that the message develops clarity in his mind and it is formalized in this history.

And then it goes through this history until it is empowered. This is still the First Angel's Message when the divine symbol comes down; this is the empowerment of the First Angel's Message.

So, when the Millerites say that this is the First Angel's Message of Revelation 14 and they say the Angel of Revelation 10 is also the First Angel's Message, their understanding that

they are the same Angel but both of those Angels are describing different aspects of that history and of that work.

And afterwards the Second Angel arrives. They do not understand it; it has to be comprehended, just as the First Angel's Message had to be comprehended. The Second Angel's Message arrives in June of 1842, and then on August 12, 1844, it is empowered. All the messages have the same characteristics.

The Third Angel's Message in 1844 arrives, but they do not understand it. It goes through history; it is comprehended; and, then on September 11th of 2001 it is empowered. Okay?

So, that is dealing with a little discussion afterwards.

MILLERITE HISTORY REPEATED

REVELATION TEN

Now we are going to look at the repetition here, starting here at the top of page 61 of your notes.

> "The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels' messages." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

> "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order." Ibid.

Both of these quotes are in the same manuscript, and Sister White is saying that the Seven Thunders represent two different things. She says it represents the history of 1798 to 1844; because, a delineation of events that transpired under the First and Second Angels' Messages is the history of 1798 to 1844. The Seven Thunders represent the events that took place in that history, but they also represent future events that will be disclosed in their order.

Now, as Sister White is telling the Seven Thunders represent the history of the Millerites and the history of the 144,00-, because that is what she is telling us, she also emphasizes in that second quote that The Seven Thunders were sealed up, just as the Book of Daniel was sealed up. She says, "the injunction comes to John," who is receiving the message on the Seven Thunders; the command comes to John "as to Daniel in regard to the little book. . . ."

And was there a command given to Daniel in Daniel 12 about his Little Book?

FROM THE AUDIENCE: Seal up the book.

JEFF PIPPENGER: Seal up your book until the time of the end.

So Sister White is informing us that whatever the Seven Thunders represent—we know what they represent—but whatever they are, they are sealed up and they are sealed up in the same sense as the Book of Daniel was sealed up and, therefore, when the Seven Thunders are unsealed they should produce the same effect upon God's people as did the Book of Daniel when it was unsealed in 1798 to the Millerites. And that is what we are suggesting, is that this history is being repeated and that the prophetic truth is unsealed for God's people in the history of the 144,000, the principle, the primary principle that is unsealed to our understanding

And, Brothers and Sisters, there is a self-supporting school in this area, about ten minutes from our house, and one of the leading figures there is one of the brothers that are fighting against this message. And his basic premise—and he represents a type of argument that comes against this message—his basic premise is that history does not repeat. Okay?

So, this truth, this truth that we are talking about, this is a sacred truth. This is the principle of the Seven Thunders that God's people have got to understand, is that the history of the Millerites is repeated in the history of the 144,000.

I was at a meeting where this brother was challenging me on this subject, and so it was in between meetings that I began to rings quotes from the Spirit of Prophecy where she says that history repeats; but, I started with 1 Corinthians 10:11, which says, "Now all these things happened unto them for ensamples and they are written for our admonition, upon whom the ends of the world are come."

And he says, "I believe that verse, but I believe all those historical examples are simply giving us moral lessons for the end of the world; but, it does not mean that that history will be repeated."

So, he is not vague about his rejection of this principle and he is still retaining an understanding of the Word of God; but, if what we are saying is correct, this principle that the Millerite history is repeated in the history of the 144,000, this is an important principle. This is the principle that is unsealed to God's people at the end. So, I mean this is not a minor point that we recognize. This is the key that allow you to put together the sequence of end-time events which we are required to know.

You may not remember it, but early on I read a few quotes in a row, and there is more, but I read a few quotes where we will know what is to take place at the end of the world. She says, "We want to know the time in which we are living. We will know what is taking place."

There is a quote where she says, "We are required to know when Christ's coming is close." She says "to not do so will be as fatal for us as it was for the antediluvians not to know when the Flood was coming." That is a paraphrase, but that is absolutely accurate.

We are required to understand the sequence of events at the end of the world. How can you give a warning message if you do not know what to tell the people to be preparing for?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: So, the Millerite history is repeated. That is what I am trying to emphasize here, to start off.

MATTHEW TWENTY-FIVE

Here is a second testimony to this principle. *The Great Controversy,* page 393:

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

Our experience is illustrated in the parable of the Ten Virgins. And all of you who have read *The Great Controversy,* you know that when Sister White is identifying the history of the Millerites in *The Great Controversy,* she places it in the context of a fulfillment of the Ten Virgins.

And the Millerites in that history believed and taught that they were fulfilling the parable of the Ten Virgins.

This is not an afterthought, but I know that there are some of you in this room, unfortunately, that have not read *The Great Controversy,* and I want to remind you here, you need to read *The Great Controversy*. All right? It is the book of the hour.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: You need to read it more than once.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: The parable of the Ten Virgins was fulfilled to the very letter in the history of the Millerites, **to the very letter**.

When the door closed into the Holy Place on October 22, 1844, the door closed in the parable of the Ten Virgins. It is to the very letter.

And in *Review and Herald,* August 19, 1890, 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.

Now, I am certain that I do not understand all the important truths of the parable of the Ten Virgins. I do not think anyone does, except for the Lord, the angels perhaps. I do not understand it all; but, what she has said here is that the parable of the Ten Virgins is a special truth for this time. And in agreement with the Seven Thunders, what I am saying is this special truth of the Seven Thunders is clearly the Millerite history is repeated at the end of the world and you can demonstrate that same principle in the parable of the Ten Virgins. So, I would suggest to you that at least one of the special truths of the parable of the Ten Virgins is that same, is that it identifies the fact that the Millerite history is repeated to the very letter.

When you first are confronted with this thought, you think, "Yes, uh, okay. I can buy that. If the Lord says it, I accept it by faith." So, you think in a general sense, in a very general, not too many details, that the Millerite history is paralleling what will take place with God's people at the end of the world. BUT, if you begin to investigate it, you will start thinking perhaps every single little detail is repeated; because, there are things that were taking place in the Millerite history that are being repeated today that I do not even know why it is important that we know they are being repeated. I do not see what bearing it has, but they are being repeated. Okay?

How many of you remember the vision by Sister White where she saw Brothers Stockman and Fitch in the Earth made new?

FROM THE AUDIENCE: (Show of hands.)

JEFF PIPPENGER: Okay. That means that Brothers Stockman and Fitch are saved men. Right? She saw them in the Earth made new, and Brother Fitch died just before 1844, before October 22, 1844; and, he had gone through an experience that many of the Millerites when through. He got disfellowshipped from his church, and he had an inquisition—and that is not his word; that is mind—in his church family as he was getting driven out, and he was being driven out because he believed in victory over sin.

And his letters, as he interacted with his church family, were preserved and you can find them. They are published in a book now, and the book has various names; but, that was "sin shall have no dominion over you. But it does not matter; they are available. But, that was a common argument in the Millerite history.

The Millerites believed in victory over sin, but the Protestant Churches that were fighting over the Millerites, they did not agree with victory over sin.

So, what was it that the Millerites called that false understanding of the Protestant Churches? They called it, "new theology."

Do you see any "new theology" in Adventism today?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: What is it against? It is against victory over sin.

There are details in the Millerite history that are minor and obscure that will start to amaze you. You know, they are not details that are marking the waymarks of the Angels coming into that history; they are just minor details, but it is amazing. The more you find—

FROM THE AUDIENCE: (Indiscernible.)

JEFF PIPPENGER: Yeah, sure. Any detail by the Lord is important.

REVELATION FOURTEEN

Okay. Let us move on to Revelation 14. Revelation 14 is an illustration, too, that the Millerite history is going to be repeated.

This will be our third witness on this.

> "The whole earth is to be lightened with the glory of the Lord."—

When we read a phrase like that, how is the whole earth enlightened with the glory of the Lord? It is lightened with the Angel of Revelation 18 that comes down out of Heaven, right? That is the Adventist terminology that we understand as Adventists. The Baptists would not understand that, but when we read a sentence like that, we know that is the Angel of Revelation 18. Correct?

FROM THE AUDIENCE: Correct.

JEFF PIPPENGER: And we know that that takes place when the Latter Rai is falling. Correct?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: It is the Loud Cry of the Third Angel. Correct?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes. Okay.

Well, anyway, we understand that terminology.

> —"The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven 'having great power.' **The first message is to be repeated proclaiming the second advent of Christ to our world. The second angels' message is to be repeated**, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her,

and the merchants of the earth are waxed rich through the abundance of her delicacies' [Revelation 18:2, 3]." *Manuscript Releases,* volume 16, 40."

When did the First and Second Angels' Messages come into history? The Millerite time period.

In fact, the Seven Thunders, Sister White says, "the delineation of events that would transpire under the First and Second Angels' Messages," when you put this with it, Sister White is saying the history of the Millerites is going to be repeated. All right?

This is the third witness with Revelation 14. Revelation 10, Matthew 25, Revelation 14 teach clearly and concisely that the Millerite history is repeated.

BLEND INTO ONE

Selected Messages, book 2, page 116, says,

> "Thus the **substance** of the second angel's message is again given to the world by **that other angel who lightens the earth with his glory**. **These messages all blend in one**, to come before the people in the closing days of this earth's history. All the world will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men." *Selected Messages,* book 2, 116.

COMBINED

The Seventh-day Adventist Bible Commentary, volume 7, page 949:

> "The great message, **combining the first, second, and third angels' messages**, is to be given to the world. This is to be the burden of our work." *The Seventh-day Adventist Bible Commentary,* volume 7, 949.

The great message that is to be given to the world, Brothers and Sisters, consist of combining the First, Second, and Third Angels' Messages.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: This is the burden of our work.

Now, on the next page of your notes you will see Revelation 18:1-5. And the reason I have it in two-part paragraphs, one of the reasons at least, is because I want you to see that in Revelation 18 there are two Angels. We read quotes at the close of our last presentation where what do the Angels represents? The work that the people of God accomplish. Correct? It is an okay paraphrase?

So, in Revelation 18:1 it says this:

- Revelation 18:1-5 (KJV)

> "[1]And after these things **I saw another angel come down from heaven**, having great power; and the earth was lightened with his glory. [2]And he cried mightily with a strong voice,"—

He cried mightily. What is this?

FROM THE AUDIENCE: The Loud Cry.

JEFF PIPPENGER: The Loud Cry, **the Loud Cry**.

But, what does the Loud Cry represent?

FROM THE AUDIENCE: The combination of the First, Second, and Third Angels' Messages.

JEFF PIPPENGER: Sort of, but we read a quote last time. What does the Loud Cry represent: An increasing power. Okay? It is an increasing power.

FROM THE AUDIENCE: Progressive?

JEFF PIPPENGER: Progressive. *Progressive* is very good.

> —"saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3]For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
>
> "[4]And I heard another voice"—

This is a second Voice, is it not?

The First Voice cries mightily. We just agreed that that is the Loud Cry. But, when we get to verse 4, there is another voiced.

So, at the prophetic level, how many Angels are here?

FROM THE AUDIENCE: Two.

JEFF PIPPENGER: Two, there are two Angels here. And what do the Angels represent?

FROM THE AUDIENCE: The work.

JEFF PIPPENGER: The work that the people of God accomplish.

Therefore, we see illustrated in Revelation 18 a two-step work. Okay?\

And when Sister White says the Seven Thunders represent a delineation of events that transpired under the First and Second Angels' Messages, she is approaching the history of 1798 to 1844 as a two-step work.

Okay. The Second Angel's Message ended at the end of the history in 1844.

So, Revelation 18 is a parallel to the two-step work. There are two Angels there.

> —"[4]And **I heard another voice from heaven**, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. [5]For her sins have reached unto heaven, and God hath remembered her iniquities."

PARALLEL

Now, in *The 1888 Materials,* page 804—you know, I am going quickly through this because this is a message that I have been sharing for a long time. And I look out here and I know that a good percentage of you, that most of you have heard this more than once. So, I am thinking, "Okay. I can race through this."

But, then I look out and I see some faces and I think, "Oh, I know they may not have heard this." So, maybe I ought to go through this a little more carefully; but, the Canadian brethren, they got me one presentation behind. So, we are going to keep moving forward.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: And I am going to remind you, **I am going to remind you**, to write down your questions. Okay? We will try to keep everybody up to speed in between, if I lose you.

Okay. This is an important quote, in my mind.

> "God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time,"—

Does it say the First, Second, and Third?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No. It says,

> —"The first and second angel's messages are still truth for this time, and **are to run parallel with this which follows**. The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, **the light of all the three messages is combined**." *The 1888 Materials*, 804.

What follows the Second Angel's Message?

FROM THE AUDIENCE: The Third.

JEFF PIPPENGER: The Third. So, the Third Angel's Message is to parallel the First and Second Angels' Messages. Is that how you read that?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Okay.

So, how do we do that?

TIMELINE OF MILLERITE HISTORY

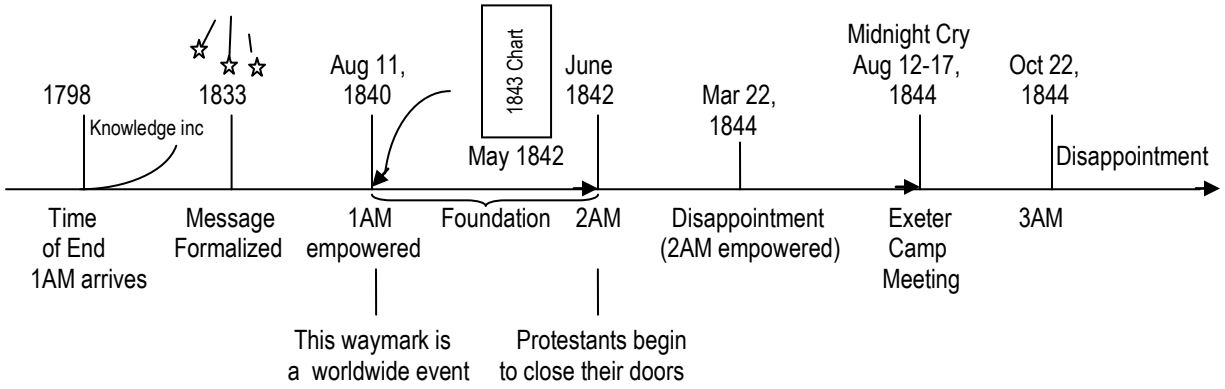


Figure No. 5.

What we are saying here—this is 1798 in the Millerite history, all right?—that in 1798 the First Angel's Message arrives and many things happen, an increase of knowledge begins, then Miller formalizes the message in 1833, and the message begins to go through history until it is

empowered when a divine symbol comes down on August 11, 1840. That is the First Angel's Message.

Then the Second Angel's Message arrives here in June of 1842 and the Protestant Churches begin to close their doors..

And if you will look at the study in Eatonville, you will see characteristics established that we have not been demonstrating here. I am going to throw a couple in just briefly here so you can follow me.

This waymark here [indicating that identified as August 11, 1840] in reform lines, it is worldwide. It is a worldwide event. In example, this is the First Decree in the history of the Three Decrees, and Cyrus says, "I am the king of all the kingdoms of the world." Okay? Darius and Arterxerxes, they do not make that claim. Cyrus says, "I am the king of all the Earth."

John the Baptist, at this waymark, his message was for Jerusalem, Judea, and all the regions around about. It was worldwide. Okay?

And Sister White says the First Angel's Message, in *The Great Controversy,* page 611—and in other places—in 1840 the First Angel's Message was carried to every missionary station in the world. So, this waymark, one of its characteristics is worldwide.

Of course, how many in the world do you think heard about September 11th?

FROM THE AUDIENCE: The whole world.

JEFF PIPPENGER: Now, the Second Angel's Message [June 1842], Sister White, the Pioneers, and the historians clearly say it was fulfilled in the United States when the Protestant Churches in the United States closed their doors against the message. And at that point, what was the message? Babylon is fallen. Okay?

So, what we are saying is, the Second Angel's Message arrived for the Millerites here in June of 1842, and it went through history and it was later empowered at the Midnight Cry.

Brother Duane has been speaking about that, August 12th, at the Exeter Camp Meeting. Correct?

FROM THE AUDIENCE: Correct.

JEFF PIPPENGER: So, this is the Midnight Cry here, the Spirit being poured out.

In the Midnight Cry, those two months, that was the outpouring of the Holy Spirit without measure. Sister White says the message swept across the across like a tidal wave, **a tidal wave**.

I heard Brother Manny say something last night, and I thought, "Yeah, I do not have a problem with that. I have done it before."

Do you know what I have done before? Do you know what my rule of thumb is? It may be a bad rule because it is a human rule—you cannot trust a human rule—is I can let one person fall asleep; but, as soon as a second person falls asleep, I have to do something about it. All right?

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: Okay, so one of the things you can do about it, to try to cut it off from happening is say something like that. So, that is my first attempt.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: The Second Angel's Message is empowered. Just as the First Angel's Message goes through history and is empowered, the Second Angel's Message is empowered.

And then the Third Message arrives, and a characteristic of the Third Message is judgment—okay?—followed by disappointment.

What we are saying here is that which follows the First and Second Angels' Messages, which is the Third Angel's Message, is to run parallel with it. All right?

We are saying that the Third Angel's Message arrived here in October 22, 1844, and it went through history.

All three Messages go through history until a point in time they are empowered.

The Third Angel's Message is to run parallel with this.

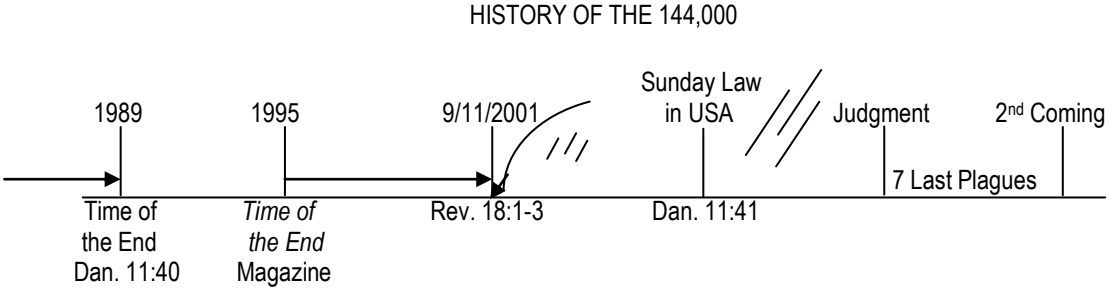


Figure No. 6.

So, the Third Angel's Message has been going through history, just as Miller's message was going through history. Right? We are going to run it parallel now.

For us the time of the end was 1989. The time of the end is always a fulfillment of prophecy, and the fulfillment of that prophecy sheds light on the upcoming generation.

The fulfillment of this prophecy in 1798 was the Papacy's deadly wound that had to precede the judgment, according to Daniel 7. When it was fulfilled there was light shed upon the Millerite history because they were going to announce the Judgment was beginning.

In our history, with the collapse of the Soviet Union in 1989 in fulfillment of Daniel 11:40, we knew that the Papacy's deadly wound was now officially underway as being healed. The Papacy was returning to power.

By 1995 the understanding of these verses, at least in its basic form, it was published; it was available, in a magazine called *The Time of the End.* I do not know how many languages that magazine is in now. There are people who have published that magazine in other languages that I only hear about it after the fact. I mean, I know that it has been translated into Russian, even before the Russian sister translated it and the Ukrainians translated it into Russian. Romanian, Spanish, Portuguese, French, Korean, Chinese; so, it has been available around the world. Okay?

And what we are saying is this message for this generation, announcing that The Sunday Law is about to hit the United States, as it has been going through history, and that on September 11, 2001, a worldwide event happened. The great buildings of New York City were thrown down. And according to Sister White, when the great buildings of New York City are thrown down, then Revelation 18, verses 1 through 3 is fulfilled.

This is all in the history of Daniel 11:40. Daniel 11:40 identifies the collapse of the Soviet Union in 1989, but it does not end until verse 41. Verse 41 is The Sunday Law in the United States.

So, even though 1989 is within the history of verse 40, verse 40 does not end in 1989. Verse 40 ends at The Sunday Law.

So, before The Sunday Law we have some other prophetic history that is taking place.

But, just as the history of the Millerites, the Protestants of the United States are the next waymark; because, in Daniel 11:41—this is verse 41 [marking the board]. In verse 41 there is The Sunday Law in the United States. That is in the near future. And at that time the Church is purified and then the Latter Rain is poured out without measure.

Have you ever heard that expression, "The Latter Rain is poured out without measure"?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: What does that mean? That means that you have a bucket of water and you just pour it out.

It also implies that there is a period when the Latter Rain is poured with measure: you take that bucket of water and you cannot just pour it out. You have twenty glasses on the floor, ten of them are blue and ten of them are red, and you have been given the assignment to only fill up the red ones. So you have to measure it out.

But at The Sunday Law it is poured out without measure.

And at this time of The Sunday Law, the Midnight Cry of the Millerite History is repeated, and it is the technical fulfillment of the Loud Cry.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And it concludes not when Judgment opens, but when Judgment ends; because, the characteristic of this third waymark is Judgment.

Is that a valid representation of the work of the Angels of Revelation 18, Revelation 14, and Revelation 10? Yes!

Is it based upon a parallel history between the Millerites and the 144,000? Yes!

Is there more than two testimonies that says that these two histories, the beginning of Adventism and the end of Adventism are going to parallel each other? There are many, many Biblical testimonies to that fact!

So, a pretty sound pattern. Okay? **A pretty sound pattern.**

If you remember the previous presentation, I wanted to read this into the record. This is so far from what we are talking about right now that it is probably a bad idea to throw it in, but we will do it and then we will come back to this.

Do you remember that we were talking about the increase of knowledge in our time period, comparing it to the increase of knowledge during the Millerites' time period, Sister Jackie came across this. I am sure you all have read it, who have the *Testimonies.* This is *Testimonies,* volume 2, beginning on page 692. It is a nice passage.

> "There are in the Scriptures some things which are hard to be understood and which, according to the language of Peter, the unlearned and unstable wrest unto their own destruction. We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery."—

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: —"When the time shall come,"—

She is talking about something in the future. All right?

—"When the time shall come, in the providence of God, for the world to be tested upon the truth for that time,"—

She is talking about The Sunday Law testing time, the Latter Rain time. Right?

> "When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out and united in a perfect chain. Every fact which immediately concerns the salvation of souls will be made so clear that none need err or walk in darkness.
>
> "As we have followed down the chain of prophecy, revealed truth for our time has been clearly seen and explained. We are accountable for the privileges that we enjoy and for the light that shines upon our pathway. Those who lived in past generations were accountable for the light which was permitted to shine upon them. Their minds were exercised in regard to different points of Scripture which tested them. But they did not understand the truths which we do. They were not responsible for the light which they did not have. They had the Bible, as we have; but the time for the unfolding of special truth in relation to the closing scenes of this earth's history is during the last generations that shall live upon the earth.
>
> "Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light which now shines upon us in regard to the Sabbath of the fourth commandment had been given to the generations in the past, God would have held them accountable for that light." *Testimonies,* volume 2, 692.1-693.1.

I like that quote. I hope you did. It fits the last presentation more than this one, but it fits.

So, what I am wanting you to see here, the Millerite history parallels the history that we are living in today. The evidence is this history is already being repeated.

You know, if you were at this meeting for the first time and if the only thing that you would accept right off the bat, you doubted everything else but you accepted the passage where Sister White says that when the great buildings of New York City are thrown, then the prophecy of Revelation 18:1-3 was fulfilled, if that was all you accepted, you would be challenged to say, "Okay. The Mighty Angel came down on September 11, 2001. What was the time of the end for this generation?" Because there is a time of the end for every generation, you would have to go back and say, "Okay, what prophecy was fulfilled that started this Movement?" Because, every Reform Movement, according to Sister White in *The Great Controversy,* 343, they are all the same. They parallel one another.

If all you can see is September 11, but you understand that every Reform Movement parallels the other ones, then as a student of prophecy you are going to have to go back in history and say, "All right. What was the prophecy that was fulfilled that marked the time of the end for this generation?"

And, Brothers and Sisters, the reason why I am saying that is, if you are hearing this for the first time, even some of you that have been studying this message you may be hearing me say for the first time that 1989 is the time of the end for the 144,000; and, you need to test that out because this is where the increase of knowledge comes in.

If this is not where the increase of knowledge began, if that is not the fulfillment of prophecy that marks the time of the end for Adventism, then you know what, I am wrapped up in fanaticism; and, if you are following me, so are you. Okay?

This would not be a minor fanaticism. This would be the counterfeit to the Latter Rain Message. This is serious stuff!

We are saying now that we are identifying the parallel history to all the previous Reform histories of the Bible, and all those Reform histories were doing nothing more or less than illustrating the Reform Movement of the 144,000, when the Latter Rain is being poured out. There is no bolder claim to make that we are now identifying this history is underway and that this is the message that identifies it. It is interesting, but we need to take serious, "Is this true? Has the time of the end for the 144,000 arrived? Are we actually living in the time period of the Latter Rain?"

THE MIDNIGHT CRY JOINED THE SECOND MESSAGE

So, on the bottom of page 62 there is a long quote. I want to show you something, if I can in connection with this. This is from *Early Writings,* pages 245 - 248.

> "I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned **a mighty angel [THE FIRST ANGEL] to descend** and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was **to lighten the earth with his glory**"—

What Angel lightens the Earth with all His glory?

FROM THE AUDIENCE: The Fourth Angel.

JEFF PIPPENGER: The Fourth; that is the Angel of Revelation 18. Right? Right?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: That is not what she is speaking about here. She is talking about the First Angel's Message here. Read on.

> —"and warn man of the coming wrath of God. Multitudes received the light. . . .
>
> "**Another mighty angel [THE SECOND ANGEL]** was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, 'Babylon is fallen, is fallen.' . . .
>
> "As the people of God united in the cry of the second angel, the heavenly host marked with the deepest interest the effect of the message. . . .
>
> "Jesus commissioned **other angels [THE MIDNIGHT CRY/PLURAL]** to fly quickly to revive and strengthen the drooping faith of His people and prepare them to understand the message of the second angel and the important move which was soon to be made in heaven. I saw these angels receive great power and light from Jesus and fly quickly to earth to fulfill their commission to aid the second angel in his work. A great light shone upon the people of God as **the angels cried**, 'Behold, the Bridegroom cometh; go ye out to meet Him.'" *Early Writings,* 245–248.

She is describing the Millerite history. And the First Angel, when He descends, His work is to lighten the Earth with His glory. The First Angel does the same thing that the Angel of Revelation 18 does, because they are parallel histories; and, Sister White plainly says so.

But you will notice in your notes I have some emphasis supplied there. The First Angel, He arrives in 1798. He is a singular angel. That is the grammar she uses to identify this angel.

The Second Angel is a singular angel. Do you see that in her writings?

But, when she talks about the Midnight Cry, it is a group of angels. It is plural. Okay? Do you see that?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay, because I want you to see that also in Revelation 18.

FROM THE AUDIENCE: You mean the word *angel* is singular and plural.

JEFF PIPPENGER: I mean she is identifying the First Angel as a single angel. She is identifying the Second Angel as a single angle. But, she is identifying the Midnight Cry as a group of angels, plural.

Do you see that distinction: the First Angel, singe; the Second Angel, single; the Midnight Cry, a group of angels, plural?

UNITES WITH THIRD ANGEL

So, on the next page you are going to see a passage where she is dealing with Revelation 18. This is from *Early Writings, 277.*

> "I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event."—

Now, first, she is seeing angels getting ready in Heaven. All right? But, now she is going to talk about their descent.

> —"Then I saw **another mighty angel [SINGULAR]"—***IT IS A SINGLE ANGEL***—** **"**commissioned to descend to the earth, to **unite his voice with the third angel**, **[SINGULAR]"—**

That is this angel [indicating the Second Angel of the history of the 144,000.] That is the Angel of Revelation 18 that comes down; because, we know that when He comes down He joins the Third Angel. Right?

I see some blank looks. Do you not follow me?

If you understand what I am saying, say, "Amen."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. This singular angel is going to join the Third Angel.

The Third Angel, it has been going through history since 1844. Okay? But we are paralleling it; so, we are bringing the Third Angel through history down from the Millerite history to the history of the 144,000 and it is continuing through history.

And Sister White sees a bunch of angels in Heaven getting ready to do some work.

And then this Fourth Angel comes down out of Heaven, the Angel of Revelation 18:1 and joins the Third Angel. And He is singular.

—"Then I saw **another mighty angel [SINGULAR]** commissioned to descend to the earth, to **unite his voice with the third angel, [SINGULAR]** and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory."—*THIS IS THE ANGEL OF REVELATION 18:1*—"The light which attended this angel **[SINGULAR]** penetrated everywhere, as he **[SINGULAR]** cried mightily, with a strong voice, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.'"—*SHE QUOTES REVELATION 18:2*—"The message of the fall of Babylon, as given by the second angel, **[SINGULAR]** is **repeated**,"—*SHE IS NOW COMPARING IT WITH THE MILLERITE HISTORY*—"with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel **[SINGULAR]** comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

"**Angels [PLURAL] were sent to aid the mighty angel from heaven**, and I heard voices **[PLURAL]** which seemed to sound everywhere, '**Come out of her**, My people,"—*THIS IS THE VOICE OF REVELATION 18:4*—

FROM THE AUDIENCE: It is the Second Angel in the Millerite history.
JEFF PIPPENGER: It is the Second Angel.

But, in our history, [indicating the waymark of 9/11/2001] it is a single angel, the Third Angel; [indicating the empowering of the Third Angel by the Fourth Angel (Revelation 18:1-3)] a Single Angel; [indicating the waymark set for The Sunday Law in the United States], plural Angels to aid the Fourth Angel. It is a parallel history.

""**Angels [PLURAL] were sent to aid the mighty angel from heaven**, and I heard voices **[PLURAL]** which seemed to sound everywhere, '**Come out of her**, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' This message seemed to be an addition to the third message, **joining it as the midnight cry [PLURAL] joined the second angel's [SINGULAR] message in 1844**. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom." *Early Writings*, 277.

What I am saying is, even at a prophetic level where it seems that Sister White—and I know she is never casual, but it seems at the surface when you read those passages, when she is talking about the Three Angels' Messages in Revelation 14, and then the history of the Angels in Revelation 18, it seems like she is being kind of casual. You know, she is telling it, but you do not expect to find any important detail in there. But, as you analyze it, when she is describing

those two histories, the Holy Spirit is being very specific that it is a parallel that takes place here at the end. It parallels that history perfectly.

There are a lot of ways to go through and establish this.

THE FIFTH SEAL AND REVELATION EIGHTEEN

Now, the Lord willing, we are going to get to the point where we are going to move into the part of the study this week that I want to do. I still, believe it or not, am at a point that all I am trying to do is prepare some arguments when I open up what I want to share. All right?

So, one of the things that I want to share is about the Seven Seals that are opened. And in advance of that, I want you to understand at this point that I agree with the Pioneer understanding; and, if you are not familiar with it, one of the Pioneer understandings that I want to share with you here—and you can look in their writings; I am not misrepresenting any of them at all—but the Pioneers believed that the Seven Churches of Revelation represented the Christian history from the time of the disciples to the end of the world. If you understand that, say, "Amen."

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: The Pioneers also understood that the first four Seals paralleled the first four Churches. If you understand that, say, "Amen."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. Now, maybe you are not quite aware that the Pioneers make a distinction with the Fifth, Sixth, and Seventh Seals from the Fifth, Sixth, and Seventh Churches; but, they do, **they do**. And they are correct for doing so.

James White's argument is—and I am sure I have his quote in here; we will get to it at some point in time later on—James White's argument is, and it goes like this: it says, in the first four Seals we have Four Horses, but not only do we have Four Horses, one horse each representing each Seal, but we have four beasts, one beast per Seal, and in each of those first four Seals, the four beasts always say . . . ?

FROM THE AUDIENCE: "Come and see."

JEFF PIPPENGER: "Come and see,' okay. But, when you get to the Fifth Seal, no horse, no beast, no "Come and see." So, James White and the Pioneers, they mark the distinction there. All right? And there is a distinction. We are going to deal with that distinction, that there is a break in continuity between the last three Seals and the first four Seals.

The first four Seals are operating upon the principle of repeat and enlarge. The First Seal is repeating and enlarging upon the history of the first Church. The Second Seal is repeating and enlarging upon the history of the second Church, down through the fourth Church. But, when you get to the Fifth Seal, you have the martyrs under the altar asking the question of the Lord, "How long until you judge the Papacy for killing us during the Dark Ages?"

And the answer is give to the martyrs, "You rest in your graves a little while until another group that is martyred as you were martyred is made up." Now, that is a paraphrase, but that is accurate (Revelation 6:9-11).

They raise a question about when is the Lord going to judge the Papacy for murdering them during the Dark Ages, and the Lord says, "Rest in your graves for a little while because there is another group that is going to die the same way you die. And when they are made up, then I am going to judge the Papacy."

And for this reason, what I want you to see here, even though it may be out of the continuity of my argument on the Seals, Sister White places the Fifth Seal in Revelation 18. She

does so and there is perfect logic for it. She does so, because in Revelation 18 we get The Sunday Law. We get the point in history when the second group of martyrs, through the action of the Papacy, is made up. So, she definitely does not apply the Fifth Seal as a parallel history to the Fifth Church. She takes the Fifth Seal and she brings it right down here to The Sunday Law testing time.

I am on page 63 of your notes, *Manuscript Releases,* volume 20, 14.

> "**When the fifth seal was opened**, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. **After this came the scenes described in the eighteenth of Revelation**, **when** those who are faithful and true are called out from Babylon."—

And then she quotes Revelation 18:1-5:

> —"'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
>
> "'And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Revelation 18:1–5." *Manuscript Releases,* volume 20, 14.

IN THE FUTURE

Now, notice the next quote at the top of page 64 of your notes. This is from *Manuscript Releases,* volume 20, page 197.

> "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them [They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled' Revelation 6:9–11. **Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.**
>
> **"**Revelation 8:1–4, quoted." *Manuscript Releases*, volume 20, 197.

Sister White takes the Fifth Seal and places it right here in Revelation 18 where we are dealing with it, and there is a perfect logic to it. This is when the second group of martyrs is made up, is in The Sunday Law testing time. Okay?

Because we are dealing with Revelation 18, I wanted to include that in here.

MARTYRS

And if you remember from the previous quote where she is quoting from the Fifth Seal, it says white robes were given the martyrs. I want you to notice that these martyrs that had to rest in their graves were given white robes.

So, the next quote, from *Review and Herald*, December 2, 1875:

> "'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.'
>
> "'And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.'
>
> "**What an example have the martyrs for Jesus left us in their lives of self-denial and sacrifice**."—

She is taking the context of the great multitude here and commenting on the martyrs of Jesus.

> —**"**They were faithful and true to principle. Although prisons, tortures, inquisitions, **gibbets***, and the stake threatened them, they counted not their lives dear unto themselves. Their love for the truth was here manifested. They chose to obey the truth at the expense of great suffering. The world was not worthy of these heroes of faith. They died for their faith. The pure gold was refined from all dross through trial and suffering. As these shall enter the portals of glory they will shout in triumph: We overcame by the blood of the Lamb, and by the word of our testimony. We were faithful unto death, and now receive a crown of life. Shouts of triumph will come from lips that never triumphed before. Those who were too timid to praise God vocally were not too timid to die for their Lord. They struggled and fought the good fight of faith. They were steadfast to the end. They will unite their glad voices in the universal songs of triumph and victory, praising God that they were accounted worthy to receive the heavenly benediction 'well done' from the Master they loved, and for whom they suffered. His own right hand will place upon their brows crowns of immortal glory that fade not away." *Review and Herald*, December 2, 1875.

> ***Definition of *Gibbet:*** **1 Gallows -** (1a) a frame usually of two upright posts and a transverse beam from which criminals are hanged —called also *gallows tree*; (1b*)* the punishment of hanging; (2) a structure consisting of an upright frame with a crosspiece.
> **2 an upright post with a projecting arm for hanging the bodies of executed criminals as a warning.**

What I want you to see here is, when she is talking about the great multitude which are wearing white robes, which the martyrs of the Dark Ages are wearing, that she is associating them with martyrdom. And I know that "the great multitude," she has a statement where she says all those that died from Adam onward make up the great multitude. But, what I am suggesting here is there is a great multitude in Revelation that is more specifically identifying the second group of martyrs that is made up, in answer to the questions that are raised by those under the altar in the Fifth Seal and that the great multitude in contrast with the 144,00 are those martyrs that die during the upcoming Sunday Law testing time.

There are other lines of prophecy to identify that; such as—I do not remember if I have it our notes. I will run through it very quickly.

There are three Elijahs. There is Elijah, the First, who had to deal with the threefold enemy: Jezebel, Ahab, and the prophets of Baal that did the dance of deception. Jezebel was an impure church, an impure woman. Ahab was the civil power; he was the king. The prophets of Baal did the dance of deception. That was Elijah the First.

Elijah the Second, John the Baptist, had to deal with the threefold power: Herodias, the impure woman, the impure church, was married to Herod, the civil power, the king; and, Herodias's daughter, Salome, did the dance of deception.

Elijah the First did not die. He represents the 144,000.

Elijah the Second, John the Baptist, represents God's people at the end of the world that are martyrs.

How did John the Baptist die?

FROM THE AUDIENCE: They beheaded him.

JEFF PIPPENGER: Beheaded.

How do the martyrs in The Sunday Law testing time, how are they portrayed as dying (Revelation 20:4)?

- Revelation 20:4 (KJV)

> "[20]And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."

These are the martyrs that die during The Sunday Law testing time. And the symbol of their death, I do not believe that this is teaching that every martyr during The Sunday Law testing time loses his head. We are going to die in a lot of variety of ways. But, the symbol of the martyrdom during The Sunday Law testing time is the beheading, and that is represented by John

the Baptist, the Second Elijah; because, when you take the First Elijah, who did not die, and you combine that testimony with the Second Elijah, you represent God's people at the end of the world, and they are represented in Revelation, chapter 7, as the 144,000 and the great multitude. And the great multitude are given white robes, the same way the martyrs of the Dark Ages were given white robbers in the Fifth Seal.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: They are a group that is made up that answer the question of when does the Papacy get judged.

Because, when does the Papacy get judged when we started this study of Revelation 18? The Papacy gets judged in Revelation 18. That is when it takes place. Okay?

That was not in your notes.

Does anyone know where the heart of the Inquisition was carried out in South America?

Where was the heart of the Inquisition carried out in South America, does anyone know?

I know.

FROM THE AUDIENCE: I think I know. Lima, Peru.

JEFF PIPPENGER: No. The Inquisition took place there, but the **heart** of the Inquisition was carried out in a place called Cartagena, Columbia. And Cartagena, Columbia, is a very nice tourist spot for Columbia, and it has the old castle right there on the coast—I have been there a few times—where it has the stone walls built up along the coast, you know, like an old typical castle. And you can walk through the place where the Inquisition was. That is where it as carried out.

\ And I never can pass by this thought when you think about the Inquisition: But, you go into the Museum of the Inquisition, and you have to pay a certain amount of Columbian money. I do not remember how much. And they give you just a little brochure that tells you about the Inquisition, and it is in Spanish. So, whoever you are with that reads Spanish has to translate for you. Perhaps if Brother Alphonso was there he could read this for us.

So, when you are reading this brochure as you are going through, the heart of the Inquisition, what it says goes something like this: "Though many stories exist about the Inquisition in South America, in reality there was only two people that ever died here in the Inquisition."

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: And as you are walking down the halls, they have got the old paintings from that time period that are showing the Inquisition; and, it has mountains of bodies, and next to them mountains of the bodies' heads.

And then as you walk into the torture chambers you see instruments of torture that on television, if you ever watch television and you see those old instruments of torture you get familiar with the one they stretch you one, and the one they hold you out over the water, or whatever. The Inquisition had all kinds of ways to torture people; but, only two people died.

It is unreal the kind of work they had gone to, to deny that history **that is about to be repeated!**

Is it not?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Do we believe that?

FROM THE AUDIENCE: Yes!

INDIVIDUAL IN THE AUDIENCE: Well, in Lima they tried to mask that, too.

JEFF PIPPENGER: Yes, they did a "wonderful work" in Lime, too, "wonderful" in a negative sense.

Shall we pray?

Benediction: Father in Heaven, we thank you for opening up the events that are taking place and the events that are about to take place in front of us. And we need to remember that as interesting and exciting as these things are, that they are very serious, that we are about to enter into the most serious time of Earth's history, a time when Sister White says no human pen can portray what is about to take place. We need to understand these things that we allow your Holy Spirit to impress us of the sacredness and seriousness of the message that we are coming to understand that we can be earnest about carrying this message into our own hearts, into our own lives, and then carrying it to those around us. We thank you for being with us throughout this week. We ask for your continued presence, and we ask that the meal that we are about to partake of will refresh us to carry on throughout the rest of the day. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 9 - "Revelation 18 (cont'd)"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer by Brother Steve Welk: Father in Heaven, Lord, we just ask you to clear our minds. We have had a long break. We ask you to open our hearts and our ears, Lord, that we may continue to receive the truths that are being shared here. And, Lord, we just ask you to bless each and every one of us that we can take these truths, Lord, and use them as you see fit; Lord, that we may take them home and share them with all that we know. Lord, we ask you to bless the speaker, we ask you to bless Jeff; and, Lord, that we may just hear from on High. Lord, we thank you and we pray in Jesus's name. Amen.

[An offering of special music is given.]

JEFF PIPPENGER: Shall we kneel in prayer.

Invocation: Father in Heaven, once again as we consider your prophetic Word, we ask for your direction and your guidance. We ask that you speak to us. We are pretty much halfway through this Prophecy School, and we want to thank you for bringing us this far and ask at this time that you continue the work that we believe you are accomplishing for us, among us. Once again, fill this room with your angels. Keep the evil influences an the distractions away from this building that we might hear your Voice and understand what you have for us here at this time in Earth's history, at this hour of the day. In Jesus's name, amen.

REVELATION 18 (CONTINUED)

JEFF PIPPENGER: We are considering Revelation 18 at this point in time. I read a quote last time; it is on the top of page 64 of your notes. And when I read it, the last line there from *Manuscript Releases,* volume 20, page 197, I read Revelation 18, verses 1-4; and, then someone said there was a typo there and I automatically agreed with you. That is not a typo. That is Revelation 8, verses 1-4; but, it does not change the application of what we are saying, that Sister White just spoke of the characteristics of the Fifth Seal and she is saying that "Here were scenes presented to John that were not in reality but that which would be in a period of time in the future." And the period of time in the future when they are going to take place is when the martyrs of the second persecution is accomplished by the Papacy that is identified in Bible Prophecy, the first being the 1260 years; the second being The Sunday Law crisis, which is just ahead.

So, continuing on in trying to put a few prophetic waymarks and characteristics into Revelation 18, I am on the top of page 65 of your notes.

THEN—IT IS TIME FOR THEE, LORD TO WORK

From *Review and Herald*, June 15, 1897, it says,

> "This subject is urging itself upon my mind. Consider it; for it is **a matter of vast importance**. With which of these two classes shall we identify our interest? **Read the fourth chapter of Malachi, and think about it seriously**. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. Roman Catholic principles will be taken under the care and protection of the state. **This national apostasy will speedily be followed by national ruin**. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of life. **Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the word of God and the testimony of Jesus Christ which they held**; **then** the prayer will ascend from every true child of God, '**It is time for thee, Lord, to work: for they have made void thy law**.'" *Review and Herald*, June 15, 1897.

And Sister White is quoting here from Psalm, and this phrase she uses often to mark The Sunday Law time period, and here she is very specifically placing the voice of the martyrs from the Fifth Seal right there at The Sunday Law time period in Revelation 18.

And one of the things that I wanted us to see here is that it is at The Sunday Law that the cup of iniquity of the United States is filled to its fullest and starts to run over its sides.

FULLY DISCONNECTED FROM RIGHTEOUSNESS

And in the next quote from *Testimonies*, volume 5, page 451, it says,

> "By **the decree** enforcing the institution of the papacy in violation of the law of God, our nation will **disconnect herself fully from righteousness**." *Testimonies*, volume 5, 451.

From *Review and Herald*, August 14, 1900, it says,

> "**Through successive generations iniquity has increased**, until we are nearing the time when God shall say, **The cup of their iniquity is full**. In David's day the contempt placed upon the law of God led him to exclaim, '**It is time for thee, Lord, to work: for they have made void thy law**.' The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholy feet, he exclaimed: 'Therefore I love thy commandments above gold; yea, above fine gold.' In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God's law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, 'It is time for thee, Lord, to work: for they have made void thy law.' **The boundary line will soon be reached.** The crisis will soon come, and

then God will interfere. When mercy's limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth." *Review and Herald*, August 14, 1900.

Now, one of the things that I am trying to put in place here, many of us have looked at Daniel 11:40-45 for quite some time and have understood in verse 41 you have a Sunday Law in the United States. And it is familiar ground for Seventh-day Adventists that when the lamb-like beast, the United States in Revelation 13:11, speaks as a dragon, you have The Sunday Law marked; but, sometimes we are not real specific and careful to mark The Sunday Law in Revelation 18, even though it is very clearly marked, and we want to see where it fits in. Because, the way you illustrate end-time Bible prophecy is by bringing line upon line. So, we bring the line of Daniel 11 together with the line of Revelation 13, and the line of Revelation 18, line upon line, and it will develop a nice clear picture for us. But, in order to do that, we need to understand where The Sunday Law is marked in Revelation 18 so we can line that up with Daniel 11:41, Revelation 13:11, and Isaiah 10:1.

WHEN THE DECREE GOES FORTH

From *Signs of the Times*, November 8, 1899:

> "None are condemned until they have had the light and have seen the obligation of the fourth commandment. But **when the decree shall go forth enforcing the counterfeit sabbath**, and **the loud cry of 'the third angel'** shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive the mark of the beast." *Signs of the Times*, November 8, 1899.

So, when the decree goes forth, what decree is that?

FROM THE AUDIENCE: The Sunday Law.

JEFF PIPPENGER: The Sunday Law, that is where the line is drawn in the sand; and, that is where those who continue in transgression receive the mark of the beast.

And, of course, it is Seventh-day Adventists who are held accountable for the light of The Sunday Law.

I have said this before. What I am saying is true; but, maybe you all have heard this before. But, I have had people when presenting this point, I have had Seventh-day Adventists raise the question, "But, Brother Jeff, with the condition of the Church as it is today, don't you believe there are actually Seventh-day Adventists that have been baptized into Adventism that don't really understand the difference between Sabbath and Sunday?"

My answer is, "Yes." I do believe that; but, we are not held accountable for the light we have alone. We are held accountable for the light that we could have had, and there is no excuse for being in the Seventh-day Adventist Church if you do not understand what the Sabbath is. All right? You are going to be held accountable for that. So, that is an invalid argument that comes from those people who want to try to make the case that probation does not close for Adventists at The Sunday Law.

REVELATION 18:4

So, when we are looking at the verses in Revelation 18, in verse 4 we have the expression, ". , , Come out of her, my people, ..." You see that at the top of page 66 of your notes.

- Revelation 18:4 (KJV)

> "[4]And I heard another voice from heaven, saying, **Come out of her, my people**, that ye be not partakers of her sins, and that ye receive not of her plagues."

This is the Other Angel.

We see two angels in Revelation 18 when we realize that the First Angel that comes down in verse 1 then cries mightily. And then here in verse 4 John hears another voice. And from *Maranatha,* page 173, it says this:

> "Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and **the people of God still in Babylon will be called upon to separate from her communion**. This message is the last that will ever be given to the world; and it will accomplish its work. **When those that 'believed not the truth**, but had pleasure in unrighteousness' 2 Thessalonians 2:12, shall be left to receive strong delusion and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all **the children of the Lord that remain in Babylon** will heed the call: '**Come out of her, my people**.' Revelation 18:4. *Maranatha*, 173.

Revelation 18:4 is The Sunday Law, specifically identified in Revelation 18.

And who is it at that point that receives strong delusion because they did not believe the truth? It is Seventh-day Adventists.

And we read a quote early on in one of our presentations, and I remember reading it and I am paraphrasing it—I cannot remember the quote right now—but, it is where she says, 'Those who had great light and privileges will be the first to be left.' And what she is identifying in there, and the point I made if you do not remember the quote—but, it is in your notes—is the Seventh-day Adventist Church is the first corporate body that will be fully void of the Holy Spirit.

Now, I am not saying that every Seventh-day Adventist is in that condition. I am saying at The Sunday Law, corporately those Seventh-day Adventists that receive the mark of the beast are the first to be left. That is what Sister White says; they are totally void of the Holy Spirit, or you might say they are totally under the control of Satan. And what they are doing is they are receiving strong delusion because they would not nurture and sustain a love of the Truth.

> "A new heart will I give you and a new spirit will I put within you." I believe with all my heart that the Spirit of God is being withdrawn from the world; and those who have had great light and opportunities and have not improved them, will be the first to be left. They have grieved away the Spirit of God." *Selected Messages, book 3, 154.1; Manuscript Releases, volume 6, 11.2.*

And this takes place at The Sunday Law.

When those Seventh-day Adventists receive the mark of the beast and come under strong delusion, this is the point when the Eleventh-Hour Workers or One-Hour Laborers are called out of Babylon.

I would like to insert this in, but we are not going to do a study on this; but, last night Brother Manny, at one point in his presentation he was comparing that Pagan Rome ruled the world for 360 years in fulfillment of Daniel 11:24, and Papal Rome ruled the world for 1260 years.

And then he said, "And Modern Rome rules the world for one hour," as identified in Revelation 18. And he said, "But, that one hour is not governed by prophetic time."

If you are not familiar with this, we put this in a newsletter before, and we have spoken about it from time to time. And I am not going to speak about it; I am just going to point it to you: If you take your Concordance you will find that this one hour that the Papacy rules the world that is identified in Revelation 17, where the Ten Kings agree to give their kingdom to the beast for *one hour*, for a short space, that that one hour is not a time prophecy. It is a period of time that is a subject of prophecy. And if you look up *one hour* in *The New Testament,* you will find that when the *one hour* is mentioned it is talking about something that has a direct relationship to The Sunday Law testing time. The *one hour* of Papal Rule of Bible prophecy takes place from The Sunday Law in the United States until Michael stands up and human probation closes. It is the period of time that in Adventism we call *the Little Time of Trouble.* The Little Time of Trouble is the *one hour* of Revelation 17.

And when you take your Concordance and you look up *hour* in *The New Testament,* you will find passages that if you are not familiar with this you will probably not have recognized this before. But, you test them. You know the passage in the Gospels where it is saying they are going to bring you before magistrates and judges, but do not worry: in that *hour* it will be given unto you what to speak. Well, that is speaking about what goes on in that Sunday Law testing time.

And, you will find that whenever the *hour* is mentioned in *The New Testament*, that passage can clearly be applied there.

And there are only three or four places where you will find this *hour* in *The Old Testament.* They happen all to be in the Book of Daniel. All right? And they all have to do with the bringing down of Babylon; because, Nebuchadnezzar, in the "very hour" that his heart was lifted up in pride, the punishment was brought to him.

And in the same "hour" that Belshazzar was partying with the alcohol in the sacred vessels, there was the Handwriting on the wall.

And you will find that the only time that the *hour* is mentioned in *The Old Testament* is in the Book of Daniel; but, it has a direct input to the *hour* that the Ten Kings agree to give their kingdoms unto the Papacy, the beast in Revelation 17.

And I do not know why I was telling you that, but it is an interesting study; so, let us leave it there.

FROM THE AUDIENCE: (Laughter.)

THE TEMPLE CLEANSED

JEFF PIPPENGER: Go to the next quote under "The Temple Cleansed."

And I will try to get my mind back in the right direction.

"The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). **This is the same message that was given by the second angel**. . . .

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her**, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 118.

Revelation 18, verse 4, this is the Other Voice that is called out at The Sunday Law. And when Sister White is using the two Temple cleansings to illustrate the cleansings at the end of the world, the Second Angel's Message reached its conclusion.

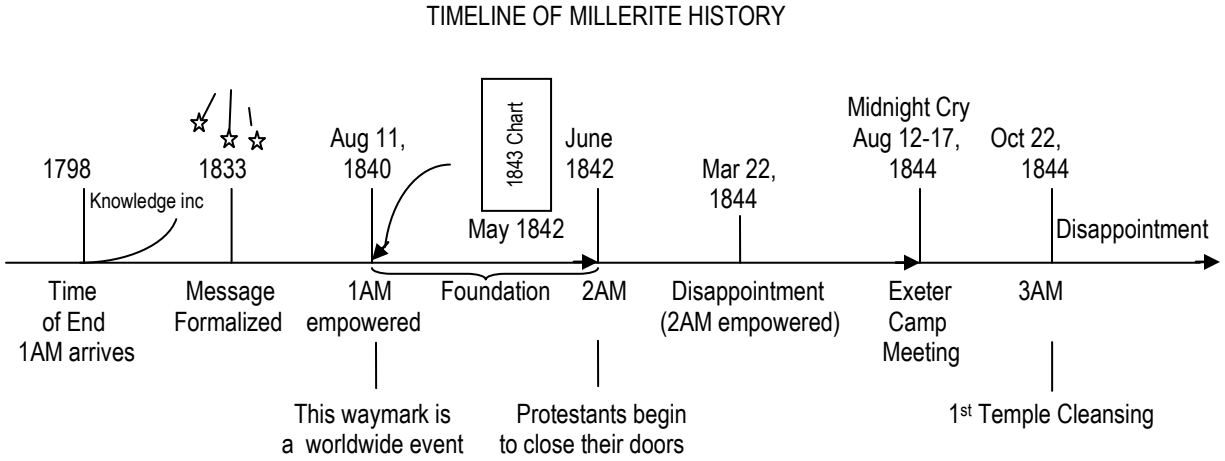


Figure No. 7.

In the Millerite history here, where did the Second Angel's Message reach its conclusion or its climax? On October 22, 1844, right?

And, Sister White compared this Second Angel's Message, that reaches its climax on October 22, 1844, with the first time that Christ cleansed the Temple.

What happened when Christ cleansed the temple during His time period on Earth? The majority of the people fled out of the temple—right?—leaving the poor, the humble, the children.

And right here in this Temple cleansing in 1844, the Millerite Movement went from 50,000 to 50 overnight. All right?

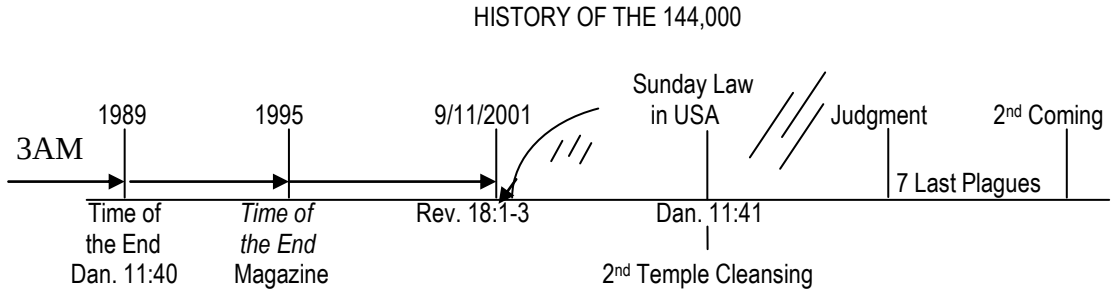


Figure No. 8.

But, here she is talking about another Temple cleansing during the Fourth Angel's Message, and she says that it takes place at the Sunday Law when the call is, "Come out of her my people." And, of course, we know at The Sunday Law the greatest majority of Seventh-day Adventists are going to receive the mark of the beast, and there is going to be a minority that is going to receive the Seal of God, as Jesus cleanses the Temple once again.

It will be at the Lord's mercy if He maintains the 1,000:1 ratio that He used in the Millerite Movement. Okay?

But, you can tell by the trend. If you trace the Spirit of Prophecy quotes, you will know there is a time that she says there is 'not one in ten' that is ready for Heaven—and I do not the exact words—but, then later on she says, 'not on in twenty,' and later on, 'not one in fifty.' And you trace her comments like that and she is, among other things, a prophet, right? She is not saying anything by accident or in a casual way. She is identifying a trend of the impact of the Laodicean condition that it is having on the Church as time moves forward.

So, IF, if we stuck with the 1,000:1 ratio that took place in the Millerite time period, which is really not fair because we have got to understand that it is going to be worse than that, right? But, if we use the 1,000:1 ratio that 999 Adventists are going to receive the mark of the beast compared to one receiving the Seal of God when the Church is purified, when Christ cleanses the Temple during The Sunday Law in fulfillment of Revelation 18:4, if that were the case, how many of us in this room will receive the Seal of God?

There is not a thousand of us here, Brothers and Sisters. That is how serious this is. **That is how serious this is.**

And this takes place in Revelation 18, verse 4; and, what we are saying is, among other things, that on September 11, 2001, Revelation 18, verse 1, began this process.

MATTHEW 25

Manuscript Releases, volume 16, page 270:

> "Many who heard the first and second angels' messages **thought they would live to see Christ coming in the clouds of heaven**."—

Did they?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes, they did. We will deal with that in a moment, because the Millerite History is repeated—we will deal with that in our next presentation, the Lord willing.

> —"Had all who claimed to believe the truth acted their part **as wise virgins**, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world."—

This is in agreement with something that we taught early on. It is an additional argument for it, is that there is a progressive testing process in the time of Christ, and a progressive testing process in the time of the Millerites that Sister White identifies in *Early Writings*, page 259. And when we were dealing with that, we were saying that what Sister White was most specifically pointing forward to was a progressive testing process at the end of the world, and this is another inspired support of that. Because, she then says,

> —"**A similar work will be accomplished** when that other angel, represented in Revelation 18, gives his message."—

What similar work? A progressive testing process as these First, Second, and Third Angels' Messages arrived in history.

> —"**The first, second, and third angels' messages will need to be repeated.** The call will be given to the church, Revelation 18:2–5 quoted."—

What we are saying now—and this may be old news for some of us, but it may be tricky for others. All right?

I do not know that everyone in the room has settled in on what I have said a couple of times here today. I, personally, have understood what I am going to say for myself for quite some time. I do not know how long; but, strictly from my own studies—and it was not an important point to make, so I had not thought much about it—this is how I understood it, is that the First Angel of Revelation 14 is the same Angel of Revelation 10.

And several months ago, by accident, I found a Pioneer that specifically said the same thing; so, I took a look, and there is more than one Pioneer that says this. This is Pioneer understanding.

Miller's message, if we are identifying that as the First Angel's Message, the Angel that comes down, that is the First Angel's Message, too. All right? They are both different aspects of the First Angel's Message. We have already dealt with that.

June 1842 is the Second Angel's Message.

So, when you come down to the time period following June 1842, what follows the First and Second Angels' Messages to parallel the First and Second Angels' Messages? Do you remember that quote in *1888 Materials,* page 804?

So, the Third Angel's Message begins in 1844 and as it is continuing we are bringing it down here to the history of the 144,000. This is the Third Angel's Message that begins back in 1844 and it is moving through time. But, at a prophetic level, this is the Third Angel's Message. This is the parallel to this Message here in the Millerite History; this is the First Angel's Message.

Is everyone with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay.

And when the Mighty Angel of Revelation 18 comes down, this is [paralleling] the empowerment of the First Angel's Message, and this [referring to The Sunday Law waymark in Figure 8] is [paralleling] the Second Angel's Message. But, what I want you to see—this is one of the main emphases I hope we recognize from all these studies this week—is that Sister White is identifying that these Messages of the First, Second, and Third Angels are a progressive test. **They are a progressive test.** So, this history that we are dealing with here at the end of the world we are to understand that we are in a progressive testing process.

And I know I have been saying that in a variety of ways, and you may think that I am being redundant; but, when I look at the Millerite history, when I look at this history, one of the things that I see, and I have said this before—

Is it okay if I repeat some stuff. I am getting kind of self-conscious. Maybe I am saying things too many times.

FROM THE AUDIENCE: You go for it.

JEFF PIPPENGER: This history begins with an increase of knowledge. And when Daniel 12 speaks about the increase of knowledge, it is what divides the wise and the wicked. There is one line of argument that this is a testing process.

When the Angel comes down with the Little Book and John eats the Little Book, it is identifying a testing process.

The message that the Millerites proclaimed is the First Angel's Message, which is the Everlasting Gospel, which is designed by God to produce two classes of worshippers, which were produced right here at October 22, 1844.

What I am saying and what we have just read, all of this Millerite history, if you are looking at it from the First, Second, and Third Angels' Messages, Sister White just said here that these are progressive tests. So, if there is a truth that seems to be repeated over and over again within these histories—and Sister White has a statement—"The Lord does not repeat things that are of no great consequence." When you see something repeated over and over again, it is because the Lord wants you to understand, "This is of significance."

And one of the truths that is just hammered down in the Millerite history that is repeated in our history of the 144,000, is a progressive testing process. So, I am under conviction that that is one of the things that I have a responsibility to nail down for us, is that we are in a progressive test right now.

> —"A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third

Angels' messages will need to be repeated. The call will be given to the church. Revelation 18:2-5 quoted.

"Take each verse of this chapter, and read it carefully, especially the last two: 'And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.'

"The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut**."—

What does it mean when Sister White says "A time will come when the door will be shut?" What is she emphasizing?

FROM THE AUDIENCE: Probation closes.

JEFF PIPPENGER: The close of probation. So, she is telling us that the First and Second Angels' Messages were a progressive test and that this progressive test that took place in the Millerite history is going to be repeated in our day and age. She adds on the argument that this is also a fulfillment of the parable of the Ten Virgins, and she says that every specification in the parable of the Ten Virgins should be carefully studied, which means we need to understand what the lamp is, what the oil is, and the virgins are, and what the Cry at Midnight is, and what the Tarrying Time is. But, what is the characteristic out of the parable of the Ten Virgins that she emphasizes more than any other? Every specification should be carefully studied; a time will come when the door will be shut. The parable of the Ten Virgins, at least in one sense, is identifying a parable that is putting the emphasis on the close of probation coinciding with two classes of worshippers being demonstrated in the crisis a Midnight.

—"We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise." *Manuscript Releases,* volume 16, 270.

SHUT DOOR

So, whether you are following my thought or not, we are dealing with Revelation 18, trying to mark the different prophetic waymarks that are demonstrated in that passage, and we are identifying that the Other Voice in verse 4 is The Sunday Law, and at The Sunday Law is when the Eleventh-Hour Workers are called out of Babylon, or the One-Hour Laborers, however you want to identify them. This is where the Seventh-day Adventists that receive the mark of the beast receive also strong delusion.

And in *Review and Herald,* June 15, 1897, it says,

"**When** those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, others will come in to fill their place, and take their crown." *Review and Herald,* June 15, 1897.

At this time in Earth's history, as all of us sitting in here are Seventh-day Adventists, just before The Sunday Law there is no reason for me to think that it is not a legitimate consideration that even the elderly in this group will not have the ability to live to The Sunday Law. It seems that close to me.

I mean, it probably would not be the case. You know, we may get laid to rest in other ways other than old age; but, it seems to me that it is not unreasonable to think that everyone in this room has the potential to live until The Sunday Law.

And as Seventh-day Adventists, that means that everyone in this room has the potential to get the crown of The Sunday Law, which means to receive the Seal of God; but, if we do not, there is going to be other people who take our crowns. All right?

This is the transition. The Lord right now is preparing people outside of Adventism to recognize this testing time, and they get our crowns if we prove unfaithful in this progressive testing process time.

We do not want to lose our crown.

FROM THE AUDIENCE: Amen!

MANY WITH WHOM THE SPIRIT OF GOD IS STRIVING

Testimonies, volume 9, page 97, says,

> "Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. **The time of God's destructive judgments**"—

And here at the time of these destructive judgments is in connection with where Sister White teaches when the cup of iniquity is full in the United States, national apostasy is followed by national ruin. The national ruin is the time of God's destructive judgments.

> —"**The time of God's destructive** judgments"—*THE LITTLE TIME OF TROUBLE*—"is **the time of mercy for those who have had no opportunity to learn what is truth**."—

It is a time of mercy for the Eleventh-Hour Laborers who are still in Babylon; but, it is not a time of mercy for Seventh-day Adventists.

> —"Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter**." *Testimonies,* volume 9, 97.

At the Sunday Law the door of mercy to Seventh-day Adventists is closed!

I like to point out at this point, at The Sunday Law, this is nailing down what takes place at The Sunday Law. At The Sunday Law the Seventh-day Adventists who receive the mark of the beast, they receive strong delusion because they did not have a love for the truth. They lose their crowns. At this time, God's other children in Babylon are going to come out of Babylon and take their crowns and stand with God's people. And the reason they come and stand with

God's people, according to this passage, is because at that very time, the time period of God's destructive judgment, the national ruin, what is Christ doing?

He is stretching out His hand. Okay? **He is stretching out His hand**. He is taking them by the hand to bring them in.

And this is worth seeing, especially if you are studying Daniel 11 for the first time; because, at the very time of The Sunday Law in the United States Christ is stretching out His hand to bring in those people that are in Edom, Moab, and the chief children of Ammon (and those are the people that have escaped from Ammon). And if you remember what Brother Manny said last night, they escaped through slipperiness; and, if you look at the Hebrew word for *escaped*, it implies that whatever is escaping has previously been under the control of what it escapes from.

Daniel 11, verse 41, Edom, Moab, and Ammon, they escape the hand of the Papacy. They slip out of his hand, which means, before The Sunday Law in the United States they were in his hand. They were under his control. They were under his power. And at the very time The Sunday Law in the United States, when they escape the hand of the Papacy, Christ stretches out His hand to bring them into His Church.

This is not an accidental, casual statement by Sister White. This is directly marking a changing from one hand to another, from one power to another.

THE ONE-HOUR LABOURERS

Testimonies to Southern Africa, page 50:

> "There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and all peoples. These will come from the grossest error, and **will take the place of those who have had opportunities and privileges and have not prized them.** These have worked out their own salvation with fear and trembling"—

'These have worked out their own salvation with reverence and trembling,' is that what it says?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: Fear and trembling, all right?

> —"lest they shall become deficient in doing the ways and will of God, while those who have had great light, have, through the perversity of their own natural hearts, turned away from Christ because displeased with His requirements. But God will not be left without witness. The **one-hour labourers** will be brought in at **the eleventh hour**,"—

And in the context of what we are studying here, they will be brought in when the Other Voice of Revelation 18, verse 4, says, "Come out of her, my people."

> —"and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. **When** those who have had abundance of light throw off the restraint which the Word of

God imposes, and make void His law, **others will come in to fill their place, and take their crown**." *Testimonies to Southern Africa*, 50.

GOD'S CHOSEN

A Word to the Little Flock, page 18:

> "I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, **they would shut the gates**"—

Is that like 'closing the door'?

> —"**they would shut the gates of the Holy City against themselves**, as sure as there was a God that rules in heaven above. I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble,"—

. . . which she explains in *Early Writings,* as she explains this statement, this is not the Time of Trouble when probation closes, but a short time before the Plagues are poured out, which we call *the Little Time of Trouble,* which I defined earlier as the *one hour* Sunday Law testing time of Revelation 17.

> —"They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God's chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us. And I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." *Broadside* 3, April 7, 1847; *A Word to the Little Flock*, 18.

So, what I am wanting to identify here are some components of Revelation 18, before we move further. And I am not going to bring this to an end. I am going to move to the next presentation.

REVELATION ELEVEN

And I thought as I was doing the presentations that I might have a little bit of time to do a little bit of commentary on this quote. I do not, but let us read it anyway.

Manuscript Releases, volume 21, page 91, says,

> "Let all who would understand the meaning of these things read the eleventh chapter of Revelation."—

What is the eleventh chapter of Revelation?

FROM THE AUDIENCE: The French Revolution.
JEFF PIPPENGER: The French Revolution, okay.

—"Read every verse, and learn the things that are yet to take place in the cities."—

Sister White is saying that the French Revolution is illustrating something that is yet to take place in the cities. All right?

"Read also the scenes portrayed in the eighteenth chapter of the same book." *Manuscript Releases*, volume 21, 91

So, Sister White is taking the line of prophecy of the French Revolution in Revelation 11 and she is lining it up in Revelation 18 during the time when Babylon is judged at The Sunday Law crisis.

And, if you look very carefully at Revelation 11, you will see that it parallels end-time events.

Is everybody okay? All right, because we are going to switch total gears now and go right into the next presentation.

QUESTION AND ANSWER PERIOD

Are there any questions that are specifically about the material that we just covered; not outside the material that we just covered?

BROTHER FROM THE AUDIENCE: You said that the *one hour* in *The New Testament* is always connected to Revelation 17?

JEFF PIPPENGER: The question is that I made the statement that the *one hour* in *The New* Testament is always connected with the *one* hour of Revelation 17.

And it was more of a statement than a question, but I know that you were saying that because you wanted me to clarify that more fully?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Okay.

In verse 12 of Revelation 17, it says,

- Revelation 17:12 (KJV)

"[12]And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."

And if you are not familiar with Revelation 17, then I would challenge you to take the 2004 Prophecy School. It is fairly well set out there. And what we are saying is that the riddle of Revelation 17, five is fallen, one is, and one is yet to come, and the eighth is of the seven, is that these are kingdoms. All right?

The first kingdom is Babylon, Medo-Persia, Greece, Pagan Rome, Papal Rome: five are fallen. Why are they fallen? Because, in verse 3 of Revelation 17 John is carried into the wilderness and he sees this riddle in the wilderness. And Revelation 12, verses 6 and 14, tell us that the wilderness is the 1260 years of Papal rule.

In Revelation 17 John is going to see a vision of the Papacy, the whore that commits fornication with the kings of the Earth. And John receives the vision in about the Year 100; so, in order to see the vision about the Papacy, he has to be carried into the future. So, in verse 3 he is carried into the wilderness, the 1260 years of Papal rule. After verse 3 he sees the woman and she is drunk with the blood of the saints, telling us that he is carried not simply into the 1260 years but to the very end of the 1260 years, because the persecutions have already taken place; because, you and I know that you do not get drunk before we drink, we get drunk after we drink.

And when John sees the Papacy, when he is carried into the wilderness and he sees the Papacy, she is already drunk with the blood of persecutions. So, John is carried right down to the end of the wilderness in 1798.

And in 1798 when he receives the vision, five have fallen: Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome.

One is (the United States).

One is yet to come is the Ten Kings. The Ten Kings are the United Nations. It is the dragon power. And the United Nations is going to agree to come into a One World Government relationship with the Papacy, the beast, the eighth that is of the seven.

And in that One World Government that comes in—and by the way, when you identify the sixth, the one that is, is the United States, you are identifying the false prophet. When you identify the ten horns as the dragon power, one of the reasons why you are doing that is because Sister White in *Testimonies to Ministers,* page 38, says, "Kings, governors, and rulers have taken it upon themselves the brand of antichrist and are represented as the dragon that goes to make war with the saints. So, the dragon power is a group of politicians (ten kings, the United Nations), the dragon power. The United Nations agrees to give its kingdom unto the Papacy, the beast. The Papacy is the beast, the United Nations is the dragon, and the United States is the false prophet. So, in these last three kingdoms you see the beast, the dragon, and the false prophet.

And it is not really the sixth, the seventh, and the eighth kingdoms; it is the final kingdom, which is made up of the beast, the dragon, and the false prophet.

In the riddle it says that five are fallen, one is, and one is yet to come, and the eighth is of the seven. The sixth, seventh, and eighth are really just the final kingdom; so, it is really the sixth kingdom. Therefore, the United States is the sixth kingdom, the United Nations is the sixth kingdom, and the Papacy is the sixth kingdom. It is a threefold kingdom. So this is kingdom of six, six, six, which is the false prophet, the dragon, and the beast that comes together at the end of the world.

And in verse 17, speaking of the Ten Kings, it says,

- Revelation 17:17 (KJV)

  "[17]For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the east, until the words of God shall be fulfilled."

There is an agreement struck at the end of the world where the United Nations agrees to come into a One World Government with the beast (the Papacy). And the Papacy is going to be the moral authority in this relationship. When that takes place, the Bible says that they are going to co-rule together for one hour. In verse 10, speaking of the Ten Kings, it says,

- Revelation 17:10 (KJV)

  "[10]And there are seven kings: five are fallen, and one is, and the other is not yet come; . . . ."—

Five are fallen, and one is, and the other is not yet come (this is the seventh kingdom). So, when the seventh kingdom comes, it says,

—"and when he cometh, he must continue a short space."

Okay, so John is saying the seventh kingdom (the Ten Kings), in one verse he says they continue for a short space; two verses later he says they rule for one hour. He does not want us to think that this is prophetic time, you see. They are going to rule for a period of time.

So, when the One World Government is implemented, because the United States insists the world does that, then the United Nations will co-rule with the Papacy for a period of time. And in Revelation 17 and Revelation 18, it is called the *one hour.* Okay?

So, when you go into *The New Testament* and you see *one hour* referenced, like in the parable that Sister White just referred to, the One-Hour Laborers, the One-Hour Laborers come out and stand with God's people in The Sunday Law testing time, which is this one hour in Bible prophecy.

That is what I am saying. You go test this out, and when you see the word *hour* in *The New Testament*, you will see that there is —sometimes not as specific but sometimes a little bit more vague; but, you can read every occurrence of *one hour* into that time period. It is counsel, it is commentary on The Sunday Law crisis.

And that may be new information or a new way to approach some of the parables and some of the statements in the Gospels, but it is not new to what we have been presenting here from the very beginning; because, we have been saying that all the prophets are speaking about the end of the world, and the end of the world is the Latter Rain/Sunday Law testing time. So, there is not any part of the Bible that probably is not shedding some kind of light on that history. Okay?

And the broad presentation that I just gave you on Revelation 17 is defended in detail in the 2004 Prophecy School. I believe it is defended in detail.

Any other questions?

FROM THE AUDIENCE: (No response.)

JEFF PIPPENGER: No?

SISTER FROM THE AUDIENCE: Are the ten toes the same as the ten horns?

JEFF PIPPENGER: I see one sister saying no, but I believe that it is the ten toes.

Now, that was a trick question.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: Because, I asked is there any question directly germane to what we just said, and he asked something that was; but, it brought something else up and you went in another direction. But, that is okay. You came a long way.

Yes, go with me to Daniel 2.

FROM THE AUDIENCE: What was the question?

JEFF PIPPENGER: Are the ten toes of Daniel 2 the same as the Ten Kings?

And I had one person who immediately going, "No." Okay?

SISTER FROM THE AUDIENCE: Let me repeat that. It is *horns.* Are the ten horns the same as the ten toes?

JEFF PIPPENGER: Which ten horns?

SISTER FROM THE AUDIENCE: What it says in Revelation 17:10.

JEFF PIPPENGER: All right. I have an answer for you.

SISTER FROM THE AUDIENCE: I am sorry, Revelation 17:12.

- Revelation 17:12 (KJV)

> "[12]And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."

JEFF PIPPENGER: If you will turn to Daniel 2:44, it says,

- Daniel 2:44 (KJV)

> "[44]And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; . . . ."

I am thinking if I have this quote. It is an obscure quote, but it is the Spirit of Prophecy with me. It is when Sister White says that Christ sets up His kingdom in the Latter Rain time period. That is what she says. If you type in *Latter Rain, kingdom,* if someone is running their CD-ROM out there, Christ sets up His kingdom in the Latter Rain time period. He entered into the Most Holy place on October 22, 1844, to receive His Kingdom. This is where the mystery of Godliness of Revelation 10:7 is finished, and He sets that Kingdom up in the Latter Rain time period.

Haskell teaches this in *The Seer of Patmos,* that in order for a kingdom to be set up, there has to be three entities: a king, citizens, and territory.

The king and the territory has already been established, and the Investigative Judgment is identifying the citizens. And so it is in the Latter Rain time period when the Kingdom is set up.

In Daniel 2 it is telling us that in the days of these kings, after it has just discussed the ten toes, is when Christ sets up His Kingdom.

Now, I realize that some people, when they are seeing me point to this 1843 Chart and speak about this being the Foundations of Adventism, they think that I am denying the old standard Adventist understanding; but, William Miller, who contributed to this Chart, he was already to the point in his understanding of the iron and clay that he was saying this is the combination of church and state. He was not applying it like we typically do. He was taking this all the way down to the end of the world, because William Miller thought he was at the end of the world.

And, Sister White, if you have a Bible Commentary, or an Ellen White bible, speaking to the iron and clay, she says,

> "**2:43. Iron and Clay-Mingled Churchcraft and Statecraft.—**We have come to a time when God's sacred work us represented by the feet of the image in which the iron was mixed with the miry clay. . . ." *Ellen G. White Manuscript,* 63, 1899.

So, Sister White is saying, in her day and age, we have come to this time period down here [referring to The Ten Kingdoms on the 1843 Chart] where the iron and clay was mixed.

Now, Adventism will teach these ten toes represent the ten divisions of Pagan Rome that were brought about by 476BC. Well, Sister White has placed it in her day and age.

And Daniel 2, correctly understood, is placing it at the end of the world in the Latter Rain time period.

And in this same passage, dropping down a bit, she says,

> "**2.43. Iron and Clay-Mingled Churchcraft and Statecraft.—** . . . The mingling of churchcraft and statecraft is represented by the iron and the clay. . . ." Ibid.

The iron and clay is representing the combination of church and state that takes place at the end of the world; and, the Ten Kings are the state (the dragon power; the eighth) that come together with the beast (the eighth, the Papacy). When the Ten Kings agree to give their kingdom to the beast, this is how the whore of Rome commits fornication with the kings of the Earth. This is the combination of church and state.

But, in Daniel 2 it is represented as the mixing of iron and clay, the combination of church and state.

And you will notice, if you go back to Revelation 17, that in verses 13 and 14—

By the way, if some of you are getting nervous about me getting off-track, this is a Prophecy School. This is okay. But, based upon past times, it is okay that we do a little bit of this.

In verse 13 of Revelation 17, speaking of the ten horns, it says,

- Revelation 17:13 (KJV)

> "[13]These have one mind, and shall give their power and strength unto the beast."

Sister White comments on this. It is in the Ellen White Study Bible. She says,

> "**17:13, 14 (chs. 13:11-17, 16:13-16). A Confederacy of Satan's Forces.—**[Rev. 17:13, 14 quoted.] 'These have one mind.' There will be a universal bond of union,"—

Most of us in here understand English, and *universal* means *worldwide*. These Ten Kings represent a confederacy that is worldwide. It is just not simply the European division of Pagan Rome that took place in 457BC.

She continues on:

> —"There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. 'And shall give their power and strength unto the beast.' Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the

> papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.
>
> "In the warfare to be waged in he last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great LAWGIVER IDENTIFIES Himself as the Creator of the heavens and the earth." Ibid, 24, 1891.

And my point is, it is the coming together of the United Nations (the Ten Kings) with the Papacy at the end that is this universal bond of union that brings warfare in the Last Days.

And the warfare that is being identified here is verse 14 of Revelation 17, speaking of the Ten Kinds, it says,

- Revelation 17:14 (KJV)

> "[14]These [these Ten Kings] shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful."

And Sister White is very specific. They make warfare on the Lamb by persecuting His followers. They are going to try to destroy modern Israel.

With that in mind, go to Psalm 83.

And, remember 1 Corinthians 14:32. In fact, put your finger in Psalm 83, if you would—I have quoted this or paraphrased it, but never went to it. 1 Corinthians 14:32; let us make sure we know this verse. Verse 32 says,

- 1 Corinthians 14:32-33 (KJV)

` "[32]And the spirits of the prophets are subject to the prophets."

One prophet is not going to say something different than another prophet. They agree with one another. If Isaiah is saying something different than Jeremiah on the same subject, it would be confusing, right?

And verse 32 says,

> "[32]And the spirits of the prophets are subject to the prophets. [33]For God is not *the author* of confusion, but of peace, as in all churches of the saints."

So, when Daniel is identifying the end of the world with his ten toes, and John is identifying the end of the world with the Ten Kings, then you go to Psalm 83.

And Psalm 83 says,

- Psalm 83:1-8 (KJV)

> "[1]Keep not thou silence, O God: hold not thy peace, and be not still, O God. [2]For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. [3]They have taken crafty counsel against thy people, and consulted against thy hidden ones. [4]They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance."—

Whomever it is speaking about, they have decided that they are going to wipe out Israel; but, the prophets are all speaking about the end of the world. So, whoever these people are, they are going to bring warfare against modern Israel, and modern Israel at the end of the world is the remnant, God's people at the end of the world.

Now, notice the next verse. It says,

> —"[5]For they have consulted together with one consent:"—

The Ten Kings in Revelation 17, what are they? They are of one heart. And if you have a marginal reference for *consent* there, it says, *mind.*

This confederacy is of one mind and one heart, one consent, just like the Ten Kings of Revelation 17, and it says,

> —"they are confederate against thee."

And Sister White is describing a confederacy when she is commenting on the Ten Kings.

And then notice what it says about these people that are in unity to bring warfare against God's people at the end of the world. It says,

> "[6]The tabernacles of Edom [one], and the Ishmaelites [two]; of Moab [three], and the Hagarenes [four]; [7]Gebal [five], and Ammon [six], and Amalek [seven]; the Philistines [eight] with the inhabitants of Tyre [nine]; [8]Assur also is joined with them [and that is ten]: they have holpen the children of Lot."

"Lot," that is not eleven; the children of Lot are Moab and Ammon. They have already been listed. The "children of Lot" is just to generally classify those that are opposing and warring against GOD."

There are other places where this tenfold confederacy are noted in Scripture; but, that is three. Upon the testimony of two or three, a thing is established. So, for me, without a doubt, the ten toes, with their mixture of iron and miry clay is identifying the Ten Kings of Revelation 17 that come into a church/state relationship with the Papacy at the end of the world. It is clear. It is a prophetic truth that is very strongly established. I mean, there is much more to it.

For instance—just one more—there are three Elijahs. Elijah, the First, dealt with a threefold power: Ahab, Jezebel, and the prophets of Baal; a civil power, Ahab; an impure church, Jezebel; and a deceiving power, the prophets of Baal.

The Second Elijah, John the Baptist, dealt with a threefold power: Herodias, impure woman, impure church; Herod, civil power, married to Herodias; was not supposed to be married to her. Herod was not supposed to marry his brother's wife.

Neither was Ahab supposed to be married to Jezebel: an unlawful relationship.

In Revelation 17, the Papacy commits fornication with the kings of the Earth.

The kings of the Earth: Ahab, Herod - civil power.

And there is a deceiving power in both stories. The prophets of Baal did the dance of deception; they danced around the offering all day long. Salome, the daughter of Herodias, danced before Herod to deceive him. That is a deceiving power.

At the end of the world you have the United States (the sixth kingdom, the false prophet that deceives the world, according to Revelation 13); you have the Ten Kings (the civil power that are married to the beast (the Papacy).

This is another testimony to the story of Elijah; but, in the story of Elijah, the First, Ahab was married to Jezebel, and Ahab was the king of the Northern Kingdom. And how many tribes were in the Northern Kingdom?

FROM THE AUDIENCE: Ten.

JEFF PIPPENGER: Ten.

So, the testimony is just too complete in the Scriptures that the ten horns in Revelation 17 are the civil power that come into relationship with the Papacy; and, there is no reason to believe that Daniel 2, the very beginning of the testimony of the kingdoms of Bible prophecy, would not have that in it;, because Jesus illustrates the end of a thing from the beginning. You would expect to see the Ten Kings in Daniel 2.

Okay. We have just got a couple of seconds. Turn with me, if you would, to Ezekiel 29, and then we will go to 30. We will make a point in 29 and then go to 30. We just have a couple of minutes; so, we might as well close off this thought.

Verse 2 of Ezekiel 29:

- Ezekiel 29:2-3 (KJV)

"[2]Son of man, set thy face against Pharaoh king of Egypt,"—

And Egypt is a symbol of what?

FROM THE AUDIENCE: Of the world.

JEFF PIPPENGER: The world.

—"and prophesy against him, and against all Egypt: [3]Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, . . . "—

Pharaoh, the king of Egypt, represents the entire world.

And, of course, what I am saying is, the ten horns of Revelation 17 are the United Nations. They represent the civil power that is going to confront the whole world; but, they are the dragon power. *Testimonies to Ministers,* page 38, "Kings, governors, and rulers have taken upon themselves the brand of antichrist, and are represented as the dragon that goes to make war with the saints." It is a group of politicians that are the dragon power that brings The Sunday Law warfare against the saints, according to *Testimonies to Ministers,* page 38. It is the dragon power. It is a group of politicians; it is a civil power.

So, here in Ezekiel 29, in verse 3, it says,

- Ezekiel 29:3 (KJV)

—"[3]Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, **the great dragon** that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself."

He is the great dragon; Egypt is the dragon power.

And, Jesus is the one that illustrates the end from the beginning. He uses the ancient people to illustrate the spiritual people. And ancient Egypt is the symbol of spiritual modern Egypt at the end of the world. It is the dragon power.

And Ezekiel 28 and 29 are telling us how the dragon power gets punished at the end of the world.

If you would, go to chapter 30, which is still in the same context. In fact, let us catch the last couple of verses of chapter 29. Notice this in this dialogue about Egypt.

In verse 19 of Ezekiel 29, it says,

- Ezekiel 29:19-21; 30:1-4, 6, 13-15, 17-18 (KJV)

"chapter 29:19Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt"—*EGYPT, THAT IS WHAT WE ARE SPEAKING ABOUT, EGYPT THE DRAGON POWER*—"I will give the land of Egypt unto Nebuchadnezzar king of Babylon;"—

That is what Brother Manny is dealing with. He says that when you get to Daniel 11:42, the King of the North, modern Babylon, is going to take Egypt. All of Bible prophecy says that Egypt is given to the Papacy at the end of the world. That is why, when you get to Revelation 17 and you understand that the Ten Kings are Egypt, that they are the dragon powers, they agree to give their kingdom unto the Papacy. Bible prophecy teaches that Egypt is given to the Papacy, and the reason for it is the Lord uses the Papacy to bring His judgment upon the Earth, and the Lord says a laborer is worthy of his hire. And the Lord says, "I used Babylon, so I am going to pay him and what I am going to pay him is Egypt."

Verse 19:

"[19]Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt"—Egypt, that is what we are speaking about, Egypt the dragon power—"I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. [20]I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD."—

Now, notice what it says,

—"[21]In that day will I cause the horn of the house of Israel to bud forth,"—

What is this terminology speaking about? Brothers and Sisters, this is the Latter Rain. This is when the Lord is raising up the 144,000, the people who are going to perfectly reflect His character in this crisis time, this end-time scenario.

—"[21]In that day"—*THE DAY WHEN EGYPT IS GIVEN TO THE PAPACY, WHEN THE TEN KINGS AGREE TO GIVE THEIR KINGDOM TO THE BEAST*—"will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD."—

So, in the midst of this story, it continues on. It says,

—"chapter 30:1The word of the LORD [repeat and enlarge] came again unto me, saying, [2]Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day! [3]For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen. [4]And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. . . . ."—

I am not going to read it all. I am pretty much out of time, but I want to point you to something. We will walk through the verses together.

What here follows is the judgment that is brought against Egypt. Egypt is the dragon power. It said so in chapter 29. The dragon power is the civil power—it is the Ten Kings; it is the ten toes; it is Ahab, the ten Northern Tribes; it is the ten tribes of Psalm 83—that comes into an unlawful relationship with the Papacy, and it is going to be punished.

In chapter 30 here, when it is meting out the punishment, Egypt as a country, it begins to list the cities in Egypt that will be punished. And in verse 6, it says this:

—"[6]Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD. . . ."—

Now, Brothers and Sisters, you have got to look at the Hebrew here, because it says, "from the tower of Syene." And, really, it is not *tower;* it is Migdôl, translated as *tower.* If you have a marginal reference, it says there, "from Migdôl to Syene. That is two cities. Okay? It is pronouncing the cities that are going to be punished in Egypt. And this phraseology in the *King James Bible,* "from the tower of Syene," in reality it is saying "from Migdôl to Syene" That is two cities, and that is the only problem that you will have in here, is making sure that you understand that *tower* is one of the cities. That is Migdôl and Syene.

And then in verse 13, continuing on the narrative of the punishment of Egypt, it says,

—"[13]Thus saith the Lord God; I will also destroy the idols, and I will cause *their* images to cease out of Noph;"—*THAT IS THE THIRD CITY*—"and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt."—

In verse 14,

—"[14]And I will make Pathros"—*THE FOURTH CITY*—"desolate, and I will set fire in Zoan"—*THE FIFTH CITY*—"and will execute judgments in No."—*THE SIXTH CITY.*

And in verse 15,

—"[15]And I will pour my fury upon Sin,"—*THE SEVENTH CITY*—"shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily. . . . ."

And in verses 17 and 18,

"[17]The young men of Aven"—*THE EIGHTH CITY*—"and of Pibeseth"—*THE NINTH CITY*—"shall fall by the sword: and these *cities* shall go into captivity. [18]At Tehaphnehes"—*THE TENTH CITY*—"also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity."

There are ten cities in Egypt that make up the dragon power at the end of the world. The number 10 is a symbol of the civil power that comes into an unlawful church/state relationship with the Papacy at the end of the world.

All the prophets are telling the same story. The ten toes of Daniel 2 are the Ten Kings, the ten horns of Revelation 17. There is too much testimony to not see that.

Shall we pray?

Benediction: Heavenly Father, we thank you that we have been allowed to live in this time and begin to understand these things; but, we ask that you would quicken our minds, our hearts, to realize that these events that we are seeing in Bible prophecy are here upon us. The things that we may think are off in the future are not off in the future; they are here, they are about us, and we have been told that the final movements are rapid ones. We give you permission, once again, to do what it takes in our lives to allow us to see where we need to make changes, where we need to put things away that we might be benefited by this light. We know that we all have family members that are not understanding these things, who are not preparing for these things. We ask that you would not cease to bring them conviction through your Holy Spirit, through your Angels, and through other men and women around them that can give a Word in due season; give them opportunity to arouse themselves and consider where they are and what is happening. And we ask once again for your continued presence through the remainder of this school, and we thank you for bringing us so far. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 10 - "Luke 21; Islam"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer by Pastor Manuel Carrasco: Our Father and Our God in Heaven, honor and glory and power and blessing be unto thy Name forever and ever. Father, we come to thee now with humble hearts in the name of our Savior, Jesus Christ, and recognizing our great need as we see that the Kingdom of God is at hand and that we are living in the final hours of Earth's history. I pray that we would be daily receiving the heavenly mold, that we might be preparing our hearts and our minds and allowing Christ to be formed within, that in the time of trial in the great test that will come to every man that we will have formed characters that are prepared for your Kingdom. Father, we pray in a very special way for your man servant whom you have called for such a time as this, to deliver this final message of warning to the world. Strengthen his hand, give him clear thoughts, give him the gift of speech. May he articulate the things that you would have him to speak. And then, Father, prepare our hearts to receive this Word, that we might assimilate it; and, as we hear the message, we would bring our lives in agreement with it that we can have this experience, this Latter Rain refreshing that you desire us to have. Please forgive our sins, Dear God; please forgive us of our shortcomings and our defects of character, our many wrong habits. And by faith, we thank you, for we believe that you have heard and that you have answered. For we ask these things in the name of Jesus Christ, our Savior. Amen.

[An offering of special music is given.]

JEFF PIPPENGER: Shall we pray?

Invocation: Heavenly Father, as we begin to consider some of the truths that prepare us for the understanding of what you are doing now, when opening the Seventh Seal. We ask that you would help us to place these things in a logical order in our hearts and our minds, where we see the connections and we understand the implications of the conclusions that you are drawing for us in the prophetic messages. We know that human beings are incapable of correctly expressing your thoughts after you, so we ask that you take charge of the thoughts of not only myself as the speaker but of those that are hearing, that we would bring these things into focus. And as we think of the love that you have demonstrated from times of the very beginnings until now that has been identified in your Word, we ask that you would grant us a measure of that love that we might be changed into your image and be better prepared to share that love with those around us. We thank you one again for your presence so far in this Prophecy School and ask that you will continue to pour out your Latter Rain sprinkling upon us now. In Jesus's name, amen.

LUKE 21

JEFF PIPPENGER: All right. Let us begin with Luke 21, verses 5 through 7.

WHAT SIGN?

We are familiar as Seventh-day Adventists that this presentation in Luke 21 is also found in two other Gospels, and that as Christ is dealing with answering the questions of the disciples as they are leaving the temple that He is describing not only the destruction of the temple in Jerusalem in AD70, but in so doing He is describing the destruction at the end of the world. Sister White plainly says so.

In Luke 21:5-7, it says:

- Luke 21:5-7 (KJV)

> "[5]And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, [6]*As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. [7]And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?"

At this point Christ begins to answer the question of not only the destruction of Jerusalem but also of the end of the world.

TWO GREAT CRISES

In *The Desire of Ages,* page 628, it says this:

> "Christ's words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. 'Tell us,' they said, 'when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?' Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. **In mercy to them He blended the description of the two great crises**, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history.: *The Desire of Ages*, 628.

Luke 21 is for you and me, Brothers and Sisters. This is for us.

THE TIMES OF THE GENTILES

And, we are not going to march down through all of His answer. We are going to move on into the punch line of where we are trying to get. We are going to start in verse 20.

- Luke 21:20-24 (KJV)

> "[20]And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—

This is familiar ground for Seventh-day Adventists. When Jerusalem was compassed, this is the sign for the Christians to flee Jerusalem. This begins the history of AD66 to AD 70. When the Roman armies withdrew, the Christians fled the city. When the Roman armies returned, then Jerusalem was destroyed and not a Christian died in that destruction.

Sister White uses this history to identify the sign of The Sunday Law. Sister White teaches that The Sunday Law is a sign for Seventh-day Adventists to get out of the cities.

There was a Sunday law that came into the United States. It did not get passed, but it got introduced in the Blair Bill in 1888. This was the parallel sign to this event.

The sacred precincts to the temple of Jerusalem in the history of Christ extended some furlongs outside of the city, if you have read as I have; and, the Romans came close to the city, placed the standards of their authority in those sacred precincts and this was a sign. But, they mysteriously withdrew, giving the Christians time to back off.

The sacred precincts of the United States is the Constitution. The role of the United States in Bible prophecy is directly connected to the Constitution, for the role of the United States, among other things in Bible prophecy, is that it is the place that The Sunday Law crisis begins. And when The Sunday Law arrives in the United States, the Constitution of the United States is going to be overturned.

In 1888 the standards of Rome's authority was placed in the Congress of the United States; but, due to the efforts of A. T. Jones, The Sunday Law Movement was stopped in its track and Rome mysteriously withdrew. If you look at the counsel of Sister White to get out of the cities prior to 1888, she was pointing forward to a time in the future when we should get out of the cities. Her counsel after 1888 is that the time had already passed.

The sign for the Jews to flee the City of Jerusalem was when the Roman Standards were placed in the sacred precinct of the city and then they withdrew. And, then they came back and it was too late.

The standards of Rome's authority was placed in the Congress of the United States in 1888. There is absolutely no reason for any Seventh-day Adventist to be living in the city. When Rome returns with the Sunday Law, it is too late. Not one Christian was alive in Jerusalem when that was taken place.

So, with that in mind, verse 21 says,

> "[21]Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. [22]For these be the days of vengeance, that all things which are written may be fulfilled."—

And this is Daniel 9:26, is one of the things that is rewritten: ". . . the prince that shall come shall destroy the city and the sanctuary;" because of the curse of Moses, the 2520 being a part of that curse.

Verse 23:

> —"[23]But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

> [24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

If you remember this morning—I have got to be careful, because I can get on a tangent here in Luke 21 and get even further behind—but, if you remember this morning, I spoke about an article that Brother Duane and Sister Jackie were reading by Hiram Edson. It was a series of articles, and the title of those articles is called, "*The Times of the Gentiles."* And, this is one of the verses that Hiram Edson deals with in those articles, and it is the article where he identifies the glorious land as the United States, and it is the article where he deals with the 2520.

And, I really liked his information; but, when I read it I realized that he was saying that the times of the Gentiles ended in 1798 and I knew that he was wrong; because, I had already concluded a long time ago that the times of the Gentiles ended in 1844.

But, still, his articles were so good that I was not threatened by the fact that he was wrong.

I had stuff to learn, by the way. I am not saying that he was wrong any longer. I am just saying that if you have not ever studied the times of the Gentiles, the times of the Gentiles when Jerusalem was going to be trodden down by the Gentiles, it says here—if you keep your finger in Luke 21—the basic point of reference for Hiram Edson is found in Revelation 11. He is saying the times of the Gentiles, whatever that might be—it is the end of the 2520, by the way—the times of the Gentiles is concluded when Jerusalem is finished being trodden down.

And, Hiram Edson's proof-text in this argument is Revelation 11:2.

- Revelation 11:2 (KJV)

> "[2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months."

The Gentiles are going to tread the holy city down for forty-two months. What is this forty-two months? Hiram Edson says the times of the Gentiles concludes when they quit treading down the holy city of Jerusalem.

And we know this forty-two months ended when?

FROM THE AUDIENCE: 1798.

JEFF PIPPENGER: 1798.

But, I knew Hiram Edson was wrong; because, years before we came across those articles, I had determined the times of the Gentiles ended in 1844; and my basic proof-text for it is Daniel 8:13. Turn there, if you would.

But, I still liked his information.

Now, in verse 13 of Daniel 8—we have mentioned it once, but we have not dealt with it. In Daniel 8 there are two Hebrew words that are translated as *vision.* One is *MAREH*, meaning *appearance, a snapshot, a singular appearance;* and, the other is *CHÂZÔN*, meaning *the complete vision.* Okay? And we are going to see the word *vision* in verse 13, and it means *the complete vision,* the entire vision of Daniel chapter 8, which begins in the times of the Medes and the Persians.

So, in verse 13, Daniel hears this heavenly dialogue. And this is the foundation of Adventism. All right? The foundation of Adventism is the 2300-year prophecy that concludes in October 22, 1844. How many understand that that is the foundation of Adventism?

FROM THE AUDIENCE: (Show of hands.)

JEFF PIPPENGER: Okay. And Daniel 8:14 is the answer to the question in verse 13. So, we are treading on the foundation of Adventism; so, play close attention. Do not let me mislead you here.

- Daniel 8:13-14 (KJV)

> "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the *[CHÂZÔN]* vision—How long *shall be* the [complete] vision *concerning* the daily ~~*sacrifice*~~"—

And in *Early Writings*, page 74, Sister White says that in connection with the Daily, the word *sacrifice* is added by human wisdom and does not belong to the text; so, we are going to read the question, "How long *shall be* the complete vision," because that is what *CHÂZÔN* means, "How long *shall be* the complete vision concerning the daily." And we are going to stick with William Miller's conclusion that the Daily is Paganism: "How long *shall be* the complete vision concerning Paganism.

> —"and the transgression of desolation,"—which is the Papal power—"to give both the sanctuary and the host to be"—what?
>
> FROM THE AUDIENCE: Trodden under foot.
>
> JEFF PIPPENGER: —"trodden under foot?"
>
> So, here we see the sanctuary, and where is the sanctuary located, in what city?
>
> FROM THE AUDIENCE: Jerusalem.
>
> JEFF PIPPENGER: Jerusalem.

Okay. So, Jerusalem in this verse, it is getting trodden under foot, until when? Until the next verse, Daniel 8:14, until 1844.

So, when I was reading those articles, I had a dilemma. I knew for a long time that the times of the Gentiles, I had taught—you can get tapes here where I am teaching, knowing nothing about Hiram Edson, that the times of the Gentiles ended in 1844. And then we see Hiram Edson saying, "No, it ends in 1798." I was, you know, it was just a struggle. I struggled because, if you go back to Luke 21, verse 24, it says,

- Luke 21:24 (KJV)

> "[24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

What does it says?

FROM THE AUDIENCE: "Until the times of the Gentiles be fulfilled."

JEFF PIPPENGER: It says "the **times** of the Gentiles be fulfilled." It does not say the time of the Gentiles, because now we understand that there are two 2520 time prophecies. It is the **times** of the Gentiles. And, of course, one ends, as Hiram Edson identifies, in 1798 and the other ends in 1844. It is the **times** of the Gentiles**.**

But in any case, that is outside the scope of what we are trying to do with Luke 21. And in Luke 21 we are trying to answer the question that the disciples asked, "What is the sign of the end of the world?"

But, we have brought ourselves down here to verse 24 of Luke 21, which is, when we are applying it to the end of the world, it is taking us to the Papal persecution, 1798, if we approach it as Hiram Edson does.

JERUSALEM

And, Christ is going to continue laying out the signs in the sequential order, and it says—and you will notice a couple of quotes on page 69 of your notes where Sister White clearly identifies that literal Jerusalem in the world today is not the subject of Bible prophecy here at the end of the world.

> "**The city of Jerusalem is no longer a sacred place**. The curse of God is upon it because of the rejection and crucifixion of Christ." *Review and Herald*, July 30, 1901.

"We should be gathering up every ray of divine light, **not looking to old Jerusalem** where Christ was once, but **to the New Jerusalem where He is now**." *The Paulson Collection*, 138–139.

Jerusalem here at the end of the world is governed through the prophetic rule: Before the cross, literal; after the cross, spiritual. It is dealing with the trampling down of spiritual Jerusalem.

THE 2520

1844

- Daniel 9:26 (KJV)

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

1798

- Revelation 11:1-2 (KJV)

> "[1]And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. [2]But the court which is without the temple leave out, and measure it not; for it is

given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months."

SIGNS

And after verse 24 of Luke 21, which brings us to the end of the Papal persecution, in verse 25 it says,

- Luke 21:25-28 (KJV)

> "[25]And there shall be signs"—*AND THIS IS WHAT THE DISCIPLES ASKED FOR, FOR SIGNS*—"And there shall be signs in the **sun**, and in the **moon**, and in the **stars**; and upon the earth **distress of nations**, with perplexity; the sea and the waves roaring; [26]Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for **the powers of heaven shall be shaken**.
> [27]And then shall **they see the Son of man coming in a cloud** with power and great glory. [28]And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

So, in this passage, these signs that Christ is laying out, if you see some of the parallel passages from Matthew underneath it:

AD70—THE DESTRUCTION OF JERUSALEM

PARALLEL PASSAGES

- Matthew 24:21-22 (KJV)

> "[21]For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. [22]And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

- Luke 21:24 (KJV)

> "[24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

AD538 - 1798—THOSE DAYS

But, under "538 - 1798—Those Days," when this parallel passage in Matthew is mentioned, it talks about, ". . . except those days should be shortened, . . . ," of course are *those days* of the Papal persecution. So, verse 24 is taking us to 1798.

And then in verse 25, it speaks about the manifestation of the sun and the moon, and that fulfillment was May 19, 1780. You have it in your notes. You have a quote from *The Great Controversy*, speaking of the manifestation in the sun and the moon.

MAY 19, 1780—THE SUN AND THE MOON

> "Twenty-five years later appeared the next sign mentioned in the prophecy--the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: 'In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.' Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled." *The Great Controversy*, 306.

That fulfillment is still within the history of the 1260 years, but it is pretty much a part of it because it was promised to come immediately after the tribulation of those days. Immediately after the persecution of the Dark Ages we were to see a sign in the sun and the moon, which we did in 1780. And Sister White informs us that the persecution of the Papacy during the 1260 years ended a quarter of a century before 1798. And as soon as it ended in 1780 we had the sign in the sun and the moon.

THE STARS—NOVEMBER 13, 1833

Then, we have mentioned it more than once in here, your next quote from *The Great Controversy*, page 332.

> "In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of his second advent. Said Jesus, 'The stars shall fall from heaven.' [Matthew 24:29.] And John in the Revelation declared, as he beheld in vision the scenes that herald the day of God: 'The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' [Revelation 6:13.] This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833." *The Great Controversy*, 332.

Now remember, November 13, 1833, is the falling of the stars, which is the next sign. You will notice that Jesus is listing these signs off in a progressive order. But, the Millerites, remember, what kind of time were they using to reckon these prophecies?

FROM THE AUDIENCE: Biblical time.

JEFF PIPPENGER: We can call it biblical time, Karaite time.

And the Disappointment in 1840 ended when?

FROM THE AUDIENCE: 1844.

JEFF PIPPENGER: March 21, 1844. So, when you are looking at November 13, 1833, if you were going to project ten years into the future, what year would you be in?

FROM THE AUDIENCE: 1844.

JEFF PIPPENGER: 1844.

"The signs in the sun, moon, and stars have been fulfilled." *Review and Herald*, November 22, 1906.

I mentioned this early on that the falling of the stars is a perfect fulfillment for the Feast of Trumpets, which was to come how many days before the Day of Atonement?

FROM THE AUDIENCE: Ten days.

JEFF PIPPENGER: Ten days.

And how many years for a day?

FROM THE AUDIENCE: A day for a year.

JEFF PIPPENGER: So, a year for a day; so, 1833 qualifies in biblical reckoning time of coming ten years before the Day of Atonement.

This was one of the signs that Christ marked.

DISTRESS OF NATIONS—1838 THROUGH AUGUST 11, 1840

But, He also says here in verse 25, he mentions the distress of nations. And what was the distress of nations in this time period?

And this is not widely understood by Adventism. I am going to walk over to the board for those of you who are running the camera.

The distress of nations has to do with Islam. And the distress of nations is brought to a conclusion on August 11, 1840. And it was Islam that brought the distress of nations, in agreement with Bible prophecy.

When Brother Duane Dewey was speaking this morning about Josiah Litch writing the article based upon Miller's information in 1838, predicting the collapse of the Ottoman Empire in 1840, what was going on there in that time period is that, if you are not familiar with it—I have told some of you this in between, but I do not think this is in the record; so, I am going to put it in the record—if you take the general understanding of the Millerites that the Fifth Trumpet, the First Woe, begins with Mohammed and it continues until 1449. That is the history of the Fifth Trumpet, the First Woe.

And you ask someone who understands Islamic history, what does that history represent, they will tell you that it represents The First Great Jihad.

And if you take the history as identified by the Pioneers as the Sixth Trumpet, the Second Woe, which begins in 1449 and it goes until 1840, and you ask someone in Islam what that history represents, they will call it The Second Great Jihad. Okay?

And, we are saying that the Third Woe begins on September 11, 2001; and, radical Islam of today tells us that The Third Great Jihad began on September 11, 2001. Okay?

I will just put that in your memory bank, if you would.

But, in this history, when The Second Great Jihad is coming to a conclusion, The Second Great Jihad has been carried out against the Europeans by the Ottoman Empire, which is located in Turkey. But, by the time you get to the 1840 time period, the Ottoman Empire, which was strong in the beginning of its history, is very weak. It is called "the weak man of the East," if I remember the historians correctly.

But, there is another Islamic country, Egypt, that wants to reestablish an Islamic dynasty and carry on the Jihad, and that is Egypt and it invades Turkey, captures its navy, for the purpose of carrying on the Jihad.

And as this activity between Egypt attacking Turkey in order to continue the Jihad, and Egypt wanting to be the premier leader of Islam in this Jihad, the European powers, the four

great European powers sees this crisis arising and they intercede into the situation and they bring it to an end on August 11, 1840.

But, there as a time when I was in London doing research in one of the libraries there where they have archives of the newspapers all the way back to that time period, I was trying to get some history from that time period. And, in 1840 there was something happening in the world that was taking two to two and a half months to get to London. If it was on the front page of the newspaper in London, it was something that happened two to two and a half months before. But, nevertheless, as you are going through that history trying to find details about the collapse of the Ottoman Empire, that is all that those newspapers were speaking about. It was commentary from the nations in Europe about the troubles that were going on there.

The distress of nations in this history on Earth, the distress of nations in this history, was the distress that was being brought by Islam.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: In Uriah Smith's *Synopsis of Present Truth,* page 218, he says,

> "As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might justly conclude that its termination would be marked by the voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians."—

He is here speaking about the 391 years and 15 days time prophecy of Revelation 9:15 that empowered the Millerite Movement on August 11, 1840, when it was fulfilled.

It goes on.

> —"In 1838 Turkey became involved in war with Egypt. The Egyptians bid fair to overthrow the Turkish power. To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government. Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman Empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans 391 years and 15 days before. Thus the second woe ended, and the sixth trumpet ceased its sounding." Uriah Smith, *Synopsis of Present Truth,* 218.

Just one comment; I really will not take a whole lot of time there. The Pioneers believed the Sixth Trumpet ended on August 11, 1840, and they are wrong. It ends on October 22, 1844. They were so focused on this 391 years and 15 days time prophecy that when it was fulfilled, for them that was the end of the Sixth Trumpet. But, it cannot work prophetically when you look at all the characteristics of the Trumpets. It has to continue sounding until the next Trumpet begins, and the next Trumpet began on October 22, 1844; and, there is a prophetic endorsement that demonstrates that, because there was a prophet before Ellen White that was given a vision in 1842.

And does anyone know what his name was?

FROM THE AUDIENCE: William Foy.

JEFF PIPPENGER: William Foy. And he recorded that vision, and in that vision the Angel tells William Foy in 1842 that the Sixth Trumpet had not yet finished sounding. So, you have prophetic identification in 1842 that the Sixth Trumpet was still sounding.

We have that quote for you if you are not familiar with it, but that is outside the scope of this study of Luke 21.

In that time period the distress of nations was Islam. And the reason why I am taking time to nail that down is because here, August 11, 1840, Islam was restrained. And we are going to identify later on, the Lord willing, that Islam is the angering of the nations of Revelation 11:19, and that here, September 11, 2001, once again Islam is restrained when President George Bush goes to the world and says that we are now in a worldwide war with terrorism, and he invades Afghanistan and he invades Iraq. And we want to understand that this history of 1838 to August 11, 1840, is being repeated right here on September 11, 2001. So, I am taking time to deal with this.

THE SHAKING OF THE ANGRY NATIONS

One sign in Luke 21 of the distress of nations that is not as well understood by Adventists, as we do commonly understand the Dark Day and the falling of the stars.

Early Writings, page 41, says,

> "I saw that **the powers of earth are now being shaken** and that **events come in order**. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, **then** the voice of God will shake the sun, moon, and stars, and this earth also. I saw that **the shaking of the powers in Europe** is not, as some teach, the shaking of the powers of heaven, but it is **the shaking of the angry nations**." *Early Writings,* 41.

So, the shaking that was going on in Europe, which was being agitated by Islam among other things, is the time of the angry nations.

DISTRESS AND ANGERING: SYNONYMOUS

MILLERITE SIGNS

The Desire of Ages, page 632, dealing with Luke 21:

> "At the close of the great papal persecution, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. And He says, 'Learn a parable of the fig tree; When his branch is yet tender,

and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He is near, even at the doors.' Matthew 24:32, 33, margin.

"**Christ has given signs of His coming**."—*HE HAS GIVEN SIGNS OF HIS COMING*.—"He declares that we may know when He is near, even at the doors. He says of those who see these signs, 'This generation shall not pass, till all these things be fulfilled.'"—

When we see the signs of His coming, if they are THE signs of His coming, when we see them then we know that we are the last generation. We do not pass.

—"**These signs have appeared**."—

When did they appear? They appeared in the Millerite history; but, what do we know from today?

FROM THE AUDIENCE: It's repeated.

JEFF PIPPENGER: The Millerite history is repeated to the very letter. So, there is going to be signs for this generation, for our generation, that when we see them we know that our generation does not pass. Right? See the logic?

Is it correct, to repeat the Millerite history?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes.

—"Now we know of a surety that the Lord's coming is at hand. 'Heaven and earth shall pass away,' He says, 'but My words shall not pass away.'" *The Desire of Ages*, 632.

THE DESTRUCTION OF JERUSALEM

The next quote, *Review and Herald*, December 7, 1897:

"The scenes that were transacted at the destruction of Jerusalem **will be repeated** at the great and terrible day of the Lord, but in a more fearful manner.

"**A world is represented in the destruction of Jerusalem**, and the warning given then comes sounding down along the line to our time:"—

She is comparing the destruction of Jerusalem with the end of the world.

—"'And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.' **Yes, the sea shall pass its borders, and destruction will be in its track. It will engulf the ships that sail upon its broad waters; and with the burden of their living freight, these will be hurled into eternity**."—

Hmm, she is kind of emphasizing the tidal wave there, is she not?

—"There will be calamities by land and by sea, 'men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming

in a cloud with power and great glory.' In just the same manner that he ascended, will he come the second time to our world. 'And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.'" *Review and Herald*, December 7, 1897.

A MESSAGE OF WOE FROM THE FOUR WINDS

The Great Controversy, beginning at page 29:

"**Signs and wonders appeared**,"—

This is the destruction of Jerusalem, and she says it is repeated at the end of the world.

"Signs and wonders appeared, foreboding disaster and doom. In the midst of the night an unnatural light shone over the temple and the altar. Upon the clouds at sunset **were pictured chariots and men of war gathering for battle**. . . .

"For seven years a man continued to go up and down the streets of Jerusalem, declaring **the woes**"—*THE WOES?*—"that were to come upon the city. By day and by night he chanted the wild dirge: 'A voice from the east! a voice from the west! **a voice from the four winds**! a voice against Jerusalem and against the temple! a voice against the bridegrooms and the brides! a voice against the whole people!'—Ibid. This strange being was imprisoned and scourged, but no complaint escaped his lips. To insult and abuse he answered only: '**Woe**, **woe** to Jerusalem!' '**woe**, **woe** to the inhabitants thereof!' His warning cry ceased not until he was slain in the siege he had foretold." *The Great Controversy*, 29, 30.

This message was the message of the Woes. That is our message; that was the message of the Millerites. Not one Christian died in the destruction of Jerusalem. Go figure!

CHRIST'S PARABLE

Luke 21, verses 29 through 33. After Jesus sets forth the signs that you can easily understand are fulfilled in the Millerite history, He is going to repeat and enlarge; but, in so doing He is going to set forth the signs for God's people at the end of the world. Sister White clearly is going to take His parable here and apply the information that is in it to this generation. You will see that in a moment.

- Luke 21:29-33 (KJV)

"[29]And he spake to them a parable; Behold the fig tree, and all the trees;"—

Look at the trees. Look at all the trees, and the fig trees!

—"[30]When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. [31]So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. [32]Verily I say unto you,

This generation shall not pass away, till all be fulfilled. [33]Heaven and earth shall pass away: but my words shall not pass away."

THE TREES

Sister White, in *Special Testimonies for Ministers and Workers,* number 7, beginning at page 59, says,

> "**Mark the cursing of the fig tree**, representing **the Jewish nation**, **covered with leaves of profession**, but no fruit to be found thereon. The curse is pronounced upon the fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. **Mark, the other trees, representing the Gentiles**, were not covered."—

So, Sister White here is saying, behold the fig tree that Jesus says, and the other trees. The fig trees represent God's people; the other trees represent the Gentile world; and, the Gentile world did not have leaves.

> —"**They were leafless**, making no pretension to having a knowledge of God."—*THE LEAVES ARE THE PROFESSION THAT WE HAVE*—"Their **time of fruit-leaving** was not yet." *Special Testimonies for Ministers and Workers*, number 7, 59–61.

- Luke 21:29-33 (KJV)

> "[29]And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that **summer is now nigh at hand**. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away."

So, in the passage it mentions that when you see the trees shoot forth, you know that it is summer.

NIGH AT HAND

THE SUMMER

And in Jeremiah 8:20, it says,

- Jeremiah 8:20 (KJV)

> "[20]The **harvest** is past, the **summer** is ended, and we are not saved."

So, when Jesus says "when the trees shoot forth, you know it is summer." It is the same as saying, when the leaves shoot forth you know that it is harvest time. Okay?

THE HARVEST

And in Matthew 13:39, it says,

- Matthew 13:39 (KJV)

> "[39]The enemy that sowed them is the devil, **the harvest is the end of the world**; and the reapers are the angels."

So, when Jesus says when the trees shoot forth, you know that it is summer," well, you know that when the trees shoot forth in the harvest time, you know that the trees shoot forth at the end of the world.

The trees shooting forth is the sign for God's people at the end of the world.

Are you following my logic, even if you do not accept it at this point? Say, "Amen," if that is so.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay.

The sign for God's people at the end of the world, at the summertime, in the harvest, is the trees shooting forth.

THE BUDDING TREES OF SPRING

- Luke 21-29-33 (KJV)

> "[29]And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that **summer is now nigh at hand**. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away."

THE SIGNS OF HIS ADVENT

And, Sister White comments on this, at the bottom of the page of your notes on page 73, *The Great Controversy*, page 308.

> "Christ had bidden His people **watch for the signs of His advent** and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' **He pointed His followers to the budding trees of spring**, and said: 'When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Luke 21:28, 30, 31." *The Great Controversy*, 308.

THIS GENERATION

- Luke 21:29-33 (KJV)

"[29]And he spake to them a parable; Behold the fig tree, and all the trees; [30]When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. [31]So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. [32]Verily I say unto you, **This generation shall not pass away**, till all be fulfilled. [33]Heaven and earth shall pass away: but my words shall not pass away."

What generation?

FROM THE AUDIENCE: The final generation.

JEFF PIPPENGER: The final generation of Adventism. Okay? Because, these signs that were recognized by the Millerites, this generation did not pass that saw those signs. Amen? Do you follow that logic?

FROM THE AUDIENCE: Amen.

A CHOSEN GENERATION

- 1 Peter 2:4-12 (KJV)

"[4]To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, [5]Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. [6]Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. [7]Unto you therefore which believe he is precious: but unto them which be disobedient, THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER, [8]AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. [9]But ye *are* **a chosen generation**, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: [10]**Which in time past *were* not a people**, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. [11]Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; [12]Having your conversation honest among the **Gentiles**: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

ADVENTISM SHALL NOT PASS

THE SON OF MAN COMING IN A CLOUD

- Luke 21:27-28 (KJV)

"[27]And then shall they see **the Son of man coming in a cloud with power and great glory**. [28]And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

JEFF PIPPENGER: But, this is also—this is the beginning of Adventism [time period starting in 1798]; and this is the end of Adventism [time period starting in 1989]. And in that sense, this is the same generation. This is the remnant, if that is the correct way to say it.

The beginning of Adventism; the end of Adventism: When this generation during the time period of the end of Adventism sees the signs that they are to see, this generation does not pass.

And in Luke 21 it also says that generation does not pass until Christ comes in the clouds of Heaven. And we asked the question earlier and there really was not many that got the wrong answer, but I heard at least one say, "No, Christ did not come in the clouds in the Millerite history; but, He did." Okay?

At the bottom of page 74 of your notes, it says from *The Great Controversy,* page 479—Sister White is dealing with Daniel 7:13.

OCTOBER 22, 1844; DANIEL 7:13

> "'And, behold, **one like the Son of man came with the clouds of heaven**, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.' Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. **Attended by heavenly angels**, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits." *The Great Controversy*, 479.

Christ came in the clouds on October 22, 1844.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: The generation of the Millerites that saw the signs that were for them, they did not pass till Christ came in the clouds.

The Millerite history is repeated to the very letter: When we see our sign, we know among other things that we are the generation that will live until the second coming of Christ. This is the logic that we are applying to this parable.

FROM THE AUDIENCE: Amen.

DANIEL 7:13

- Daniel 7:13 (KJV)

> "[13]I saw in the night visions, and, behold, ***one*** **like the Son of man came with the clouds of heaven**, and came to the Ancient of days, and they brought him near before him."

THE SAME EVENT: THE MARRIAGE

JEFF PIPPENGER: Page 75 of your notes, second quote, *The Great Controversy*, page 427. I believe we have at least referred to this before, but I would like to make a point here, trying to move very quickly.

> "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;"—

That is one prophecy, and she is going to give us another prophecy.

> —"the coming of the Son of man to the Ancient of Days, as presented in **Daniel 7:13;"—**

We just read her commentary on that, the second prophecy.

> **—"**and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event;"—

Three prophecies, the same event. And more:

> —"and this is also represented by the coming of **the bridegroom to the marriage**, described by Christ in the parable of the ten virgins, of Matthew 25." *The Great Controversy*, 427.

Turn with me to Malachi chapter 3 so we are understanding this, the coming of the messenger. And I will do it as Brother Manny does: If you are there, say, "Amen."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay.

Now, I am going to ask a trick question here in a moment, and I know some of you have heard this trick question probably so many times that you do not want to hear it again. But, if you have heard it before, do not answer. This is a trick question for those of you who may not have heard it before. Al right?

Malachi 3, verse 1, and Sister White says this is the same event as Daniel 8:14 and Daniel 7:13. This is October 22, 1844. Correct?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: All right.

It says in verse 1 of Malachi 3,

- Malachi 3:1-3 (KJV)

> "[1]Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [2]But who may abide the day of his coming? and who shall stand when he appeareth? For he *is* like a refiner's fire, and like fullers' sope: [3]And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge

them as gold and silver, that they may offer unto the LORD an offering in righteousness."

So, this was fulfilled on October 22, 1844.

Who is the Messenger of the covenant that suddenly comes to His temple?

FROM THE AUDIENCE: Jesus.

JEFF PIPPENGER: Christ. Christ, He is moving into the Most Holy Place. He comes in the clouds. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. Now, here is the trick question: Who is the messenger that comes before Him and prepares the way?

FROM THE AUDIENCE: (Indiscernible responses.)

JEFF PIPPENGER: No, no, no, no. You guys are thinking too hard.

The Messenger of the covenant comes to the Most Holy Place on October 22, 1844; and, the Messenger of the covenant is Christ. He is the Messenger of the covenant, because the 2520 had just ended, and the 2520 was a punishment for Ancient Israel breaking the covenant. Literal Israel was punished for 2520 years; but, the promise was, at the end of the 2520 years scattering that the Lord would gather His spiritual Israel together with Him and enter into covenant with them. That was fulfilled on October 22, 1844. At that time, the Messenger of the covenant, because He is coming to enter into covenant with modern Israel at the gathering time, He suddenly comes to His temple.

But, in verse 1 of Malachi 3, there was a messenger that came and prepared the way for Him to do this. Who was that messenger?

FROM THE AUDIENCE: William Miller.

JEFF PIPPENGER: William Miller. William Miller is identified in Malachi 3:1, specifically.

Now, usually, when you ask Adventists that at a surface reasoning, they will say John the Baptist.

Did John the Baptist prepare the way for Christ to come to His temple?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Amen. Amen, this is a parallel history.

But, here, when we are talking about October 22, 1844, the messenger who prepared the way for that experience as William Miller; and, Sister White often compares William Miller with John the Baptist. Okay?

Back to our notes.

THE COMING OF THE BRIDEGROOM TO THE MARRIAGE

THE BLESSING OF 1843

- Daniel 12:12 (KJV)

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

BLESSED ARE THEY

- Revelation 19:9 (KJV)

"[9]And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, Theses are the true sayings of God."

THIS GENERATION

- Luke 21:32 (KJV)

"[32]Verily I say unto you, This generation shall not pass away, till all be fulfilled."

THE 1843 CHART

- Habakkuk 2:1-4 (KJV)

"[1]I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. [2]And the LORD answered me, and said, Write the **vision**, and make *it* plain upon tables, that he may run that readeth it. [3]For the **vision** *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. [4]Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith."

THE EFFECT OF EVERY VISION

- Ezekiel 12:22-28 (KJV)

"[22]Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

"[23]Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, **The days are at hand, and the effect of every vision.**

"[24]For there shall be no more any vain vision nor flattering divination within the house of Israel. [25]For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; **it shall be no more prolonged**: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

"[26]**Again** the word of the LORD came to me, saying, [27]Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off.

"[28]Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD."

SUMMARY

So, here is what we are saying. Let us summarize this all down.

What we are saying is there were signs in the Millerite history that we all understand: the Dark Day, the falling of the stars. We are not so familiar with the distress of nations. But, it is easy to show that these are the signs that the Millerites were required to see.

Did the Millerites recognize the distress of nations?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Sure. They put it in a pamphlet in 1838, identifying exactly when the distress of nations was going to end. This was the subject of their prophecy. And, sure enough, this generation of the Millerite history did not pass until Christ came in the clouds of Heaven.

But our sign, according to the parable that is given in the passage, is the budding trees of spring.

And what is it that makes the trees bud forth in the Middle East in the springtime?

FROM THE AUDIENCE: The Latter Rain.

JEFF PIPPENGER: It is the Latter Rain.

See, Brothers and Sisters, we had a little discussion here—no one was fighting it—but, we had a discussion because some of us are not familiar. Sister White says that only those who recognize that the Latter Rain is falling will receive it. Okay?

And in that sense, do you know what it is? Do you know what the Latter Rain is? It is a sign. It is something that you have to recognize.

Is not a sign something that you have to recognize?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And in Luke 21 we are told the sign for us is when the trees begin to bud out. And we know what makes the trees bud out is the Latter Rain.

But, we know that this history of Luke 21 up here in the Millerite time period is prefiguring this history beginning in 1989. And we know that in *The Great Controversy*, page 611, that when Sister White talks about the Latter Rain time period, when the Mighty Angel of Revelation 18 comes down—and that is how she starts the paragraph; she speaks about the Mighty Angel of Revelation 18 and the Earth was lightened with His glory. She talks about this Angel, and then she compares it with the history of 1840 to 1844, which she adds in was the glorious manifestation of the power of God; and, in the next paragraph she says it will be similar to Pentecost.

Is Pentecost an illustration of the outpouring of the Holy Spirit?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: So was 1840 to 1844. And according to Sister White this illustration, this glorious manifestation of the power of God, from 1840 to 1844, began when? In 1840.

So, what marks the beginning of this history of 1840 to 1844? Well, when the Angel of Revelation 10 comes down.

And what is it that identifies when the Angel of Revelation 10 came down in the Millerite history? At a very surface level, it is when there was a restraint put upon Islam. The four great powers of Europe put a restraint on Islam right here, August 11, 1840. I mean, there are more arguments than that, but that is easy to see that that is one of them.

And what does the number 4 represent primarily in Bible prophecy?

FROM THE AUDIENCE: Worldwide.

JEFF PIPPENGER: Worldwide, **worldwide**: East, West, North, South.

This history of 1840 to 1844 is prefiguring a time when the whole world puts a restraint on Islam. And, on September 11, 2001, President George Bush goes to the United Nations immediately thereafter and says we now are in a worldwide war with terrorism, Islamic terrorism; and, there was a restraint put upon Islam. And what that was telling us was, this history here of 1840 to 1844 is being repeated, is it not?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And what is this history an illustration of? It is an illustration of the manifestation of the power of God. It is an illustration of Pentecost. It is an illustration of the Latter Rain.

And, you know what? If this is true—**and it is true**—the generation that sees September 11, 2001, is the last generation. They live until Christ comes in the clouds of Heaven.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: But, **but**, when the history of 1840 to 1844 is repeated, when the Angel of Revelation 10 came down, prefiguring when the Angel of Revelation 18 came down, the Angel brought a Little Book, opened. And at that point, John is told, "Go and take the Little Book and eat it."

September 11, 2001, the command to Seventh-day Adventists is, "Go take that Little Book and eat it," this Little Book that is in this Angel's hand (of Revelation 18), "and eat it." It is going to be sweet, but it marks the beginning of a testing process. This is when Christ goes into the wilderness. This is where Moses gets circumcised. This is when the progressive testing process of *Early Writings,* page 259, all those who would not receive the First Angel's Message could not e benefited by the Second Angel's Message, neither were they benefited by the Midnight Cry, which was to prepare them to enter by faith into the Most Holy Place with Christ on October 22, 1844.

It is paralleling Christ's history: All those who would not receive the message of John the Baptist—John the Baptist is a type of William Miller, the messenger that prepares the way—all those who would not receive the message of John the Baptist could not be benefited by the teachings of Jesus; and, they went still further and crucified Him and could see no light in moving into the Heavenly Sanctuary at Pentecost.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: This point here, August 11, 1840, of the Millerite history, is telling us that when Islam was restrained on September 11, 2001, when the great buildings of New York City were thrown down, that the Latter Rain began to sprinkle and we are now in the life or death testing process that purifies and prepares Seventh-day Adventists from this point, until verse 41 of Daniel 11, The Sunday Law. This is the last moment of probation for Seventh-day Adventists. This is the sealing time of the 144,000, **this is the sealing time of the 144,000**.

If you do not understand that, in our next—I have got time. Let me jump forward. I have got time. We will jump forward into our next presentation.

LADY FROM THE AUDIENCE: I have a question. When you said Moses was circumcised—

JEFF PIPPENGER: I did not mean Moses.

Moses is a type of Christ.

The question is, when I said Moses being circumcised, I did not mean that. My mind is running faster than it should.

Moses is a type of Christ. In the Reform Movement of Moses, it prefigures the Reform Movement of Christ. The time of the end for the Reform Movement of Christ was the birth of Christ. The time of the end for the Reform Movement of Moses was the birth of Moses.

The messenger in the history of Moses was Moses. The messenger in the history of Christ was John the Baptist.

When John the Baptist's message was empowered, it was when the dove came down on Christ.

When Moses's message was empowered, it is when the Angel of the Lord came down (Exodus chapter 4), and He came down with the test of circumcision. Moses was going back to Pharaoh, and Sister White says had he failed in that one requirement of circumcision of son that Zipporah did, had he failed in that he would not have had the power to stand before Pharaoh and do that work. It is at this parallel waymark of August 11, 1840, or September 11, 2001, that his message was empowered. And we know in the Bible that circumcision is a test. Okay? That is how it is portrayed.

At this point, at this parallel waymark of August 11, 1840, or September 11, 2001, when you see the divine symbol coming down, it is a test. It is marking a test.

It was a test when John ate the Little Book. When this Mighty Angel that came down on September 11, 2001, the testing process, the sealing time of the 144,000 began.

And we know—turn with me, if you would, to Revelation 7—we are done with the presentation of Luke 21. We are actually moving into the next one.

Revelation 7: I have a trick question. Those of you who know this question, do not answer. And I asked this in Canada, so even the Canadians know this trick question. All right?

Verse 1 of Revelation 7; if you are there, say, "Amen."

FROM THE AUDIENCE: Amen.

- Revelation 7:1 (KJV)

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

Now, we know as Seventh-day Adventists, Sister White comments on this often, that when the sealing of the 144,000 begins that the four winds of strife are restrained by four angels. Is that not how you understand it?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. The four winds are restrained when the sealing of the 144,000 begin. In those three verses, show me where the horse is. Which verse has the horse in it?

FROM THE AUDIENCE: Verse 1.

JEFF PIPPENGER: Verse 1, who said verse 1?

FROM THE AUDIENCE: (Acknowledges.)

JEFF PIPPENGER: Okay, Victor, read it to me in verse 1.

It is not there, is it? There is not a horse in verses 1 through 3, Brothers and Sisters.

But, we know in these verses, we see the four winds of strife being restrained while the 144,000 are being sealed, right? Do we not see that?

If you understand that, say, "Amen."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. This is *Selected Messages,* book 3, page 409.

> "Angels are holding the four winds, represented as an angry horse seeking to break loose, and rush over the face of the whole earth, bearing destruction and death in its path. . . . ." *Selected Messages,* book 3, 409.1.

Sister White says the four winds that are restrained when the 144,000 are sealed—this is at the top of page 89 of your notes. I am sorry. I am jumping way ahead to make a point. I like this point.

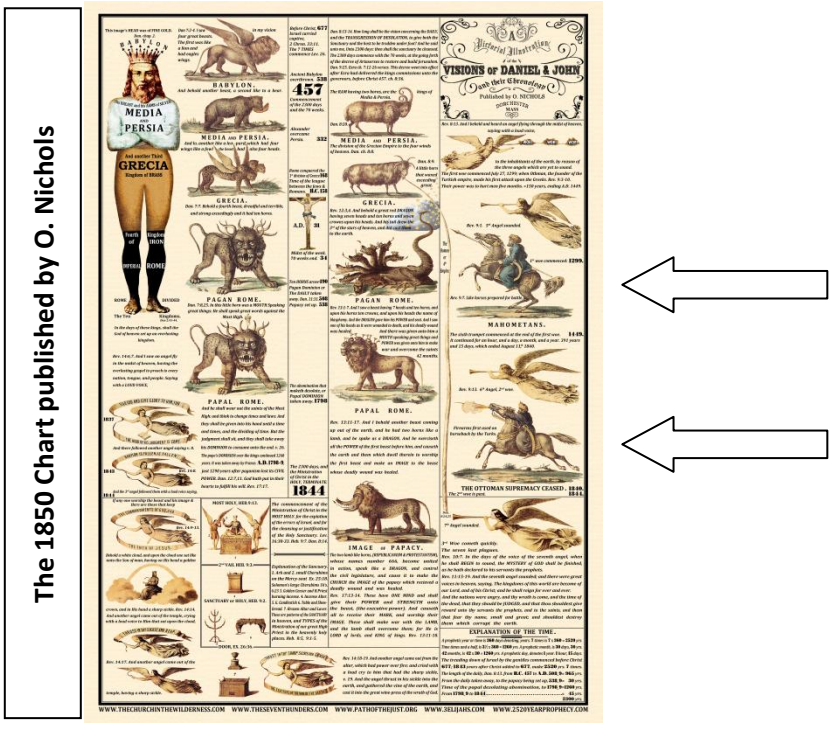
Sister White says when the four winds are restrained, that it is represented as an angry horse seeking to break loose.

Now, notice, when the four winds are restrained, they are restrained. It is **seeking** to break loose. And, when that angry horse breaks loose, what does it do? It brings death and destruction. So, the four winds are the angry horse. So, we have an angry horse in Revelation 7:1-3. It is just not there on the surface. We need the voice of the Spirit of Prophecy to point it out to us.

The four winds that are restrained when the sealing of the 144,000 begins is the angry horse of Bible prophecy. And, if you do not know what the angry horse of Bible prophecy is, it is easy to see. It is right behind me. This is the angry horse of Bible prophecy {referencing the top figure of a horse and rider in the lower right-hand corner of the 1843 Chart). This is how the Pioneers understood it when they put this Chart together. The First Woe of Islam, the Fifth Trumpet, is represented by this war horse.

The Second Woe of Islam is represented by this war horse (indicating the bottom horse and rider in the lower right-hand corner of the 1843 Chart).

And when they repaired the mistake on that 1843 Chart with the 1850 Chart, here is Islam (indicating the top horse and rider in the right column of the 1850 Chart), and here is Islam (indicating the bottom horse and rider in the right column of the 1850 Chart), of the Second Woe.



The war horses of Islam are the ones that are seeking to bring death and destruction, **death and destruction**, Brothers and Sisters. Death and destruction is one of the characteristics of Islam.

And, Islam, the four winds, the angry horse of Bible prophecy, is restrained when the sealing of the 144,000 begins; and, Islam was restrained by President George Bush and the United Nations immediately after September 11, 2001. If you are in this room and you are alive, you know that!

The restraint was put upon the angry horse. The restraint was put upon the four winds. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Now, Brothers and Sisters, what these four winds, what these angry horses are seeking to bring, is death and destruction. And, on September 11, 2001 (9/11) that arrived.

Now, let me show you something in the First Woe, if you would.

Chapter 9 of Revelation identifies the First and Second Woes; and, you identify the characteristics of the Third Woe by combining the characteristics of the First and Second Woes because it is a triple application of prophecy. I am not going to do that here; I am just going to take a point out of it.

The history of the First Woe ends in Revelation 9:12. It says,

- Revelation 9:12 (KJV)

"[12]One woe is past; *and,* behold, there come two woes more hereafter."

From verse 13 to 21, you have the Second Woe. Do you follow my logic? Say, "Amen"?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: This is a nice point, if I can keep you focused for this point. I like this point. Maybe you will like this point. All right?

The history of the First Woe that ends in verse 12 begins in the time of Mohammed and it goes all the way to 1449. Okay? If you are not familiar with that, read Uriah Smith, read the Pioneers.

The Second Woe begins in 1449 and goes to 1844.

So, in the First Woe it says that Islam has a king over them, and we know it cannot be a human being. It cannot be a human being, because the First Woe covers the history of the Seventh Century when Mohammed comes into history, until 1449, and there were no people living 750 years in that history. So, the king in verse 11 has to either be Satan, or maybe you could say it is Mohammed or the Quran. It is the power that is guiding Islam in the First Woe. Correct?

Read verse 11 with me, so you can see this king. What I am trying for you to see here is that the angry horse, that is the four winds that is restrained, is what it brings is death and destruction. Key words: death and destruction.

In verse 11 it says,

- Revelation 9: 11 (KJV)

"[11]And they had a king over them, *which is* the angel of the bottomless pit,"—

That would qualify as Satan. There is no problem there.

> —"whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon."

What do you suppose ABADDON and APOLLYON mean? *Abaddon* - Destruction; *Apollyon* - Destroyer: Death and destruction.

The symbol of Islam in the First Woe is this king, and it is Death and Destruction; and, where is he noted? Where is he noted? Revelation 9:11.

FROM THE AUDIENCE: Oh, wow.

JEFF PIPPENGER: Is it not there? It is there. 9/11 is when Islam comes into history with its Death and Destruction, and there immediately is a restraint put upon it.

Do you follow me?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Now, Brothers and Sisters, we talked a little bit today and last night that in 1989 the time of the end came for Seventh-day Adventists; and, it began with the fulfillment of Daniel 11:40. And the foundational message for this history, the message that needed to be formalized, Brothers and Sisters, were the last six verses of Daniel 11. You have to get that one in your head first, because everything is built upon that, whether you understand that at this point or not. The message for this time is the last six verses of Daniel 11.

And, there has been an increase of knowledge on this. And one of the most important passages in Inspiration that deals with confirming what we are teaching about the last six verses of Daniel 11 is in *Testimonies,* volume 9, and it begins on page 11. And in that passage, if you read it you are going to see that Sister White says, "We are now living in the time of the end." That is the opening paragraph, "the time of the end." **The time of the end** is where she starts. Okay?

And, when Sister White references that we are living in the time of the end, does she reference Revelation 13?

Does she reference Revelation 17?

Does she reference Daniel 8 or Daniel 7?

She says, "**Daniel 11**." **For the time of the end she references Daniel 11, and she says the final movements will be rapid ones**. And then she moves forward in the description of this history, just as the increase of knowledge moves forward.

It is in this chapter of the *Testimonies* that begins on page 11 of volume 9 where she talks about an economic crisis in the United States. She says this—and tell me if this would not fit on the front page of any newspaper today—"The leaders of the United States are struggling in vain to put business operations on a more secure basis." **This is the time of the end, according to Sister White, in connection with Daniel 11**.

And as she proceeds, she talks about destruction that comes to New York City when the great buildings come down and the fire engines cannot put out the fire. Do you think that is an accident?

Brothers and Sisters, on September 11, 2001, the great buildings of New York City were thrown down and the Mighty Angel of Revelation 18 came down with a Little Book opened in His hand and a testing process began for Seventh-day Advents—

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: —and the Latter Rain began to sprinkle. And that Latter Rain is a message; **the Latter Rain is a message.** Please read that document. I am not going to try to bring those quotes in. I am far enough behind already. The Latter Rain is a message that you and I have to eat, and it is sweet, **it is sweet**; but, it informs you that there are some very bitter times ahead.

But, we have the testimony of the entire Scriptures that we have confidence that we are the generation that sees Christ coming in the clouds of Heaven.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Shall we pray?

Benediction: Heavenly Father, we understand that when the Latter Rain begins to sprinkle that we are to look to the trees and, therefore, at that time period we should see two types of trees, the fig trees and the other trees, and we should see them putting on leaves and beginning to bud out. And, sure enough, after 9/11, Lord, it is easy to see that there is a people being raised up that understands this message that are professing to be the messengers of this final Angel of Revelation 18. We believe that this is the message that brings them into unity, that finishes the work, and we wish to be among those that get upon the foundation of the Pioneers and analyze the unfolding prophetic Word that you are opening up to us now and raise this Loud Cry and swell it in a mighty fashion, that the work may be finished and that we can go home and be with you for eternity. But, we know that there is no greater struggle ahead than the one that is just ahead of us and we must be prepared, fortified in our mind that we can be both intellectually and spiritually sealed into this Truth, into this message and experience, and we would ask that you would make that happen in each of our lives. We ask that you would also bless this meeting place here, this time that we spend together. Put your seal of approval on it, as you have done in the past, in the times of the Millerites and the other Reform Movements when you brought your people together to study things out, bring them into focus. Please bless us in our efforts to move forward with this work in this time that we are spending with you this week, and we thank you for answering these things in accordance with your will. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 11 - "Islam (cont'd)"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer: Our Dear Father in Heaven, Precious Jesus Christ, we thank you for this beautiful day. The sun's shining makes it even more nice outside; but, the sun in our heart is increasing and we know that we are getting closer to the Sabbath Day. We thank you for all these blessings. Please be with us. Protect us. Be with us in our minds and fill our hearts. In the name of Jesus Christ, we thank you. Amen.

[An offering of special music is given.]

JEFF PIPPENGER: Shall we pray.

Invocation: Our Father in Heaven, once again as we approach your prophetic Word, we ask for your presence in our hearts and in our minds with the Holy Spirit. We ask for the attendance of your angels. We ask that the thoughts, ideas, and concepts as I as a human being might be overruled and that I hear what you have for us. I have had a few of my brothers and sisters to express from the abundance of the material that they have been hearing this week, their minds are beyond full, they are overflowing. We understand that happens at meetings like this, but we ask that you would still help us to follow the logic, the process that is being set forth in these presentations that will help us as we go home and test these things through your Word and see if they are so. So, we ask for your continued blessing, as you have done so far through this week; and, we ask you also to keep us mindful that the Sabbath is drawing nigh and whatever we have to do to be ready for it spiritually and physically that you would remind us of these things. In Jesus name, amen.

ISLAM (CONTINUED)

JEFF PIPPENGER: I am going to start on page 77 of my notes, where it is titled, "Islam." I am recommending to all of you that are not familiar with the arguments that we have identifying the role of Islam as a prophetic symbol here at the end of the world, I am recommending to you the Eatonville series or the Colton series, which are the same presentations, only did a little bit differently because right now all I am really going to do is some overview of those. We took a little bit more time than I am going to take here on Islam.

Some of you have not heard the arguments at all, so I am going to attempt to touch some of them.

ISLAM

THE ANCIENT PEOPLE

In the first quote, from Isaiah 44:6-8 and Revelation chapter 1, the characteristics that Christ more than any other characteristic identifies of Himself in Revelation chapter 1—which is the introductory book to Revelation, which is the book that you must understand correctly if you are going to have the point of reference to understand Revelation correctly—the characteristic in chapter 1 of Revelation that Christ identifies of himself more than any other is that He is the First and the Last, the Alpha and the Omega, the Beginning and the Ending, thus identifying that He is the God that illustrates the end of a thing with the beginning of a thing.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And one of the places in the Scriptures where He teaches us part of what that means is Isaiah 44. Verses 6 through 8 says:

- Isaiah 44:6-8 (KJV)

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

Jesus appointed the ancient people to illustrate the end of the world. Ancient Israel is illustrating modern Israel at the end of the world. Ancient Egypt is illustration modern Egypt at the end of the world. Ancient Babylon is illustrating modern Babylon at the end of the world. And ancient Islam is illustrating Islam at the end of the world.

And, as Seventh-day Adventists, although most of us, not in this room, but most of us in Adventism are not aware of it, Islam as a subject of Bible prophecy I do not have to establish. It was established by the Millerites. You can see it reflected on these 1843 and 1850 Charts.

THE NUMBER TWELVE

Islam as a subject is a symbol of Bible prophecy already established, and ancient Islam in the Bible is identified; and, the father of Islam, you can get this from Islamists and the Muslims. They understand and will identify that they have two spiritual forefathers, either Abraham or Abraham's son Ishmael.

And, you will see the prophecy of Ishmael that we refer to in Genesis 16:12, under "Ishmael's Prophecy." We are suggesting that as an ancient people that Islam is represented in Ishmael, and the role of Ishmael s a prophetic symbol is set forth in Genesis 16:12, towards the page of your notes, "And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

We are basing that argument upon the fact that Ishmael is definitely connected with God's kingdom. You will see that in Genesis 17:20 and Genesis 25:12-16.

- Genesis 17:20 (KJV)

"[20]And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; **twelve princes shall he beget**, and I will make him a great nation."

- Genesis 25:12-16 (KJV)

"[12]Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: [13]And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbe-el, and Mibsam, [14]And Mishma and Dumah, and Massa, [15]Hadar, and Tema, Jetur, Naphish, and Kedemah: [16]These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations."

Why does that connect Ishmael with God's kingdom? Because, Ishmael was not the father of eleven princes or thirteen princes; he is the father of twelve princes, and the number twelve in Bible prophecy is associated with God's kingdom, whether it is the twelve sons of Jacob, the twelve disciples, or the twelve gates into the City. You have an argument here that Ishmael, as Abraham's firstborn, has some kind of connection with the Kingdom of God.

PATRIARCHAL BLESSING: END-TIME PROPHECY

And when it comes to the sons of Jacob, you see in Genesis 49:1, 28, as Jacob pronounced a blessing upon his twelve sons, they were actually prophecies about the roles that his descendants would play at the end of the world.

- Genesis 49:1, 28 (KJV)

"[1]And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days. . . .

"[28]All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them."

Sister White comments on that in *Patriarchs and Prophets,* page 235.

"At the last all the sons of Jacob were gathered about his dying bed. And Jacob called unto his sons, and said, 'Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father,' 'that I may tell you that which shall befall you in the last days.' Often and anxiously he had thought of their future, and had endeavored to picture to himself the history of the different tribes. Now as his children waited to receive his last blessing the Spirit of Inspiration rested upon him, and before him in prophetic vision **the future of his descendants was unfolded**. One after another the names of his sons were mentioned, the character of each was described, and **the future history of the tribes was briefly foretold**." *Patriarchs and Prophets*, 235.

ISHMAEL'S PROPHECY

So, when we understand that Jacob's sons had a prophecy about the role they play at the end of the world, we take Genesis 16:12 and identify this statement of Ishmael to also be a prophecy, identifying the role of Islam in prophetic history.

- Genesis 16:12 (KJV)

> "[12]And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

And as you look at the role of Islam in prophetic history, understanding that it begins with Ishmael, and Mohammed does not come in and introduce the religion of Islam and the *Quran* until the Seventh Century. And I am saying Islam, in prophetic Biblical history, I am meaning that from the time of Ishmael until the time of Mohammed, the descendants of Ishmael fulfill a prophetic role that is consistent with the prophetic role that is fulfilled by Islam from Mohammed onward.

A BLESSING AND A CURSE

And, one way to express their prophetic role is that they are a blessing and a curse.

BALAAM: NUMBERS 22

And, in Numbers 22, just before Israel was going to go into the Promised Land and King Balak hires Balaam to curse Israel. We are familiar with that story. And, in the Bible Balaam is associated with the children of the East, and the children of the East as you trace it through the Bible, is one of the designations of the descendants of Ishmael. So, Balaam, in a prophetic sense, representing a descendant of Ishmael in the end-time scenario.

When you understand that Numbers 22 is an illustration of the world, that it is an illustration of Ancient Israel just before they go into the Promised Land, therefore it is an illustration of modern Israel just before they go into the Promised Land. And, you see in that story that Balaam representing Islam at the end of the world and he is a blessing and a curse. He is hired to curse Israel, but all he can do is bless Israel.

If this was the only illustration of that, that might be a wrong emphasis; but, you will see right down through the Bible that the descendants of Ishmael are both a blessing and a curse.

When Israel was in apostasy, the children of the East would be used by the Lord to punish them, to attack them. They were a curse. But, when Joseph's brothers were going murder him, it was the Ishmaelite traders who arrived right on time to carry Joseph into Egypt and protect him.

- Genesis 37:28 (KJV)

> "[28]Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt."

When Herod was going to kill Christ, it was the wise men from the East that provided the financial ability for Joseph and Mary to flee to Egypt.

- Matthew 2:1 (KJV)

  "[1]Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wide men from the east to Jerusalem."

The incense was a requirement to be burned in the earthy sanctuary were only grown in a part of Saudi Arabia; and, in order for the Hebrews to operate the sanctuary service, they had to always keep a trade relation with the descendants of Ishmael. There is a connection with them all the way down through sacred history. And as you read the story line, it is identifying a blessing and a curse.

THE THREE WOES

When you get to the First and Second Woes, Islam is going to bring warfare against the armies of Rome in the First and Second Woes, the Fifth and Sixth Trumpets. But, as they are bringing this warfare, they are bringing a curse; they are also bringing a blessing.

If you look into the writings of Martin Luther, he will tell you that it is Islam that is the deliverer of the Protestant Reformation for every time that the Pope of Rome was sending armies down to wipe out the Protestant Reformers, the Islamic armies would come in from the North and the armies of Rome would have to reverse themselves to protect against Islam. Islam is a blessing and a curse.

Islam, when it comes into history, very quickly it wraps itself around Europe, blocks off Northern Africa, even makes its way up into Portugal and Spain, and it wraps itself around Northern Europe, preventing Catholicism from spreading around the world. It is a blessing.

It was the Islamic schools of higher learning that historians tell us that protected the Received Text of the Bible, by which the *King James Version* is derived; so, it was Islam that the Lord used to preserve God's Word. All right? So, they have been a blessing and a curse down through history.

And, as you look in the First and Second Woes, you will see specific identifications that tell you that they are a blessing and a curse. That is one of their characteristics that I want to identify about Islam here.

And you will know that I am trying to move quickly. I am trying to get to a platform now where we can start teaching what we want to teach about the Seven Seals. So, I am aware that I am going quickly. I am treating this as a review.

I did not have time so far in this presentation, nor do I think that I will at all, to identify triple application of prophecy, which is a principle in God's Word. I have seen Brother Manny once here, maybe more than once, if I was not at those presentations that he did so; but, I have seen him refer to a triple application once.

A triple application of prophecy is when a prophecy is when a prophecy is repeated three times. I have spoke of them here, because I have mentioned a couple of times about the three Elijahs. That is a triple application of prophecy; but, I did not identify it as a triple application of prophecy and provide you with the internal workings of a triple application of prophecy. But, Elijah is a good example.

When you find a prophecy that is repeated three times, you will find that the characteristics of the first fulfillment—i.e., Elijah the first—when combined with the characteristics of the second fulfillment—i.e., John the Baptist (Elijah the second)—it will

establish the characteristics of the third and final Elijah, the 144,000, God's people, at the end of the world. The characteristics of the first and second fulfillments, combined, established the characteristics of the third and final fulfillment.

In The Revelation, the Seven Churches are seven churches with no easily identifiable break between the fourth and fifth Churches. There is a break, but it is not easily identifiable.

But, when it comes to the Seven Seals, and the Pioneers correctly understood that the Seven Seals repeat and enlarge upon the Seven Churches, there is an easily identifiable break between the Fourth and Fifth Seal. The first Four Seals are four horses with four beasts that say, "Come and see." But, the Fifth, Sixth, and Seventh Seals have no horses and beasts that say, "Come and see." There is an obvious break.

The Seven Trumpets repeat and enlarge upon the Second Churches and the Seven Seals. And with the Seven Trumpets there is a clear and concise break between the first four Trumpets and the last three Trumpets; because, the Scriptures tell us the last three Trumpets are . . . ?

FROM THE AUDIENCE: Woes.

JEFF PIPPENGER: . . . woes.

So, the Fifth and Sixth Trumpets are the First and Second Woes, and it is a triple application of prophecy. When you take the characteristics of the First Woe and combine them with the characteristics of the Second Woe, you will be identifying the characteristics of the Third Woe.

And on page 78 of your notes, you will see an abbreviated illustration of the characteristics of the First and Second Woes; but, all of these characteristics are derived from Uriah Smith's book, *Thoughts on Daniel and Revelation,* which Sister White says every Seventh-day Adventist should own—she does not say it like that, but she says that we should give it out to our neighbors; so, we have to possess it in order to do that; and, in the statement where she says that, she calls that book, Uriah Smith's *Thoughts on Daniel and Revelation,* "God's helping hand."

Now, there are some things in that book that are wrong; but, it is still the very best overview of Daniel and Revelation reflecting the Pioneer understanding of those books that has ever been written.

Now, some people like Haskell's book, *Daniel, the Prophet,* and *The Seer of Patmos.* But, that is two books. So, what I am saying is, Uriah Smith's book, *Thoughts on Daniel and Revelation,* is the very best book. It is. Of course, if you translate it into other languages, like Alphonso did into Spanish, it ends up into two books; and, the same probably with German, because German is a rather expanded language, is it not?

FROM THE AUDIENCE: (Laughter.)

THE FIRST WOE: FIRST GREAT JIHAD

Islam: Arabia—Mohammed

THE KEY: Empowered after war between East and West: Daniel 11:40.

Mode of warfare: strike suddenly and unexpectedly

Focus of warfare: the armies of Rome

Directed by their tails:

> "The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail." (Isaiah 9:15)

Providential force that tormented **(HURTS)** the armies of down Rome

THE FIFTH TRUMPET: And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.
HISTORY: From Mohammed to July 27, 1299, **and then** until July 27, 1449

JEFF PIPPENGER: So, the characteristics of the First Woe, in agreement with the Pioneers, on the top of page 78 of your notes, the First Woe is identifying Islam of Arabia and the historical figure that is associated with it is Mohammed; because, you will find that all the Trumpets have a specific historical figure that represents them. But, right now we are dealing with the first woe.

It is Islam that begins and arises in Arabia, and Mohammed the prophet is the historical figure is associated with that time.

The key that allows Islam to come into history—and as I looked over my notes today, in the notes is a place where I am going to deal specifically with the key. I am going to pass over that. All right?—But, in Revelation 9, there is a key that is turned that allows the smoke to come out of the bottomless pit and Uriah Smith will tell you—and you have a little further on in this presentation a passage from Uriah Smith that will explain the history of the key. The key that allowed Islam to come into history was a long, drawn-out war between Rome and Persia. And, initially, Persia won that war and put Rome into subject; but, ultimately, Rome comes around the back side of Persia and defeats Persia. But, in so doing, Persia was gone and Rome was depleted of power. And with those two counterbalances before that had the power to resist Islam, when the two counterbalances were removed, Islam rises into history very rapidly; and, the Pioneers mark that as the key that is mentioned in Revelation 9 in the first few verses.

So, the key that allows Islam to rise into history is a long, drawn-out war between Rome and the Persian power. And, of course, when you get to Daniel 11:40, you see a long, drawn-out war between Rome and the Persian power, between the King of the North and the King of the South; and, at a prophetic level, the Persian power is atheistic France and the Soviet Union, and there is an argument to demonstrate that prophetically.

Persia is a two-horned power; it is the Medes and the Persians, and it is a type of France, which is a twofold power, which is Sodom and Egypt. It is also a type of the United States, which is a twofold power, Republicanism and Protestantism.

There are certain powers in the Bible that are identified as a twofold power. Persia is the type of them all. And, the long, drawn-out war between Rome and Persia that allowed Islam to come into history, at a prophetic level, is identifying the long, drawn-out war between the King of the North and the King of the South in verse 40. And when the King of the South came down in 1989, you should expect to see shortly thereafter that an arrival of Islam in history as it parallels the First Woe. And, sure enough, after 1989, Islam returns into prophetic history in 2001.

The mode of warfare of Islam in the First Woe is that they struck suddenly and unexpectedly. They did not do as the British did and line up in a line with red coats and march towards the bullets. They struck suddenly and unexpectedly, similarly to what we would call guerilla warfare today. They came up over the sand dunes upon their Arabian horses, strike, and move on.

And the focus of their warfare, they were attacking the armies of Rome. All right? The Pioneers, at least one of them, expresses it that Islam was a scourge to punish an apostate church. They were raised up to punish the Papacy. The Papacy had been placed in the seat of power in

AD538 and, shortly after the year 600, Mohammed is born. It was a scourge to punish an apostate church.

And, of course, the Papacy did not have its own armies; so, the Papacy directed the armies of Europe. So, Islam was raised up to attack the armies of Rome in the First Woe.

In the First Woe Islam is directed by its tails. In Isaiah 9:15, it says, "The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail." And, of course, Islam is directed by the *Quran*, and Mohammed is a false prophet.

In the First Woe they were going to hurt the armies of Rome. They were not going to defeat Rome in the First Woe. They were going to kill Rome in the Second Woe. So, in the First Woe they hurt Rome; in the Second Woe, they kill them.

There is a period in verse 4 of Revelation 9, an illustration of Islam being a blessing in the midst of all this curse that they are bringing against the armies of Rome. In the history of the First Woe, in verse 4, there is a pronouncement; and, it says,

- Revelation 9:4 (KJV)

  "[4]And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

And the command of Abubakker, which is the first general after Mohammed which is still available—and I am paraphrasing this—but, when Abubakker sent out his Islamic warriors, he said, "You will find two types of Christians, one that shave their heads and live in monasteries (and ultimately keep Sunday), you either have them accept Islam or you chop their heads off. But," they said, "you will find another kind of Christian (that ultimately was a Sabbathkeeping Christian), leave them alone." And Abubakker is a clear historical confirmation of verse 4 here in the First Woe of Revelation 9:4 that Islam was providing a blessing for the true people of God, and a distinction was being made between Sabbathkeepers and Sundaykeepers.

And, Brothers and Sisters, it is amazing to me that most Seventh-day Adventist Bible Commentators, when they look at 4 of Revelation 9, they are unwilling to see that this has to have a connection with Revelation 7 and the Seal of God upon the 144,000. The verbiage is so close that any student of prophecy that is worth his salt has to suspect that there is some kind of connection, and there is. Because, the First Woe is prefiguring the Second Woe; and, the First and Second Woes in a triple application are illustrating the Third Woe. And this is one of the arguments that the sealing of God's people takes place in the time period when a warfare is being produced by Islam. It is consistent with their prophetic characteristic that they are a blessing and a curse.

And you will see the history of the hurting of the 150 years prophecy that is in the First Woe, beginning July 27, 1299, ending in July 27, 1449.

THE SECOND WOE: SECOND GREAT JIHAD

Islam: Turkey—Othman
Mode of warfare: strike suddenly and unexpectedly **with explosives**
Focus of warfare: the armies of Rome
Directed by their heads and tails:

The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. Isaiah 9:15.

Providential force that brought down **(KILLS)** Imperial (pagan) Rome
THE SIXTH TRUMPET: Revelation 10, 1840 through 1844
HISTORY: From July 27, 1449 through October 22, 1844

The Second Woe, the characteristics of that is Islam not of Arabia but Islam of Turkey. The history figure associated with this Sixth Trumpet, the Second Woe, is Othman.

Their mode of warfare is the same as Islam of the First Woe. They strike suddenly and unexpectedly. But, in the history of the Second Woe, for the first time in human history, gunpowder was used in warfare as Islam blew down the walls of Constantinople that was the Eastern Roman power in 1453, and killed Rome; because, in the Second Woe the armies of Rome were to be killed. And the first time in history that gunpowder was used was in that battle. So, Islam in this history struck suddenly and unexpectedly with explosives.

They were still attacking the armies of Rome. They were still directed by their Imams, their false prophets; and they would kill Rome in 1453.

EXCERPT FROM WILLIAM FOY'S SECOND VISION ON FEBRUARY 4, 1842

You will see at the bottom of the page of your notes—I referred to this last night, I believe—the comment by William Foy.

Now, perhaps you do not believe that Hayes and Foss and William Foy had been given the genuine Spirit of Prophecy prior to Ellen White. But, if that is your conclusion, I want you to know that you are in disagreement with all the Pioneers of Adventism; because, when the Pioneers of Adventism first started writing their articles and their books defending the role of the Spirit of Prophecy and Ellen White, they always identified that the Lord truly gave the Spirit of Prophecy to Hayes and Foss and William Foy and, ultimately, for one reason or another, the Spirit of Prophecy ends up with Ellen White. But, it is a Pioneer understanding that these were not false prophets. They had been given the true Spirit of Prophecy.

And, William Foy had a series of visions through the Lord's Providence, I believe. He took the trouble to take them down to a notary public, to a courthouse, and he had those written out visions notarized. So, tell me why he would do that. But, they are a legal document from that time.

And in one of those documents he received a vision in 1842. If you do not know my point, my point is this: The Pioneer believed and taught that the Sixth Trumpet ended on August 11, 1840, with the fulfillment of the 391 years, 15 days time prophecy. But, it cannot be so, and I will explain why it cannot be so in a moment. But, without even explaining why it cannot be so, you see at the bottom of your page William Foy's comment from a vision that he received in 1842, two years after 1840, where he says this:

> "Near the place through which we passed I beheld a mighty angel clothed in pure white raiment, having a crown of brightness on his head. He appeared to be gazing through the bar, and his eyes like lamps of fire, were fixed with steadfastness upon the earth. He stood with his right foot placed before him, as though walking; and his object appeared to be, to reach the earth. But three steps remained for him to take. Against his breast, and across his left hand, was as it

were, a trumpet of pure silver; and a great and terrible voice came from the midst of the boundless place, saying, '**The sixth angel hath not yet done sounding**.'"

Okay. So, in 1842 the Sixth Trumpet was still sounding and it ended when the Seventh Trumpet began on October 22, 1844. And the reason that it is important to be clear about that is because in verse 4 of Revelation 9, when you have the commandment not to hurt those that have the Seal of God, you are seeing that when it comes to the role of Islam in the First Woe, there is a specific pronouncement that has to deal with Islam's connection in the sealing time of the 144,000. That is the first witness, the First Woe.

And in the Second Woe you have the history of 1840 to 1844, which is also an illustration of the sealing of the 144,000. So, when you find when it comes to Islam in the First Woe and in the Second Woe, as they are describing the warfare of Islam, in both the First and Second Woes you also see pronouncements that this warfare of Islam takes place during the sealing time of the 144,000; because, 1840 to 1844 is the history of the sealing time.

Do you follow me?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Okay.

9:11

So, on the page 79 of your notes, we dealt with this last night, Revelation 9:11.

- Revelation 9:11 (KJV)

"[14]And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon."

In the First Woe Islam had a king over them, Apollyon and Abaddon, which in the Hebrew and the Greek is talking about the death and destruction, which is one of the characteristics of Islam.

I do not personally believe that it is an accident. This is where lots of people stumble. "You know, okay, I realize the words in Scripture are inspired; but, the men that structured it, there weren't any verses in the Hebrew or the Greek. The men in the Bible, don't tell me they were led to break out the chapters and verses in such a way that it would fit at the end of the world."

And, maybe I am a little bit too simple; but, I think 9:11 here is marking 9/11 here [indicating the "3rd Woe cometh quickly" on the 1850 Chart.

Anyway, let each man be fully persuaded in their own mind. I do not know that that is anything that matters that importantly.

THE GREAT BUILDINGS THERE WILL BE THROWN DOWN

Then there is the quote about September 11, 2001, where the great buildings in New York City are thrown down, "Then the words of Revelation 18:1-3 will be fulfilled."

"Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great

buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then** the words of Revelation 18:1–3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." *Review and Herald*, July 5, 1906.

TESTIMONIES FOR THE CHURCH, VOLUME 9, 11

Here we go again, in *Testimonies,* volume 9, the first chapter beginning on page 11—do you get it, 9/11?

Now, I want you to see something here. Before they have the chapter title, what do they have in there? They have a quote from Hebrews 10:37. Open your *Testimonies* to volume 9. This is the way it starts, the first chapter. It has:

- Hebrews 10:37 (KJV)

  "[37]Yet a little while, and he that shall come will come, and will not tarry."

And what does the next verse say, does anyone remember off the top of their head?

- Hebrews 10:38 (KJV)

  "[38]Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

What I wanted you to see here is this: As Seventh-day Adventists we know that the Book of Hebrews is a special book for Seventh-day Adventists, is it not? This is where the Lord opens up what He is doing in the Most Holy Place.

But, what is Paul paraphrasing in Hebrews, verses 37 and 38? Habakkuk 2. Okay?

Habakkuk 2 led the Millerites to produce the 1843 Chart right in this history, did it not?

FROM THE AUDIENCE: Yes.

THE LAST CRISIS

JEFF PIPPENGER: But here is what I am saying, and it may be a stretch for some of you to accept, is when it comes to *Testimonies,* volume 9, page 11, the first thing Sister White does is she takes the passage from the Old Testament—or, whoever constructed this chapter does, but Inspiration—she takes the passage from the Old Testament that specifically directed the Millerites to produce this Chart, and it places that same thought for us, but it places it in Hebrews because they were not living in the time of the Investigative Judgment but we are. That is where this chapter beings.

And then the title is, "The Last Crisis." I think last night I said it was "The Time of the End."

The first sentence says, "We are living in the time of the end."

> "We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.
>
> "The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.
>
> "The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails.
>
> "The enemy has succeeded in perverting justice and in filling men's hearts with the desire for selfish gain. 'Justice standeth afar off: for truth is fallen in the street, and equity cannot enter.' Isaiah 59:14. In the great cities there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing; while in the same cities are those who have more than heart could wish, who live luxuriously, spending their money on richly furnished houses, on personal adornment, or worse still, upon the gratification of sensual appetites, upon liquor, tobacco, and other things that destroy the powers of the brain, unbalance the mind, and debase the soul. The cries of starving humanity are coming up before God, while by every species of oppression and extortion men are piling up colossal fortunes."—

The point I want you to see here is that in this chapter begins on page 11 in volume 9, it first identifies that we are living in the Time of the End. There is always a Time of the End in every Reform Movement. Okay?

And it goes on to speak in the first paragraph about the Spirit of God being withdrawn from the Earth.

Does the Spirit of God get withdrawn from this pulpit or from this camera? Nope. The Spirit of God gets withdrawn from human beings.

When does the Spirit of God get withdrawn from human beings? In the Investigative Judgment. When the Lord is finishing the work in the Most Holy Place, He is either preparing people to receive the full outpouring of the Holy Spirit or He is passing judgment in the books of Heaven. He is removing His Holy Spirit.

And the way that human beings can recognize the Holy Spirit is being withdrawn from the Earth is by the Judgments that are taking place in the Earth, the disasters. Is that not what Inspiration tells us?

So, at this time that we are living today, do we see any disasters or Judgments?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. This is our day and age. This chapter begins at 9/11.

Then she says in the next paragraph the agencies of evil are coming and consolidating their forces; and, the agencies of evil in end-time Bible prophecy are financial—you cannot buy or sell without having the mark of the beast. Is the world banking system consolidating its forces?

It is a done deal. They are making plans. Everyone know. It is not behind the scenes. It is in the open secular press now, "How do we bring in a One World monetary system to deal with this collapsing economy?" Is that not the case? It is in the open secular press. We do not have to read the conspiracy theories now.

The other evil power at the end is religious—the Ecumenical Movement. The Ecumenical Movement is virtually a done deal here at the end of the world.

And the other agency for evil is the militaries of the world; because, if you do not have the mark of the beast you are going to be put to death. And since the collapse of the Soviet Union, the militaries of the world have come more into alignment with one another.

We are at this time period in history.

And then it describes in the next paragraph what is common in the world today, with all this demonic life-taking and crime. So, she is placing it right in our day and age.

And as it continues on, on the next page, she says,

> —"On one occasion, when in **New York City**, I was in the night season called upon to **behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify the owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used.** Those to whom these buildings belonged were not asking themselves: 'How can we best glorify God?' The Lord was not in their thoughts."—

Did you know, one of those Twin Towers—I forget the details—but it had a whole bunch of gold in it. Do you remember hearing about it? It had a whole bunch of krugerrands someplace. But that was not all it had, but the Twin Towers qualify.

The next paragraph, the bold face:

> —"I thought: 'Oh, that those who are thus investing their means could see their course as God sees it! **They are piling up magnificent buildings**, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind how they may glorify God. They have lost sight of this, the first duty of man.'

They are talking about piling up the magnificent buildings.

The next paragraph,

> —"As **these lofty buildings went up**, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their

neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor. **They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded**. The time is coming when in their **fraud and insolence** men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah."—

"These lofty buildings." Remember the quote that precedes this, about the great buildings of New York City are thrown down, and this is what she is speaking about.

Then in the fourth paragraph, it says,

—"The scene that next passed before me was **an alarm of fire**. Men looked **at the lofty and supposedly fire-proof buildings** and said: 'They are perfectly safe.' But **these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines**."—

This September 11th, I had no idea where I was; but, Kathy and I were in a hotel. I know we were in a hotel somewhere and we flipped on the TV and we saw a special, you know, commemorating September 11th. We flipped it on, it was there and we were looking for news, and we watched a great deal of it; because many of you may have seen it, but we had never seen any—I had not seen a documentary on September 11th. But, it was one that was made by people who had their video cameras, and they put it all together later where it was a lot of different views.

But, the fire engines could not put out the fire, could they? They were buried in rubble. The water went off. This is God's prophetic eye looking down to September 11, 2001. Okay?

—"I **am instructed** that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that had been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of **buildings** that will preserve them from destruction **when God's appointed time** comes to send retribution on men for their disregard of His law and for their selfish ambition."—

After that, after Sister White describes New York City, which is what we are saying is right here [projecting a picture of the burning Twin Towers on September 11, 2001, in New York City on a screen], on the sixth paragraph here, it says this:

—"There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. **They are struggling in vain to place business operations on a more secure basis**. If men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them."—

Brothers and Sisters, the Republicans in the Senate last night, they rejected the bailout for the auto industry. Now it is getting pushed over to see if Bush will do it. And the markets in Asia dropped anywhere from 5 to 8 percent yesterday, and they are expecting another big nose dive on Wall Street today, as they struggle "in vain to put business operations on a more secure basis."

> —"The Scriptures describe the condition of the world just before Christ's second coming. **Of the men who by robbery and extortion are amassing great riches**, it is written: 'Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.' James 5:3-6.
>
> "But who reads the warnings given by the fast-fulfilling signs of the times? What impression is made upon worldlings? What change is seen in their attitude? No more than was seen in the attitude of the inhabitants of the Noachian world. Absorbed in worldly business and pleasure, the antediluvians 'knew not until the Flood came, and took them all away.' Matthew 24:39. They had heaven-sent warnings, but they refused to listen. And today the world, utterly regardless of the warning voice of God, is hurrying on to eternal ruin.—

Three paragraphs later, it says this, the last paragraph in the quote:

> —"**The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment**. Soon the scenes of trouble spoken of in the prophecies will take place." *Testimonies for the Church,* "The Last Crisis," volume 8, page 11.

And in verse 40 of Daniel 11, it begins, "And at the time of the end." Now, Brothers and Sisters, what we are saying—I do not know if you have caught this. Some of you never may have caught this. Let me run this by you.

We are saying that in this reform history of the Millerites that every Reform Movement begins with a Time of the End. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: It is a fulfillment of a prophecy that marks this sacred history.

The Time of the End for the Millerites was 1798. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. In Daniel 11, verse 40, it says, just the beginning of the verse, "And at the time of the end." Okay?

In *The Great Controversy,* page 356, Sister White says the Time of the End is 1798.

So, if Daniel 11, verse 40, says "And at the time of the end," what is Daniel 11, verse 40, identifying?

FROM THE AUDIENCE: 1798.

JEFF PIPPENGER: 1798. And it tells the story of the struggle between the King of the North and the King of the South, and it identifies that in 1989 the Soviet Union would collapse. In 1989, in fulfillment of that verse, is the Time of the End for the 144,000. And, Brothers and Sisters, the Time of the End for both the Millerites and the 144,000 is in the very same verse, Daniel 11:40.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: It is not an accident, **it is not an accident**!

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And that is where Sister White points us to in this chapter, in volume 9, that begins on page 11, of the *Testimonies,* as she describes exactly what is going on in the world today.

THE THIRD WOE: THIRD GREAT JIHAD

We looked at the first two fulfillments of the first two Woes. And when you take those characteristics and combine them, you will identify the characteristics of the Third Woe. They are set forth on Page 81 of your notes.

Islam: Worldwide—Bin Laden
Mode of warfare: strike suddenly and unexpectedly with explosives
Focus of warfare: the armies of Rome - the USA
Directed by their heads and tails
The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. Isaiah 9:15.
Providential force that torments (**FIRST HURTS**) **the army of Rome and then** brings down (**KILLS**) modern Rome: the dragon, the beast, and the false prophet
THE SEVENTH TRUMPET: The Investigative Judgment
HISTORY: From October 22, 1844 until the return of Christ

The Third Woe will be Islam, because the First and Second Woe were Islam. It will not be Islam of Arabia or Islam of Turkey because when you put those together it is talking about worldwide Islam. And the historical figure is not Mohammed or Othman; it is Osama bin Laden.

The mode of warfare for Islam is that they strike suddenly and unexpectedly with explosives.

The Focus of warfare is the armies of Rome. And in end-time Bible prophecy the armies of Rome is the United States of America. And the two symbols of the United States of America in end-time Bible prophecy is that they are the power that forces the world to worship the beast. And if you do not worship the beast, you are put to death. That is military power. If you do not worship the beast, you cannot buy or sell. That is economic power. That is the chariots, ships, and horsemen of Daniel 11, verse 40. Those are the characteristics of the United States in end-time Bible prophecy, is military strength and economic strength. And, on September 11th, the symbol of the United States' economic strength, the Twin Towers, were struck and so was the Pentagon, the symbol of the United States' military strength. It is not an accident; it was a prophetic sign. Because, Islam was going to attack the armies of Rome, and the armies of Rome is the United States.

They are still directed by their Imams in the mosques, the same as before. We all know that from watching the war in Iraq.

When you bring the First and Second Woes together, it is telling us that Islam is going to hurt the United States and, ultimately, contribute to bringing her down. The hurting process began on September 11, 2001, and it is the process that produces the environment in the United States that brings about the Sunday Law; because, when the war with Islam started—the truth of it is that the United States was already financially over the cliff. But, when we began to war with Islam in 2001, all that did was give us extra weights to carry as we were going over the cliff. We are past the point of no return financially, **financially**, for sure.

THE FIRST WOE

ANTI-TYPICAL PERSIA

The next series of notes (on page 81) is where I spend some time dealing with the key.

- Revelation 9:1-3 (KJV)

"[1]And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. [2]And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. [3]And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power."

"VERSE 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

"For an exposition of this trumpet, we shall again draw from the writings of Mr. [Alexander] Keith. This writer truthfully says: '**There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks**. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.

"'The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church; and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes.

"'Constantinople was besieged, for the first time after the extinction of the Western empire, by Chosroes, the king of Persia.'

"'A star fell from heaven unto the earth; and to him was given the key of the bottomless pit.'

"'While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. 'It is thus,' exclaimed the Arabian prophet, 'that God will tear the kingdom, and reject the supplication of Chosroes.' Placed on **the verge of these two empires** of the East, Mohammed observed with secret joy **the progress of mutual destruction**; and in the midst of the Persian triumphs he ventured to

foretell, that, before many years should elapse, victory would again return to the banners of the Romans. 'At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment since the first twelve years of Heraclius announced the approaching dissolution of the empire.'

"'It was not, like that designative of Attila, on a single spot that the star fell, but UPON THE EARTH.

"'Chosroes subjugated the Roman possession is Asia and Africa. And 'the Roman empire,' at that period, 'was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast. The experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople, and to specify the annual tribute of the ransom of the Roman empire,—a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. Heraclius subscribed to these ignominious terms. But the time and space which he obtained to collect those treasures from the poverty of the East were industriously employed in the preparation of a bold and desperate attack.'

"'The king of Persia despised the obscure Saracen, and derided the message of the pretended prophet of Mecca. Even the overthrow of the Roman empire would not have opened a door for Mohammedanism, or for the progress of the Saracenic armed propagators of an imposture, though the monarch of the Persians and *chagan* of the Avars (the successor of Attila) had divided between them the remains of the kingdoms of the Caesars. Chosroes himself fell. **The Persian and Roman monarchies exhausted each other's strength**. And before a sword was put into the hands of the false prophet, it was smitten from the hands of those who would have checked his career and crushed his power.

"'Since the days of Scipio and Hannibal, no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire. He explored his perilous way through the Black Sea and the mountains of Armenia, penetrated into the heart of Persia, and recalled the armies of the great king to the defense of their bleeding country.'

"'In **the battle of Nineveh**, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors, concealing their own loss, passed the night on the field. The cities and palaces of Assyria were opened for the first time to the Romans.'

"'The Roman emperor was not strengthened by the conquests which he achieved; and a way was prepared at the same time, and by the same means, for the multitudes of Saracens from Arabia, like locusts from the same region, who, propagating in their course the dark and delusive Mohammedan creed, speedily overspread both the Persian and the Roman empire." Uriah Smith, *Thoughts on Daniel and the Revelation*, 495–497.

PARALLEL HISTORY

- Daniel 11:40 (KJV)

"[40] And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

AGAINST EVERY MAN

- Genesis 16:12 (KJV)

"[12]And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

On page 85 of your notes, the role of Islam in Bible prophecy is that they are the issue that brings every man's hand together against them. Brothers and Sisters, in the very near future, there is going to be an argument made by the United States to the world saying that the only way that we can deal with the escalating crisis of radical Islam is to bring the world together under the umbrella of a One World Government. This is very clearly identified in Bible prophecy. This is not just my human expression. There are many lines of prophecy that support this. The United States forces the world to set up an image to the beast in Revelation 13:14. There is only one definition of the *image of the beast* given in Inspiration; it is **the combination of church and state, with the church in control**.

If the United States is going to force the entire world to set up an image to the beast in Revelation 13:14, **and it is**, there is going to have to be a reason why it does so.

If you want to know why the United Nations, the civil power, agrees to give its One World Government into the hands of the Papacy—because the image of the beast is a combination of church and state with Jezebel ruling over Ahab—if you want to know why that happens, then you just have to remember who Jesus is.

Who is Jesus? He is the God that illustrates the end from the beginning.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Was there ever a time when the civil power gave its civil authority to the Papacy?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Oh, yes! In Revelation 13:2, the dragon gave him its seat and its power and its great authority.

The civil power, the dragon power (Pagan Rome) gave its seat to the Papacy in the year AD330 when Constantine moved from the City of Rome to Constantinople.

The dragon power, Pagan Rome, gave its military strength to the Papacy from the year AD496, when Clovis converted to Catholicism, onward through the Dark Ages. It was the military might of those European kings that supported the Papacy all the way until France took it away.

But, the "great authority" was given to the Papacy in the year AD533 by Justinian, when Justinian was in a crisis. He was in a crisis, Brothers and Sisters; and, do you know what the crisis was? Is, that in AD533—

Brothers and Sisters, in the year AD330 when Constantine moved the capital in Rome to Constantinople, he effectively divided the Roman Empire into East and West. And, do you know what happened then, the kingdom began to crumble.

Why did it begin to crumble? Because, in AD321 he had passed the first Sunday Law; and, the principle is that national apostasy is followed by national ruin. And as soon as he divided the kingdom in AD330, from that point on, Daniel 7 starts to kick in because, we know, from Daniel 7 that Pagan Rome is going to disintegrate into how many kingdoms?

FROM THE AUDIENCE: Ten.

JEFF PIPPENGER: Ten. And by the year AD476, Western Rome had been divided into ten nations.

And how did that happen? How did the Lord providentially disintegrate the kingdom into these ten nations?

FROM THE AUDIENCE: The Trumpets.

JEFF PIPPENGER: The Trumpets, the trumpet powers of Revelation 8 began to bring warfare against the Roman Empire, and it gets taken apart, piece by piece.

So, when you get to AD533, the kingdom is already divided into ten nations; but, it is still crumbling. And here Justinian the emperor, his kingdom is falling apart. And why is it falling apart?—because of a trumpet power.

Who is Justinian? He is the civil power, he is Ahab, he is the dragon.

So, in the crisis of the world falling apart, there is also a religious crisis brewing. And there is a lot to it, you know, along with the virgin, Mary, and those types of things. But, to keep it simple, the religious crisis is: Is the preeminent church in Christianity Constantinople or Rome? And Justinian decides that he will enter into the religious, for political expediency, and he decides that the Church in Rome is to be the preeminent Christian church and he passes a decree identifying the Pope of Rome as the head of the churches and as the Corrector of Heretics. And he did so because a trumpet power was bringing his kingdom to its knees with warfare; and, in the midst of that crisis, for political expediency, he identifies the Pope as the head of the Church and the Corrector of Heretics. That is the beginning.

And the ending, in Revelation 17:17, it says that the ten kings—Sister White says in *Testimonies to Ministers and Gospel Workers*, page 38, "Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon . . . ." The ten kings agree, it says, to give their kingdom unto the beast, the Papacy.

Why do they do so? Because, their kingdom is being brought to its knees and there is a religious crisis is going on. And the reason the kingdom is disintegrating is because of the warfare that is brought by a trumpet power.

And the trumpet power that brings the warfare that brings the kingdom of the United Nations to its knees is the Third Woe. It is Islam, and it is a religious crisis. We have to decide: What do we do with radical Islam? We cannot trust the United States to deal with radical Islam. They are too aggressive. We cannot trust the United Nations; they are too dishonest. But, we can trust the Pope of Rome to be fair with Islam and protect the part of Islam that is peaceful and loving and deal with radical Islam. And as soon as that agreement is struck, we are all going to realize that Jezebel does not care about radical Islam.

Who does Jezebel care about? Jezebel cares about Elijah.

Now, Brothers and Sisters, in the three Elijahs, when Ahab, in the First Elijah, when he hurries back to Carmel—and Elijah runs back—and Ahab comes up to Jezebel and he says, "Jezebel, you won't believe it. Elijah's God is the God of Heaven. He brought fire down out of Heaven. He is the God!"

Did Ahab think that Jezebel was going to say, "By tomorrow, Elijah is dead."

He thought Jezebel was going to be converted, did he not? See, the civil power in this story, Ahab the king, he is deceived to the intentions of Jezebel, the impure woman.

The same thing with Herod, in the Second Elijah, John the Baptist. When Herod says to Salome, Herodias's daughter, "Ah, that was a wonderful dance! Up to half my kingdom I will give you, what do you want?" he did not think she was going to say, "I want John the Baptist's head on a charger."

Did he think that?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: In both stories the impure woman deceives the civil power. All right?

We are going to think that the Papacy is going to deal with radical Islam, and as soon as the United Nations strikes that deal with the Papacy, we are going to find out that she is not going to deal with Islam. She is going to deal with Elijah. That is the prophetic testimony.

That argument is already going on Planet Earth, Brothers and Sisters. You watched it. Five years ago from today, by the way, five years ago from today I listened to NPR (National Public Radio)—that is how I heard about the Stock Market going down again. On the way here I listened to NPR—five years ago from today, who did they capture in a little hole.

FROM THE AUDIENCE: Saddam Hussein—or maybe it was give years ago they put him on trial, but they mentioned him again today. And as soon as he was captured there was an argument that went on in the world, and it was: Do we try Saddam Hussein in Iraq, who believes in the death penalty, or do we move him into the world court because the Europeans do not believe in the death penalty? Okay?

And there was an argument, "We need to try him in the world court so he doesn't get killed, or either we can try him in Iraq or the United States and he dies." And, of course, the world opinion is, "We don't believe in the death penalty."

In that time period, if you check the cyclicals that were coming out from Pope John Paul II at that time, he was saying, "The Catholic Church does not believe in the death penalty. We think Saddam Hussein should be tried in the world courts." Do you remember that?

Jezebel was in the process of deceiving the civil power to her intentions; because, we know that the Catholic Church believes in the death penalty, do we not? In fact, that is the highest form of celebration in the Catholic Church, is to kill heretics.

So, the deception that we are speaking about, it is already evident that it is underway in history. It is completely consistent with Bible prophecy; and, the role of Islam in Bible prophecy is that he will be a wild man. How wild is it to walk into a room, with a bomb strapped onto your body, and blow yourself up, thinking you are getting a bunch of virgins and eternal life? Is that not crazy?

That is crazy. But, that attitude, what does it do? It brings every man's hand against him. The whole world, **the whole world** is brought together against Islam. That is the Third Woe. That is where we are at in Earth's history, according to Bible prophecy.

Now, on page 85, where some of you are not familiar with these reform lines, unfortunately, but, most of us are, this is the 3:1 combination.

3:1 COMBINATION - Millerite History through the History and Period of the 144,000

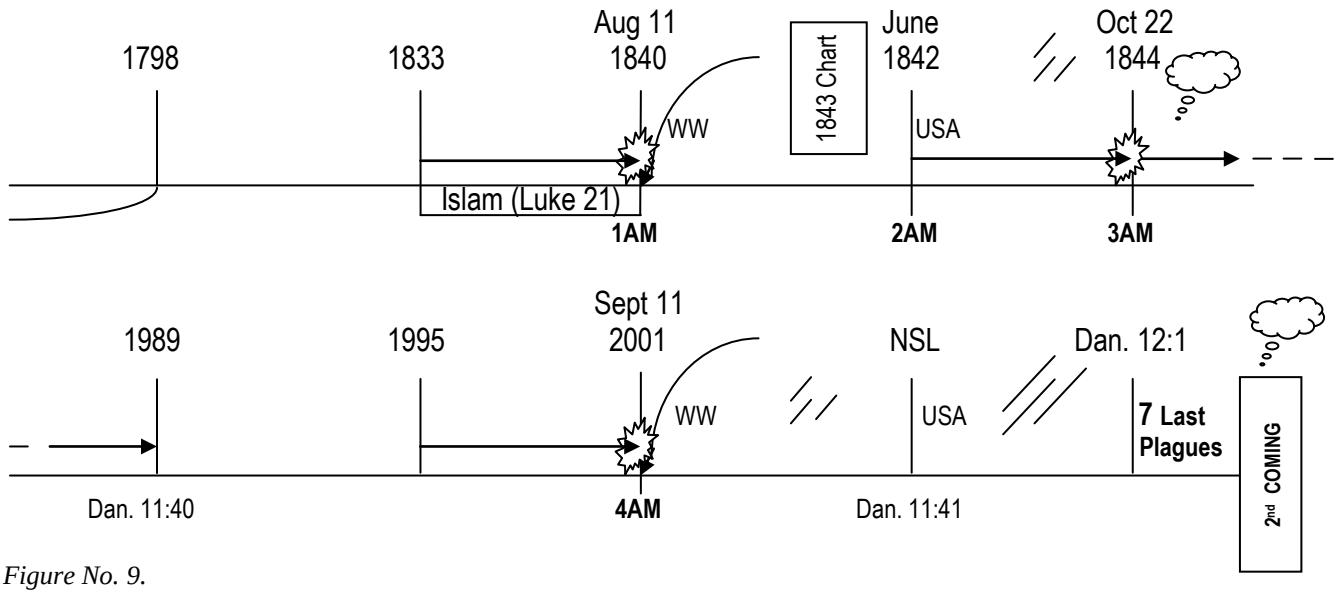


Figure No. 9.

This is the 3:1 combination. What we are illustrating here is the Three Angels' Messages; but, in all these reform lines, after a period of time, the Fourth Angel's Message arrives out here.

In the reform line of Christ, the fourth waymark, the fourth message was Pentecost. In our day and age, it is the Fourth Angel of Revelation 18.

In the reform line of Moses, it was Moses receiving the Law (Pentecost).

But, in the fourth waymark in the history of the Three Decrees, there were three decrees; but, when the work was finished, it was finished by Nehemiah; and, before Nehemiah finished the work, he had to receive a Fourth Decree.

If you understand that, say, "Amen."

FROM THE AUDIENCE: Amen.

TROUBLOUS TIMES

JEFF PIPPENGER: So, Nehemiah is the symbol of the fourth waymark. Nehemiah finished building the streets and wall and, according to Daniel 9 when he finished building the streets and wall, what was the environment? It is right here, "Troublous Times." The fourth waymark is the Latter Rain time period. The Bible teaches that in the period of the Latter Rain, there will be troublous times. Okay? That is Daniel 9:25.

- Daniel 9:25 (KJV)

  "[25]Know 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**.

DISTRESS OF NATIONS

- Luke 21:25 (KJV)

> "[25]And there shall be signs in the sun, and in the moon, and in the stars; and **upon the earth distress of nations**, with perplexity; the sea and the waves roaring.

We mentioned last night that leading up to this history of 1840 and 1844, Luke 21 talks about the distress of nations, and the distress of nations is clearly identified as the problems with Islam.

Islam in this history (1840 to 1844) is bringing you a distress of nations in connection with leading up to this history that illustrates the Latter Rain.

The role of Islam is to bring the distress of nations. It is to bring the troublous times, when the Latter Rain is poured out.

THE ANGERING OF THE NATIONS

Let us go to Revelation 11. In verse 14 of Revelation 11, it says,

- Revelation 11:14-15, 18 (KJV)

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

So, the Second Woe is finished here. That is the sixth Trumpet.

Now it is going to begin telling us something about the seventh Trumpet. Verse 15 says,

> "[15]And the seventh angel sounded; . . ."—

The seventh angel is sounding the seventh Trumpet, and it begins to give us some details about the seventh Trumpet.

And when you get to verse 18, it says, in connection with the Third Woe—this is the seventh Trumpet, which is the Third Woe. It says,

> "[18]And **the nations were angry**, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

NOW GETTING ANGRY

Shortly after 1844 Captain Bates wrote an article where he commented on verse 18, and he says that all the prophetic events that are mentioned in verse 18, they take place at the same point in time.

Shortly thereafter, Sister White was given light, which is recorded in *Early Writings,* page 36, where she is correcting Elder Bates. Here is what she says:

> "I saw that the anger of the nations, the wrath of God, and the time to judge the dead were **separate and distinct**, **one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry**, but when our High Priest has finished His work

in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues." *Early Writings,* 36.

So, Elder Bates was wrong. These are not all identical events. They are sequential events that follow each other in order. And the second event in verse 18 is the "wrath of God."

When does the wrath of God begin?

FROM THE AUDIENCE: The Plagues.

JEFF PIPPENGER: The Plagues; but, when does it begin?

FROM THE AUDIENCE: When probation closes.

JEFF PIPPENGER: When Michael stands up and probation [for the world] closes, and then the wrath of God, the Seven Last Plagues, the Time of Jacob's Trouble, begins.

The angering of the nations is something that takes place just prior to the close of probation, according to Inspiration. Do you see it?

And the angering of the nations is being identified for us as taking place in the seventh Trumpet, the Third Woe. Islam is the angering of the nations.

PARALLEL HISTORY

We have already read this quote on the bottom of page 85 last night. That which follows the First and Second Angels' Messages is to run parallel with it.

"God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and **are to run parallel with this which follows.** The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, **the light of all the three messages is combined**." *The 1888 Materials,* 804.

DESCENDING POWER

And we know that in 1840 a Mighty Angel comes down out of Heaven. Sister White says this Angel is Christ. It is paralleling and prefiguring the Mighty Angel of Revelation 18 that comes down in our history. You see verses 1 and 2 there.

- Revelation 10:1-2 (KJV)

"[1]And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth."

THE FIRST ANGEL'S MESSAGE

You see the quote that we read earlier, where she is speaking about the First Angel's Message, from *Early Writings,* page 245.

"I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was **to lighten the earth with his glory** and warn man of the coming wrath of God. " *Early Writings* 245.

The work of the First Angel is identical to the work of the First Angel of Revelation 18. It is a repeat of history; they both lighten the Earth with their glory. In 1840 the First Angel's Message was carried to every mission station in the world, lightened the Earth with His glory.

DESCENDING POWER

- Revelation 18:1-3 (KJV)

"[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [9]For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

These verses 1 through 3 of Revelation 18 is what Sister White says is fulfilled when the great Buildings in New York City are thrown down. The Mighty Angel came down when the Twin Towers came down.

FOUR ANGELS LOOSES AND RESTRAINED

Now, in the time prophecy that we are all familiar with generally in Adventism of Revelation 9, verses 14 and 15, I want to show you something at a prophetic level, if you will see it. In verse 14, it says,

- Revelation 9:14-15 (KJV)

"[14]Saying to the sixth angel which had the trumpet,"—*THAT IS THE SIXTH TRUMPET, THE SECOND WOE*—"Loose the four angels which are bound in the great river Euphrates. [15]And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

And that is the year-day principle of the time prophecy that the Millerites came to understand represented 391 years and 15 days. It began on July 27, 1449, and concluded August 11, 1840.

ISLAM RESTRAINED: AUGUST 11, 1840

But, what I want you to see here is something prophetic. If it was fulfilled here, August 11, 1840, **if it was fulfilled here**—Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: —and if we were going to do a timeline for this 391 years and 15 days, the starting point would be over here in AD1449. Right?

What happened in 1449 that starts this, is that there are three angels—right?

FROM THE AUDIENCE: Four angels.

JEFF PIPPENGER: Four angels that are loosed.

Back here in AD1449 there are four angels that are loosed for this time period of 391 years and 15 days. So, when this time period is concluded, what of the four angels?

FROM THE AUDIENCE: They are restrained.

JEFF PIPPENGER: They are restrained. They are loosed for a period of time. When the period of time is up you have four angels that are restrained.

The Pioneer understanding is that those four angels represented what?

FROM THE AUDIENCE: Islam.

JEFF PIPPENGER: Islam; the warfare that Islam brings.

So, I want you to see at a prophetic level that when you get to this point, September 21, 2001, when the Mighty Angel comes down, beginning the history that Sister White says illustrates the Latter Rain history, that you have four angels that are restrained.

Do you see where I am going with this?

Okay. Because, down here in the sealing of the 144,000, we have four angels that restrain four winds when this time period begins, right?

That is where we are going with this.

You can see the quote from *The Great Controversy*, page 344, where Sister White endorses Josiah Litch's prediction.

> "At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended." *The Great Controversy*, 334.

FOUR ANGELS

Then you see Revelation 7:1-3, which we read last night and I had the trick question, "Where is the horse in those verses?" And we could not find the horse, but we know the horse, the angry horse, is Islam—is it not?—the angry horse seeking to break loose. It is the angry horse that is not loose; it is seeking to break loose and to bring death and destruction. And, Sister White says that angry horse is the four winds, and we are saying that Islam was restrained right here, September 11, 2001, just like Islam was restrained right here, August 11, 1840.

- Revelation 7:1-3 (KJV)

> "[1]And after these things I saw **four angels** standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2]And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the **four angels**, to whom it was given to hurt the earth and the sea, [3]Saying, Hurt not

the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Four Winds Restrained

Let us read at the top of page 87 of your notes from *Early Writings,* page 85. She is commenting on something she said earlier, and she says.

> "This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. 'The commencement of that time of trouble,' here mentioned does not refer to the time when the plagues shall begin to be poured out, but to **a short period just before they are poured out, while Christ is in the sanctuary**."—

This is what we call the Little Time of Trouble, okay?

> —"At that time, while the work of salvation is closing, **trouble** will be coming on the earth, and **the nations will be angry**, **yet held in check**"—

And here is what I want you to see, "yet held in check." When it comes to the angering of the nations being a prophetic symbolic, part of their prophetic understanding is when we see them in prophecy, the angering of the nations, when we see this fulfilled, they are held in check.

Of course, that is what we are saying. We are saying in this history of the Millerites, August 11, 1840, prefigures this history of the 144,000, September 11, 2001, that Islam was restrained here. And we are saying that the arrival of Islam back in prophetic history, what it is marking is that they were restrained.

And it does not matter who you think blew down the Twin Towers, you know full well that after the Twin Towers the United States put a restraint on Islam immediately thereafter. And that is what we are pointing to, the restraint. Right, okay?

Let us read that again. It says,

> —"At that time, while the work of salvation is closing, trouble will be coming on the earth, and **the nations will be angry, yet held in check so as not to prevent the work of the third angel."—***AND NOTICE THE NEXT SENTENCE*—"At **that time** the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." *Early Writings,* 85.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: When the restraint is put upon the angry horse of Bible prophecy, the Latter Rain begins to fall.

HELD IN CHECK

> "This being the period for the fulfillment of the words of the prophet, 'And the nations were angry,' we may reasonably expect that not only the nations

of Europe will make great preparations for war, and even advance to battle; but that our own nation, and **all the nations of the earth, may become unsettled and angry**. But **at the same time** the four angels **will hold the four winds** in check, so that the great slaughter will be prevented, till the servants of God shall be sealed." James White, *Review and Herald*, March 7, 1854.

AT THAT TIME

"At that time, while the work of salvation is closing, **trouble** will be coming on the earth, and **the nations will be angry**, **yet held in check so as not to prevent the work of the third angel.** At **that time the 'latter rain,'** or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." *Early Writings*, 85.

THE GREAT BUILDINGS THERE WILL BE THROWN DOWN

"Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then** the words of Revelation 18:1–3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." *Review and Herald*, July 5, 1906.

THE FOUR WINDS

- Revelation 7:1-3 (KJV)

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

STRIFE & WAR

"Soon the four winds of heaven will be loosed, and **in every part of the globe there will be dissension, strife, war, bloodshed.**" *Manuscript Releases*, volume 18, 177.

"**Winds are a symbol of strife**. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power." *The Great Controversy*, 439.

THE FOUR WINDS WILL STIR UP THE NATIONS

"Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and **the winds will be the stirring up of the nations to one deadly combat**, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads." *Review and Herald*, June 7, 1887.

PARALLEL HISTORY

ISLAM RESTRAINED

- Revelation 9:4 (KJV)

"[4]And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

THE FOUR WINDS RESTRAINED

- Revelation 7:1-3 (KJV)

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

THE FOUR WINDS

Moving to page 89 of your notes.

We know as Seventh-day Adventists that the sealing of the 144,000 begins when the four winds are restrained, and we dealt with this last night.

"**Angels** are holding the four winds, represented as **an angry horse** seeking to break loose, and rush over the face of the whole earth, bearing **destruction and death** in its path." *Selected Messages*, book 3, 409.

ISLAM IS THE ANGRY HORSE

- Revelation 9:7, 9, 16-17 (KJV)

"[7]And the shapes of the locusts *were* like unto **horses prepared unto battle**. . . . [9]the sound of chariots of **many horses** running to **battle**. . . . [16]The number of the

army of the **horsemen** *were* two hundred thousand thousand: and I heard the number of them. [17]And thus **I saw the horses** in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and **the heads of the horses** *were* as the heads of lions."

We know that Sister White is the end-time prophetess, right? She is the Spirit of Prophecy.

Was she a Pioneer, though?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Yes, she was a Pioneer.

Was she familiar with the Pioneer understanding?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Yes. So, when she is talking about an angry horse, it is going to be consistent with Pioneer understanding, right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, the angry horse in Bible prophecy, Brothers and Sisters, is represented on these two Charts [the 1843 and 1850 Charts].

DIRECTED BY THE HAND OF THE LORD

And you have the quote there from *Early Writings,* beginning on page 74. It says,

> "I have seen that **the 1843 chart was directed by the hand of the Lord, and that it should not be altered**; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74–75.

And Islam is the angry horse of Bible Prophecy on this Chart.

DESIGNED FOR GOD'S PEOPLE

And you have the quote from *Manuscript Releases,* volume 13, page 359, putting an endorsement on the 1850 Chart. It says,

> "I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that there was **a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." *Manuscript Releases*, volume 13, 359.

THE GREAT BUILDINGS THERE WILL BE THROWN DOWN

> "Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then** the words of Revelation 18:1–3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of

God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." *Review and Herald*, July 5, 1906.

- Revelation 11:14 (KJV)

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

Brothers and Sisters, the angry horse of Bible prophecy on this Chart, right here [referencing the lower right-hand corner of the 1850 Chart], Islam. Islam was restrained on September 11, 2001, and the Latter Rain began to sprinkle upon God's people.

And, in our next presentation, we will try to deal with why that is so important to recognize. In fact, it is life or death to recognize this truth.

Shall we pray.

Benediction: Heavenly Father, we know that there is very few prophetic truths in the Word that Satan is seeking to prevent God's people from seeing that are of significance, such as this truth that we just dealt with. We need to understand that you have begun the time period where you are bringing a message that divides your people. We know that the wheat and tares are separated by the Angels. We know that it is the message of these Angels that we are dealing with, the Angels of Revelation 14 that are repeated in Revelation 18, that the message that they represent is what separates your people into two classes; and, we can see that that time period has begun, based upon your prophetic Word. Please allow these truths to awaken us to our personal need of preparation and our personal responsibility to give a fair and just warning to those around us who are still sleeping and who have many distractions that are preventing them from considering these things. Please put your seal of approval upon this time we are spending here, that it can be a place where great light is coming to be understood by your people and carried out from here to other parts of your vineyard. Continue to be with us throughout the rest of this Prophecy School, the rest of this day, In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 12 - "Recognizing the Latter Rain"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer: Father in Heaven, as your Sabbath draws nigh, as we have been asking all week and I know individually we have been pleading for wisdom and clarity and understanding. There is so much to know, so much to learn; and, that in itself can seem to be discouraging. But, Father, we know that you are able, you are able, Father. We just thank you so much for your presence here today, throughout this week. And now please be with our speaker. We ask, Dear God, that our ears will be open and that you will help us to understand. And, Father, we ask you to help us as well to be read to meet with you on this your Holy Sabbath that is approaching. We thank you for all these blessings. In the name of our Precious Lord and Saviour, Jesus, amen.

(An offering of special music is made.)

JEFF PIPPENGER: Shall we pray.

Invocation: Father in Heaven, as we lift our voices, our thoughts, to your Throne of Grace, we once again want to ask for your Voice to speak to us through the prophetic message, to reveal yourself to us as you did to the disciples on the road to Emmaus. We need your Holy Spirit to have the spiritual discernment to see these things correctly. We ask that you grant us that in the Latter Rain power at this time. We ask that you allow the human part of this presentation be set aside and that you would open all the hearts and minds that may hear this beyond this room on DVDs or CDs, to hear your Voice in it as well. I thank you for blessing us so far through this week. In Jesus's name, amen.

RECOGNIZING THE LATTER RAIN

JEFF PIPPENGER: I had a question at the end of last presentation. I partially answered it last night, or at least I gave what is part of my answer to that question that comes up often, and it is worth taking note for those of you that may have not thought about it, especially at the speed I was going.

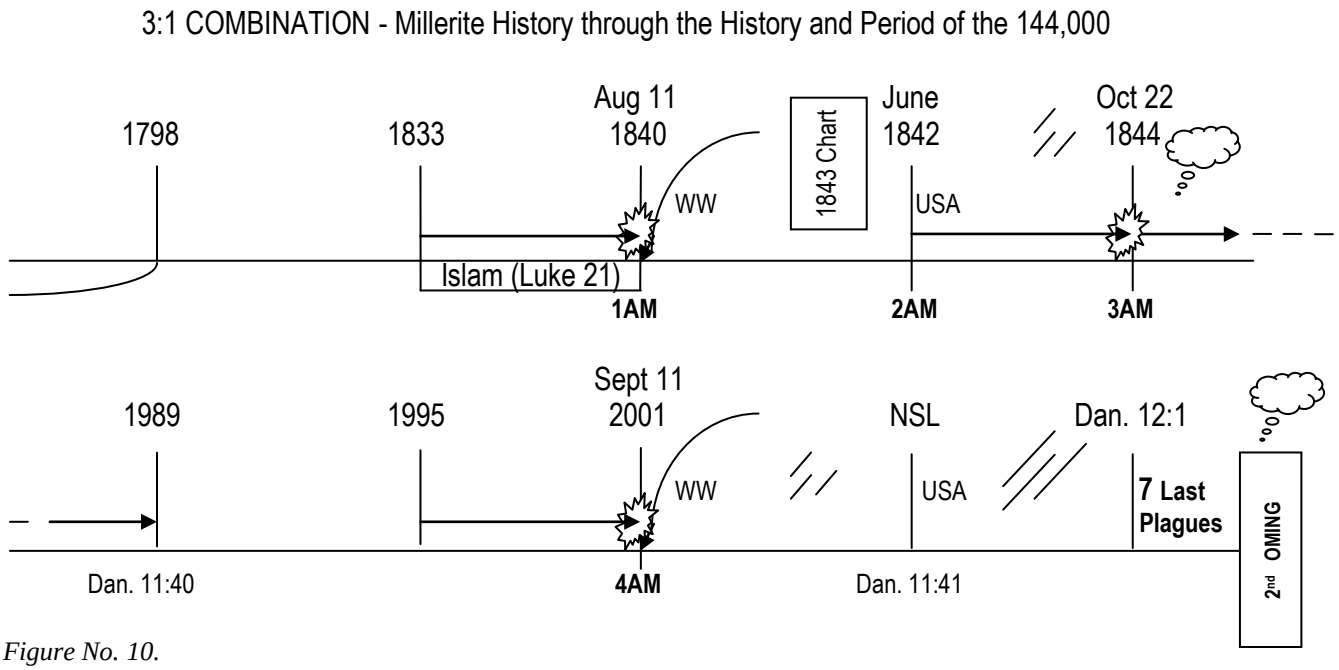


Figure No. 10.

The question is this: I am saying that Islam was restrained here on August 11, 1840; and, I am also saying that Islam was restrained here on September 11, 2001. But during the Millerite History we know that Islam was active; but, am I saying that Islam becomes active here again and gets restrained immediately? And the answer is yes.

And part of my answer that I gave last night is that—if you remember the story; I think I said it on tape, but I know I said it at least yesterday, maybe just in a new group—the distress of nations was that Egypt was trying to conquer Turkey to reestablish an Islamic dynasty.

I told you this last night?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: And the four great European powers—"four" representing worldwide, or prefiguring when the whole world comes together to restrain Islam—but, in that history if you look carefully, Egypt did not have the foot soldiers, so it formed this arrangement with a new religion in Saudi Arabia called, "Wahhabism."

And, on September 11, 2001, the religion of Osama bin Laden is Wahhabism.

So, Wahhabism is restrained here on August 11, 1840; and, Wahhabism arrives here again on September 11, 2001, and makes a mark in prophetic history; but, then it is immediately restrained because that is what happens to the angry nations. They are restrained while God's people are sealed. But, you can also demonstrate the winds begin to slip through the fingers and the hands of the Angels.

I know that when human probation closes down here at the end of the Little Time of Trouble during the history of the 144,000, the winds are fully let loose. They are restrained prior to that, and when they are restrained it is marking the time period prophetically that you would call "the angering of the nations."

But, you can mark them coming back in history. If you had time, if you notice in Revelation 16, if you look closely, that the beast, the dragon, and the false prophet that lead the whole world to Armageddon, it is very minor but if you look closely at it in Revelation 16:12:

- Revelation 16:12 (KJV)

> "[12]And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [13]And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. [14]For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

These are the threefold power that we deal in Bible prophecy that lead the whole world to Armageddon. Yes?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, when you look closely at that, there is a little process. The spirits that come out of the beast, the dragon, and the false prophet, in verse 13 they have to come out. They have to come out into history.

The dragon power at the end of the world is the United Nations, and the dragon power does not come into history until World War II. All right?

And if you are going to get technical, the United States does not fully become the false prophet of Bible prophecy until the Ronald Reagan years. Okay?

There are two aspects to the United States, religious and political, correct? Both of those have to be conquered.

When was the religion aspect of the United States conquered?

FROM THE AUDIENCE: 1842.

JEFF PIPPENGER: June 1842. But, when the president of the United States formed an alliance with Rome, can two walk together unless they be agreed? And when the President of the United States, a professed Protestant, formed an alliance with the Papacy, the political branch of the United States fell, too. So, in the Ronald Reagan years, you can say, "All right. Here is where Protestant America fully turned to apostate Protestantism and it began to fulfill its role as the false prophet.

So, what am I saying? Before the beast, dragon, and false prophet can have spirits come out of their mouths, that go to the kings of the Earth, that lead the world to Armageddon, there is a process that is being demonstrated here. It first has to come into history, and the dragon at the end of the world is the United Nations. It does not come into history until after World War II; and, one of the things that it does is it takes a chunk out of Palestine and gives it back to the Jews, right? And as that history progresses, if you go back in one of these historical timeline books, right there is where modern radical Islam starts blowing things up. I mean, their philosophy is brewing, but this is where you can start marking, you know, bombs going off.

And then as the United States gets drawn into this situation as time progresses, the United States places its military force in Saudi Arabia, and that is like putting salt in a wound.

So, what I am saying is, is leading up to September 11, 2001, you can track that Islam is starting to get drawn on into its work. Here is where it initiates this strike, in fulfillment of what has been described in prophecy, and it is immediately restrained.

And it is part of Revelation 16, but that is way beyond what we can do to our time constraints.

This book here—I have told you these two books. One of these books will show you why the Quran is a war manual. It is not a peace manual like the secular press tells you. That is the other book on Islam.

This particular book, *Islamic Terrorists,* will tell you about the progressive movements in Islam during the Twentieth Century that lead to the resurgence of Wahhabism in our lifetime today.

And a sister reading through this, she handed this off to me. One of the passages is entitled, "The Evangelist," and it is talking about men who were raised up and wrote some articles and began this radical Islamic movement; and, it quotes some of their own writings.

In one of the quotes where it is talking about one of these radical Islamic leaders of years ago, one of his writings, he was saying in this writing what she thought was interesting; and, I do, too. It says this, on page 34 of this book. And I do not know where his footnotes are. I will not take time for that.

He is speaking to Islam.

> "This situation is different to the nation of Mohammed, for He, the glorified has addressed them saying, 'Fight them. Allah will punish them by your hands.'"—

This is what she had seen. Islam is being told the infidels are going to be punished by "your hands." Okay? And in Genesis 16:12, what does it say? Islam hand is going to be against every hand. That is what she is seeing in this.

> "'Fight them. Allah will punish them by your hands and bring them to disgrace and assist you against them, and he will heal the hearts of a believing people, which means the Muslim must take the matter of jihad upon himself. Then Allah will interfere through the natural causes to accomplish victory at the hands of the believers which come from Allah.'"

I mean, they even portray their work of warfare as being exercised by their hands [holds up a clenched fist.]

SEPTEMBER 11, 2001

Okay. We are on page 91, and we are trying to make the case here that not only on September 11, 2001, did the Latter Rain begin to sprinkle upon Adventism, but in Adventism it is only those that recognize this event for what it is that will receive it.

And you have, once again, this quote for probably the third time in your notes, that it is when the great buildings of New York City come down that Revelation 18:1-3 will be fulfilled.

> "Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1–3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of

God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." *Review and Herald*, July 5, 1906.

WE MUST RECOGNIZE THE MANIFESTATION OF THE POWER OF GOD

In *Testimonies to Ministers,* page 507, it says this:

> "Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, **we shall not recognize the manifestations of the Holy Spirit in the latter rain.** It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 507.

There is a time period in Adventism when the Latter Rain is falling upon God's people, and some people receive it and some do not. And according to this passage, the ones that receive it are the ones that recognize it. You have to recognize it.

If it is something that has to be recognized, **and it is**—and this is serious. This is not that you need to recognize a stop sign up here at this intersection. This is that you need to recognize that the Latter Rain is falling; because, when the Latter Rain is falling, you know as a Seventh-day Adventist that you are in the Judgment of the Living.

Do you know that?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And you know that you are in the sealing of the 144,000.

You recognize that this is not like a stop sign on the road; this is life or death. So, if the recognition of this is of such a nature, then it is a sign. It is a Biblical sign.

That is what we were saying in Luke 21. Jesus pointed us to the budding trees of Spring, and the budding trees of Spring are representing the Latter Rain. This is our sign.

ALL WHO WILL RECOGNIZE

Seventh-day Adventist Bible Commentary, volume 7, page 984:

> "We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled.
>
> "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth **before all the nations**. Isaiah 61:11.
>
> "**The whole earth is to be filled with the glory of God**." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

Praise the Lord!

THE ADVENT MOVEMENT OF 1840—44

So, how do we recognize the Latter Rain?

And, of course, we have referred to *The Great Controversy,* page 611, several times. This is the quote that I am speaking about when I am speaking about *The Great Controversy,* 611.

> "**The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory**."—

This is the Angel of Revelation 18:1. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. This is the Angel that Sister White says is fulfilled when the great buildings of New York City come down. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Now, I know some people may still be thinking that there is another fulfillment of some great buildings in New York City coming down, but at minimum we can admit that on that Spirit of Prophecy quote that when the Angel does come down, something happens to the great buildings in New York City.

This Angel she then compared in that paragraph with the Advent Movement of 1840 to 1844, and we know that what begins this history is that the Angel of Revelation 10 came down. So, she is portraying this portion of the Millerite history, 1840 to 1844, as an illustration of the Latter Rain.

> —"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."—

If we are to recognize the Latter Rain, then what we are required to recognize is this history when it begins to be repeated. We have to recognize it.

And she adds one more thought in there in the second paragraph, as she is speaking about this. 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.—

Is Pentecost an illustration of the outpouring of the Holy Spirit?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Brothers and Sisters, to recognize the Latter Rain is teaching that we need to recognize when this history begins to be repeated, the history that all the history in the Bible is being pointed to. All the prophets are speaking about the end of the world. We have to recognize that it has begun. It is that recognition that awakens us.

If you truly get convicted that, "Yes, what we are preaching here is correct." If you truly realize that on September 11, 2001, the Latter Rain began to sprinkle upon God's people, then you truly are confronted with the idea of, "Am I going to continue playing around the idols in my life; because, as far as I can tell, probation is closing"?

That is what we have to recognize. It wakes us up to the reality of where we are.

> —"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.

MESSAGES ARE THE LATTER RAIN

The Great Controversy, page 341, says,

> "To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth**, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth." *The Great Controversy*, 341.

Brothers and Sisters, what ripens the harvest? It is the Latter Rain, is it not?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: But here she is saying that the Latter Rain is a message. "John records the closing messages which are to ripen the harvest of the earth." The Latter Rain are messages.

GOD'S WORD

- Deuteronomy 32:1-2 (KJV)

> "[1]Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. [2]My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

God's Word is rain.

GOD IS DISHONORED

Review and Herald, July 20, 1897:

> "The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up **a constant communication with the inhabitants of the earth**. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven **in the messages of God's Spirit**, the agencies of evil would have entire control over men."—

The holy oil is poured from heaven in the messages of God's Spirit.

> —"**God is dishonored when we do not receive the communications which he sends us**. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. **When** the call shall come, 'Behold, the bridegroom cometh; go ye out to meet him,' those who have not received the holy oil,"—

What is the holy oil that she is speaking about in this context? The messages.

> —"those who have not received the [messages] who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked." *Review and Herald*, July 20, 1897.

Brothers and Sisters, I have watched—I did not know what it was; I still do not know what it is—but, I have watched this message develop for many years. I still do not know what it is, but I have watched it develop. And someone can come onboard now, and when Sister White says we are going to have to learn, whatever it is, in weeks what it took others years to learn, do you know what that means?

That means that people could come into this message right now, and if they have the desire to do so, they can take materials like that—and we are not the only ones who produce materials on this message—they can take materials like that and go home and lock themselves in their room, like James White did with this Chart, and they can stay there until they come to grips with this message in a matter of days what it has taken some of us years to learn.

And one of the frustrating things for people that sit in an audience like this, they say they are sitting thinking, "Yeah, I see the logic of what this guy is saying. It seems to fit. I really don't see any big errors, but there is no way that I will be able to understand all those things. This is too much for me! God's Word is simple. If it is a message from God, isn't it supposed to be simple?" And they get discouraged, and sometimes they even give up, unfortunately.

But, the Lord has provided that that does not have to be the case.

Yes, you can sit in a meeting like this and it can be overwhelming. But, if it is as serious as you think it sounds to be, you just go home and you take the time necessary. And in a few

weeks you can get up to speed to what it has taken some of us years to get up to speed on. That is what Sister White says.

But, in connection with that, Brothers and sisters, this message, when The Sunday Law hits, if someone has been fighting against this message and refusing to listen to it, wants nothing to do with it, when The Sunday Law hits I cannot teach that person this message on the day The Sunday Law arrives. I cannot give them that oil. This oil is something that you have to receive when the Holy Spirit brings it to you.

Now, I realize that the oil can be understood in a lot of ways; but, here, Sister White is saying the oil is the message.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: You cannot do it, **you cannot do it**, when the crisis arrives. It is too late.

TRUTHS THAT HAVE BEEN BURIED UNDER A MASS OF RUBBISH

> "I bore my testimony in the ministers' meeting, and the Lord gave me a large measure of His Spirit. I entreated my brethren standing in positions of responsibility not to grieve the Spirit of God away from their hearts by their unwillingness to receive the testimonies that God has sent them in reproof and warning. I saw that they were dishonoring God by much talking. **Their hearts were not free from prejudice**. I said to them, Do not receive the word of any man, but **go to the Scriptures for yourselves**. Do not turn away from **the messages that God sends**, as you did at **Minneapolis**. Prayerfully consider every point, with hearts open to conviction. Receive every ray of light sent you. That which has been set before you deserves candid consideration. **Truths that have been buried under a mass of rubbish are to be revived, and reset in their original setting**." *Manuscript Releases*, volume 3, 415.

And what I am suggesting is, from an earlier study, we are now at the time period where the Dirt Brush Man is sweeping the traditions and customs that have been established in Adventism out the window.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And as He does so, He is taking us back to the Foundations of Adventism, but He is also opening up to us truths that have never been recognized but they are consistent and built upon the Foundations. We are in that time period, if you will receive it.

TRUTHS WILL BLAZE FORTH FROM GOD'S HOLY WORD

Review and Herald, December 15, 1885:

> "**The dust and rubbish of error have buried the precious jewels of truth**, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, 'Open thou mine eyes that I may behold wondrous things out of thy law.' **Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word.**—*PRAISE THE LORD!*—"The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but '**the wise,' those who are honest, will understand**. The book is open, and the words of God reach the

> hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth." *Review and Herald*, December 15, 1885.

FROM THE AUDIENCE: Amen! Praise the Lord.

JEFF PIPPENGER: I believe this is that message that she is referring to, and I personally know, **personally know**—NOT know of—I personally know men in every continent of the world that understand and are teaching this message.

FROM THE AUDIENCE: (Multiple praises expressed.)

JEFF PIPPENGER: Except for Iceland, if that is a continent.

FROM THE AUDIENCE: That you know of.

JEFF PIPPENGER: Yes.

Those are the ones I know of.

PARABLES—THE PROPHETIC WORD

And if we had time—and Brother Randy touched on it, and Brother Randy did a good job as far as he went; no criticism. But, none of us have had enough time but he did point out to you that the history at the beginning of the 2520 is repeated at the end of the 2520. Okay? But, there is more to that history there that is repeated than he had time to touch upon.

And one of the histories that surrounds Isaiah 6, 7, and 8, that is at the beginning of the 2520 history is that Isaiah, after he is humbled into the dust when he sees the glory of the Lord and he is willing to take the message and his lips are purified with the coal, he is told that he is going to go and give this message to the people and there is a response that the people have.

And this is the response in every one of these Reform Movements. There is a message that comes in every Reform Movement, and the wicked, the foolish virgins, however you want to portray them, the Laodiceans, the tares, they hear the message but they do not hear, they see the message but they do not see. Okay? This is an illustration that is established in the Bible, informing us what is going to take place with our Adventist Brothers and Sisters that cannot understand this message.

You know, there is a sister here in this area that she has heard this message, and I think she is sincere enough in a certain since of the word. She has heard this message many times through the years, and virtually every time she hears it, then she comes up and says, "I don't get it."

And, you know, it pains me because you want someone to get it; but, there is something there. And I am only saying that there are lots of us like that.

Anyway, Isaiah 6, verses 8 through 10, which is part of the beginning history of the 2520.

- Isaiah 6:8-10 (KJV)

> "[8]Also 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. [9]And he said, Go, and **tell this people**, Hear ye indeed, but understand not; and see ye indeed, but perceive not. [10]Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

THE TIME OF CHRIST

In the time of Christ the same principle is identified. *Christ's Object Lessons,* page 20:

> "In the earlier part of His ministry, Christ had spoken to the people in words so plain that all His hearers might have grasped truths which would make them wise unto salvation. But in many hearts the truth had taken no root, and it had been quickly caught away. 'Therefore **speak I to them in parables**.' He said; 'because they seeing see not; and hearing they hear not, neither do they understand. . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.' Matthew 13:13–15." *Christ's Object Lessons,* 20.

THE TIME OF PAUL

You will see this same phenomenon in the ministry of Paul.

> "Further argument was useless. Paul closed with a solemn address, in which he applied to them the words of Isaiah, before quoted by Christ himself: 'Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.'" *Sketches from the Life of Paul,* 278.

OUR TIME

And you will see this same phenomenon identified in our day and age.

> "It is a fearful thing to have great light and blessing, to have many opportunities and privileges, and yet make no saving use of them. Those who do not make a saving use of their opportunities, will be condemned by the privileges God has granted to them; but those who walk in the light will have increased light. Those who have had the light of truth, and yet have failed to walk in the light, are under the same sentence of condemnation as were Chorazin and Bethsaida. Shall not these warnings be heeded? Shall not these admonitions have weight with us? In the near future it will be seen just who have been walking humbly with God, and who have been obeying his orders. Those who have been walking in the sparks of their own kindling will lie down in sorrow. It will be seen that they have made a terrible mistake. O let us awake! light is now shining; let the windows of the mind and heart be open to welcome the heaven-sent rays. Shall Jesus say of those who profess to obey the truth, and yet who fail to walk in its light, 'In them is fulfilled **the prophecy of Esaias**, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes,

and hear with their ears, and should understand with their heart, and should be converted, and I should heal them'?" *Christian Education*, 140.

In each of these Reform Movements, when the message is proclaimed, those who do not receive the message, they manifest this attitude, this experience that is identified here; and, we need to understand this because we are talking about a sign that is life or death for us. And, if we come to a meeting like this and we see and we hear the sign, but we do not understand how significant it is, it is a tragic mistake on our part.

And, we need to understand as we take this message to our Adventist Brothers and Sisters that that is the attitude that we run into a lot; and, if there is a way that we can break through that attitude, we need to figure out how to do it. But, we also need to recognize that that is going to be the attitude because it can get kind of discouraging.

I know of several people in this room, and I hear this all the time and it is our experience, too, you know, you share this with your church family. If there is fifty in the congregation, there are five that might find interest with it and there are two that might follow up on it. And you do that over and over again, and one thing that happens is that your church family tells you, "Quit doing it here."

So, you go somewhere else and you do it there, and it is the same phenomenon. You need to have the forehead that is flint, because that happens. But, you need to understand that that is part of this history, **part of this history**.

THE SIGNS OF THE TIMES

There is a sign for these generations. Isaiah 7, verses 10 through 13 identifies the sign for the time period of Ahaz.

- Isaiah 7:10-13 (KJV)

  "[10]Moreover the Lord spake again unto Ahaz, saying, [11]**Ask thee a sign** of the Lord thy God; ask it either in the depth, or in the height above. [12]But Ahaz said, **I will not ask**, neither will I tempt the Lord. [13]And he [Isaiah] said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?"

The reason I have this in here is that in these histories where there is a testing sign, there is one group that recognizes the sign and there is one group that has the wrong attitude to the sign, and Ahaz is a symbol of someone that has the wrong conception of the importance of the sign. He was given opportunity to ask the Lord for a sign and he said, "Nah, nah."

And Isaiah said, "You don't just weary me but you weary God."

The sign is important, it is important; and, Ahaz is a symbol of God's people that do not understand that if September 11, 2001, is really marking the beginning of the Latter Rain—and we have to recognize the Latter Rain is come on September 11, 2001—it is a sign that we need to understand. All right? We cannot be apathetic or indifferent about that.

THEY DESIRED A SIGN

There are some other references on that subject, so you can see that this is a principle that runs through the Scriptures.

- Matthew 12:38-40 (KJV)

  "[38]Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. [39]But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: [40]For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

- Matthew 16:1-4 (KJV)

  "[1]The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. [2]He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red. [3]And in the morning, *It will be* foul weather to day: for the sky is red and lowering. O *ye* **hypocrites**, ye can discern the face of the sky; but **can ye not discern the signs of the times**? [4]A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed."

THEY MISUNDERSTOOD THE SIGN

- John 2:18-21 (KJV)

  "[18]Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? [19]Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. [20]Then said the Jews, **Forty and six years was this temple in building**, and wilt thou rear it up in three days? [21]But **he spake of the temple of his body**."

THEY MISREPRESENT THE SIGN

- Matthew 26:61 (KJV)

  "[61]And said, **This fellow said**, I am able to destroy the temple of God, and to build it in three days."

OUR SIGN

- Luke 21:29-30 (KJV)

  "[29]And he spake to them a parable; Behold the fig tree, and all the trees; [30]**When they now shoot forth**, ye see and know of your own selves that summer is now nigh at hand."

THE BUDDING TREES OF SPRING

Moving down to the last quote, I think you understand the point I am making about this sign. We read this last night, *The Great Controversy,* page 308.

> "Christ had bidden His people **watch for the signs of His advent** and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' **He pointed His followers to the budding trees of spring**, and said: 'When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Luke 21:28, 30, 31." *The Great Controversy*, 308.

And I would suggest that you could paraphrase that to say that He pointed His followers to September 11, 2001.

FROM THE AUDIENCE: Amen.

THE CLOSING MESSAGES

JEFF PIPPENGER: We read this also, *The Great Controversy,* page 341, speaking of John the Revelator.

> "To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth**, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth." *The Great Controversy*, 341.

There is a place, probably more than one but I am certain that there is at least one, where Sister White says that Jones's and Waggoner's message, which we understand to be the Latter Rain Message—right?—Jones's and Waggoner's message was the message to the Laodiceans. So, who recorded the Laodicean message? John.

And Jones's and Waggoner's message was the Laodicean message. The messages in the Book of Revelation are the Latter Rain.

Of course, what we are saying about September 11, 2001, we are saying that is the message of the seventh Trumpet, the Third Woe, that is found in the Book of Revelation, and that that message identifies that Revelation 18 has begun, which is found in the Book of Revelation.

And Revelation 18 is a repetition of the Three Angels' Messages that is found in Revelation 14, which is in The Revelation. It is those messages that are the Latter Rain, that John recorded, that produces the harvest at the end of the world.

And you may not have thought about it in these terms; but, even though we are pointing to this 1843 Chart quite a bit and talking about Millerite history, what we are doing is we are presenting the message in Revelation that has been opened up by the message in Daniel 11:40-45;, because Sister White says Daniel and The Revelation are the same book. These are the Latter Rain messages.

THE TIMES OF REFRESHING

In Isaiah 28:11-13, where we started in our first presentation, it says,

- Isaiah 28:11-13 (KJV)

> "[11]**For with stammering lips and another tongue** will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and **this is the refreshing**: yet they would not hear. [12]But **the word of the Lord** was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken."

The Latter Rain Message is a test, and it is taught by bringing line upon line.

You see (pointing to the timeline on the whiteboard), this is line upon line. We have been dealing with a piece of it.

You can see on the second chart from the back over there the line of Moses, the line of Noah, the line of Elijah, the line of Nehemiah, the line of Christ, the line of the Millerites. It is line upon line. And the reason it is the Latter Rain Message is, when you bring all these lines together you are establishing the sequence of events that takes place when the Latter Rain is poured out, and this is the refreshing message that is illustrated in line upon line; yet, they would not hear. It is a message, something to be heard.

Testimonies to Ministers, page 419, says,

> "Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. **Manifold teaching needs to be given**. 'Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.' Thus the word of the Lord is patiently to be brought before the children and kept before them, by parents who believe the word of God. 'For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.' **Why?—because they did not heed the word of the Lord that came unto them.**
>
> "This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, 'Give Me thine heart.' It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart.

> "God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled. **You are not to say, I will follow the Lord's guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord's similitude.** Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of-----?" *Testimonies to Ministers,* 419.

I know of a few people that has been in this work. I know one that pops into my mind, to try to make this point, who has a wonderful ministry from all I can tell. It has some very good fruits that have been produced in Adventism. He and I were friends for a long time, and I am not misrepresenting him; but, when it came to prophecy he acknowledged that I had a better grasp on prophecy than he—and I am not lifting myself up. We knew that of each other.

You know people that know the health message in and out and you do not. That is all I am saying.

And he struggled with Daniel 11:40-45. He believed it, but he really struggled with some of the emphases that I would put on it. He does teach that the glorious land is the United States and that it is The Sunday Law and that Edom, Moab, and Ammon represent the people that come out of Babylon at The Sunday Law. He teaches all those things.

But he would say, "Boy, Jeff, why do you have to say that probation closes at verse 41 at The Sunday Law? Why do you have to emphasize the close of probation?"

So there were little idiosyncrasies like that that were always hard for him to accept.

You know this brother, Brother Wesley.

And, of course, there is other baggage along with that; but, he's went so far as to put together a fairly nice presentation on the last six verses of Daniel 11. And for non-Adventists the Word of God is open for all, even non-Adventists.

But, Brothers and Sisters, this message is for Adventism. This is the message that takes you back to the beginning of Adventism. This time in Earth's history when we are given the Final Warning Message, we are not going to take those people that are coming out of Babylon during The Sunday Law crisis and say, "Do you understand what William Miller, Loughborough, and Andrews taught?" That is not their message.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Their message, as we have already read, is to see the character of Christ represented in His people during The Sunday Law testing time.

So, the brother has taken a great deal of time to take a certain part of this message and keep it true, but not be willing to go outside of Truth, into the realm of Present Truth.

And that is what Sister White is saying. You know, we have to be those who are willing to follow the Lamb withersoever He goeth.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: And I have been worried about his ministry over the past several years.

And this brother here [indicating Brother Wesley] knows the brother I am talking about, do you not?

BROTHER WESLEY: Yes, I do.

JEFF PIPPENGER: And do you have those same concerns?

BROTHER WESLEY: Yes, I do.
JEFF PIPPENGER: Okay, with the testimony of two.
FROM THE AUDIENCE: (Laughter)

PENTECOST REPEATED

JEFF PIPPENGER: *Review and Herald,* July 20, 1886:

> "It is with an earnest longing that I look forward to the time when the events of the day of **Pentecost** shall be repeated with even greater power than on that occasion. John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, the people will hear the truth spoken to them, **every man in his own tongue**.
>
> "God can breathe new life into every soul that sincerely desires to serve Him, and **can touch the lips with a live coal from off the altar**, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. **The stammering tongue will be unloosed**,"—

Where is "the stammering tongue"?

FROM THE AUDIENCE: In Isaiah.

JEFF PIPPENGER: That is Isaiah. The stammering tongue is going to be loosed in the Latter Rain time period.

> —"and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be **partakers of the latter rain when it shall be poured out**." *Review and Herald*, July 20, 1886.

The Great Controversy, page 611, we have already put that into the record more than once.

> "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.

WHO WILL RECOGNIZE HIS BLESSING WHEN IT COMES?

Manuscript Releases, volume 15, beginning on page 308:

> "The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away

> from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He hath sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven.
>
> "If the [people of the] world are to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber,"—*PLEASE!*—"for the Lord is waiting to bless His people who will **recognize** His blessing when it comes, and diffuse it in clear, strong rays of light.
>
> "'**Then** will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my Spirit within you, and cause you to walk in My statutes' [Ezekiel 36:25, 27]. If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people." *Manuscript Releases*, volume 15, 308, 309.

And how does He do it? He does it through the messages that we must recognize.

SOMETHING DANGEROUS

I spoke about this earlier in the meeting that we had where we had some self-supporting ministries coming together on this message, and it was like a miniature Minneapolis. And when the meeting was over, there were people who left that meeting and went to the airports and went to different countries and to different states immediately after, because that is the way the meeting went. And afterwards we would find out that this group that went that way [gesturing to his left] and that group went that way [gesturing to his right], as they were analyzing what went on in that meeting for a week, they were saying, "That was just like 1888 Minneapolis."

Now, I am not trying to draw any comparison or allusions to myself or anything. I am just talking about the experience, and there are some people that are here that will tell you that.

There was one brother that was supportive of this message, that he got turned sideways at this meeting; and, when he went home, through interaction, he got straightened out. Okay? As I dialogued with him, he got back on track. He said, "You know, I knew the message was right; but, at the end of the meetings ever day we would go back to our room and this one brother was there, late into the evening, explaining why this message was wrong." And he said, "I would listen to that every night, and finally I got convinced."

And when he got back home, he got his head back straight on.

And Sister White said in 1888 one of the problems was that after the meetings in the daytime, the pastors would go back to their rooms and sit around and talk about why the message was not right. I mean, there were things like that going on. Okay?

It was in that meeting where the one leader that was the moderator reached the point where he said, "This message that you are hearing is dangerous. It's right,"—and he admitted it was correct—did he not [gesturing to a member of the audience]?—"but it is dangerous and it should not be supported." And you needed to believe him because he had been in the work so many years.

Of course, we are saying this message is the Latter Rain Message and that the Latter Rain is a manifestation of the power of God.

And this next quote from *Review and Herald*, December 23, 1890, says this:

> "There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think **dangerous**, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work. 'Why,' they say, 'should we not know the Spirit of God, when we have been in the work so many years?'
>
> "The third angel's message **will not be comprehended**, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory." *Review and Herald*, December 23, 1890.

"Advancing glory," to me this is another expression of increase of knowledge. And the reason I am saying that here—I have prepared you where maybe you can understand this—this brother that called this message "dangerous" at this meeting and opposed it is from a foreign country, but he lives in the United States, and he has taken me through the years to that foreign country three different times to teach this message. Okay? He has participated in translating and publishing this message in his country. He has been involved with the growth of this message for over a decade; but, from my understanding he has not kept up with the increase of knowledge or the advancing glory. He did not walk in the light of it.

He may get turned around. I am not the judge of that. In fact, one of the statements that I made at that meeting—and this was mainly self-supporting ministers, people working in the Lord's work—one of statements I made with him was, "You know, when the Midnight Cry Message came"—and this is the Midnight Cry Message. Okay? That is what this is in this ministry—"when the Midnight Cry Message came from Samuel Snow, those who had formerly been leading in the Millerite Movement before that message came, they were the very last to accept Samuel Snow's understanding. In fact, the last person to accept the Seventh Month Movement Message was . . . ?"

FROM THE AUDIENCE: William Miller.

JEFF PIPPENGER: ". . . William Miller." And that is what I left him with, "I'm trusting that if you guys here that are fighting against this message right now, I by faith am placing you in that position that you are going to wake up before it is too late. But, if you don't, you die."

That is what this message is. It is a last call for Adventism.

I didn't say that to them; I am saying it to you.

They will not comprehend the Third Angel's Message.

And *comprehend, y*ou will see the definition for it, and you will also see the definition for *recognize.*

> **COMPREHEND:** –verb (used with object) 1. to understand the nature or meaning of; grasp with the mind; perceive: He did not comprehend the significance of the ambassador's remark. *Online Dictionary*.

RECOGNIZE: 1. to identify as something or someone previously seen, known, etc.: He had changed so much that one could scarcely recognize him.

2. to identify from knowledge of appearance or characteristics: I recognized him from the description. They recognized him as a fraud.

3. to perceive as existing or true; realize: to be the first to recognize a fact. *Online Dictionary*.

You will not recognize the Latter Rain; you will not comprehend the Latter Rain. It is the same thought. You have to recognize the Latter Rain.

HOW ARE WE GOING TO KNOW?

Sermons and Talks, volume 1, page 142:

> "Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound."—

There it goes again. We want to stand where the Trumpet is giving a certain sound; not the Seal, not the Church, but the Trumpet.

> —"We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird' [Revelation 18:1, 2].
>
> "Well now, how are we going to know anything about that message"—*THE LATTER RAIN MESSAGE*—"**if we are not in a position to recognize anything of the light of heaven when it comes to us?**"—

Now, let me show you something here, if you will see it.

Sister White is talking about the light when the Angel comes down, is she not?

How can you recognize anything of the light of this Angel in these histories [referring to August 11, 1840, and September 11, 2011] if you are not in a position to recognize it? How are you in a position to recognize it?

You need to be involved with the increase of knowledge beforehand, not fighting against it. If you have been fighting against the increase of knowledge since 1989, you are going to find it real hard to see the light of 2001.

Now, if the Lord chooses to bring people into this increase of knowledge here and now and they know nothing, that is different. I am talking about, there are some in Adventism that are well known for their opposition to this message. And if you have been fighting against it, it is pretty hard to see some of these truths. I mean, that is pretty extreme.

I am not getting much negative feedback about what I am saying here, because this is a friendly audience. But, let us face it, there is not many places in Adventism today where the

speaker is standing in front of the audience and saying, "Brothers and Sisters, the Latter Rain is falling." That is a pretty profound statement, a pretty severe position to take. Okay?

Brothers and Sisters, we are now in the Judgment of the Living. Okay?

It is pretty hard to not know anything about this message and come in and hear someone say that, you know. You have got to be in a position, hopefully, to see it.

And I believe there are people coming onboard that know nothing about it; but, those are the people that the Lord is bringing, and if the Lord is bringing them, they are in the right position. I am making a case about those people that have fought against the message in the past. We need to be in the right position.

> —"**if we are not in a position to recognize anything of the light of heaven when it comes to us?**" And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them."—*I HAVE SEEN THAT, I BELIEVE*—"Christ said, 'I come in the name of my Father, but ye will not receive me' [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. **Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God**." *Sermons and Talks*, volume 1, 142.

OPPOSING THE WORK CONNECTED WITH THE LOUD CRY

Testimonies to Ministers, page 300.

I think that the city that is blocked out there in the original quote is New York . . . I think. And I usually, if I am in Chicago, I will put Chicago in there and if I am in Germany, I will put Germany in there. But, I have thought of a new place to put in there, so here we go!

> "Unless those who can help in—"—"Adventism"—are aroused to a sense of their duty**, they will not recognize the work of God when the loud cry of the third angel shall be heard.** When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be **contrary to any human planning**. There will be those among us who will always want to **control** the work of God, to **dictate** even what movements shall be made **when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world**. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." *Testimonies to Ministers*, 300.

AN UNWILLINGNESS TO YIELD UP PRECONCEIVED OPINIONS

And then you will see a few quotes. I think my personal studies have led me to the conviction that the primary reason that Jones's and Waggoner's message was rejected—I know there was an environment, there was arguments that happened beforehand, and personality problems that happened beforehand that prevented that message—but, I think the primary reason, from my study, is there was an unwillingness to set aside preconceived opinions and ideas to investigate the message candidly. That was the main thing, I believe.

And you will see some quotes along that line, and the reason why I present them is because 1888 is being repeated.

> "An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, **the special power of the Holy Spirit** that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. **The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.**" *Selected Messages*, book 1, 235.

NOT!

> "In searching the Scriptures you are **not** to endeavor to interpret their utterances so as to agree with your **preconceived ideas**, but come as a learner to understand **the foundation principles of the faith of Christ**." *Counsels on Sabbath School Work*, 25.

WE MUST!

> "Do you ask, What shall I do to be saved? **You must lay your preconceived opinions**, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word." *Christ's Object Lessons*, 112.

THE HEART MUST BE OPEN

Then, at the top of page 100 of your notes, Sister White has a nice quote from *Review and Herald*, December 23, 1980, where she says why people will not receive this message. It says,

> "Why is it that men do not believe upon sufficient evidence?—**Because they do not want to be convinced. They have no disposition to give up their own will for God's will.** They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will."—

Let me tell you a story; I will break into this and I will try to get back to it. It popped in my mind. Maybe I should not tell it, but we will, anyway.

There is one brother in Adventism, when I was at the ministry where we were producing this magazine on the last six verses of Daniel 11 and it was still in the editorial process, in that time period, this brother was well known in conservative Adventism. And when he was visiting that ministry, there were three different times that I gave him this study and said, "Would you read this and give me your comments on it?"

And every time I would come to him, I would say, "Well, did you read that material?"

"Oh, Brother, I have set that aside. I'm too busy"—and I do that to people, too, so I apologize; but, I understand if you are doing stuff sometimes you do not get to everything.

But, I did that three times with him and I was never convicted, I always believed he never read it. After that, they became the No. 1 champion in Adventism to oppose this message. All right? If you analyze who they are, I can tell you story after story about the work this brother has done.

And there is a brother in this room that just ran to him within this year over this message, and it reached a point—and I do not want him to correct me, even if there are some details that are off because I do not really want to point out who this brother is. He knows right now who I am speaking of.

So, the story he tells me about their confrontation this year—and I may have a few details off—but the basic premise is, because I am not going to tell you the whole story, but the basic premise is accurate. But, after they had this confrontation, the brother that is here gave a sermon and this guy was opposing him from the floor and it caused a big shaking in that church family. And the brother gave the sermon and he was shaking hands when he came out, and the guy is coming out and he is noticeably agitated and shaking. And this brother, one of the things he does is he says, "Brother So-and-So, I am not Jeff Pippenger. I am So-and-So." And the guy is taken back.

And I remember he told me that; but, it had gotten to the point in this conversation where he says, "Well, how long since you listened to any of Pippenger's presentations?"

"Ah, nah, nah."

"Well, on what are you basing your information?

"Well, people tell me, people tell me."

I do not think the guy has ever considered anything that e have ever written or spoken, and he has been fighting this message over a decade.

Is that a fair representation? Oh, okay.

> —"These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. **Spiritual truths will shine forth from the divine page**. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. **If any do not receive it, it will forever remain a mystery of mysteries to them**." *Review and Herald*, December 23, 1890.

You may not remember it, but for the first night—you can look in your notes—there is a quote where it talks about men that oppose the message, and Sister White says something like this: "They will become as men that have lost their minds."

Now, typically—I am thinking now—I have spent a lot of time in talking about myself in these presentations, and I did it on purpose. All right? I want you to know that if you have not listened to our material before, I do not usually do that. I have been doing that in the sense that I hope you understand, and I think you all are mature enough to understand that I am giving the testimony that I have been involved in this increase of knowledge, but I am not saying that I am anything special. Because I have been involved in part of this presentation, I wanted to give you an historical commentary. I felt responsible to do that. But, please do not stumble over this.

Some of these stories I have to be involved with because I was there; but, I have made more mistakes than most.

THIS IS THE DANGER

Testimonies to Ministers, beginning on page 64:

> "We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism.
>
> "When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His forerunner came to prepare the way for Him by calling upon the people to repent of their sins, and be converted, and be baptized. Christ's message was, 'The kingdom of God is at hand: repent ye, and believe the gospel.' **The Jews refused to receive Christ, because He did not come in accordance with their expectations.** The ideas of finite men were held as infallible, because hoary with age."—

For me, this is one of the most important statements now, this next statement.

> —"**This is the danger to which the church is now exposed—that the inventions of finite men shall mark out the precise way for the Holy Spirit to come**."—

That is the danger of the church. It is about the coming of the Holy Spirit, it is about the Latter Rain, that men are going to invent some criteria about how the Latter Rain comes. That should make you step back and say, "Is what this guy is saying about the Latter Rain, is this some invention of finite man?"

You better test what we are saying here, because this is the danger the church is exposed to. It is human beings explaining how the Latter Rain is poured out. And if this is as important a message as we say it is, you should expect that Satan would have counterfeits out there; and, I am certain that he does. I can tell you a few.

—"Though they would not care to acknowledge it, **some have already done this**. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of **sin**, and of **righteousness**, and of **judgment**, many turn away from it."—

By the way, if you are not familiar with the reform lines, these reform lines [indicating the lines drawn upon the whiteboard], the structure that they are built upon is sin, righteousness, and judgment. Those of you who have seen the presentations know that the First Angel's Message is conviction of sin, and it is in the Second Angel's Message that righteousness is manifested, and the Third Angel's Message announces judgment. All of others reform lines are built upon the three-step work of the Holy Spirit: sin, righteousness, and judgment.

—"They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness,"—*AND I LIKE THIS SENTENCE*—"for **the righteousness of Christ,**"—

Because the righteousness of Christ is many things, but we want the Latter Rain poured out upon us and we are saying that the Latter Rain is a message, and here she is going to define the *righteousness of Christ* in a very provocative way.

—"for **the righteousness of Christ, which is pure, unadulterated truth.**"**—**

The Latter Rain Message that we are to receive is pure, unadulterated truth; and, the Latter Rain Message provides for us the righteousness of Christ.

—"The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprover, through any human agent whom God shall choose, it is man's place to hear and obey its voice." *Testimonies to Ministers*, 64, 65.

MORE TO FEAR FROM WITHIN

You know the next quote, *Selected Messages*, book 1, page 122.

"We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices." *Selected Messages*, book 1, 122.

Brothers and Sisters, this message, if we think that the shaking of the Jones and Waggoner message in 1888 was rough, this is the one in Adventism that is the shaking of all shakings, according to the prophetic testimony.

FROM THE AUDIENCE: Amen!

SATANIC DOUBT

JEFF PIPPENGER: *Manuscript Releases,* volume 9, page 135:

> "Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God**.** The tidings of the Lord's soon coming in power and great glory to our world is truth, and in **1840** many voices were raised in its proclamation.
>
> "In the place of those who have not been brought over the ground, who have not had an individual experience, when it was a positive necessity to know the truth as it was unfolding before them, in the place of these—tearing to pieces the building which has been erected on the interpretation of the prophets—let them in all meekness fall into line and **work in harmony with those whose voices are now silent in death**, and with the workers who are still living. Fall into line. Obey the orders of the Captain of your salvation, and bear witness of the light which the Lord has flashed upon the world in the message for these last days. Keep in step with your Leader.
>
> "The dealings of God with His people should be often repeated. He has worked as a wonder-working God. He has baptized His chosen messengers with the Holy Spirit. The past history of the cause of God needs often to be brought before the people, young and old, that they may be familiar with it. How frequently were the waymarks set up by the Lord in His dealing with ancient Israel, lest they should forget the history of the past. Christ, their invisible Leader, commanded Moses to form these events into song, that the people of Israel might teach them to their children.
>
> "It is the device of Satan to divert the mind from these things, and keep it employed with unprofitable conversation, that the Lord's truth and **manifest power in dealing with His people should be regarded as a thing of the past and dropped out of their remembrance.** But we are exhorted to call to mind the former days, 'after ye were illuminated, ye endured a great fight of afflictions' (Hebrews 10:32)." *Manuscript Releases*, volume 9, 135.

THE TRUTH FOR THIS TIME

Last quote, page 102 of your notes, *Review and Herald,* July 21, 1896, a very, very, very scary, solemn statement:

> "If the truth for this time,"—

What is the truth for this time? And the truth for this time is that the Latter Rain began on September 11, 2001. Brothers and Sisters, that is the truth for this time.

> —"If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then **darkness proportionate to the light**"—

And this is the greatest light of all time.

> —"then **darkness proportionate to the light** which has been shining will overtake these souls. **There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning**. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted." *Review and Herald*, July 21, 1896.

Those who are hearing this message either here or on DVDs or on some other medium, if this is what we are identifying it to be, if we turn away from this truth then we go into the greatest darkness that any human beings have ever been in. How scary is that?!

Shall we pray?

Benediction: Father in Heaven, we do not wish to be in darkness. We wish to be the children of the light. We wish to understand this unfolding truth that you are giving to us through your Word, and we know that your Word does not return to you void. And we know that the way that you accomplish the sanctification that takes placed in the 144,000 is through your Word, and we recognize that it is the prophetic study that you have provided for us that draws into the experience of turning the pages of your Word to dig deeper, to dive deeper into the truths that are therein, and that process contributes to the sanctification that we need to have for us to be those that receive the Seal of God. We ask that you continue to stimulate our sanctified curiosity to be Bereans, to be faithful students of prophecy that you might perform the work that you intend to accomplish with this Word in our hearts, in our minds, that we might be settled into the truth both spiritually and intellectually, prepared for the shaking that comes in the very near future at The Sunday Law testing time. We thank you so much for opening these things in such a simple and clear fashion. Please be with us now throughout the rest of this day as we not only continue on in our studies but prepare for the coming Sabbath. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 13 - "The Seven Stars"

> "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Revelation 1:11, 18-20. {AA 585.2}
>
> "The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world." {AA 586}

Opening Prayer by Brother Duane Dewey: Loving Father in Heaven, you have been with us throughout the week. The Sabbath is almost here, the sun is going down; but, Lord, still we want the Sun of Righteousness to rise in our hearts. Lord, help us to keep the Sabbath holy, not by our own might, as you spoke through your Word, "Not by might, nor by power, but by my Spirit, saith the LORD of Hosts." So, Lord, we would plead with thee again that you would give us your Holy Spirit and that you would be with your people everywhere, all over the world, as the Sabbath begins, and specially here tonight, Lord, in this afternoon meeting. Please bless Brother Jeff. Hide him behind the cross, Lord, and help us to see your love for each one of us. We ask in Jesus's name. Amen.

[An offering of special music was made.]

JEFF PIPPENGER: Shall we pray?

Invocation: Heavenly Father, as we begin to consider the repetition of history that is illustrated in the Churches and the Seals and the Trumpets, I would ask that you would open our hearts and minds to remember that we have been called upon to follow whithersoever you goeth if we are to be among 144,000, and that we have been told that you walk through the Churches. We wish to follow you through the history that is represented by the Churches and come to understand how that history is prefiguring the days in which we are living. We ask that you give us an extra measure of your Spirit, that we have the discernment necessary to see these things as you wish us to see them. I ask that the human instrument be set aside and that your Holy Spirit would speak to our hearts and that you would once again open our hearts and minds so that we can hear your voice. In Jesus's name, amen.

THE SEVEN STARS

JEFF PIPPENGER: Page 103 of your notes. The title of this presentation is "The Seven Stars."

THE GOSPEL OF REVELATION

There is one of many, many passages where Sister White teaches truths about the Book of Revelation itself in a general sense, and we are going to begin to look at the Churches and the Seals for the rest of the presentations that I do; and, I thought this passage was a very nice introduction to that.

> "As we near the close of this world's history, **the prophecies relating to the last days especially demand our study.** The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study.
>
> "The book of Revelation, in connection with the book of Daniel, **demands** close study. Let every God-fearing teacher consider how most clearly to comprehend and present **the Gospel that our Saviour came in person to make known to His servant John**,"—

Brothers and Sisters, if you are going to share the prophetic message, one of the arguments that is going to be presented to you over and over and over again is that prophecy is not the Gospel. Pay attention to this passage here. Sister White does not agree with that. Jesus did not agree with that. Paul did not agree with that. The Bible does not agree with that. Nevertheless, you hear that argument often in Adventism.

> "—Let every God-fearing teacher consider how most clearly to comprehend and present **the Gospel that our Saviour came in person to make known to His servant** John,—'The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.' None should become discouraged in their study of Revelation because of its apparently mystical symbols. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.' 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.' We are to proclaim to the world **the great and solemn truths contained in the book of Revelation**. Into the very designs and principles of the church of God **these truths are to enter**. There should be **a closer and more diligent study of this book**, a more **earnest presentation of the truths it contains**, truths which concern all who are living in these last days. **All who are preparing to meet their Lord should make this book the subject of earnest study and prayer.** It is just what its name signifies,—**a revelation of the most important events that are to take place in the last days of this earth's history**."—

Now, I do not think that Sister White speaks against herself. She just called The Revelation a Gospel, and she says what The Revelation does is it illustrates the most important events that are going to take place in this Earth's history. Somehow, some way, these important events are the Gospel. The events that are identified in prophecy are the Gospel.

> —"John, because of his faithful trust in the word of God, and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate

him from Christ. The Lord visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world.

"**This instruction is of the greatest importance to us**; for we are living in the last days of this earth's history. Soon we shall enter upon the fulfilment of **the events** which Christ showed John were to take place. As **the messengers of the Lord present these solemn truths**, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

"**The book of Revelation must be opened to the people**. Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light. **The truths that it contains must be proclaimed**, that people may have **an opportunity to prepare for the events which are so soon to take place**. The Third Angel's Message must be presented as the only hope for the salvation of a perishing world. "—

FROM THE AUDIENCE: Amen!

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

Now, from *Acts of the Apostles,* pages 585 - 586:

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

"Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized **His relation to the churches**. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light.

"Christ is represented as holding the seven stars in His right hand. This assures us that no church faithful to its trust need fear coming to nought, for not a

star that has the protection of Omnipotence can be plucked out of the hand of Christ.

"'These things saith He that holdeth the seven stars in His right hand.' Revelation 2:1. These words are spoken to the teachers in the church—those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to reveal the love of Christ. The stars of heaven are under His control. He fills them with light. He guides and directs their movements. If He did not do this, they would become fallen stars. So with His ministers. They are but instruments in His hands, and all the good they accomplish is done through His power. Through them His light is to shine forth. The Saviour is to be their efficiency. If they will look to Him as He looked to the Father they will be enabled to do His work. As they make God their dependence, He will give them His brightness to reflect to the world." *Acts of the Apostles*, 585–586.

The first paragraph there, where we are told, as we all understand, that the Seven Churches are symbolic of the Church in different periods of the Christian Era, this is something that I know that you are aware of, but I am going to say this clearly and concisely because it is a premise that we need to see here from the very beginning.

SEVEN STARS & CANDLESTICKS

- Revelation 1:20 (KJV)

"[20]The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

When John received The Revelation, there were seven literal churches that he sent seven literal messages to. So, that is a fulfillment of the message to the Seven Churches. But, we know that those Seven Churches also represent the history of the Christian Church from the time of the disciples until the end of the world. That is the second line of truth in the Churches.

If you take your Ellen White CD-ROM and you look at the messages to the Churches, you will find that Sister White takes those messages, takes the message of Ephesus or the message of Sardis and she quotes that message and she applies it to individuals. That is a third line of truth within the Churches.

That they were literal churches, that is true. That is the message in John's day and age that was true.

The Churches represent the history of the Christian Church. That is the second line of truth that is symbolically represented by the Churches.

And those messages to the Churches have been applied by the prophet to individuals; so, that is another line of prophetic truth.

Do you see what I am saying, that the Seven Churches right there represent three different applications of truth.

And, also, Sister White takes the counsel to the Churches and she applies them to the Seventh-day Adventist Church in a corporate, general sense. There is a fourth line of truth.

In *The Great Controversy,* when Sister White is speaking about the dragon in Revelation 12, she says a statement that goes like this: The dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome. Symbols in Bible prophecy will have a primary, secondary, tertiary and beyond meaning; because God is that way. He is not speaking on a human level, where we can barely convey one thought at a time. He has different levels within one symbol.

Is everyone with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Now, you may not know why I am trying to make this point; but, the reason why I am trying to make this point is as we proceed forward, we are going to begin to look at the Seals, and we have a problem there. One of the problems as we begin to look at the Seals is generally we are not too familiar with the Pioneer understanding of the Seals is. And the Pioneer understanding of the Seals is correct; but, part of the problem is we are not usually familiar with it. There is a problem that we have to work through there.

But, once we work through that, once we all say "Amen" to the Pioneer understanding of the Seals, I want to be able to say, "Okay. There is a second truth and understanding of the Seals, beyond what the Pioneers represented." And I want you to see and understand that fairly easily with the Churches.

But, the Pioneers teach that the Seals are operating upon the principle of repeat and enlarge with the Churches. The Seals repeat and enlarge the Churches; so, if we understand that the Churches have more than one level of truth, then it is reasonable to believe that the Seals are simply repeating the same history, just enlarging upon it, that they also will have more than one level of truth. Do you follow my logic?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: You have to see that. I have to get that in your minds for you, for you to at least consider what I am going to present; and, that is why I am trying to set forth that there is more than one line of truth in the Seven Churches.

MILLER'S RULES

We have this quote earlier in our notes, a larger passage of it, on the next page, page 105, where it says, "Miller's Rules." So, we are just taking just one line out of the comment by Sister White concerning William Miller. It says,

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

Sister White approves of William Miller's method of Bible study. And William Miller said this, from *William Miller's Lectures,* volume 2, lecture 12, page 178:

> "The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God's protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman

kingdom. And the seven vials are the seven last plagues sent upon Papal Rome."—

Now, remember that William Miller believed the world was coming to an end in 1844; so, he is expecting the Seven Last Plagues to be applied right in his time period, too. But, what I want you to see is, he is understanding these lines of prophecy upon the principle of repeat and enlarge.

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

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

Now, Uriah Smith says this, from *The Biblical Institute,* page 253:

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

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

The reason I have Uriah Smith's quote quoted in there is I like that last statement the seven churches present the internal history of the Church, the Seven Seals present the external history of that Church: the same history, repeat and enlarge, giving a different approach to the history.

James White adds this to the thought of the Churches and the Seals.

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

And the beasts he is speaking about are the beasts connected with the Seals.

—"The seals are seven in number, the beasts but four."—*THE FIRST FOUR SEALS HAVE FOUR BEASTS CONNECTED WITH THEM—"*And it may be well here to notice, that at the opening of the first, second, third and fourth seals the first, second, third and fourth beasts are heard to say 'Come and see;' but when the fifth, sixth and seventh seals are opened, there is no such voice heard. **Neither do the last three churches, and the**

last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do."—

James White is saying that the first four Seals repeat the history and enlarge the history of the first four Churches, but not so with the last three Seals. Okay? He sees the distinction that we are going to emphasize here. We have to make this distinction in order to come to grips with what we are going to share. And, what I am saying to you is, James White is making that distinction as well.

And we all know what Sister White said about James White—right?—that he fulfilled the position of Moses to the Advent people in terms of Bible doctrine. So, he is not a slouch when it comes to Bible study.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: —"But, as we have shown, the churches, seals and beasts do agree, as covering the same periods of time for the space of nearly 1800 years,"—

What does he mean by that? For a space of nearly 1800 years the Churches and the Seals are in agreement. When does the fourth Church conclude? 1798.

So, he is saying from the time of Christ, to the end of Thyatira; Thyatira is the fourth Church, it is the history of the Papacy from AD538 to 1798.

—"as covering the same periods of time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time." James White, *Review and Herald*, February 12, 1857.

Okay. Now, I have put some thoughts in your minds. I want to deal with the Churches and the Seals here to start moving towards understanding what is represented when the Seven Seals are opened.

Now, I have found—I have found this about many concepts of prophecy—that as Adventists here at the end of the world, some of us—of course, this is the advanced group; this may not be with this group, but it may be the case with several people that ultimately end up listening to the DVDs. I have found that many of the things that were commonly understood correctly among the Pioneers, we no longer know what they are, such as the Seals, the Trumpets, and even the Churches to a certain sense, because we are not familiar with how those symbols of Seals and Trumpets connect with the rest of the Word of God. If you are not familiar with the basic presentation in Revelation, then you have not made the connection with other passages in Scripture where you find them.

But, the first Church is Ephesus—correct?—and it is the church of the disciples.

And, the second Church is Smyrna, identifying the time of persecution that followed Ephesus, correct?

And, the third Church is the time period of compromise, represented by Constantine. This is the time period of the first Sunday Law, and this is the compromise that comes in to prepare for whom? For the fourth Church, the Church of Thyatira which is the papal Church from AD538 to 1798.

Now, I knew this when we started, that one of the tricks of this presentation that would have to be accomplished was that—and maybe it could have been done better—but, the best way

that I could think to do it was that I had to put certain things in place before we got to this point. I knew it was going to take all week long to get to this point; and, I knew from past experience that when we got to this point that the audience was already going to be wore out from a week of Prophecy School. I knew that was going to be one of the hard points; because, now I am telling you that this is where our thinking caps need to go on. This is where you have to start catching the little nuances, and I am looking out there and I am seeing a lot of weary faces. Okay?

So, please, struggle through this one. There are some things here that we want you to see correctly.

PERGAMOS & THYATIRA, REVELATION 2:12-29

HE WHO NOW LETTETH & THAT WICKED

The Church of Pergamos is the church of compromise that prepares the way for the Church of Thyatira. The Church of Thyatira is the Papacy from AD538 to 1798.

This history is represented in other places in God's Word. On the top of page 106 of your notes, you will see 2 Thessalonians 2:5-8. This is the passage in Scripture where William Miller came to understand that the Daily in the Book of Daniel was Paganism.

Verse 5 says,

- 2 Thessalonians 2:5-8 (KJV)

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

What is he speaking about? Something is withholding the Papacy from being revealed.

—"[7]For the mystery of iniquity"—

There is the Papacy.

—"[7]For the mystery of iniquity doth already work: only **he who now letteth**"—

And a better translation of the Greek word that is translated would be *restraineth*.

—"only he who [is restraining the Papacy] now letteth, *will let*, until he be taken out of the way."—

Paganism was preventing the Papacy from controlling the world until he was taken away. That is why when William Miller knew that the Daily in the Book of Daniel was taken away in order for the abomination of desolation, the Papacy, be placed, when he saw this verse, he went through the roof. He knew that he had found what the Daily was: Paganism had to be taken away for the mystery of iniquity, the Papacy, to be revealed.

—" [8]And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Now, what I want you to see here. What history is this? In terms of what we are speaking about, this is the Church of Pergamos AND the Church of Thyatira, is it not? This is the compromise of Constantine that prepares the way for the Papacy.

So, in 2 Thessalonians here, Paul is giving a second line of the history of Pergamos and Thyatira.

POWER, SEAT & AUTHORITY

- Revelation 13:2 (KJV)

> "[2]And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

Sister White plainly says that this beast is the Papacy. We know this. We understand it. We do not have to identify this for us. This is the Papacy.

And it says that the dragon gave him three things, and this is Revelation 13; and, in Revelation 12 is where the dragon is introduced.

And as I said earlier, in *The Great Controversy* Sister White says the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome. And Revelation 12 moves right into Revelation 13 without any break in thought. It is the same dragon in Revelation 13 as it is in Revelation 12. So, primarily it is Satan, but in a secondary sense it is Pagan Rome, and Pagan Rome gave three things to the Papacy. It gave its seat when Constantine moved the capital of the Empire from the City of Rome to Constantinople in AD330. It gave its military power to the Papacy when Clovis converted to Catholicism in AD496, and it continued to give its military power to the Papacy through the Dark Ages. And the dragon also gave its authority to the Papacy when in AD533 Justinian did his decree identifying the Pope of Rome as the head of the Churches and the Corrector of Heretics.

What history is this dealing with? This is dealing with the Church of Pergamos and the Church of Thyatira. It is giving us another approach to those same two churches.

Pergamos and Thyatira is the same history as 2 Thessalonians. It is the same history that is dealt with in Revelation 13:2. That is three lines on the same history.

A HOST WAS GIVEN HIM

Daniel 8:11-12—and I am not going to worry about defending it against the modern theologians' view here. We are just going to treat these verses correctly as the Pioneers understood them, to make the points that we want to make.

- Daniel 8:11-12 (KJV)

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

This is Pagan Rome here. This is the Little Horn in its masculine tense. And the Little Horn of Pagan Rome magnified himself against the Prince of the Hosts, the *Prince of the Hosts* being Christ, when at His birth they tried to killed him. And in their participation at the cross, Pagan Rome magnified themselves even to Christ.

—"and by him"—

or "through him," or "from him," from Pagan Rome the religion of Paganism was lifted up and exalted; because, the Hebrew word here that has been translated "take away" is *rûm*. It is not *sûr,* as in Daniel 11:31 and Daniel 12:11. It is *rûm.* And there are five other places where Daniel uses the word *rûm* in the Book of Daniel, and he uses them in agreement with the Hebrew definition of *rûm,* and the Hebrew definition of *rûm* is to lift up and exalt. And every time Daniel uses the word in the other verses where he employs that word, he uses it to represent lifting up and exalting.

> —"the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

And in this verse Pagan Rome lifts up and exalts the religion of Paganism; and, the place of Pagan Rome's sanctuary was the City of Rome, where the Pantheon temple was located, which was cast down. Constantine cast down the City of Rome in the year AD330, when he chose to move the capital to Constantinople.

In the next verse the subject switches to the Papacy, and it says,

> —"[12]And an host"—*A MILITARY STRENGTH*—"was given *him* [to the Papacy] against"—

or "from." This word *against* can also be translated as "from."

> —"[from] the daily *sacrifice* [Paganism] by reason of transgression,"—

And the Pagan kings gave their military strength to the Papacy through the transgression of what we call the combination of church and state, and that began in AD496, when Clovis entered into a church-state relationship with the Papacy.

> —"and it [the Papacy] cast down the truth to the ground; and it practiced, and prospered."

And it practiced and prospered for 1260 years.

And these two verses, once again, providing us the history of Pergamos and Thyatira. And we know that Pergamos and Thyatira comes to its end in 1798. Amen?

FROM THE AUDIENCE: (Affirmations.)

THE DAILY TAKEN AWAY

JEFF PIPPENGER: Okay. Daniel 12:11:

- Daniel 12:11 (KJV)

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

And this is not *rum;* it is *sûr a*nd *sûr* means to remove. And Paganism was taken away in the year AD508 at the battle of the Visigoths. Clovis broke the back of any resistance to the rise of

the Papacy at the battle of the Visigoths in AD508. And from AD508,

> —"And from the time *that* the daily *sacrifice* [Paganism] shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days."

From AD508, extending out to 1798, you have 1290 years; but, in that history you have the history of Pergamos and Thyatira, because the history of Thyatira begins in AD538.

That is, counting Pergamos and Thyatira in the Book of Revelation—one, two, three, four—five lines of prophecy that we have pointed to in the Bible that are dealing with the history of Pergamos and Thyatira. Do you see that?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: I will give you one more.

THEY PLACE THE ABOMINATION THAT MAKETH DESOLATE

- Daniel 11:30-31 (KJV)

> "[30]For the ships of Chittim"—

Uriah Smith tells us that the ships of Chittim are the Vandals, and the Vandals are the second Trumpet. So, this history is where there where the seven Trumpets are blowing, and the first four Trumpets of Revelation are the powers that disintegrate the Roman Empire into ten kingdoms.

The ships of Chittim is the second Trumpet. So, this history is in the history of Pagan Rome and its disintegration, prior to AD538.

> —"For the ships of Chittim shall come against him [Pagan Rome]: therefore he [Pagan Rome] shall be grieved, and return,"—*RETURN TO CONSTANTINOPLE, URIAH SMITH SAYS*—"and have indignation against the holy covenant:"—

As Pagan Rome launches a war against the Bible.

> —"so shall he [Pagan Rome] do; he shall even return [to Constantinople], and have intelligence with them that forsake the holy covenant."—

The power here that forsakes the holy covenant is the Christian Church that backslides and becomes the Catholic Church. They forsook the holy covenant. And in this history, Pagan Rome began to open up a dialogue between its civil government and the Papacy.

This history is in the history of Pergamos, and in verse 31, it says,

> —"[31]And arms [military strength] shall stand on his [the Papacy's] part, and they [the arms, the military strength of Pagan Rome] shall pollute the sanctuary of strength,"—

which for Pagan Rome was the City of Rome; and, during the warfare that ensued from the year AD330 on to 538, as the seven Trumpets began to blow, the City of Rome was attacked over and over again and the sanctuary of Roman strength was polluted.

> —"and [the arms of Pagan Rome] shall take away [this is *sûr:* they shall remove the daily *sacrifice—THEY SHALL REMOVE PAGANISM AND REPLACE IT WITH PAPALISM*—and they [the arms of Pagan Rome] shall place the abomination that maketh desolate."

And the next verse speaks about the persecution that follows.

And this history is also the history of Pergamos, leading up to the very beginning of Thyatira.

Why am I giving these six lines of Pergamos and Thyatira? If you were here in the presentation on Daniel 11:41 that Brother Manny gave, he read the following quote here from *Manuscript Releases*, number 13, page 394, where Sister White says,

> "We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in **the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated**."—

What prophecy? Daniel 11. Much of the history that has already been fulfilled in the first thirty-nine verses of Daniel 11 are going to be repeated when Daniel 11 finally reaches its fulfillment in the last six verses. That is what she is saying.

"The prophecy in the eleventh of Daniel," we know she is saying that because verse 40 in Daniel 11 begins by saying, "And at the time of the end." And Sister White says in *The Great Controversy*, page 356, that the time of the end is 1798. So, her understanding is that the first 39 verses of Daniel 11 are past history.

So, when she is speaking about the future fulfillment of Daniel 11, she is speaking about the last six verses of Daniel 11. So, when she says, "The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment," she is talking about the last six verses.

She says, "Much of the history that has taken place in fulfillment of this prophecy," or much of the history that was fulfilled in the first 39 verses of Daniel 11 will be repeated in the last six verses of Daniel 11. And there are several histories in verses 1 through 39 in Daniel 11 that you can show parallel the last six verses of Daniel 11, and that is what she is saying.

If you are going to understand those last six verses, that one of the keys that you need to understand is that there are histories in Daniel 11 that are prefiguring, that are types, of the last six verses of Daniel 11.

But, more important than that, after she tells us this is the principle to understand Daniel 11, then she quotes verses 30 to 36 and says, "Scenes similar to those described in these words will take place."

> "In the thirtieth verse a power is spoken of that [verses 30 through thirty-six quoted].

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

And we just read verses 30 to 31. In verses 31 to 31 is the history of Pergamos and Thyatira. And Sister White says, "Scenes similar to those described in these words will take place."

What is she saying? She is saying, Brothers and Sisters, that the history of Pergamos and Thyatira is repeated at the end of the world.

But, what is the end of the world? In the terms of the Seven Churches of Revelation, the end of the world takes place in what church? Laodicea. Sister White is saying that the history of Pergamos and Thyatira is repeated when Laodicea is fulfilled.

Do you see that?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: You have got to see that, and this is where you have got to keep these things in your head; because, it gets tougher as we go along.

Now, think about it, you may not have caught it but you need to catch this. What I said, what I know is true, what I am teaching here, in agreement with the Pioneers, is the first four Churches—Ephesus, Smyrna, Pergamos, and Thyatira—are repeated and enlarged upon in the first four Seals. The Third Seal is Pergamos, the Fourth Seal is Thyatira, if they are repeated and enlarged.

So, what we have just learned, Brothers and Sisters, we did not just learn that Pergamos and Thyatira are repeated in Laodicea. We learned that Pergamos and Thyatira, and the Third and the Fourth Seals are repeated in Laodicea. If Pergamos is the Third Seal and Thyatira is the Fourth Seal, and Pergamos and Thyatira are repeated in Laodicea, then it is the same thing with the Third and Fourth Seals.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: I only heard one "Amen."

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: Okay. Are you with me? You have got to lock and load on this one; you have got to get ready. Because, if you are not keeping close right here at the beginning, we do not have time necessarily to repeat and enlarge. This is just one time through. All right?

THE THIRD & FOURTH SEALS

Let us read Revelation 6:6-8, which is the Third and Fourth Seals.

- Revelation 6:6-8 (KJV)

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

That is the Fourth Seal, which is Thyatira; and, what is being emphasized, obviously, in the Fourth Seal is death and murder with the sword. And, of course, Thyatira is the Papal Church from AD538 to 1798. So, if you are saying in that history there was death and murder, that is what there was in the Church of Thyatira, right? It is easy to see this.

In *Manuscript Releases,* volume 9, page 7, it says,

> "'And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon" (Revelation 5:1–3).
>
> "There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances,"—

Where is the divine utterances contained? The Bible. This is the Bible, the book that was sealed with the Seven Seals is the Bible; but, the book that was sealed with the Seven Seals is the Bible and the Bible is a history book. All of history is in the Bible.

In fact, I like when the preachers say that history is His story put together; that is history. And His story is in the Book, and the Book is the Bible, and the Bible was sealed with Seven Seals. And that book contains,

> — God's providences, the prophetic history of nations and the church, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close."—

Now, Brothers and Sisters, one of the things that that is saying is just what we have been trying to emphasize—well, we teach it. We have not emphasized it that much here. All of the prophets from Genesis to Revelation, all the prophets are speaking about the end of the world. So, everything in the Bible is speaking about the end of the world. So, all the history that is recorded in the Bible is history, but it is all illustrating the end of the world. The whole world, the history of the whole world is nothing but repeated and enlarged, pointing towards the end.

So, when she says here that the whole history of every nation is in the Bible, it is in that sense. Every nation walks through the providential steps that are contained in God's Word.

> —"This roll was written within and without. John says: [Revelation 5:4, 5, 8–14; 6:8–11; Revelation 8:1–4; quoted.]—

Now, notice what she says.

> —"**The same spirit is seen today that is represented in Revelation 6:6–8.**"—

And what is Revelation 6:6-8? It is the Third and Fourth Seals.

—"**The same spirit is seen today that is represented in Revelation 6:6–8. History is to be repeated. That which has been will be again**." *Manuscript Releases,* volume 9, 7.

So, here she is plainly saying that the history of the Third and Fourth Seals is repeated.

And we have already shown you that, because the history of the Third and Fourth Seals is the history of Pergamos and Thyatira. And Sister White has already said that verses 30 and 31 of Daniel 11, scenes similar to those, described in these words, will be repeated.

Clearly, Pergamos and Thyatira, the Third and Fourth Seals, are repeated in the history of Laodicea.

Do you see that?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Does anyone not see it? You would be in the minority, so you might be afraid to say.

But, it is there, okay? **It is there**.

EPHESUS & SMYRNA

Now, Sister White mentions more than once in her writings that one of our problems as Seventh-day Adventists is that we do not know how to reason from cause to effect. We are supposed to be men and women that know how to reason from cause to effect. And when it comes to the Churches, there are a couple of churches that you need to be able to reason from cause to effect to understand their relationship, because they have a relationship.

And by that I mean, you cannot separate the Church of Ephesus from the Church of Smyrna. Okay? You can separate them because they are two different churches. They are covering two different periods of history; but, those periods of history are connected. But, the reason that Smyrna happens is because of Ephesus. If there were no Ephesus, there would be no Smyrna.

2 Timothy 3:12 says,

- 2 Timothy 3:12 (KJV)

"[12]Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Was there persecution in the time period of Smyrna?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: The reason it was there was because someone was living godly.

Who was living godly? Ephesus. Ephesus is where the Holy Spirit was poured out upon the Holy Church, right? And because of that godly living in Ephesus, all those who live godly in Christ Jesus shall suffer persecution.

You cannot separate Ephesus and Smyrna. Right? Do you see that? Cause and effect.

Sister White says there is going to be persecution at the end. *Selected Messages,* book 3, page 397:

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

EPHESUS & PHILADELPHIA

Now, we have already dealt with *Early Writings*, pages 259-261, in here. You have *Early Writings*, page 259, in your notes. And that is the passage where in the first paragraph she talks about the Foundations of Adventism and she speaks about the Foundations and Platform, and she saw men stepping off the Platform and Foundation saying, "This can be built more securely."

And then in the next paragraph she talks about a progressive testing history in the days of Christ. Do you remember that?

And then in the next paragraph she went to a progressive testing history in the time period of the Millerites.

Do you remember that passage in *Early Writings?* That is *Early Writings*, page 259. Do you remember that? Say, "Amen."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. So, what is she doing there? She is comparing the history of Christ, the early Christian Church—what Church is that? That is Ephesus.

She is comparing Ephesus with the Millerite History. What history is that?

FROM THE AUDIENCE: Philadelphia.

JEFF PIPPENGER: Philadelphia. So, what she is saying is, is that Ephesus is a type of Philadelphia, right?

But, what have we learned over and over again this week so far? That the Millerite history is repeated to the very letter at the end.

What was the Millerite history? It was Philadelphia.

EPHESUS AND LAODICEA

What is our history?

FROM THE AUDIENCE: Laodicea.

JEFF PIPPENGER: Ahh, so Philadelphia—not just Pergamos and Thyatira and the Third and Fourth Seals are going to be repeated in Laodicea; but, Philadelphia is going to be repeated in Laodicea. But, Philadelphia is nothing more than Ephesus.

So, Ephesus is going to be repeated in Laodicea. And, Brothers and Sisters, you cannot move Ephesus without bringing Smyrna. Okay?

So, in Laodicea, Ephesus, Smyrna, Pergamos, Thyatira, and therefore the First Seal, the Second Seal, the Third Seal, and the Fourth Seal will be repeated today.

Do you see it? Okay.

Christ's Object Lessons, page 170—now, you know, I will probably forget this point, and I probably should put it in here because it is a nice point; but, I might prepare a little bit better.

But, before I close, somebody remind me, say, "Little Book." Just remind me, "Little Book." I will wait.

Christ's Object Lessons, page 170:

> "'Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that

departeth from evil maketh himself a prey.' Isaiah 59:14, 15. This was fulfilled in the life of Christ on earth. He was loyal to God's commandments, setting aside the human traditions and requirements which had been exalted in their place. Because of this He was hated and persecuted. **This history is repeated**." *Christ's Object Lessons,* 170.

Ephesus is repeated in the history of Laodicea. Sister White was writing this in the history of Laodicea.

Southern Watchman, March 21, 1905:

"The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ's second advent, as John prepared the way for his first advent. In this preparatory work, 'every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain' for **history is to be repeated**, and once again 'the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.'"—

She speaks in the first paragraph about the work of John the Baptist and compares him with Elijah, and says that is the same work that must be done in this age. And John the Baptist was in the history of Ephesus, at the beginning of it.

And in the second paragraph it says,

—"**In this age**, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that which John did, is to be carried on in these last days. The Lord is giving messages to his people, through the instruments he has chosen, and he would have all heed the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; 'for the kingdom of heaven is at hand.' Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a definite message to bear,—'Prepare to meet thy God.'

"Our message must be as direct as was that of John. He rebuked kings for their iniquity. Notwithstanding the peril his life was in, he never allowed truth to languish on his lips. Our work in this age must be as faithfully done." *Southern Watchman,* March 21, 1905.

Selected Messages, book 2, page 111:

"Satan is working that **the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth**. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. **Because He**

did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them." *Selected Messages*, book 2, 111.

SARDIS, PHILADELPHIA & LAODICEA

We have identified that the first four Seals and the first four Churches are repeated in the history of Laodicea.

Manuscript Releases, volume 18, page 193, says this:

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

And what does the third chapter of Revelation contain? What is the first one?

FROM THE AUDIENCE: Sardis.

JEFF PIPPENGER: Sardis—Sardis, Philadelphia, and Laodicea.

> —"**every minister to study diligently the third chapter of Revelation, for in it is portrayed the condition of things existing in the last days.** Study carefully every verse in this chapter, for through these words Jesus is speaking to you." *Manuscript Releases*, volume 18, 193.

And what are the last days?

FROM THE AUDIENCE: Laodicea.

JEFF PIPPENGER: Laodicea. Laodicea is in the last days, but in Laodicea you have Sardis, Philadelphia, and Laodicea. **All Seven Churches are repeated in the history of Laodicea.**

Now, in an earlier presentation I pointed out something that we did not take the time to really detail it out; but, you see in this presentation that James White marks a distinction between the last three Seals and the four Seals. The first four Seals are the four Horses, four beasts that say, "Come and see." But, the last three Seals, no horses, no beasts. There is a purposeful distinction between the first four Seals and the last three Seals.

So, too, with the Seven Trumpets, and the Seven Trumpets are operating on the principle of repeat and enlarge. But, with the Seven Trumpets, the first four Trumpets are trumpets and the last three Trumpets are Woes.

So, there is a structural distinction between the first four and the last three of the Trumpets and the Seals. But, the Churches, the Seals and the Trumpets are all operating upon the principle of repeat and enlarge.

And how many times do you have to find something to establish it?

FROM THE AUDIENCE: Two or three.

JEFF PIPPENGER: Two.

So, if there is a purposeful distinction between the first four Seals and the last three Seals, and the first four Trumpets and the last three Trumpets and upon the testimony of two a thing is established, and if the Seals and Trumpets are repeating and enlarging upon the Churches, then there is a distinction between the first four Churches and the last three Churches. Okay?

And the Pioneers recognize this distinction, even if you have not ever thought of it.

And I told you the first time I mentioned it, it is not easy to see this distinction with the Churches on the surface; but, structurally in Revelation, when you understand the Seals repeat the Churches and the Trumpets repeat the Seals and the Churches, and you see the four and three structure of the Seals and the Trumpets, then you have the authority as a student of prophecy to read back that four-and-three distinction in the Churches.

Do you follow my logic? Okay.

Now, we are going to read something from Joseph Bates here, because the Millerites understood that as they were carrying this message that Sardis, Philadelphia, and Laodicea were all active at that same time. Okay? They were saying that those last three Churches were taking place then and there. And by implication at the end of the world, all three Churches will be taking place simultaneously, and they are.

So, we will read this so you will see this is a Pioneer understanding. On top of page 109 of your notes from Joseph Bates, *Review and Herald*, volume 1, November 1850; these capitalizations, that is Joseph Bates's:

> "'In all the land saith the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD.' First part, SARDIS, the nominal church or Babylon."—

Is there going to be a Babylon at the end of the world?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay, okay.

> —"Second part, Laodicea, the nominal Adventist."—

Are there going to be nominal Adventists at the time period that God calls people out of Babylon?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Yes.

> —"Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Revelation 3:12; Hebrews 12:22–24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!* eternal DEATH!!! is on their track. Remember Lot's wife." Joseph Bates, *Review and Herald*, volume 1, November 1850.

Joseph Bates was seeing in their time period, in the time period that Brother Duane Dewey has been dealing with, that there were three groups of people: those people outside of the Millerite Movement, what is saying is Babylon; and then within the Millerite Movement you had the nominal Adventists and you had the faithful Adventists. He did not use that word, but what I am saying is, at the end of the world in Adventism we are going to have wheat and tares. Right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay.

The wheat, that is Philadelphia; the tares, that is Laodicea. And the message that Adventism is going to proclaim goes to Sardis, the Babylonians, the Eleventh Hour Workers.

So, the distinction between the Churches, all seven Churches—now, remember where I started. Where I started was the Seven Churches are teaching more than one thing. All right? And I may be teaching another thing about these Seven Churches right now than you have ever thought of, but it is not denying those other lines of truth. So, do not stumble here. I am not denying that the Seven Churches represent the history of the Christian Church from the time of the disciples to the end of the world. I am just saying that it also teaches that the last three Churches operate in one sense contemporaneously. They operate all at the same time. And you see this four and three distinction in the Churches, in agreement with the four and three distinction that you find in the Seals, in agreement with the four and three distinction that you find in the Trumpets. So, it is structurally acceptable to make this distinction.

Now, this next quote has to do with—it is kind of stepping out of the purpose of our presentation here and stepping back into the last six verses of Daniel 11 for a moment.

Joseph Bates was saying that Sardis was Babylon, that the true Millerites were Philadelphia, and that the nominal Millerites were Laodicea. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Now, notice what Taylor Bunch says in his book, *The Seven Epistles of Christ*, page 186, about Sardis. It only makes sense if you understand that in Daniel 11:41—not that it would not make sense otherwise, but it is relevant if you understand that in Daniel 11:41 that when Edom, Moab, and Ammon escape out of the hand of the Papacy that it is representing the one-hour laborers that come out of Babylon at The Sunday Law. If you understand that, then this is a nice little tidbit.

Here is what Taylor Bunch says,

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

- Daniel 11:41 (KJV)

> "[41]He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon."

Now, if you take this definition of *Sardis*, you know, those that escape, and you realize that Bates says that Sardis represents Babylon, and that at The Sunday Law the call goes to come out of Babylon, and in verse 41 Edom, Moab, and the chief of the children of Ammon escape the hand of the King of the North, escape the Papacy, that is Sardis. Those are they that come out of Babylon. They are the ones that escape.

So, if you think that this is a concept that I have conjured up in my own thoughts, I want to add an argument in defense of what we are saying.

And what am I saying? What I am saying is that all seven Churches are repeated in the history of Laodicea. Okay? That is what I am saying.

HASKELL

Now, in Haskell's book, *Story of the Seer of Patmos,* notice what he says on page 69.

> "It should be remembered that, as the experience of **Ephesus, Smyrna, and Pergamos, will be repeated in the last church** before the second coming of Christ, so the history of **Thyatira** will have its counterpart in the last generation." Stephen N. Haskell, *Story of the Seer of Patmos*, 69.
>
> "He [Miller] applied the test, but all pointed forward to the year 1843 as the time when the world must welcome its Saviour. **The condition of the people at the first advent of Christ was now repeated**." Stephen N. Haskell, *Story of the Seer of Patmos*, 75."—

He is talking about the time period of Philadelphia, William Miller. And he is saying that Ephesus's history was repeated in Philadelphia. That is what Sister White says in *Early Writings,* page 259.

On pages 75 and 75 of the same book says,

> —"There was a time in the history of **Pergamos**,"—

What was the Pergamos? The church of compromise that comes before the Papacy; Constantine; the church that fell away. Right?

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

The lackadaisical Christian attitude of Pergamos is also the lackadaisical Christian attitude of Sardis. Okay?

Of course, we know that Pergamos is repeated in Laodicea; so, Sardis is as well, according to Haskell.

Now, on page 69 he says this,

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

NOTHING ELSE

Testimonies, volume 8, pages 301 - 302:

"The solemn messages that have been given in their order in the Revelation are to occupy **the first place in the minds of God's people**. **Nothing else is to be allowed to engross our attention.**

"Precious time is rapidly passing, and there is danger that many will be robbed of the time which should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in a study of the **truths** which have to do with eternal realities.

"The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of the most fearfully solemn import. Will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guesswork, no scientific deception. Here are the truths that concern our present and future welfare. What is the chaff to the wheat?" *Testimonies*, volume 8, 301–302.

FROM THE AUDIENCE: The Little Book.

JEFF PIPPENGER: The Little Book. I did not forget.

Now, we have put a plank in place for further studies, and I want to take you to Revelation 10.

In Revelation 10:1-2, when Christ comes down out of Heaven, He has the Little Book of Daniel opened in His hand. The reason why I say it is the Little Book of Daniel is, Sister White says it is the Little Book of Daniel. All right?

By the structure of Revelation 10—this is why I cannot do the Little Book. It takes too much time. The Little Book is the history of 1840 to 1844. All right?

When He comes down out of Heaven in 1840, this is when John in Revelation 8 and 9 is told to go and take the Little Book and eat it and it will be sweet in his mouth. And it became sweet in 1840 because the year-day principle had been confirmed before the world. Right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. So, Revelation 10 is all about the history from 1840, when the Angel comes down with the Book of Daniel, then John goes and eats it and it is sweet in his mouth, but in a while it becomes bitter in his stomach. When does it become bitter in his stomach?

FROM THE AUDIENCE: 1844.

JEFF PIPPENGER: 1844.

Now, when Jesus comes down with the Little Book opened in His hand in verses 1 and 2, by verse 6 he is raising his hand to heaven and swearing by Him that liveth forever and ever. What does he swear?

FROM THE AUDIENCE: Time shall be no longer.

JEFF PIPPENGER: Time shall be no longer.

Now, when did that pronouncement take place?

FROM THE AUDIENCE: 1844.

JEFF PIPPENGER: 1844. We know this, verse 7, the sounding of the seventh Trumpet when the mystery of godliness shall be finished, 1844.

So, we know from verse 1 of Revelation 10 to verse 7 of Revelation 10, it is nailing down 1840 to 1844.

We know that in verses 8 through 10, when John is told to go take the Little Book and eat it and it becomes bitter in his stomach, it is repeating and enlarging that history of 1840 to 1844.

And then verse 11 says, "Thou must prophesy again." This is all going to be repeated, and we know that this Millerite History is repeated in the history of the 144,000.

But what I am saying is, Revelation 10 is emphasizing this history of the Millerites, and from verse 1 to 7, right in the middle—what is the middle verse of verses 1 through 7; what is the very middle of it? Verse 4. One-two-three, four, five-six-seven; the middle is verse 4.

In verse 4 there are Seven Thunders that are sealed up. Right? And what does Sister White say these Seven Thunders represent? They represent the delineation of events that would transpire under the First and Second Angels' Messages.

All of Revelation 10 is about this history, primarily from 1840 to 1844, which is an illustration of the Latter Rain time period, right? This is what we are dealing with.

So, the Little Book of Daniel that is opened in His hands is this history of the Millerites, because they experience this history. That is what is being emphasized, is this history by the context of Revelation 10. It is the Little Book of Daniel. All right? It is the Millerite History.

But, as you have seen on that chart back there on this particular study of the 3:1 Combination of the Millerite History and the time period of the 144,000, every Reform Movement parallels all other Reform Movements.

So, the history of Ephesus, if this is the Reform Movement of Christ which is Ephesus, you can take that history and you can lay it right over the top of the Millerite History.

You can take the history of Moses and lay it right over the top of the Millerite History.

So, what we have been doing here—you have not seen it all yet, but I want to put this into your mind—the Book that sealed the Seven Seals is the Bible. You can show that from the Spirit of Prophecy. But the Bible is all giving testimony to this history here, the history of the Latter Rain. That is the history.

All these lines of history, whether it be sacred history concerning God's people, the Reform Movements, Brothers and Sisters, we can see that, right? Every Reform Movement is prefiguring this. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: You have got that?

But, at the same time, this Reform Movement of the Latter Rain, when does it take place? In context of what we have been studying here, it takes place in the history of Laodicea. Right?

So, not only are the sacred histories, that are dealing with Christ's people and how He develops the 144,000, illustrated in this history; but, at the same time the history of Pergamos, of Thyatira, the histories representing the enemies of God's people, they take place in this same history.

You just said "Amen" to it, and you have seen that Haskell taught it, too. The histories of Pergamos and Thyatira takes place right here in the history of the Latter Rain, of the 144,000.

Do you see it?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, what that means is, if you walk through the Seven Churches with Christ—and you are supposed to walk through the Seven Churches with Christ; it says you are supposed to follow the Lamb whithersoever He goeth—if you walk through the Seven Churches, what you will find out that from understanding these things, this Book, the Bible, it shrinks down to where it fits in the last six verses of Daniel 11. It becomes a Little Book.

Why do I say that? Because, the last six verses of Daniel 11 are illustrating the events connected with the close of probation; because, in Daniel 12:1 Michael stands up and human

probation closes. The last six verses of Daniel 11 are identifying the Latter Rain time period, and the Latter Rain time period is the time period of Laodicea. And in the history of Laodicea you have the histories of Philadelphia, Sardis, Thyatira, Pergamos, Smyrna, Ephesus, the Dirst Seal, the Second Seal, the Third Seal, and the Fourth Seal.

And when Jesus came down on September 11, 2001, He came down with a Little Book opened in His hand, and the Little Book that He opened in His hand was the Word of God, from beginning to end; but, what He brought with it was the understanding that everything in the Word of God is pointing out things that take place in this generation.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Shall we pray?

Benediction: Heavenly Father, we wish to not only follow you through the Churches, but we wish to follow the footsteps of John and walk over to the Angel and take the Book from His hand and eat that Book. We wish to understand the sweetness that is contained therein might so awaken and empower us that we will be fully prepared to stand during the disappointment that lies ahead when the whole world is turned against your people, Satan is impersonating Christ, and the judgments of God are in the land. We need that empowerment; without it we could not stand, without it we could not give the warning message. So, we would ask that you would help us partake of the Latter Rain that you are providing to your people at this time and as you open the Book of Revelation which are the messages that prepare the harvest. We thank you for bringing us to this point where the Sabbath is beginning. We know that this is the time where you wish to be with us in even a more special way than you have been before the Sabbath begins, and we ask you to do and we give you permission to be here. Anything that we have in our thoughts and minds that is preventing the full blessing that you intend for us, we ask that you give us the ability and wisdom to remove it from our thoughts, from our actions, that we might be blessed at this time with a double blessing on this Sabbath that is beginning. Thank you for opening your Word to us. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 14 - "Zechariah and the Seventh Seal"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer: Our Heavenly Father, we just want to thank you for this blessed week we have had together with the brethren and the presence of your Holy Spirit. And we just want to thank you for this food you give us, both physically and spiritually. We thank you for these sacred hours of the Sabbath that you have given us. Thank you for your presence in this room and our health and our lives. We ask you your Holy assistance and your Holy Spirit for this coming presentation, for our minds to be awakened and for the mouth of your servant, Jeff, that is going to lead us in this last presentation. We thank you for all your blessings that you have given us. In Jesus's name we pray. Amen.

[An offering of special music was made.]

ZECHARIAH AND THE SEVENTH SEAL

JEFF PIPPENGER: This message has been presented a few times publicly in the past, probably a year at the most. And every time it has been presented publicly there are tremendous attempts by Satan to turn things upside down. And so much so that some of us that are familiar with this material, we have openly talked about it. Every time you try to deal with the opening of the Seventh Seal things start coming unglued all over the place, and they have been doing that this week; and, you have heard a little.

You were praying for my mother. Thank you very much; but, there have been a few crises after that, that were equal to that. So, I think that is the significance of understanding this particular message. It is enough that Satan really wants to stop it.

And then the first time we went to Germany, which was years ago, we had a presentation there and I think they allowed us to speak seven times. And there was a German brother there that came to the last presentation and he came under conviction from one presentation that this is the message of the Hour and the Lord has brought us together, and he has been working with us ever since that time. And he is sitting in the front row.

And he takes this material and puts it into German and then he does the homework that tries to put the theological thought in order so that his brother Marco, his spiritual brother, can express it graphically. So, all I am saying is that he has been involved with this message for quite some time and semi-familiar with it when you are taking it from one language to another. And in the last presentation where we dealt with the Churches, there was so much for him that he had to rest. It was just overwhelming him.

So, if you feel overwhelmed, what I am saying is, here is someone who is used to this stuff that was a tad bit overwhelmed and he let me know. And I like it better when I display it on the board because may that slows me down a little bit, and he needs the graphics to visualize it. So, if the last presentation was a little bit rough, it was rough on people that deal with this. All right?

Now, I am going to pray after I have these—I have four stories to tell you.

Now, the brother that prayed, Brother Jimmy, we met him in Paris at a Prophecy School, and he did not know anything about this material; but, in his church he was an elder. And when his church agreed to have a Prophecy School, he was the one that the lot fell on that he was going to translate for us. So, we walked into his church and did a Prophecy School of a week's period of time, and when it was time to start a presentation, he would come up and he would say, "Tell me what you are going to present so I have an idea what I am going to be translating."

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: And I would tell him something like, "It isn't going to do any good to go over it in advance. Let's just go for it."

And when we would get done with those presentations in the evening, he would be so overwhelmed about what he had just ran through his mind that he would be just that overwhelmed. By the end of the week he is now figuring out how he is going to get out of secular work and get into this message fulltime and get out of the city and get into the country.

But, he was at the last Prophecy School that we did in London, where I said that when we came to understand this I would share it, and I came out and shared it again and shared it again. And what he told me just a minute ago is that the reason that he came from Paris to Prophecy School is because he wanted to hear this one more time. He needs to grasp that; he did not quite grasp it. He did not come here—he came here for lots of reasons, no doubt—but, according to him, the reason he is here is to hear this information that we are going to try to open up tonight and tomorrow.

So, there is a testimony that is similar to mine. This is something that is not that easy to see at first, but it is fairly simple. But, we are talking about the outpouring of the Holy Spirit, and from my perspective this is one of the strongest arguments that we are now in the sealing time of the 144,000 that I have ever had a glimpse of in God's Word.

There was one other person that I was going to tell a story on and I am not remembering who it was, on a similar vein about this—I am looking around.

Okay. I give up. I am telling stories about trying to place an emphasis that this material is a little bit deep, a little bit hard to follow the first time through. But, some people that have been through it a time or two before, they also see that this is very profound and important information; and, I believe that Satan also sees that and he attempts to make it not easily accessible for a number of reasons.

Shall we pray?

Invocation: Father in Heaven, as we have reached the point in the presentations that I wanted to share here where we begin to develop the teaching of the opening of the Seventh Seal, which is an argument from your Word in favor of the fact that the Latter Rain is pouring, we once again ask that you would pour your Latter Rain out upon us, that you would forgive us our sins, forgive us any of our shortcomings that would prevent us from hearing and understanding this message and therefore receiving the Rain that you are pouring out upon your people at this time. We ask that you would overrule the human thoughts, the human ideas once again and speak to us and let our hearts and minds be opened to understand these things on this special Sabbath day when we know that you want to be with us in a special way. We thank you that you have brought us to this Sabbath that on this we hope and pray will be a high day for this Prophecy School; we ask for that blessing according to you will. In Jesus's name, amen.

ZECHARIAH

THE SEVEN CHURCHES

JEFF PIPPENGER: If any of you are on our mailing list, you have been receiving the last two newsletters. We are now a couple of months behind on the newsletters. It is December. The next newsletter, which would be November in theory, is at the printer. But in the previous two, which would be September and October we began to teach what we are starting to teach here this evening, today, the opening of the Seventh Seal.

And the way that seems the best approach, from my perspective, to address this subject is to first identify that all the histories of the Seven Churches are repeated in the history of Laodicea. We did that in the last presentation.

We also pointed out, in agreement with Pioneer understanding, that the First, Second, Third, and fourth Seals are repeated and enlarged upon the First, Second, Third, and Fourth Churches—and we did a little bit beyond that. But if all the Churches are repeated in Laodicea, then the truths of the Seals should be repeated in Laodicea, and we want to establish that first.

I am going to go in now to page 111 of your notes, the presentation on Zechariah. I am going to abbreviate this presentation. This is how I am answering my daughter: This is how I will get through three presentations in two, and I am going to abbreviate some of it.

In the Book of Zechariah there is a second testimony to what we are going to suggest about the Seals. In fact, there is a third testimony in the Book of Zechariah, and the third testimony I will simply point you to and we will stand with two because of time.

I am going to start with *Healthful Living*, page 280 - 281, on page 111 of your notes.

> "John saw the churches as they **then existed**, and as he wrote concerning them **he was identifying what would be hereafter.**
>
> "There are a few prophetic arguments that uphold the application of applying the history represented by the seven churches to the history of ancient Israel. The first prophetic argument is that ancient Israel is a type of modern Israel, and therefore it is acceptable to apply ancient Israel with modern Israel in a type/antitype relationship. Sister White does this often.
>
> "The trials of the children of Israel, and their attitude just before the first coming of Christ, **illustrate the position of the people of God** in their experience before the second coming of Christ"—

This is another testimony that Ephesus is repeated in Laodicea.

> .
>
> —"Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. **We are repeating the history of that people**.
>
> "**Their history should be a solemn warning to us**. We need never expect that when the Lord has light for his people, Satan will stand calmly by and make no effort to prevent them from receiving it."—*THAT IS FOR CERTAIN!*—"Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. . . . If there are any who do not see and accept the light themselves, let them not stand in the way of others.
>
> "'I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both

thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.'

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

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

So, what Sister White is saying here, among other things, is that the history of Ancient Israel is paralleling or is a type of the history of Laodicea. Is it not Laodicea that is the church when the Lord is going to return? So, she is saying, if you can receive it, that the history of Ancient Israel is repeated in the history of Laodicea.

- Revelation 1:19 (KJV)

"[19]Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

THYATIRA

Now, there is a very key quote in my mind on the next page of your notes, from *Prophets and Kings*, page 714. It says,

"Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men."—

What is this time period that she is speaking about here?

FROM THE AUDIENCE: The 1260.

JEFF PIPPENGER: Okay, the 1260. And what is that in terms of the Church? Thyatira.

Is that not Thyatira? Okay.

—"As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**" *Prophets and Kings*, 714.

Let me say it this way: "God's church was verily in captivity during the 1260 years of Papal persecution as were the children of Israel held captive in Babylon during their period of exile."

And how long were the children in Babylon?

FROM THE AUDIENCE: Seventy years.

JEFF PIPPENGER: So this quote is saying that the captivity of modern Israel in spiritual Babylon for 1260 years parallels the captivity of literal Israel in literal Babylon for seventy years. Right?

Now, we have got us a "thus saith the Lord" right here with that. But, let me show you something; we should understand this anyway without that "thus saith the Lord."

ANCIENT ISRAEL (THE SEVEN LITERAL CHURCHES)

Ephesus	Smyrna	Pergamos	Thyatira	Sardis	Philadelphia	Laodicea
1st Seal	2nd Seal	3rd Seal	4th Seal	5th Seal	6th Seal	7th Seal

MODERN ISRAEL (THE SEVEN SPIRITUAL CHURCHES)

Ephesus	Smyrna	Pergamos	Thyatira	Sardis	Philadelphia	Laodicea
1st Seal	2nd Seal	3rd Seal	4th Seal	5th Seal	6th Seal	7th Seal

Figure No. 11.

LITERAL ISRAEL'S 70-YEAR CAPTIVITY, A TYPE OF SPIRITUAL ISRAEL'S 1260-YEAR CAPTIVITY

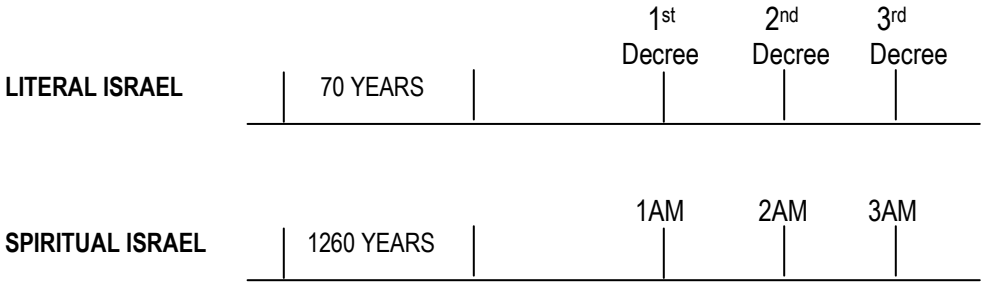


Figure No. 12.

This is Ancient Israel in captivity for seventy years, and Sister White is saying that it is the same as modern Israel being in captivity for 1260 years.

And when Ancient Israel came out of captivity, they were to restore and rebuild Jerusalem, which they did, under three decrees—First, Second, and Third Decrees.

When spiritual Israel came out of spiritual Babylon in 1798, they restored the spiritual temple under Three Messages.

So, at the prophetic level it is easy to show that Ancient Israel's captivity for seventy years is a type of spiritual Israel's captivity for 1260 years.

Does everyone see that?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: That is fairly easy to see.

So, this 1260 years in terms of the Churches is what? Thyatira.

Therefore, the seventy years of captivity for Ancient Israel is what? It is Thyatira

This is Ancient Israel up here [Figure No. 11]. This is Thyatira, seventy years of captivity.

Does everyone see it?

Ancient Israel is governed by the Seven Churches. Ancient Israel is the most relevant or significant or important type of modern Israel. Modern Israel is governed by the Seven Churches. The history of modern Israel is illustrated in the Seven Churches—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Modern Israel is prophetically governed with those churches. Correct?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: But, Ancient Israel is prefiguring modern Israel; and, sure enough, if you look closely at it, Ancient Israel is governed by the Seven Churches.

All right. How many of you have listened to the Eatonville series?

FROM THE AUDIENCE: (Show of hands.)

JEFF PIPPENGER: Okay, because we do not have time to go through it. You can look around, Brothers and Sisters, if you have not listened to the Eatonville series, there were thirty hands that went up. Of those thirty hands, you know the Reform Movement in the history of Christ perfectly parallels the Reform Movement in the history of Moses. If you have seen that presentation, raise your hand, raise it high.

FROM THE AUDIENCE: (Show of hands.)

JEFF PIPPENGER: There is more than a testimony of two. All right? Every Reform Movement is the same.

In Moses's time, the Time of the End was the birth of Moses.

In Jesus's time, the Time of the End was the birth of Christ.

In Moses's time, Moses was the messenger.

In the time of Christ, John the Baptist was the messenger.

Moses's message was empowered when the Lord came down with the test of circumcision.

John the Baptist's message was empowered when the Dove came down at Christ's baptism.

The second waymark for Moses, when you see the activity of the enemies, is when Pharaoh said to the Jews, "You need to gather your own straw."

And the second waymark in the history of Christ is when the Sanhedrin chose that it was expedient for Christ to die rather than the whole nation perish.

The third waymark, where judgment is illustrated in the time of Moses, is the Passover.

And the third waymark in the history of Christ is the Passover, which is the cross.

The fourth waymark in the history of Moses is when he receives the Law, which is Pentecost.

And the fourth waymark in the history of Chris is Pentecost.

They are identical. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: They are identical.

But, the history of history of Christ, the history of the disciples, is the history of Ephesus, is it not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Is it not? The history of the cross is Ephesus.

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: But in the history of Ancient Israel, Ephesus is the history of Moses; because, this is the beginning of Ancient Israel; and, the history for Ancient Israel is identical to the emphasis, down here [the Church of Laodicea, Figure No. 11], of modern Israel.

Right? You just agreed to it. Now, this is where you get the balls going in the air. Do not try to make this too hard. Follow it, understand it; but, this is not that hard. All right? And I have not had the opportunity personally to illustrate this that many times on a board. I do not know that I do the best illustration anyway. There may be a better way to illustrate this; but, what I am saying is that the end of Ancient Israel is in the history where they stoned Stephen and Israel was divorced of God.

And the beginning of Ancient Israel was where they were brought out of Egypt and the Lord entered into a covenant with them at Sinai. The beginning of Ancient Israel is the Reform Movement of Moses, and the end of Ancient Israel is the Reform Movement of Christ where Stephen was stoned. Right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: But, we know that the beginning for the Christian Church is what we call Ephesus. That is an easy one for us. The first church of the Christian dispensation is Ephesus. But, at the same time as the Christian Church is experiencing Ephesus, they are also in the history of the end of Ancient Israel. Ephesus for the Christian Church is marking the beginning of Ancient Israel, even though it takes place in the Church that is at the end of Ancient Israel.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. Let me ask you something. We all know this, what I am saying here. I am pretty sure that the easiest one for you to see is this one. 1260 years, that is Thyatira; that is the fourth Church, right? That is easy to see. And Sister White says Thyatira is just like the captivity in Babylon for the Jews. So, it is easy for me to say Thyatira for Ancient Israel is the fourth Church. You all see that one easily, right?

Right?

You are getting a little bit vague when I am talking about "this Ephesus being that Ephesus."

But, let me ask you a question: What brings on Thyatira? Pergamos. Pergamos compromised, a falling away. We know that. Pergamos is the falling-away church. Right?

Pergamos right here for modern Israel, the Church falls away and prepares the way for Thyatira.

Why is it that the Jews went into captivity in Babylon? Comprise with idolatry. It is easy to see, is it not? It is easy to see.

The compromise that the Jews had with the idolatrous worship led them into the captivity of Babylon, and that history that precedes the captivity of Babylon is Pergamos for Ancient Israel. Do you see it?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Now, with that in mind, and I know the hard part for you to see is that—I have not learned an easy way to express it, so I am going to go over this one more time so we get this in our head.

Ancient Israel is governed by the Seven Churches, just as modern Israel is governed by the Seven Churches.

And the history of Ephesus is also the history of the end of Ancient Israel. Okay? In the history of Ephesus the disciples, the first church that carried the Gospel to the world, do you have the stoning of Stephen in that history?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. So, the history of Ephesus, which is the beginning of the Christian Church, which we call Ephesus, is also the last period of time for Ancient Israel. What I want you to see is that it is valid, then, to say that this history, the history of Ephesus, fits right here with the history of Moses because the story of Moses is a perfect parallel for this history of Laodicea. The story of Moses is a perfect parallel for the history of Ephesus; therefore, the story of Moses, the delivery from Egypt, is Ephesus for Ancient Israel.

Do you see it?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. So, Ephesus, we have seen that.

We have seen Pergamos comprised; we have three.

That is probably enough balls in the air at this moment. Let me throw another thought in.

The Pioneers correctly taught that the first four Seals repeated and enlarged upon the first four Churches, did they not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, we know that the First Seal is Ephesus, the White Horse; the Red Horse, the Second Seal, is Smyrna; the Black Horse, compromised, the Third Seal; the Pale Horse, the Fourth Seal, is Thyatira. Correct?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. This [the upper register of Figure No. 12] is the internal history of the Church; this [the lower register of the diagram Figure No. 12] is the external history of the Church. That is the way Uriah Smith says it; I like it. All right?

PARALLEL LINES: REPEAT AND ENLARGE

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

So, if Ancient Israel is governed by the Seven Churches, and it is, then these Churches as they go through the history of Ancient Israel, we should expect to see the Seals, should we not?

FROM THE AUDIENCE: (Affirmations.)

ALL THE GREAT EVENTS

JEFF PIPPENGER: But, we need at least a second witness to that.

So, on page 112 of your notes, there is a quote that we just read about Thyatira, *Selected Messages*, book 3, pages 338 - 339. It says,

"**The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.**" *Selected Messages*, book 3, 338−339.

If you think I am trying to stretch Scripture to force it into Laodicea, perhaps I am; but, there are proof texts that allow me to do so. All right? It says so. All the events of the Old Testament are repeated in the Church in the last days. And that is what I am saying. I am saying the Church of Laodicea is where it is all repeated, right? Okay.

So, these first four Seals, the first four Seals what are they? They are four Horses: White Horse, Red Horse, Black Horse, and Pale Horse.

THE PROPHECY OF THYATIRA

- Jeremiah 25:4-12 (KJV)

"[4]And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear. [5]They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: [6]And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. [7]Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt. [8]Therefore thus saith the Lord of hosts; Because ye have not heard my words,

"[9]Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. [10]Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. [11]And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years. [12]And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

THE TIME OF THE END

- Daniel 9:1-2 (KJV)

"[1]In **the first year of Darius** the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; [2]In **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."

IF MY PEOPLE SHALL

- 2 Chronicles 7:13-16 (KJV)

> "[13]If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;
> "[14]If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. [15]Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.
> "[16]**For now have I chosen and sanctified this house**, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually."

TURN UNTO ME

JEFF PIPPENGER: Let us go to Zechariah, chapter 1.

I really like this study. I wish we had more time and we had more energy; but, I am just as tired as you, so I will not push it.

Zechariah, chapter 1; all the prophets are speaking about the end of the world. And verse 1 says this:

- Zechariah 1:1-6 (KJV)

> "[1]In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, [2]The LORD hath been sore displeased with your fathers. [3]Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.
> "[4]Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now *from* your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD. [5]Your fathers, where *are* they? and the prophets, do they live for ever? [6]But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us."

And this is a commentary about why they were in captivity for seventy years, and it is a call by Zechariah to consider that past history because the Lord is ready to take them out of Babylon.

WALKING TO AND FRO

Next verse, verse 7 of Zechariah 1:

- Zechariah 1:7-10 (KJV)

> "[7]Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

"[8]I saw by night, and behold a man riding upon **a red horse**, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* **red horses, speckled, and white**.

"[9]Then said I, O my lord, **what are these**? And the angel that talked with me said unto me, **I will show thee what these be**. [10]And the man that stood among the myrtle trees answered and said, **These are they whom the Lord hath sent to walk to and fro through the earth**."

THE EARTH IS AT REST

- Zechariah 1:11 (KJV)

"[11]And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all **the earth sitteth still, and is at rest**."

Whatever these Horses are, they bring the world to rest. Is that not what it says?

FROM THE AUDIENCE: Amen.

THE LORD WILL CHOOSE ISRAEL

Now, go to Isaiah 14 and keep your finger in Zechariah. Notice in verse 1 that it talks about choosing Jerusalem; because, when we go back into Zechariah He is going to talk about choosing Jerusalem.

Isaiah 14, verse 1, says,

- Isaiah 14:1-7 (KJV)

"[1]For **the LORD will have mercy on Jacob, and will yet choose Israel**, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. [2]And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors."

So, this is talking about a promise to Israel that the Lord is going to place them back in Israel and take them out of captivity. He says, "I am going to make people your captives, who you used to be their captives."

Going on, it says,

"[3]And it shall come to pass in **the day that the LORD shall give thee rest**"—

That is what these horses do in Zechariah. They bring the whole world rest. So, take note.

—"**in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve**. [4]That thou shalt take up this proverb against the king of Babylon, and say, How hath the

oppressor ceased! the golden city ceased! [5]The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers. [6]He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

"[7]The **whole earth is at rest, and is quiet**: they break forth into singing."

Brothers and Sisters, when Babylon falls the Earth is at rest and the captivity is over, and Babylon fell at the conclusion of the seventy years. When the captivity is over, the Earth is a rest.

Go back to Zechariah. And in Zechariah 1 we see these Horses which do a work for the Lord; and, when they finish doing their work for the Lord, the Earth is at rest. And the Earth is at rest when the captivity of Babylon finishes. That is what Isaiah says: The Earth is at rest when the captivity of Babylon finishes.

And, of course, we are dealing with the captivity of Babylon; because, at the end of these seventh years the captivity of Babylon is ended, and at the end of the 1260 years the captivity of spiritual Babylon is ended. Right?

So, keep your finger in Chapter 1 and go to Chapter 6 of Zechariah, because Zechariah has two testimonies about these Horses. I hope you are realizing that it is the activities of the Horses in Zechariah 1 that brings the Earth to rest. But, notice chapter 6.

THE NORTH COUNTRY

- Zechariah 6:1-8 (KJV)

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

"[2]In the first chariot *were* red horses; and in the second chariot black horses; [3]And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

"[4]Then I answered and said unto the angel that talked with me, What *are* these, my lord? [5]And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth.

"[6]The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. [7]And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

"[8]Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have **quieted my spirit in the north country**."

Now, Brothers and Sisters, in your notes on page 114, you will see quoted Revelation 6:1-11. Because of time I am just going to challenge you to read that. I am not trying to pull symbolic details out of there, other than to tell you that these are the first four Horses of the Seals. This is the first four Seals. Therefore, this is the history from Ephesus through Thyatira.

Are you with me? I am on page 114 of your notes, and you will see in the center of that page Revelation 6:1-11 quoted.

- Revelation 6:1-11 (KJV)

> "[1]And I saw when the Lamb opened **one of the seals**, and I heard, as it were the noise of thunder, **one of the four beasts** saying, **Come and see**. [2]And I saw, and behold **a white horse**: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.
>
> "[3]And when he had opened **the second seal**, I heard **the second beast** say, **Come and see**. [4]And there went out **another horse that was red**: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.
>
> "[5]And when he had opened **the third seal**, I heard **the third beast** say, **Come and see**. And I beheld, and lo **a black horse**; and he that sat on him had a pair of balances in his hand. [6]And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.
>
> "[7]And when he had opened **the fourth seal**, I heard the voice of **the fourth beast** say, **Come and see**. [8]And I looked, and behold **a pale horse**: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."—

And there you have five paragraphs in that quote total, but the first four paragraphs are the first four Seals. Do you see it?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: We do not need the details necessarily of the verses at this point. I want you to see that the first four Seals are four Horses.

And then in the final paragraph, it says,

> —"[9]And when he had opened **the fifth seal**,"—*NOW WE HAVE MOVED INTO THE FIFTH SEAL*—"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10]And they cried with a loud voice, saying, **How long**, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11]And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

Now, here is what I want you to see, if you will. After the first four Seals, you get to the Fifth Seal; and, in the Fifth Seal you see a question: "How long until you judge the Papacy for our deaths during the Dark Ages?"

"'And **when he had opened the fifth seal** . . .[Revelation 6:9–11]. Here were scenes presented to John that were **not in reality but that which would be in a period of time in the future**." *Manuscript Releases*, volume 20, 197.

"**When the fifth seal was opened**, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. **After this came the scenes described in the eighteenth of Revelation**, **when** those who are faithful and true are called out from Babylon. Revelation 18:1–5 quoted." *Manuscript Releases*, volume 20, 14.

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

All right. Now, we know, Brothers and Sisters, this is the Christian Church over here [Figure No. 12]. We know at the end of the 1260 years Thyatira is over, so the Fourth Seal is over. So, as soon as Thyatira is over, you go into the Fifth Seal and the question is raised, "How long until the Papacy is judged for the martyrdom of the Dark Ages?" Correct? And we know that historically Sister White places that fulfillment down at the end of the world.

HOW LONG?

But, what I want you to see is immediately after Thyatira, immediately after the fourth Church, immediately after the Fourth Seal, there is a question raised by the martyrs and the question is the two words, "How long?"

If you will, go back to Zechariah now. In Zechariah, in verse 11, these angels—or these Horses—these Horses; I want to retain the thought of "Horses." The Horses that are illustrated in chapter 1 and that are illustrated in chapter 6 of Zechariah is giving us three testimonies because it is the same Horses in Revelation 6. These Horses represent the first four Seals. The Bible prophets are all teaching the same story. "And the spirits of the prophets are subject under the prophets, For God is not *the author* of confusion . . . (1 Corinthians 14:32-33)."

So, when Zechariah is identifying these Horses, he is giving a second testimony to the four Horses of the first four Seals, and the four Horses in the testimony of Zechariah, whether it is chapter 1 when they bring the Earth to rest, or whether it is chapter 6 that everything is quiet, those four Horses are marking the end of the captivity, and the captivity that Zechariah is addressing is the captivity of Israel in Babylon during the seventy years.

So, this presentation of the Horses is in context with the history that Zechariah is living in. Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. Now, look at verse 12 of Zechariah 1.

We have the first part of chapter 1 of Zechariah that places us in the context that it was the fathers of Israel that led them into captivity with their compromise of Pergamos, took them into Babylon of Thyatira for seventy years. Now the Lord is going to bring them out, and he tells them about these Horses that quiet the Earth.

Isaiah says that the Earth is at rest at the end of the Babylonian captivity. And, Sister White says that the Babylonian captivity parallels the Thyatira Church. Right? And the Thyatira Church is the Fourth Seal.

And in the Fifth Seal, in the Book of Revelation, the martyrs ask the question, "How long?"

And in verse 12 of Zechariah 1, after the Earth is at rest, after the captivity, it says:

- Zechariah 1:12 (KJV)

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

What is threescore and ten years?

FROM THE AUDIENCE: Seventy.

JEFF PIPPENGER: It is talking about here [Figure No. 12, the seventy years captivity of literal Israel]. "How long? How long until you have mercy on Jerusalem after the captivity in Babylon?" that is represented by Thyatira, that is the Fourth Seal.

The expression in Zechariah 1:12 is the same expression as the martyrs in the Fifth Seal.

And, Brothers and Sisters, the parts that I have to leave out of this presentation because of the time, I am going to tell you what they are but we are not going to go into them in detail. Sister White places the Fifth Seal in The Sunday Law crisis. The question in the Fifth Seal is, "How long do you judge Rome for the persecution of the Dark Ages," and the answer to the martyrs under the altar is, "Rest in your graves for a little while until those who are going to die in the way you died are made up." And Sister White says that takes place in Revelation 18, and Revelation 18 is The Sunday Law crisis.

But, do you know what happens in Revelation 18? The Lord raises up the 144,000. And do you know what one of the symbolic representations is of the time period when the Lord raises up the 144,000? He raises up Jerusalem, and that is the question of Zechariah.

It says in verse 12,

- Zechariah 1:12-17 (KJV)

> "[12]Then the angel of the LORD answered and said, O LORD of Hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" [13]And the LORD answered the angel that talked with me *with* good words *and* comfortable words. [14]So the angel that communed with me said unto me, Cry thou, saying, Thus saith

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

And the primary application of this passage is marking when He raises up the 144,000 in the time period of Revelation 18, which is the very same time period where He is going to judge Babylon for the persecution of the martyrs during the Dark Ages and during The Sunday Law crisis. These are parallel passages. And the question of "How Long?" in verse 12 is nothing more than a question that is allowing us to see that Ancient Israel is governed by the Seven Churches and Seven Seals, just as modern Israel is.

THE FOUR SCATTERING HORNS

Zechariah 1:18 says,

- Zechariah 1:18-19 (KJV)

  "[18]Then I lifted up mine eyes, and saw, and behold four horns."

Horns in Bible prophecy are usually some kind of power.

> "[19]And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem."

- Jeremiah 50:17-18 (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. [18]Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria."

Had Israel been scattered? What were the four powers that scattered her? These four horns, these four horns; there is a scattering that takes place; and, at the end of this 1260-year time period [AD1798, Figure No. 12]—I am saying at the end of the seventy years [Figure No. 12, literal Israel], which is also at the end of this history [1260 years, Figure No. 12, spiritual Israel], right? At the end of the 1260 years it would be AD1798.

THE SCATTERING OF THE HOLY PEOPLE

Does anyone in here know of a scattering that ended in 1798?

FROM THE AUDIENCE: Yes, of Judah.

- Daniel 12:7 (KJV)

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

JEFF PIPPENGER: The 2520. Bible prophecy is tying this all together. All right? The scattering? They have been scattered. Zechariah is right on target. He is giving us prophetic information that fits in here just like a glove, if you will see, **just like a glove**.

FOUR CARPENTERS

And after he talks about the powers that scatter, what does he say?

- Zechariah 1:20-21 (KJV)

> "[20]And the LORD shewed me four carpenters."—

After He shows these scattering powers, He is going to show the four carpenters. Okay?

> —"[21]Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it."

THREE DECREES

So, what are the four carpenters?

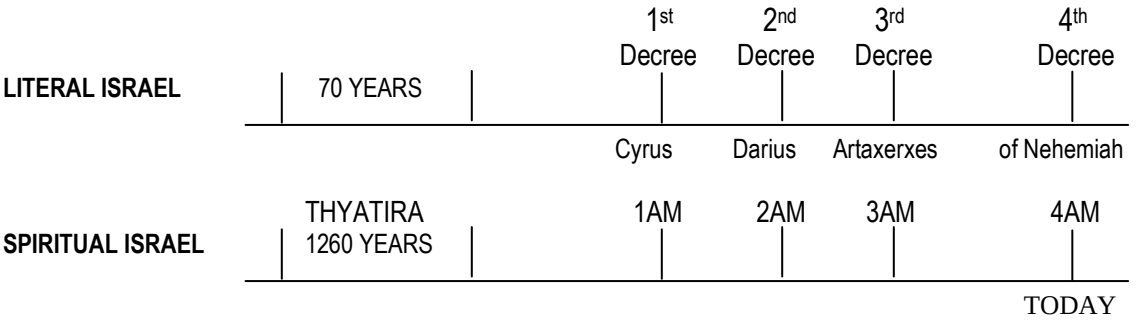


Figure No. 13.

Well, after the scattering of the seventy years, what were the four carpenters that rebuilt Jerusalem? Well, it was the decrees of Cyrus, of Darius, of Artaxerxes, and Nehemiah's decree.

"In the seventh chapter of Ezra the decree is found. Verses 12−26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment ['decree,' margin] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled." *The Great Controversy*, 326.

THE FOURTH DECREE

"His request to the king had been so favorably received that Nehemiah was encouraged to ask for still further assistance. To give dignity and authority to his mission, as well as to provide protection on the journey, he asked for and secured a military escort. **He obtained royal letters** to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed. That there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined." *Prophets and Kings,* 633.

So, what are the four carpenters that re-establish modern Israel at the end of Thyatira? It is the First, Second, and Third Angels' Messages, followed by **TODAY**. Today is when Jerusalem is finished being built; TODAY, in this history [Figure No. 13, spiritual Israel]. That is why the martyrs in the Fifth Seal say, "How long until you punish the Papacy?" And, Sister White says this takes place in Revelation 18. And then you see in the Fifth Seal in Zechariah the question, "How long until you choose Jerusalem again?" Jerusalem [Figure 13, spiritual Israel] gets chosen for the final time during the Latter Rain. These are the "four carpenters" that restore Jerusalem.

Do you see it?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: It is not hard, is it? It is not really that hard. We will get to a few more "tricks" when you get this in your mind.

All right. There are some more hard parts to possibly get in. We are going to move pass some notes.

What I have been teaching, you will have some commentary from the Bible and the Spirit of Prophecy in your notes on page 116, 117, as follows:

THE LORD RESTORING HIS PEOPLE

"Zechariah then saw the powers that had 'scattered Judah, Israel, and Jerusalem,' symbolized by four horns. Immediately afterward he saw four carpenters, representing the agencies used by the Lord in restoring His people and the house of His worship. See verses 18−21.

"'I lifted up mine eyes again,' Zechariah said, 'and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.' Zechariah 2:1−5.

"God had commanded that Jerusalem be rebuilt; the vision of **the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones**, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like 'a wall of fire round about;' and **through them His glory would be revealed to all the sons of men**. That which He was accomplishing for His people was to be known in all the earth. 'Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.' Isaiah 12:6." *Prophets and Kings*, 580−581.

MEASURING JERUSALEM

- Zechariah 2:1-13 (KJV)

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

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

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

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

"[10]Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. [11]And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

"[12]And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. [13]Be silent, O all flesh, before **the LORD: for he is raised up out of his holy habitation**."

1844: LEAVE OFF THE COURTYARD

- Revelation 11:1-2 (KJV)

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

On page 118, I have referenced this quote when I was just doing some answering of questions last night. Because it is here, I am going to read it, to go along with the questions last night, but also to identify that it is in this history here {Figure No. 13, spiritual Israel] where Christ sets up His Kingdom, in the history of the Fourth Angel's Message.

Does everyone understand what I am point to here? This is the Fourth Angel's Message. this is Revelation 18, this is the Latter Rain.

The first three here are the Three Angels' Messages of the Millerite time period.

And up here [Figure No. 13, literal Israel] is Nehemiah's work, the Fourth Decree, that parallels spiritual Israel.

And we are saying that when those in the Fifth Seal say, "How long do you judge the Papacy?" it is the same question, sort of, that Zechariah asks, "How long do you choose Jerusalem?" Because, at the very time that Jerusalem is getting finally restored fully is at the time that the Papacy is judged.

CHOOSING JERUSALEM

So, on page 118 of your notes, there is quote from *Spaulding and Magan, pages 2 - 3:*

"Thou wouldst not want him to step out if thou knewest thy situation. That desire is to disenthrone those kings, but that could not be, for **kings must reign till Christ begins to reign.**

"I saw in Europe just as things were moving to accomplish their desires, there would seemingly be a slackening up once or twice: thus the hearts of the wicked would be relieved and hardened; but the work will not settle down, only seem to, for the minds of kings and rulers were intent on overthrowing each other, and the minds of the people to get the ascendency.

"I saw that all things are intensely looking and stretching their thoughts on the impending crisis before them. **The sins of Israel must go to judgment beforehand**. Every sin must be confessed at the sanctuary, then the work will move. It must be done now. The remnant in the time of trouble will cry, My God, My God, why hast Thou forsaken me?"—

That is how hard it is going to be.

—"The latter rain is coming on those that are pure—all then will receive it as formerly.

"**When the four angels let go, Christ will set up His kingdom**. None receive the latter rain but those who are doing all they can. Christ would help us. All could be overcomers by the grace of God, through the blood of Jesus. All

heaven is interested in the work. Angels are interested." *Spalding and Magan*, 2-3.

The Angels let go during the Latter Rain time period. I know that Sister White says the Angels let go of the Four Winds when human probation closes; but, they begin to release the Winds of Strife progressively, like all other aspects of end-time Bible prophecy, during the blotting out of sin that is taking place during the Judgment of the Living during the Latter Rain time period which is the time period when Christ sets up His Kingdom. Christ is choosing Jerusalem now; **it is happening now.** And that is the question of Zechariah.

ZECHARIAH THREE

There is a quote from *Prophets and Kings*, page 588.

> "Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement." *Prophets and Kings*, 588.

I know that I passed over chapter 2, but I want you to see that chapter 3 of Zechariah, Sister White specifically places here in our day and age. The point that I want you to see is that the flow of Zechariah is definitely here at the end of the world.

THE MILLERITES AND THE 144,000

Turn with me now to Zechariah 4:1-5. So, when we get to chapter 4 of Zechariah, because Zechariah did not put any chapter breaks in there, in verse 1 it says,

- Zechariah 4:1-5 (KJV)

> "[1]And the angel that talked with me came again, and **waked me, as a man that is wakened out of his sleep**,"—

Zechariah here is becoming part of the prophecy, and he is representing the Millerites that were sleeping virgins in their history, and they are going to be awakened.

> —" [2]And said unto me, What seest thou?
> "And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:
> "[3]And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.
> "[4]So I answered and spake to the angel that talked with me, saying, **What are these**, my lord?"—

Zechariah does not know what the seven-branch candlestick is, and he is a prophet that is living in the time period that they are rebuilding the temple. He is not representing himself; he is representing the Millerites that woke up at the Midnight Cry in 1844 and realized that they did

not understand what the Sanctuary was. They thought it was the Earth. And he is representing the Millerites.

But, that is just what John does in Revelation 10, when he eats the Book and it is sweet in his mouth and then it becomes biter in his stomach. This is what prophets do; they represent God's people at the end of the world.

But, we know that John does not simply represent the Millerites, does he? Because, John, in verse 9, is told before he eats the Little Book and it becomes sweet in his mouth and becomes bitter in his stomach. He is told, "This is what is going to happen to you." So, John is primarily representing the people that know in advance the history of 1840 to 1844. John is primarily representing the 144,000 that are required to know that history; because, before they have that experience they are told what that experience is. And even if Seventh-day Adventists do not know that experience any longer, we are held accountable for it. It is in our books.

So, Zechariah is also representing the 144,000, who wake up during this time period and realize they do not understand this either. But, we understand what the seven branch candlestick is, do we not? And we understand what the oil and the olive trees are, do we not? Not really.

Not really. We read it today. We read a quote today that I pointed to you that seemed real serious to me anyway, where she says, "**This is the danger to which the church is now exposed—that the inventions of finite men shall mark out the precise way for the Holy Spirit to come**. (*Testimonies to Ministers,* page 64, 65)"

We do not know what the Latter Rain is, Brothers and Sisters.

In 1888 did the brethren know what the Latter Rain was?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: The Latter Rain was a message from Jones and Waggoner and they said, "We do not want it."

God's people do not know what the Latter Rain is at the end of the world. That is what it says here.

TWO OLIVE TREES: THE WORD OF THE LORD

Please read verse 6 with me, if you would.

After Zechariah, verse 4, the Angel emphasizes,

> "[5]Then the angel that talked with me answered and said unto me, **Knowest thou not what these be?** And I said, **No**, my lord."

So, yes, he represents the Millerites, but he represents us at the end of the world, too.

Verse 6:

- Zechariah 4:6-7 (KJV)

> "[6]Then he answered and spake unto me, saying, This *is* the word of the LORD"—

What is the Word of the Lord? The Bible. It is the Bible, it is the Message.

> —"This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who *art* thou, O great mountain?

before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it."

As Seventh-day Adventists, we know that verse 6 is talking about the power of the Holy Spirit; but, how many times do you see someone point out that what is really in here in verse 6 is that the Holy Spirit, the Latter Rain, it is the Word of the Lord? How many times do you hear that?

You see, we do not know. The Latter Rain is the messages that come from God's Word. We have been sleeping and we do not know that. When we wake up, we have to figure that out.

Zechariah is in direct agreement with the presentation that we had this morning, that our problem, our responsibility, our sign, our job is to recognize the Latter Rain; and, there are going to be some that do not recognize it. Right? It will be falling on hearts all around them, but they will not recognize or receive it.

Zechariah is describing, he is illustrating those that wake up and they do not know what the Latter Rain is. They think it is the Holy Spirit, but they do not know it is the Message that comes from the Word of God.

Do you see that? Am I stretching something here?

Okay.

FROM THE AUDIENCE: Praise the Lord!

JEFF PIPPENGER: You will see commentary on this, following in your notes:

THE DAY OF SMALL THINGS

- Zechariah 4:8-10 (KJV)

"[8]Moreover the word of the Lord came unto me, saying, [9]The hands of Zerubbabel have laid **the foundation** of this house; his hands shall also **finish** it; and thou shalt know that the Lord of hosts hath sent me unto you. [10]For who hath despised the day of small things? for they **shall rejoice, and shall see the plummet** in the hand of Zerubbabel *with* those seven; they *are* the eyes of the Lord, which run to and fro through the whole earth."

ZERUBBAABEL

- Haggai 2:20-23 (KJV)

"[20]And again the word of the Lord came unto Haggai in the four and twentieth *day* of the month, saying, [21]Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

"[22]And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

"[23]In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a **signet**: for I have chosen thee, saith the Lord of hosts."

Signet: Seal

"Kings must reign till Christ begins to reign. . . .

"**When the four angels let go, Christ will set up His kingdom**. None receive the latter rain but those who are doing all they can." *Spalding and Magan*, 2–3.

THE TWO ANOINTED ONES

- Zechariah 4:11-14 (KJV)

"Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

"And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

"And he answered me and said, Knowest thou not what these *be*?

"And I said, **No**, my lord.

"Then said he, These *are* **the two anointed ones**, that stand by the Lord of the whole earth."

REPEAT AND ENLARGE

- Zechariah 4:1–5 (KJV)

"And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. So I answered and spake to the angel that talked with me, saying, **What are these**, my lord? Then the angel that talked with me answered and said unto me, **Knowest thou not what these be?** And I said, **No**, my lord."

- Zechariah 4:6–7 (KJV)

"Then he answered and spake unto me, saying, This *is* the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it."

"From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and a light to the path. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Zechariah 4:6." *Christ's Object Lessons*, 408.

GOD'S CHILDREN SHINE AS LIGHTS

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

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

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

"These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear **the word of the Lord to the people in warnings and entreaties**. The **word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth. This is the baptism by the Holy Spirit with fire**. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart." *Manuscript Releases*, volume 16, 297.

THE LAW OF GOD

- Zechariah 5:1–4 (KJV)

"Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

"And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This *is* **the curse that goeth forth over the face of the whole earth**: for every one that **stealeth** shall be cut off *as* on this side according to it; and every one that **sweareth** shall be cut off *as* on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into **the house of the thief**, and into the house of **him that sweareth falsely by my name**: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. "

THE DEADLY WOUND HEALED

- Zechariah 5:5–11 (KJV)

"Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

"And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* **their resemblance through all the earth**.

"And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

"Then lifted I up mine eyes, and looked, and, behold, there came out **two women**, and **the wind *was* in their wings**; for they had wings like the wings of **a stork**: and **they lifted up the ephah between the earth and the heaven**. Then said I to the angel that talked with me, Whither do these bear the ephah?

And he said unto me, To build it **an house in the land of Shinar**: and it shall be established, and set there upon her own base. "

THE NORTH COUNTRY

- Zechariah 6:1–8 (KJV)

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

"In the first chariot *were* red horses; and in the second chariot black horses; And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

"Then I answered and said unto the angel that talked with me, What *are* these, my lord? And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

"The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have **quieted my spirit in the north country**."

- Jeremiah 25:9 (KJV)

"Behold, I will send and take all the families of the **north**, saith the Lord, and Nebuchadrezzar the king of **Babylon**, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. "

- Jeremiah 50:9 (KJV)

"For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain."

JEFF PIPPENGER: I was going to go all the way through into chapter 6 of Zechariah, but I have made my point.

And what is my point? **What is my point**?

Here is my point, Brothers and Sisters, this is modern Israel [Figure No. 11], and the first day Brother Duane started here, I was told by the brethren here, "Go tell Brother Duane to write bigger." So, when I was writing this up on the board up here, it was payback time; and he said, "Who are you saying that I should write bigger." All right?

I know you cannot see this. My apologies.

This is modern Israel. If it seems out of balance that I have it over here to the right of the board, it probably is. But, what I am setting up so we can conceptually understand it, is we are going to at some point start dealing with the fact that Ephesus for the Christian Church is Laodicea for Ancient Israel. That is the purpose for this chart. I do not think I will get there tonight, but we have to see that this history of Ancient Israel is running parallel with the history of modern Israel. We have to make a point about this opening of the Seventh Seal. That is why it is structured this way.

And so, it is kind of small here on the board, but what I am saying here is that in Ancient Israel the histories of all these Churches is repeated in Laodicea. We have got that in our heads. Right?

What I have added to this, this time—I see a couple of vague looks.

The last presentation, not this one, we established that the histories represented by the Seven Churches are all repeated in the history of Laodicea.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: All the histories of these Seven Churches are fulfilled in Laodicea; but, these Seven Churches are also governed by the Seven Seals. All right? So, they are repeated in Laodicea as well.

What we have added in this presentation, **what we have added in this presentation**, is all the great events and solemn transaction of Old Testament history have been and are repeating themselves in the Church in the last days. We read that quote at the beginning.

So, all the events of Ancient Israel are repeated in Laodicea. That was our first premise.

And then we showed that Sister White compares the seventy years with the 1260 years; and, therefore, there is a Thyatira in the history of Ancient Israel.

Then we identified that the history at the end of Ancient Israel is the history of Ephesus for the Christian Church; but, the history at the end of Ancient Israel is a prefer parallel to the history of the beginning of Ancient Israel. And why is that so? Because, Jesus illustrates the end from the beginning.

The beginning of Ancient Israel is illustrating the end of Ancient Israel; but, the end of Ancient Israel is the beginning of the Christian Dispensation, and the beginning of the Christian Dispensation is at Ephesus; therefore, Ephesus for Ancient Israel is the story of Moses. Okay?

And if you are struggling, maybe this will help: I am saying that the end of Ancient Israel is Laodicea; but, it parallels Ephesus at the Christian Church.

But, Sister White—this may not help—Sister White tells us and we are used to the fact that in *Early Writing,* page 259, Sister White talks about the progressive testing process in Ephesus, does she not?

You know, if you do not accept the teachings of John the Baptist, you do not benefit from the teachings of Christ. And what does she compare that to? She compares it to Philadelphia: Ephesus is Philadelphia. Right?

But, is the Millerite history repeated to the very letter?

FROM THE AUDIENCE: (Affirmation.)

JEFF PIPPENGER: So, Philadelphia is what?

FROM THE AUDIENCE: Laodicea.

JEFF PIPPENGER: Laodicea.

So, when I am saying Laodicea for Ancient Israel is Ephesus for the Christian Church, it is not a problem; because, Ephesus is Philadelphia, is Laodicea.

Is it okay with everybody?

FROM THE AUDIENCE: Will you do it one more time?

JEFF PIPPENGER: Yes, I do not mind doing it one more time if you are serious. I do not mind getting this into our head. Because, if you think this is tricky, wait until tomorrow. Okay?

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: All right, Brothers and Sisters, here is what we are saying, and you may not have understood. I told you right at the outset that the way that I try to teach—and I am not saying that I teach well—but, I told you at the very beginning that the way I teach is I will put a lot of planks in place until I get to the end of the conclusion, and then I will try to do something with those planks. Look at the DVD; I said it out-front.

One of the things that I have tried to put in place more than once in here is *Early Writings,* page 259. And in *Early Writings,* page 259, Sister White teaches that the history of Ephesus (the history of Christ) is paralleling the history of Philadelphia.

Everyone who remembers that say, "Amen."

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Do you have that?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay.

Another plank that we put in place purposefully more than once, carefully, is that the Millerite history is repeated to the very letter. Everyone know that, right?

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: The history of the Millerites is Philadelphia.

But, our history, where the history of the Millerites is repeated is Laodicea. Right?

FROM THE ADUIENCE: Right.

JEFF PIPPENGER: So, Philadelphia is a type of Laodicea. Right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, this is mathematics, an axiom.

If Ephesus is Philadelphia, and Philadelphia is Laodicea, therefore Laodicea is Ephesus. Is everyone with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Now, that is on the line of modern Israel. That is easy.

Now, here is where I lose you, **here is where I lose you**. Because I am adding the line of Ancient Israel, and most of you never heard before tonight that Ancient Israel is governed by the Seven Churches. So, you still have question marks in your mind about whether this is valid or not. But, I am telling you, set those question marks aside: we have proved it to you. You agreed to it along the way.

We proved it to you. Sister White says Thyatira of the seventy years is the same as Thyatira of the 1260 years. It is not me. I am not making this up. All right? This is the Word of the Lord.

Ancient Israel is a type of modern Israel. Modern Israel is governed by the Seven Churches; therefore, the Seven Churches is governed by Ancient Israel. It is an axiom. Right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, we know from history that the end of Ancient Israel and the beginning of the Christian Church are the same history. It was in the history of Ephesus where Stephen was stoned. So, we are saying that the history of Ephesus for the Christian Church is the end of Ancient Israel, and what is the end? It is Laodicea.

And when we say that, it is okay to say that because we have already proven at this level [Figure No. 11, modern Israel] that Ephesus is Philadelphia, is Laodicea. So, it is okay for me to say that Ephesus is Laodicea.

FROM THE AUDIENCE: Are you trying to say that Ephesus is Philadelphia, which Philadelphia becomes Laodicea?

JEFF PIPPENGER: She is wants to know if Philadelphia becomes Laodicea. And, no; I am not saying that.

FROM THE AUDIENCE: Became Laodicea?

JEFF PIPPENGER: Or became Laodicea; no, I am not saying that. That is another line of truth.

Yes, when you look at the Seven Churches as a history of unfolding sequential history, Philadelphia does become Laodicea. You are right on that level. But, that is not the level that I am dealing with. I am saying that the history represented by Philadelphia, that history, that prophetic history, is repeated in Laodicea. Okay?

And I am saying that because Sister White says the history of Christ parallels the history of the Millerites; it is repeated there. And the history of Philadelphia is repeated in Laodicea.

And what I am getting to is that because Ephesus can be interchanged with Laodicea, that it is okay to put Ephesus of the Christian Church underneath Laodicea for Ancient Israel. Does everyone see that?

But, we know that Christ illustrates the end from the beginning. So, I am saying that Laodicea for Ancient Israel is nothing more than Ephesus for Ancient Israel; and, we have proved it a couple of ways. One is that the Reform Movement of Moses, which is Ephesus for Ancient Israel, is identical to the Reform Movement of Christ and John the Baptist, which was Laodicea for Ancient Israel. All right?

So, if you can get it in your head that Ancient Israel is governed by the Seven Churches, just as modern Israel is governed by the Seven Churches, and then you can bring it into your mind the Pioneer understanding that the Seals are repeated and enlarged, which we have demonstrated.

You had to have seen it. The Four Horses of Zechariah are the Four Horses of Revelation 6.

And the fifth statement by Zechariah, the Fifth Seal, is "How long [indicating 70 years in Figure No. 13]?"

And the Fifth Seal for Revelation 6 is "How long [indicating 1260 years in Figure no. 13]?"

Why is it there? **Why is it there?**

I mean, you can see that much. You can see that much even if you do not understand it.

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: But, if you can see that much and you know this is not some kind of hypnotic trance that I have thrown on people, that it is really there, that you are not being deceived, you can show it in the Word of God yourself. If you can get to that point, then you have to ask yourself, "Why is it there? What is it to teach us?"

Okay. If you have some reservations in your mind, I do not blame you. This is not anything that you are going to find in any Seventh-day Adventist source book, I guarantee you. All right?

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: It just is not there. And the Pioneers were not there.

BROTHER DUANE DEWEY: It might be helpful if you would explain to them that the experience is interchangeable. The history is also interchangeable, but you are talking about the—

JEFF PIPPENGER: No; I am talking about both.

BROTHER DUANE DEWEY: I know you are, but you failed to mention the point of the experience.

JEFF PIPPENGER: Well, I have never thought about it in those terms.

Brother Duane is saying that I should be emphasizing that it is the experience that is represented in these churches and that I should be saying that. But, I never thought about it in that way; but, I would not say it that way anyway for this reason, **for this reason**: Certainly, I agree 100 percent that we are dealing with understanding the experience of Philadelphia and rejecting the experience of Laodicea. That is all there. But, what I am saying is, Pergamos and Thyatira, those histories that are repeated in Laodicea, they are not emphasizing experience; they are emphasizing what happens when the Papacy takes control of the world, how the Papacy returns, how the deadly wound is healed.

The compromise of apostate Protestantism that has taken place over the past thirty years is Pergamos. In a few, short period of time, in a small period of time, Thyatira is going to be here when The Sunday Law hits and the Papacy is returned to its former position of power.

BROTHER JOHN: Well, we are dealing exclusively with external events?

JEFF PIPPENGER: Nope, nope; no, no, no.

Well, maybe that is how you understand it.

The Seals are the external history; the Churches are the internal.

He is asking are we dealing exclusively with the external events. I do not want to deny one with the other, and I do not want to get sidetracked with either one of your thoughts, even though they are valid and they need to be explored and they are probably worthwhile; but, I know where I am going with this, and I know there is just so much baggage we can carry and make the point that I need to make. So, I cannot let this turn into too many questions and answers.

Follow-up question by Brother John.

BROTHER JOHN: So all the books of the Bible meet and are completed in the Revelation.

JEFF PIPPENGER: Yes.

He says all the books of the Bible meet and are completed in the Revelation. Amen! I like that insight.

FROM THE AUDIENCE: I have a question.

JEFF PIPPENGER: (Acknowledges the attendee.)

FROM THE AUDIENCE: The question that pops into my mind when you say that Ephesus is Philadelphia and Philadelphia is Laodicea, my question is: Well, what is Ephesus?

So, I think if you were to specify that the history of Ephesus is the history of Philadelphia, and the history of—is that what you are trying to say?

JEFF PIPPENGER: No, no. You can't—all right. I am out of time, right? I'm out of time?

VIDEO TECHNICIAN: You can keep going, though.

JEFF PIPPENGER: I am going to keep going a little bit.

All right. Now, you guys, that is good. It is just a Prophecy School. It is good that we are getting some of these things ironed out. So, I am going to try to say something one more time differently. I have not said this before.

Ephesus is the White Horse, okay? This is the conquering church. This is the 144,000. When the Lord raises the 144,000 up, all those that lived godly in Christ Jesus will suffer persecution.

The Lord is going to raise up the 144,000 just prior, at the time that The Sunday Law crisis arrives, and there is going to be a blood bath; and, that is represented by Smyrna.

At the same time that this history is going on, apostate Protestantism that has been prefigured by Pagan Rome—Pagan Rome is the power that placed the Papacy on the throne of the Earth, and Constantine in Pergamos represents the compromise that prepared the way for Thyatira—what has gone on in the United States over the past thirty, forty years, wherever you want to mark it, is preparing the way for the Papacy, is Pergamos, the compromise. In the very near future the deadly wound will be healed, and for one hour, a short space, Thyatira will return. It is not so much an experience; these are events, also.

There is an experience in this history, the experience of those that receive the mark of the beast and those that receive the Seal of God.

In those histories—we have just covered Ephesus, Smyrna, Pergamos, and Thyatira, that is repeated down here in Laodicea. In the history of Laodicea, Christ is going to produce two classes of worshippers in the Seventh-day Adventist Church: Philadelphia, those that receive the Seal of God; Laodicea, those that receive the mark of the beast.

When the Church is purified, those that receive the Seal of God are going to call out of Babylon the Eleventh-Hour Workers. That is Sardis. Okay? Do you see that?

FROM THE AUDIENCE: Now, what did you say before that?

JEFF PIPPENGER: When the Church is purified at The Sunday Law, those that receive the Seal of God, represented by Philadelphia, are then going to call all God's other children out of Babylon. God's other children that are in Babylon—Edom, Moab, and the chief of the children of Ammon—that is Sardis. Okay?

So, all of these histories, all of these histories are repeated in Laodicea. Do you see that?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Okay. But, all of these histories were also in the history of Ancient Israel. All right?

BROTHER DUANE DEWEY: That is what his comment was about, all the books of the Bible meet in the Revelation.

JEFF PIPPENGER: Brother John expressed it very nicely. He is not sleeping.

FROM THE AUDIENCE: (Laughter.)

FROM THE AUDIENCE: So, the Seven Churches in the time of Laodicea are not necessarily in succession?

JEFF PIPPENGER: No, they are not in succession, **they are not in succession**.

The question was: So, the Seven Churches, when they are repeated in Laodicea, are not in succession? And I said, "You are right, they are not in succession."

They are just like Isaiah 28 says, "line upon line." Pergamos and Thyatira are one line. They are talking about how the Papacy takes control of the Earth.

Ephesus and Smyrna are talking about how the Lord raises up a Church Triumphant, and they go into a time of persecution. Those are two different lines. They get laid on top of each other.

Another line is how God divides His people, produces those with the Seal and those with the mark, and those with the Seal call those people out of Sardis, out of Babylon.

Do you see that?

FROM THE AUDIENCE: (Affirmation.)

JEFF PIPPENGER: Okay.

Now, this is good. I like this, in terms that it is getting us up to speed for tomorrow. But, I had hoped to get into the Seventh Seal tonight so that we could present the opening of the Seventh Seal tomorrow. So, let us remember that. Let us not get carried away with the questions. It would be nice to put a couple of more things in place before we close, just a couple.

MAN IN THE AUDIENCE: I do not want to muddy the water, but I just want to ask you a question about the Daily.

JEFF PIPPENGER: About the Daily?

MAN IN THE AUDIENCE: Yes.

FROM THE AUDIENCE: (Laughter.)

MAN IN THE AUDIENCE: So, when she says that this history—so, listen now—when she says that this history is going to be repeated—

JEFF PIPPENGER: Yes.

MAN IN THE AUDIENCE: —this is how it is going to be repeated: Thyatira, the compromise and the way Clovis and the men brought the Papacy to the throne of the Earth is all repeated in the Church of Laodicea.

JEFF PIPPENGER: Yes.

MAN IN THE AUDIENCE: That is the Daily.

JEFF PIPPENGER: Yes, the Daily was Paganism.

MAN IN THE AUDIENCE: That is right.

JEFF PIPPENGER: Paganism had to be set aside in order for those former Pagans to place the Papacy on the throne of the Earth.

MAN IN THE AUDIENCE: Right.

JEFF PIPPENGER: Paganism prefigures the United States.

MAN IN THE AUDIENCE: And it all began when Constantine compromised—

JEFF PIPPENGER: The Sunday Law.

MAN IN THE AUDIENCE: Right—and it progressed until the Daily came into history.

JEFF PIPPENGER: Yes.

MAN IN THE AUDIENCE: And that is how Thyatira came about; so, the Papacy came to the throne of the Earth.

JEFF PIPPENGER: Okay. Let me summarize it and move beyond that, to put it back in the terminology that I am using.

The Daily is Paganism that is set aside by the Pagans. They set aside their religion in order to accept the religion of Catholicism, and placed Catholicism on the throne of the world.

If you do not understand the Daily correctly, then you cannot understand the role of the United States; because, it is prefiguring the United States. And the United States has to set aside not the religion of Paganism but Protestantism\—

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: —and go into apostate Protestantism and place the Papacy on the throne of the Earth.

We are well into the tail-end of Pergamos. The Daily has been removed. Okay? But, if you do not know what the Daily is, if you think it is Christ's Sanctuary ministry, forget it on this history.

FROM THE AUDIENCE: That is my point.

JEFF PIPPENGER: Yes.

BROTHER JOHN: The word *all* is inclusive. It is all inclusive here.

JEFF PIPPENGER: Which word?

BROTHER JOHN: *All* the books of the Bible meet in the end.

JEFF PIPPENGER: If we get to the opening of the Seventh Seal—we are not going to get there tonight—there is a truth connected with what you are saying that takes your breath away, **it takes your breath away**.

BROTHER JOHN: If you will be here tomorrow, I will come.

JEFF PIPPENGER: I will be here, the Lord willing.

Now, let us do something in preparation for tomorrow very quickly, if we can. All right?

Let me ask one question before we jump off here.

And for those of you who have been asking all the questions, you seem to be straight now; so, I am asking you not to worry about answering this question.

It seems that we have taken the time to try to get these things focused in our mind, is there anyone else in here that still would like to ask a question for clarification on what we have been presenting? Anyone?

MAN IN THE AUDIENCE: I understand the step-by-step. We got here step-by-step. But, it is the assembly. And I understand the questions that have been asked and I understand how they were replied, and I see the repeat of history and I see the parallel; but, my question is: What are you trying to show us at this point? What is it necessary that we see at this point?

JEFF PIPPENGER: What you saw.

MAN IN THE AUDIENCE: Okay. So this is a step in going on.

\ JEFF PIPPENGER: No, this is not the opening of the Seventh Seal.

MAN IN THE AUDIENCE: Okay. I just did not want to leave here and miss the purpose of—

JEFF PIPPENGER: I thought, before you asked your question, it ran through my mind, a thought; and, I am going to use that thought to answer your question, and then we are going to finish. Okay?

I am not going to prove anything here tonight. We are going to prove it tomorrow, the Lord willing.

What I intend to show you tomorrow, and what you have to remember, whether you realize it or not, we have it on tape that you agreed, you agreed more than once along the way this week, that you understand that the Seven Churches represent several different lines of truth. Okay?

Now, sticking with the Pioneer understanding, the Seven Seals repeat and enlarge upon the Seven Churches; the Seven Trumpets to the same with the Seals and the Churches. Therefore, it is axiomatic. It is an axiom that if there are several lines of truth in the Seven Churches, then there will be more than once line of truth in the Seals and more than one line of Truth that is in the Trumpets. Okay?

So, I am going to try to present a line of truth concerning the Seven Seals that is going to be new to you. All right? And, it is going to be hard for you to shake loose from the Pioneer understanding of the Seals because you are going to keep telling yourself, "Is he teaching something different than the Pioneers?" And I am telling you right now that what I am teaching does not detract from the Pioneer understanding of the Seals at all. It is simply a different line of truth that is illustrated in the Seven Seals? I am just not, but you have to test that. For sure you need to test it, because the Pioneer understanding of the Seals is represented on these Charts. You cannot understand the Seven Trumpets—Brothers and Sisters, you may not understand this—you cannot understand the Pioneer understanding of the Trumpets without accepting the Pioneer understanding of the Seals and the Pioneer understanding of the Churches. They are inseparable, in the approach to Revelation that the Pioneers had. But, what we are going to do is not going to detract from that.

So, what I am going to show tomorrow—I am going to tell you out front what I am going to try to show tomorrow, and then tomorrow we will go over it again and try to prove it.

Here is what I am going to try to show. This is what Brother Jimmy came from Paris to see one more time.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: This is what I told you. You may not remember. I told you, when we first saw this that I had to sermons and I came out and I did this presentation. And the next time I came out I did it again. And the next time I came out, I did it again; because, it just kept opening up.

ANCIENT ISRAEL (THE SEVEN LITERAL CHURCHES)

Ephesus	Smyrna	Pergamos	Thyatira	Sardis	Philadelphia	Laodicea
1st Seal	2nd Seal	3rd Seal	4th Seal	5th Seal	6th Seal	7th Seal

MODERN ISRAEL (THE SEVEN SPIRITUAL CHURCHES)

Ephesus	Smyrna	Pergamos	Thyatira	Sardis	Philadelphia	Laodicea
1st Seal	2nd Seal	3rd Seal	4th Seal	5th Seal	6th Seal	7th Seal

Figure No. 14.

Let me ask you a question here. Was the Holy Spirit poured out here in this history [of Laodicea] in Ancient Israel?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: It was.

Was the Holy Spirit poured out here in the history of Ephesus?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: It was.

Is the Holy Spirit poured out here in Laodicea, in our day and age?

FROM THE AUDIENCE: (Affirmation.)

JEFF PIPPENGER: So, what you are saying to me is that the Holy Spirit is poured out in Laodicea for modern Israel, and it is poured out for Laodicea for Ancient Israel. Is that what you are saying?

FROM THE AUDIENCE: (Affirmation.)

JEFF PIPPENGER: I agree, **I agree**.

And it also was poured out in Ephesus.

So, in these histories—

FROM THE AUDIENCE: And the Holy Spirit was poured out in Philadelphia.

JEFF PIPPENGER: Do you believe that?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And the Holy Spirit was poured out in Philadelphia. The Lord brought that one up. The Holy Spirit was poured out in Philadelphia, was it not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: The Advent Movement from 1840 to 1844 was "a glorious manifestation of the power of God." The First Angel's Message was carried to every missionary station in the world. It was similar to Pentecost.

So, that is a good point.

So, what we are going to try to show tomorrow is this, that Ancient Israel at one level is governed by the Seven Seals. You pretty much agreed to that in our study of the Seven Churches. All right?

But, in Revelation 4 through 8, Christ, the Lion of the Tribe of Judah, He removed Seven Seals.

Now, this is where you stumble. This is not anything to do with applying those Seals to the history that we understand. This is a different approach to this.

When Christ—and we read a quote in here from James White; it is in your notes. James White tells us, and he is right, that when the Book of Daniel was unsealed in 1798 that it was the Lion of the Tribe of Judah in Revelation 5 that was unsealing it. Okay? So, the Books of Daniel and the Revelation are the same books.

So, when the Bible wants to explain to us the work of Christ, it is His work, He is the One that unseals the increase of knowledge that tests His people, that seals His people. When He wants to explain that to us, one of the ways that He does is that He does it by removing Seven Seals. And in Ancient Israel He removes them one at a time.

The First Seal, Second Seal, Third Seals, Fourth Seal, Fifth Seal, Sixth Seal, Seventh Seal.

And when He removes the Seventh Seal for Ancient Israel down here, he pours the Holy Spirit out.

Can you see that?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And we also know, and you just admitted to it, that when the Book of Daniel was opened in 1798 that Christ began to remove the Seven Seals for the Millerites. You just agreed to it.

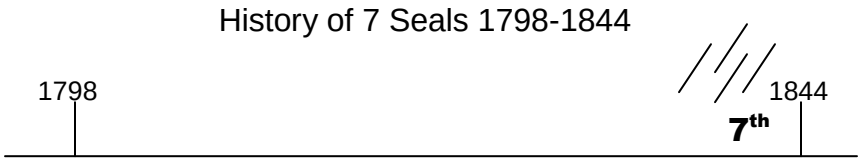


Figure No. 15

And when you get to 1844, He has removed the Seventh Seal and He has poured His Spirit out.

Do you see it? It is the Seventh Seal when He pours His Spirit out.

But, this history of 1798 to 1844, it has been sealed up, has it not?

What was it called when it was sealed up?

FROM THE AUDIENCE: The Seven Thunders.

JEFF PIPPENGER: But, the Seven Thunders, they get unsealed at the end of the world, do they not, when this history is repeated?

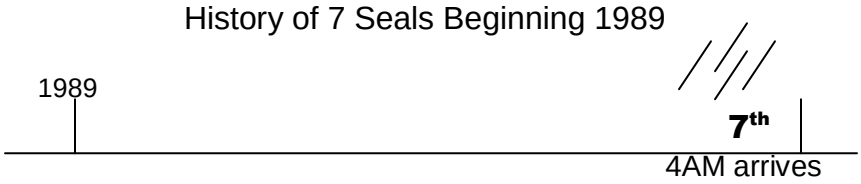


Figure No. 16.

Now, this history here is 1989.

JEFF PIPPENGER: Are you with me, Brother Wolfgang. I can see that glassy-eyed look in your face.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: 1989, until the Holy Spirit is poured out down here when the Fourth Angel's Message arrives, correct?

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: And when the Holy Spirit is poured out, God's people are sealed. Right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: But, what is this history?

FROM THE AUDIENCE: The Seven Thunders

JEFF PIPPENGER: The Seven Thunders. This is the Seven Thunders.

So, in one sense, the unsealing of the Seven Thunders is identifying Christ's work in this history to remove Seven Seals, the increase of knowledge, to the 144,000.

And when He removes the Seventh Seal, based upon the testimony of two or three, He removes the Seventh Seal when He is pouring His Spirit out upon His people and when He is sealing His people. Right?

FROM THE AUDIENCE: The sealing time.

JEFF PIPPENGER: The sealing time. Right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, Brothers and Sisters, if you get to the sealing time of the 144,000, when you arrive at that history, and you begin to understand that He seals His people when He removes the Seventh Seal, it means that you have reached the time when He has removed the Seventh Seal. Okay?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: He is opening that up.

But, the Seventh Seal is the refreshing, is it not?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: It is the refreshing.

I want to tell you two things before we close. Brothers and Sisters, when God seals His people, what is the sign?

FROM THE AUDIENCE: The Sabbath.

JEFF PIPPENGER: The Sabbath.

When he seals me, if I am faithful and I receive the Seal of God, what does He have to do to me? He has to recreate me in His image, right? So, He has to use—what?—His creative power.

And the sign that He has recreated me in His image is the Sabbath, right?

And the Sabbath, according to Isaiah 28, is the rest and it is the refreshing. So, He seals me with the Sabbath during the refreshing, when He is opening the Seventh Seal, right?

And he illustrates the end from where?

FROM THE AUDIENCE: From the beginning.

JEFF PIPPENGER: So, when He gives us the Seal of God, when He is opening the Seventh Seal, He does it by recreating His image in you by using His creative power.

And this is what Brother John was pointing forward to. All the Bible, from the beginning to the end, is repeated.

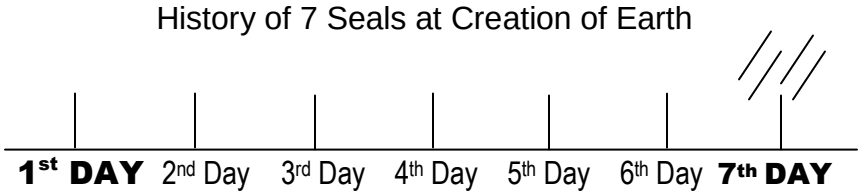


Figure No. 17.

So, tell me, where does the Bible begin?

How many days did it take for Him to create the Earth? Six days. In six days—one, two, three, four, five, six.

And the seventh, where He opens the Seventh Seal, He rested and was refreshed.

FROM THE AUDIENCE: Amen.

BROTHER JOHN: The character is completed.

JEFF PIPPENGER: Yes.

Now, is there people that get saved that do not know who Christ is? Is there?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Yes.

When do they get to know who Christ is? When? In the Millennium.

Is it not in the Millennium? Yes: One thousand years, one thousand years more, one thousand years more, one thousand years more, one thousand years more, one thousand years more, and the seventh Millennium the entire Universe is sealed. Those people who do not know who Christ is, they get to know who Christ is in the Millennium. They are saved, but they get settled into the truth intellectually so they cannot be moved. I am not saying they are not saved.

I am saying that it is the seventh Millennium, in that thousand years that the sealing for the entire Universe takes place as well.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: The whole Bible is giving testimony that when Christ opens the Seventh Seal, He is sealing His people and is pouring His refreshing upon them. And the logic is that when you get to the point where He begins to open this truth to you that you are most assuredly in the time period of the outpouring of the Holy Spirit.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: But, it is a big subject and it is hard to illustrate, is it not?

Shall we pray?

Benediction: Father in Heaven, we thank you for bringing us to the Sabbath day which is the sign of the refreshing, the sign of your resting from your creative work. We wish to experience that refreshing and we wish to experience the sealing process that you are identifying is taking place among your people at this time. We understand from your word that the Latter Rain, its first work is to awaken us and then empower us to enter into the finishing of the work individually that we might receive that sealing. We ask that you awaken us now through your pouring out of your Holy Spirit through your Word, and that each of us would take our stand upon the wall of Zion and make a covenant with you, that we will not get down, that we will keep our work implement in one hand and our battle weapon in another until you return. We wish to be among those that finish this work, and we can see that the time to finish the work is here. Help us to be in that number that stands on the sea of glass and breathes a sigh of relief that this world of sin is behind us. We thank you for this week. We thank you for bringing us to this Sabbath. We ask you for your continued blessing this night with rest and refreshing, which is your promise for the Sabbath and your promise of sealing, that we might wake up tomorrow and continue on in the opening of your Word to us. Thank you for all these things, in Jesus's name. Amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 15 - "Opening the Seventh Seal"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer by Pastor Manuel Carrasco: Our Heavenly Father, once again we thank you, Lord, for the opportunity after opportunity that you present to us to trust you these countless times, Lord. Every day you wake us up in the morning, desiring that we might choose to serve you. And I am thankful for the gift of choice, that you will empower us to make decisions that make our desires. We desire to be saved. We desire to learn and understand the truth that we might give the Trumpet a certain sound. I pray that you would empower your manservant once again to speak in clear lines, that you would use him in a mighty way, that we he would make it clear, simple, concise. Give him the gift of speech that he might articulate the thoughts of Heaven. We thank you for the privileges that you have bestowed upon us today. Please forgive our sins, Dear God. Please forgive us for sinning against you in many ways, in thoughts and words and actions; and, I pray that we might be clean vessels at this time, good enough to receive these mighty words of truth. Thank you for being with us, and we invite you to pour out more of your Spirit upon us. And we thank you for hearing and answering our prayer, for we ask in Jesus's name and we thank you. Amen.

JEFF PIPPENGER: I am going to try to get into the Seventh Seal, which begins on Page 123 of your notes; but, I am going to do some review before we get there, and in order to try to remind us of some points that we have already established this week, I am foregoing the prayer. I am accepting Brother Manny's prayer as the beginning of this meeting.

What we have been demonstrating, among other things this week, is that in agreement with every Reform Movement, there is a Time of the End for the Reform Movement of the 144,000, and that time began in 1989.

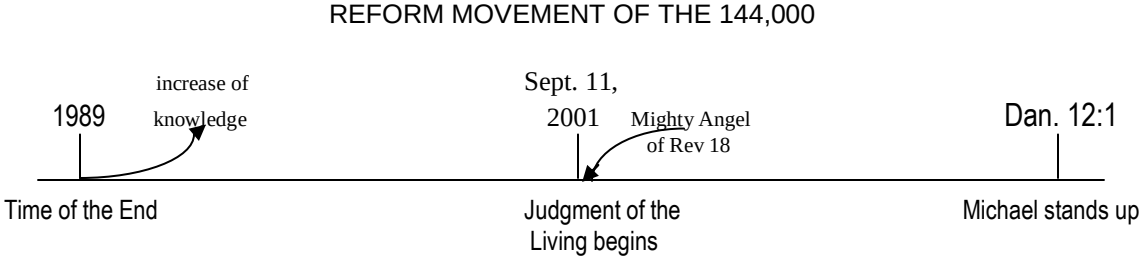


Figure No. 18.

The primary illustration of this Reform Movement is the Millerite History, which the Time of the End was 1798; and the Reform Movement of the Millerite History went until 1844, where Judgment began.

The Reform Movement of the 144,000 comes to its conclusion when Judgment concludes and Michael stands up, Daniel 12:1. So, this is the history that is under discussion.

In 1989 there is an increase of knowledge that begins.

By the time you get to this point at the end of this timeline [when Michael stands up], two classes of mankind have been developed; because, if you are taking this to the time when Michael stands up, then as Brother Manny shared in the last presentation, when the King of the North comes to his end and none shall help, there are two classes of human beings on Planet Earth: the seas and the glorious Holy Mountain; those that receive the mark of the beast and God's people with the Seal of God. This history produces those two classes of worshippers.

But here, those two classes of worshippers are being produced through an escalating crisis there are first produced two classes of worshippers within the Adventist Church; because, this corresponds with the Judgment, and Judgment begins at the House of God.

The Judgment that begins at the House of God is marked by prophecy as beginning when the Mighty Angel descends in Revelation 18. This is the beginning of the sprinkling of the Latter Rain. This is the beginning of the Judgment of the Living. This is marked in history and prophecy as beginning on September 11, 2001.

In these histories one of the primary truths, if not the primary truth, is that this is a testing process. One theme in this history that demonstrates that is Daniel 12. At the Time of the End there is an increase of knowledge. By the time of increase of knowledge is fully opened, you have two classes of worshippers, the wicked and the wise. The wise understand the increase of knowledge, the wicked do not.

This is all easy, right?

Another point where you see this testing process illustrated is when the Divine symbol comes down in these histories. When the Divine symbol came down in the Reform Movement of Moses, it was with the test of circumcision. Circumcision is a test; that is one witness to that.

When the Divine symbol came down in the Reform Movement of Christ, when the dove came down upon Christ, He immediately went into the wilderness to be tested.

When the Divine symbol comes down, a testing process begins. When it came down on August 11, 1840, in the Millerite time period, you have a third argument to demonstrate a testing process; because, it is at this point that John eats the Little Book. And, according to Jeremiah and Ezekiel, when a prophet eats a Little Book it is identifying the beginning of a testing process that is accomplished by the presentation of a message from God's people during this time period.

Test, test, test is the theme, at least, I see more often emphasized in here than any other.

So, when the Angel of Revelation 10 came down [in the Millerite History], He had the Little Book of Daniel opened in His hand.

Now, when we—particularly Brother Manny—have spent time here this week sharing what we believe to be the Foundational Message to this increase of knowledge, which is the last six verses of Daniel 11. In Daniel 12:1 Michael stands up, and it says, "At that time." So, somewhere in the previous verse human probation closes.

In verse 40 it says, "And at the time of the end," which is 1798. So, the history of these verses begins in 1798, and it goes to the close of human probation. But, we have read the quote more than once in here where Sister White says, "The events connected with the close of probation have been clearly revealed, but multitudes have no more understanding of these important truths than if they had never been revealed." Remember that quote in *The Great Controversy?*

So, what we are saying here—and this is simple logic, but it may cause some heads to spin—this is Daniel 12:1. Everyone sees that easily enough, right?

And, we are saying that the last six verses of Daniel 11 are the events connected with the close of probation. Just as an illustration, I do not really know how to illustrate this perfectly. These verses of Daniel 11 I am not trying to draw in conjunction with this timeline of the Reform Movement of the 144,000. I am trying to make another point.

In fact [moving to a secondary white board], can you see this board?

FROM THE AUDIENCE: (Affirmations.)

DANIEL 11:40-45 PARALELL WITH MILLERITE HISTORY

v. 40	v. 41	v. 42	v. 43	vs. 44 and 45
1840	1841	1842	1843	1844 and 1845

Divine symbol comes down

Figure No. 19A .

JEFF PIPPENGER: This is verses 40, 41, 42, 43; and, not so much simply because I am running out of room, but I am going to be verses 44 and 45 together as one thought. All right?

These verses we are saying—this is Daniel 11 here. Is everyone with us? I know that some people are here for the first time this morning. These are the verses that are the last verses in Daniel 11 which lead to the close of probation; therefore, when Sister White says that the events connected with the close of probation have been clearly revealed, verses 40, 41, 42, 43, 44, and 45 are those events. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: But, we have been studying here this week that the Millerite History is perfectly repeated in the history of the 144,000. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And, of course, verses 40 through 45 is definitely the history of the 144,000. Correct?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, should not the history of the Millerites correspond to the history of the 144,000?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: So, what we are saying is, is that verse 40 here corresponds to 1840. And verse 40, we are saying in the history of verse 40 the Mighty Angel of Revelation 18 came down on September 11, 2001. That is the history of verse 40. That is something that took place after the Time of the End in 1989 but before The Sunday Law in the United States in verse 41. All right?

So, we are saying that verse 40, we see the Mighty Angel come down, and that corresponds to 1840. In 1840, did the Mighty Angel come down?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. So, there we have this history lining up.

Now, one of the things that Bible prophecy teaches in this presentation—and I think this is the trickiest part to follow, okay? So, I am forewarning you, and you must make this distinction to unravel end-time prophecy correctly—Bible prophecy teaches that the testing process—and what is the test at the end of the world?

FROM THE AUDIENCE: The Sunday Law.

JEFF PIPPENGER: The Sunday Law test.

The testing process is two-stepped, and what are the two steps? The United States and then the world.

Okay. The glorious land [indicating Daniel 11:41], and then Egypt [the world, indicating Daniel 11:42]; is that not what you have been hearing taught to you here this week?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: When the testing process is illustrated in Scripture, in Revelation 13:11 the United States speaks as a dragon when The Sunday Law is passed. Then in Revelation 13:14, it commands the whole world to set up an image of the beast and the world's Sunday Law is passed: first, the United States; then, the world.

So, what we are saying is that in 1841 through 1842 that the test of the First Angel's Message first confronts the United States. And sure enough, in June of 1842 the Protestants in the United States closed their doors against that message. So, where does the test go then?

FROM THE AUDIENCE: To the world.

JEFF PIPPENGER: To the world.

So, verses 41 and 42 of Daniel 11 corresponds to 1841 and 1842. Do you see it? This is the hard part; I forewarned you. The test that is illustrated in Bible prophecy is a two-step test: the United States, followed by the world; the glorious land and then Egypt.

We know in 1840 that the First Angel's Message was empowered, which began a test. The Protestants in the United States were given a certain amount of time to respond to that test. And by halfway through 1842 the Protestants in the United States flunked the test. So, where does the test go from there, after June?

FROM THE AUDIENCE: To the world.

JEFF PIPPENGER: It goes to the world.

So, in 1841 and 1842 is giving you an illustration of the testing process during the Millerite History which first confronted the United States and then it went to the world, and it corresponds, it lines up, with verses 41 and 42. Do you see it?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Now, Brothers and Sisters, if verse 42, if you understand Daniel 11, this is where the deadly wound is healed. All right?

Now, I know people say, "No, no, no. In 1929 at the Lateran Treaty the civil power was returned to the Papacy."

Yes, that is correct. But, if you read carefully Inspiration, the Papacy's deadly wound is not healed until it has the ability to persecute. It does not simply have to have its civil authority restored. It has to have its ability to persecute.

And modern Rome is illustrated by Pagan Rome and Papal Rome. And before Pagan Rome could rule the world supremely for 360 years in fulfillment of Daniel 11:41, it first had to conquer three geographical obstacles: Syria, Egypt, and Israel. The third [Israel] was conquered in 31BC. And in fulfillment of Daniel 11:24, for 360 years Pagan Rome was invincible until the

year AD330 when Constantine moved the capital from Rome to Constantinople; thus, giving us the example that before Rome reaches the position where it is invincible, it has to conquer three geographical areas.

And, it is the same with Papal Rome. Papal Rome did not rule the world supremely until the third of the three horns were removed, and the Ostrogoths were driven from Rome in AD538. And for 1260 years Papal Rome ruled the world supremely.

Therefore, when modern Rome's deadly wound is healed, it will first have to overcome three geographical obstacles: the King of the South, the Soviet Union in 1989; the glorious land, The Sunday Law in the United States; and, Egypt, all the world conquered.

Now, the Books of Daniel and Revelation are the same book. Verse 42 of Daniel 11 is identifying when the ten kings, the United Nations, agree to give their kingdom to the Papacy, Revelation 17:17. And, they co-rule together for a short space (verse 10 of Revelation) for one hour (verse 12 of Revelation).

But here, in verse 42 of Daniel 11, when the Papacy, the King of the North, has conquered Egypt, it is identifying when it has conquered the third geographic obstacle, the deadly wound is healed. And, in the terminology of Revelation 17, what has happened at that point is that fornication has taken placed between the kings of the Earth and the woman [the Papacy]. They have been married. An unholy marriage has taken place.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: An image of the beast has been set up.

And in the terminology of Revelation 17, here is the marriage [in verse 42 of Daniel 11]. And in that sense—now, this may be a new thought for many of you—but, in that sense verse 43 of Daniel 11 is identifying the wedding gifts that are given to the King of the North, the whore of Rome. And the wedding gifts are, is she has been given possession of the gold and silver and all the precious things.

Okay. This is also describing the wedding. Here, in verse 42, the King of the North comes together with the ten kings, they are married in this unholy marriage, and the next thing that is illustrated in verse 43 is that the Papacy has its wedding gifts. It has its treasures, the gold and the silver and the precious things.

Now, maybe you do not accept that; but, if you will just bear with me, in a minute there is a way to understand this.

So, I am saying right here, in verse 43 of Daniel 11, it is teaching us something about the wedding, the marriage, the unholy marriage, in opposition to the real marriage that takes place between Christ and His people.

You know, my daughter is sitting in the room. And when my daughter was growing up in our little church school, she and there was another boy—and she knows who he is, even before I tell this story—they were always the two students in that church school, all the way through, they were the same age, that they knew the Bible verses better than everyone else. They were the champions, and there was always a little competition between he and her. And competition is not good; but, nevertheless, that is what are the facts. Okay?

But, the last two pastors who were at that church with me, it was just a war zone. All right? One guy was there for six years and I have been told that at every church board meeting and at every church school board meeting that he opened for those last few years of his pastorship, the first thing he did was remind everybody about why I was a no-good nit, like I should have been on the agenda for every school board and every church board meeting. So, I was having some alienation with that church family.

And, then came the next pastor, and the next pastor was the star pupil of Desmond Ford's last graduating class from Pacific Union College (PUC), and I was virtually the only one there that thought that we should stand opposed to the teaching that you sin until Jesus returns. And, I was so alienated in his pastorship that for the last few years, we very rarely went to that church, and we lived a hundred miles from anywhere else. So, when you go to another church somewhere else, you are driving over to Bakersfield through the Mountains or to Palmdale. It is a long drive; but, that is how rough it was.

But, nevertheless, there was an elder in that church family that he was on those two pastors' side almost all the way through; and he is the father of this son that my daughter was a contemporary with.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: And this daughter, we did not interact much for many, many moons before we left. And there came a point in time after we had moved away from there, we had been away from there for several years, where I had understood something about the 1335: "Blessed is he that comes to the 1335 days." What I realized, **what I realized**, was the blessing of the 1335 is 1843. And why is it a blessing?

Now, when does 1843 end, students of prophecy?

FROM THE AUDIENCE: March 22nd.

JEFF PIPPENGER: March 22, 1844. Where it ends is the very beginning of the Seventh Month Movement, and the Seventh Month Movement is the movement that takes the wise virgins into the marriage.

If you have been listening to Brother Duane, it is those people after the Great Disappointment that lost their way. The reason they lost their way is they turned around and looked at the Seventh Month Movement and said, "This is not of the Lord," and from that point on they went off in darkness.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Sister White says, "There was a great light set up behind us, which was the Midnight Cry, and everyone who goes against that goes off the path." That is the Seventh Month Movement.

The Seventh Month Movement, from March until October 22, 1844, is the movement that allows you to go into the marriage. And the 1335 ends in 1843: "Blessed is he that comes to the 1335" is saying blessed is he that comes to the marriage supper of the Lamb. And the Books of Daniel and Revelation are the same book, and that is what it says in Revelation, "Blessed is he who is called to the marriage supper of the Lamb."

The first time I was going to present understanding, which I thought was significant to me, I was going to do it on a Sabbath. I had not lived in this town I am speaking of for years now. I have been gone for a long time, and what happens? I get a wedding announcement on Friday in the mail from this elder, who is the father of these two children, giving me an invitation to his daughter's wedding, like I would probably drive hundreds of miles to that wedding. But, I thought, "Wow! I get it. I know why I am included on that marriage list." As I looked at that wedding announcement, and do you know what it did? It told me when and where the wedding was going to be.

And, Brothers and Sisters, those people in Adventism, you know, such as Miriam Perry and some of the other people out there, such as even Doug Batchelor, who take this date of the 1335 and they place it at the end of the world in a day-for-a-day fashion, what they are doing is destroying the ability of God's people to understand when and where the marriage took place.

And if Seventh-day Adventists do not know when and where the marriage took place they are going to be lost. And those people in Adventism who are moving that Foundation have blood on their garments and they need to repent publicly and go back to the Foundations.

FROM THE AUDIENCE: Amen, amen!

JEFF PIPPENGER: Because, 1843 is the marriage, "Blessed is he who is called to the marriage."

And, sure enough, in verse 43 there is the Papacy with her wedding gifts. All right?

In 1844, Brothers and Sisters, as we all now, we had the Midnight Cry. Is that not so?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And the Midnight Cry, it concludes when Christ moves into Judgment. Right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: In verse 44 of Daniel 11 we have the message of the East and the North, which is the Loud Cry that is prefigured by the Midnight Cry.

The history of the Millerites is a perfect parallel to the last six verses of Daniel 11.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: It is absolutely airtight.

Let me show you something. It is in your notes, but I do not know where. Go to Revelation 18:1.

This [referring to Figure No. 19] could be Revelation 18, line upon line, all right?

Revelation 18, what we are saying is, that verse 1—what happens in verse 1 of Revelation 18?

FROM THE AUDIENCE: An Angel comes down.

DANIEL 11:40-45 FULFILLED IN HISTORY OF LAODICEA

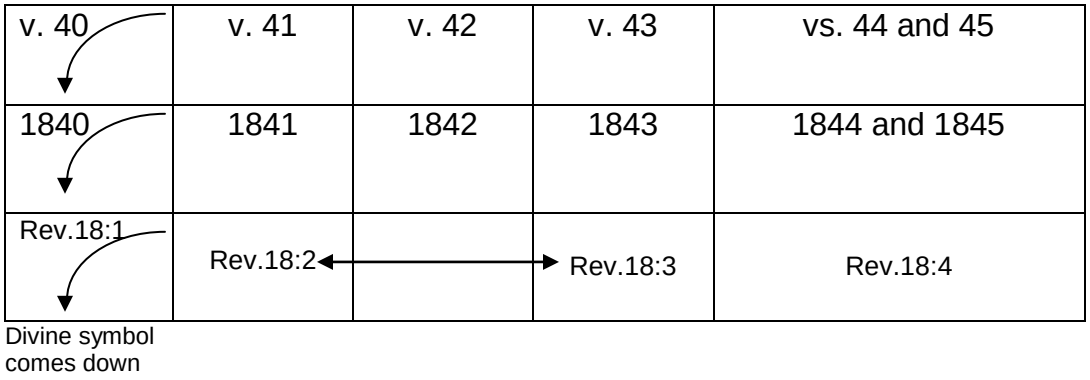


Figure No. 19B .

JEFF PIPPENGER: That is verse 1.

Let us read verse 2.

- Revelation 18:2 (KJV)

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

The next verse.

- Revelation 18:3 (KJV)

  "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

The fall of Babylon here is identifying the marriage between the Papacy and the kings of the Earth. And the marriage in these two verses is consummated because the kings of the Earth have committed fornication with her; and, the guests at the marriage are the merchants of the Earth.

And, of course, that is what is happening here in verses 2 and 3 of Revelation 18, and it parallels to the marriage up here that takes place in the history of the Millerites.

And in a moment you are going to see in verse 4—I should cover this all the way to 1843 [in Figure 19B.]

And in verse 4 of Revelation 18 you have the message of the hour, "Come out of her my people."

In Revelation 18:3 you have the wine of the marriage being drank. Remember, when Jesus blessed the wedding, He turned the water into wine.

You have the consummation of the marriage. We all know how marriage is consummated, and here you see the kings of the Earth committing fornication.

And the merchants there are guests at the wedding.

Now, one should probably do a whole presentation on that; but, I wanted you to look at this and consider this for this reason, **for this reason**: This history [referring to Figure 18] is a testing process, Brothers and Sisters. And one of the ways that the test is illustrated is right here when Jesus comes down, He has what in His hand?

FROM THE AUDIENCE: A Little Book.

JEFF PIPPENGER: A Little Book. Okay, and what are God's people to do with it?

FROM THE AUDIENCE: Eat it.

JEFF PIPPENGER: 2001 comes a time when Seventh-day Adventists are going to have to eat the Little Book. And what is the Little Book?

The Little Book for the Millerites we are told is the Book of Daniel. But, the Little Book, the Little Book, Brothers and Sisters, it is the last six verses of Daniel 11.

How many of you were here last night?

FROM THE AUDIENCE: (A show of hands.)

JEFF PIPPENGER: Okay. Now, remember last night.

The last six verses of Daniel 11, these are the events connected with the close of probation, are they not?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: When are these verses fulfilled? They are fulfilled in the history of Laodicea.

What else is fulfilled in the history of Laodicea? The history of Philadelphia, the history of Sardis, the history of Thyatira, of Pergamos, of Smyrna, and Ephesus. But more than that, that is for modern Israel. All of that history was also fulfilled in Ancient Israel, and it gets

fulfilled here [in the Reform Movement of the 144,000], also. At this time of history, Brothers and Sisters, the Lord opens the Word of God to His people. For the 144,000 the Word of God is opened to them at that time, and it is opened by the deliverance of a principle by God to them at that time, and the basic principle is: The Millerite History is repeated to the very letter in the history of the 144,000. And with that principle, God's people recognize that every story in the Bible is fulfilled in this history of Daniel 11:40-45. And what happens is, the whole Bible shrinks down to a Little Book. It is the same story every and over and over again. All right? It is always there, **it is always there**.

And the work of a student of prophecy, Brothers and Sisters, is to eat that Book.

And what did Sister White say about John, when he ate it and it was sweet in his mouth? It was the message that they understood was sweet. We have to fall in love with this message. **We have to fall in love with this message**.

The Little Book is the opening of God's Word to the 144,000.

Does God ever open the understanding of the Bible to people?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Do you remember the story of Ellen White when they were hammering out the basic understandings of Adventism? They stayed up all night long praying and studying, and she could not help them many times. And finally, when that whole process was over, if you read very carefully, she says then the Lord opened her understanding to the Word of God.

What about where Brother Randy started? Where did Brother Randy start? He started by telling the story about how Christ dealt with the disciples on the Road to Emmaus and, when all was said and done the Bible says He opened their understanding. This is something the Lord does, and the Lord opens the understanding of God's Word to those wise that follow the increase of knowledge at this point in time.

At what point in time? At this point in time [referring to September 11, 2001, of the Reform Movement of the 144,0000. This is where He comes down with the Little Book opened. Since this point in time the Lion of the Tribe of Judah has been opening His prophetic Word to those who will see. And at the same time, He marked that the final testing process, the sealing time of the 144,000, was underway and that we are now in the time of the Judgment of the Living.

Now, I know that some of you squirmed when I said what I said about those who are reapplying time prophecy; but, I have been dealing with that heresy for many years. And in the past six months it is popping up again, and everyone is getting wrapped up in it. They are arguing that some of these well-known leaders in Adventism are teaching it too and it is about time that to the well-known leaders in Adventism somebody tells them point-blank that to be reapplying these prophecies at the end of the world is to destroy the Foundations of Adventism. And I do not know who is telling them; but, if they are, they are not listening. And if they are not listening, then God's condemnation is upon them. They need to wake up, **they need to wake up**.

Do not go back to these Foundations if you have some preconceived idea that they are wrong.

There are some people in here, there is at least four people in here, that were in a camp meeting together with me when I was speaking, and there was one brother that opposed everything I said. And that brother reached a point where he was standing in front of him in his sermon—and maybe you remember this and maybe you do not—but, he was pointing to this

1843 Chart, because I had it hung on the wall behind the pulpit while that camp meeting was going on, and he was saying things such as this, "There is no way that God was in this chart. God does not raise up a people on error!" And he was from Jamaica where you have a little bit of extra emotion anyway; so, he was really nailing it down.

And I am sitting in the audience thinking, "You know, it would not look bad if I got up and walked out," because I knew he was throwing that in my direction; but, I was thinking it was time to get out of here before the lightening arrives.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: So I stayed there and listened.

Brothers and Sisters, we have to return to the Old Paths, according to the testimony of Scriptures. This 1843 Chart is an illustration of the Old Paths.

FROM THE AUDIENCE: Amen.

THE SEVENTH SEAL

JEFF PIPPENGER: On page 123 of your notes, we will now start looking at the Seventh Seal.

Now, I know that everyone knows that I am running behind schedule, so you may think that I am disregarding things that you would want me to comment on; but, I never intended to touch these subjects in depth, even from the very start, even if I had all the time that I possibly needed. We are going to look at Revelation 8, and there are several things in there. They are all of interest, but I am only going to ultimately deal with one of them. I am going to touch on the other ones, and I will tell you right out front that some of the other ones I have no settled conviction one way or another.

I have some settled convictions; but, I do not know where to draw a line in the sand for myself, so I touch upon them lightly.

Testimonies, volume 9, page 267, says,

> "**The fifth chapter of Revelation needs to be closely studied**.—

And what is the fifth chapter of Revelation? Well, for one thing, it is where Christ is the Line of Tribe of Judah, takes the Book that is sealed with Seven Seals out of God the Father's hand and He begins to unseal those seals. Okay?

> —**It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth.**" *Testimonies*, volume 9, 267.

That quote right there, there is a brother that it is in the ministry of Adventism today—all of you would probably know his name, and at this point I am not opposed to anything this brother is doing. I am sympathetic to what he is doing. There are some names in Adventism that if people bring them up to me, I will warn them that, "You need to stay away from those teachings that those people produce." Perhaps I am wrong, but there are some names that I have that attitude with, and there are some that I do not. This brother, I do not.

But, this brother seems to be a little bit loose on how he reaches into the Seals and applies them. He reaches into the Seals. He draws some symbols out of the stories of the Seals, and then he draws some conclusions about the end of the world, not that he is trying to—I do not

sense at all that he is trying to give an incorrect presentation of prophecy. What he is trying to do is to bring conviction upon you and I that we are in the end of the world and that we need to get into the Lord's work or we are going to be lost. Okay? So, I grant the brother a little bit of leeway.

But, a quote like this, and there are others, tells me that when it comes to the Seals, which is where the fifth chapter of Revelation is located, that we have the responsibility to be very specific with what we teach about them, and the first rule of thumb there would to be consistent with the Pioneers because they have already laid down what the Seals represent, and Sister White put the Divine endorsement upon their understanding. We should not change that. We should not just be drawing metaphorical object lessons for God's people, or draw those lessons out of nature or somewhere else, and leave the symbols of prophecy alone unless you are going to apply them consist with the established understanding of those symbols.

SILENCE IN HEAVEN

That being said, in Revelation 8, verse 1, it says,

- Revelation 8:1 (KJV)

  "And when he had opened the seventh seal, there was **silence in heaven** about the space of half an hour."

We are going to deal with the established understanding of Adventism, if you want to call it Pioneer, fine. What I am saying is that I am not so certain that I understand the silence in Heaven fully. What I have found is that every major salvational event—not *every*, but all you need are two or three—at a major salvational event you will see silence illustrated. So, I just have a hunch that one of the things that the silence in Heaven is representing is that when Christ hung on the cross, all Heaven was silent. And when Christ moved into the Most Holy place, all Heaven was silent. And when Christ returns, all Heaven is silent.

And I have been trying to suggest here since last night, I believe that these truths in Revelation, they have more than one line. So, when I am saying this, I am not opposing those of you who may have the understanding that the silence in the Heaven is the seven days that we are ascending to the sea of glass, and all the angels come down to take us to the sea of glass; and because the angels are out of Heaven, there is silence in Heaven for half an hour.

It seems logical to me. You have that in the notes.

- Matthew 25:31 (KJV)

  "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

  "The series of seven seals is here resumed and concluded. The sixth chapter closed with the events of the sixth seal, and the eighth commences with the opening of the seventh seal; hence the seventh chapter stands parenthetically between the sixth and seventh seals, from which it appears that the sealing work of that chapter belongs to the sixth seal.

"Silence in Heaven. Concerning the cause of this silence, only conjecture can be offered,—a conjecture, however, which is supported by the events of the sixth seal. That seal does not bring us to the second advent, although it embraces events that transpire in close connection therewith. It introduces the fearful commotions of the elements, described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession on the part of the wicked that the great day of God's wrath is come. They are doubtless in momentary expectation of seeing the King appear in, to them, unendurable glory. But the seal stops just short of that event. The personal appearing of Christ must therefore be allotted to the next seal. But when the Lord appears, he comes with all the holy angels with him. Matthew 25:31. And when all the heavenly harpers leave the courts above to come down with their divine Lord, as he descends to gather the fruit of his redeeming work, will there not be silence in heaven?

"The length of this period of silence, if we consider it prophetic time, would be about seven days." Uriah Smith, *Thoughts on Daniel and the Revelation*, 476.

The only problem with that, I know the only reason that no one—even Uriah Smith mentions it, but he qualifies it. The only reason that Uriah Smith, I would think, does not say, "This is the truth," is the same reason that I would be unwilling to say this is the truth; because, I do not know how to deal with the fact that we are going to use an half hour or seven days when we are teaching that time prophecy came to an end in 1844. All right? That is the trick that you would have to jump through there; so, I am acknowledging that that is the Adventist understanding. I am not threatened by it, but I am not teaching it. So, I cannot teach that without a proof text.

You can see that understanding in Matthew 25:31, and you can see Uriah Smith's comments on it; and, I am sure all of you are familiar with it. And then you can see Sister White's reference that is connected with that when people make that case:

"We all entered the cloud together, and were **seven days ascending to the sea of glass**, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory." *Early Writings*, 16.

THE CROSS: EPHESUS

You can see some quotes on page 124 of your notes, where at the cross there was silence in heaven.

"But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. **There was silence in heaven**. No harp was touched. Could mortals have viewed the amazement of the angelic host as in **silent** grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin." *The Desire of Ages*, 693.

Underneath that, you see a quote which is a secondary theme that these places, these major salvational events, such as the cross, the Day of Atonement, at the Second Coming, there is always the connection to the covenant, which is just a secondary observation that I put in there that I thought I might have time to deal with, and I do not. So, they are in your notes [as follows]. That is why they are there.

> "Jesus, the world's Redeemer, possessed heaven's activity, heaven's ambition. He longed to extend His kingdom to all parts of the world. He endured the agony of the cross to accomplish this work, cheered by the prospect of a universal triumph. In dying for the sinful race, He destroyed him who had the power of death. **The blood of the cross sealed** the irrevocable **covenant** which ensures to our Redeemer the heathen for His inheritance, and the uttermost parts of the earth for His possession." *Signs of the Times*, June 21, 1899.

THE DAY OF ATONEMENT: PHILADELPHIA

You will see in the Day of Atonement a reference to the silence during the Day of Atonement

> "In the sanctuary of the wilderness tabernacle and of the temple that were the earthly symbols of God's dwelling place, one apartment was sacred to His presence. The veil inwrought with cherubim at its entrance was not to be lifted by any hand save one. To lift that veil, and intrude unbidden into the sacred mystery of the most holy place, was death. For above the mercy seat dwelt the glory of the Holiest—glory upon which no man might look and live. On the one day of the year appointed for ministry in the most holy place, the high priest with trembling entered God's presence, while clouds of incense veiled the glory from his sight. **Throughout the courts of the temple every sound was hushed. No priests ministered at the altars. The host of worshipers, bowed in silent awe, offered their petitions for God's mercy**." *The Ministry of Healing*, 437.

THE COVENANT

And, of course, the Day of Atonement has a direct connection to the covenant; because, on October 22, 1844, the Lord entered into covenant with His modern Israel, did he not?

How do we know that? Well, one of the ways we know it is from the 2520 time prophecy and the 2300-year prophecy; because, on October 22, 1844, Sister White says not only was Daniel 7:13 fulfilled but Daniel 8:14 and Malachi 3 when the Messenger of the covenant came suddenly to His temple.

And what is the Messenger of the covenant but the Messenger that enters into covenant with modern Israel on October 22, 1844.

> "Read and study the thirty-fourth chapter of Ezekiel. In it we are given most precious encouragement. 'I will save my flock, and they shall be no more a prey,' the Lord declares. '. . . And I will make with them a covenant of peace.'" *God's Amazing Grace*, 138.

So, the silence in Heaven, it is always there and it is something that is directly relating to the covenant, from my understanding, and it probably means more than what we understand; but, I am not sure.

THE SECOND COMING: LAODICEA

But, under that you have the Second Coming, the silence there. And, of course, at the Second Coming God's covenant of peace is pronounced.

> "Before His presence 'all faces are turned into paleness;' upon the rejecters of God's mercy falls the terror of eternal despair. 'The heart melteth, and the knees smite together, . . . and the faces of them all gather blackness.' Jeremiah 30:6; Nahum 2:10. The righteous cry with trembling: 'Who shall be able to stand?' **The angels' song is hushed, and there is a period of awful silence.** Then the voice of Jesus is heard, saying: 'My grace is sufficient for you.' The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher and sing again as they draw still nearer to the earth." *The Great Controversy*, 641.

> "Graves are opened, and 'many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt.' Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear **God's covenant of peace** with those who have kept His law. 'They also which pierced Him' (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient." *The Great Controversy*, 637.

That is one little part of Revelation 8.

What I am suggesting about Revelation 8 that may be a different way to approach it with you, let us read Revelation 8 and then we will go back into the notes, read the verses that I am going to deal with there, the Lord willing.

- Revelation 8 (KJV)

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

The things that I have seen there that I believe should be identified and addressed is:

(1) The silence in Heaven. We are done with that. I did not address it in depth. I do not have a deep understanding of it.

(2) The seven angels which are standing there. This is where it sometimes gets a little bit muddled for us as Seventh-day Adventists. When the Seventh Seal is opened, that is when you see the seven angels with the seven trumpets. So, it is an opening of the Seventh Seal that the Seven Trumpets are standing there waiting to sound. Correct? You have to work through that one, because we also teach that the Seven Trumpets began back in the same history where the first few Seals are represented. Okay? So, how is it that we are saying the Seven Trumpets have not yet sounded there when the Seventh Seal is opened, yet we know that the earlier Seals are in the same history that the Pioneers place those Trumpets. So, you have to work through that dichotomy, if that is the right word.

What I am going to suggest to you about these verses is how I am going to approach these verses. The truth that I am going to try to glean out of the opening of the Seals is what is illustrated here, is Christ's intercessory work. At a basic level, all of these issues, the prayers, the fire being cast down, the Trumpets, the silence in Heaven, the voices and thunderings and lightnings and earthquake are connected with Christ's intercessor work. That is how I understand it.

And we are going to touch barely what the Trumpets represent, barely with the fire and the altar, and then we are going to focus in on what it means when the Seventh Seal is opened.

So, before we look at some of these notes, and this is a tricky one what I am going to say here, and Christ's intercessory work has taken place from the days of Adam, has it not? But, he only ascended to the Sanctuary after the cross. So, how can I say that His intercessory work is taking place in the Sanctuary—that is what I am saying—if He never ascended to the Sanctuary until the cross.

And my premise for that is, when was Christ crucified?

FROM THE AUDIENCE: From the foundation of the world.

JEFF PIPPENGER: Okay. You went right to the chase; from the foundation of the world.

How can we say that Christ was crucified from the foundation of the world, when we also teach that it was AD31? We can only do that by admitting that we are mere human beings and we do not understand it all, and Christ is eternal and He relates to things in a way that is beyond our understanding.

The intercessory work of Christ is here illustrated. And what I am going to suggest to you, and it may be a little bit odd but I think it is valid, is that those seven angels represent Christ's work in dealing with those that are opposing His work.

The Trumpets are the powers that are poured out upon the counterfeit religion, okay? And we are going to be looking at three histories to illustrate his intercessory work. It is the three histories that Sister White often refers to. It is the history of Pentecost, the history of the Millerites, and the history of the 144,000.

And what I am saying is that in each of those histories, just before Christ went to the cross in Matthew 22, He pronounced seven woes upon the scribes and the Pharisees.

And then in His intercessory work leading up to the Millerite history, He had seven Trumpets. The first four Trumpets carried out His judgment against paganism, Pagan Rome that Western Rome brought into demise by AD476. The next two trumpets deliver His judgment against Papal Rome, who receives a deadly wound in 1798. And in the seventh Trumpet, it is His intercessory work in dealing with modern Rome.

In His intercessory work at the end of the world, therefore, when He deals with modern Rome—and this is the hard one, this is the tricky one—what I am saying is those seven Trumpets that we understand, and I am not denying the Pioneer understanding, the first four Trumpets that were bringing judgment upon Paganism by AD476, and the fifth and sixth Trumpets that are bringing judgment on Papalism by AD1798, the angels that were blowing those Trumpets representing that judgment, they are the same angels that pour out the vials in Revelation 16 upon modern Rome. It is the same angels that are there in the intercessory work while Christ was going on, and at one point in history those angels are blowing Trumpets identifying that work then; but, at the end of the world, they are dumping out the vials of God's wrath.

Now, we are going to look at that. I am not going to spend a great deal of tie on that. I am saying that this is the intercessory scene in there, and this is one of the things that is identified.

The other is is that the prayers come up to Heaven, and then they are mixed with Christ's merit and then they are cast back down to the Earth. And the casting down to the Earth is Christ responding to the prayers of the saints. In every revival and Reform Movement that takes place, it only comes because God's people pray.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And when they pray, He responds by pouring His Spirit out upon them, and His Spirit is represented by fire to those that are praying.

But, to those who are not praying, what does the fire represent?

What are you supposed to do when someone treats you badly?

FROM THE AUDIENCE: Heap coals of fire upon them.

JEFF PIPPENGER: He heaps coals of fire upon their heads.

The coals of fire for the righteous is the empowerment; for the wicked, it is judgment.

So, we are going to look at this intercessory scene from that perspective in order to put those subjects out of the way so in the next presentation we can deal with what is being illustrated when He opens the Seventh Seal.

INCENSE, PRAYER, FIRE, AND THE GOLDEN ALTAR

We have read through the verses of Revelation 8:3-5 on page 125 of your notes concerning the incense.

Let us look at the incense. We know most of those symbols, but we will do it anyway.

INCENSE

> "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession; before the holy, an altar of continual atonement. By blood and by incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul." *Patriarchs and Prophets*, 353.

PRAYER

- 2 Chronicles 7:24 (KJV)

> "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

And that is a continual theme in God's Word. When God's people throughout history are in the Laodicean condition, one of the things that has to happen before the Lord lifts them up out of that condition is that they have to pray. They have to go to the Lord in prayer.

- Zechariah 10:1 (KJV)

> "Ask ye of the Lord rain in the time of the latter rain; *so* the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

> *Selected Messages,* book 1, page 121:

> > "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. **A revival need be expected only in answer to prayer**." *Selected Messages*, book 1, 121.

Do not raise your hands. This is too awkward a question. No one answer this. But, how many of you have morning and evening worship?

FROM THE AUDIENCE: (A raise of hands.)

JEFF PIPPENGER: No, I said do not raise your hands. All right? If we raise our hands we might really cause someone to feel awkward. All right?

How many of you take time personally to read and study on your own?

How many of us actually have a set time where we go into the closet and pray?

We only can expect the outpouring of the Holy Spirit if that is taking place.

Even if we are doing evening and morning worship, if God's people are not praying and seeking for this blessing, it will not come. That is the testimony of Inspiration both from the Bible and the Spirit of Prophecy.

And these prayers, if we do accomplish that work, where do they go? They go into the Heavenly Sanctuary and Christ performs His intercessory work with them; and, that is what is being illustrated in Revelation 8 as He is opening the Seventh Seal.

FROM THE AUDIENCE: We have to pray three times a day.

JEFF PIPPENGER: Three times a day.

Ye Shall Receive Power, page 178:

> "It was a sin in the ancient economy to offer a sacrifice upon the wrong altar, or to allow incense to be kindled from a strange fire. We are in danger of

commingling the sacred and the common. The holy fire from God is to be used with our offerings. The true altar is Christ,"—

The true altar is Christ. Do you realize the altar is Christ? It is nice to know that the altar is Christ in Bible prophecy as a symbol.

—"and **the true fire is the Holy Spirit**. The Holy Spirit is to inspire, to teach, to lead, and to guide men, and make them safe counselors. If we turn aside from God's chosen ones, we are in danger of inquiring from strange gods, and of offering upon a strange altar." *Ye Shall Receive Power*, 178.

- Hebrews 12:29 (KJV)

"For our God is a consuming fire."

The fire, the Holy Spirit, our God, is what is going to be cast down; and, it is the coals of fire that was placed upon Isaiah's lips that purified him.

PURIFICATION OR WRATH

Sister White, *Review and Herald*, October 16, 1888, says,

"The **live coal is symbolical of purification**. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord." *Review and Herald*, October 16, 1888.

How do I get the fire? How do you get the fire? You have to pray, it goes to Heaven, and the fire is returned to you. Okay? Because, in Revelation 8 this exchange is illustrated. The fire is cast back down to the Earth in Revelation 8.

The Desire of Ages, page 107, says:

"'I indeed baptize you in water unto repentance, said John; 'but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with **the Holy Ghost and with fire**.' Matthew 3:11, R. V., margin. The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities 'by the spirit of judgment, and by the spirit of burning.' The word of the Lord to Israel was, 'I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin.' Isaiah 4:4; 1:25. To sin, wherever found, 'our God is a consuming fire.' Hebrews 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them. Jacob, after his night of wrestling with the Angel, exclaimed, 'I have seen God face to face, and my life is preserved.' Genesis 32:30.

"Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven, and his sin purged; therefore he could endure the revelation of God's presence. But wherever men came before God while willfully cherishing evil, they were destroyed. At the second advent of Christ the

> wicked shall be consumed 'with the Spirit of His mouth,' and destroyed 'with the brightness of His coming.' 2 Thessalonians 2:8. **The light of the glory of God, which imparts life to the righteous, will slay the wicked**." *The Desire of Ages*, 107.

Brothers and Sisters, the Lord is going to pour fire down upon His people in the Latter Rain time period. Did He not pour fire down upon the disciples on Pentecost?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And that fire will be the light for those who receive the Latter Rain, and it is going to destroy the wicked. Okay? It is a punishment, it is a judgment upon them.

- Romans 12:19-20 (KJV)

> "[19]Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, **Vengeance is mine**; I will repay, saith the Lord. [20]Therefore IF THINE ENEMY HUNGER, FEED HIM; IF HE THIRST, GIVE HIM DRINK: FOR IN SO DOING **THOU SHALT HEAP COALS OF FIRE ON HIS HEAD**."

THE ALTAR

> "**The true altar is Christ**, and the true fire is the Holy Spirit." *Ye Shall Receive Power*, 178.

THE ALTAR ILLUMINATED

Now, the Holy Spirit, the work of the Holy Spirit, among other things, *Introduction to The Great Controversy*, page 7, says,

> "Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, **the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings**."—

The work of the Holy Spirit is to illuminate the Word of God. You know, when you understand the true altar is Christ and that the fire is the Holy Spirit, then you go to a place like the story of Elijah, and Elijah built an altar with how many stones?

FROM THE AUDIENCE: Twelve.

JEFF PIPPENGER: Twelve stones. And a fire came down out of Heaven.

What is the fire there?

FROM THE AUDIENCE: The Holy Spirit.

JEFF PIPPENGER: The Holy Spirit. And what did It do? It illuminated the twelve stones.

So, who are the twelve stones that are illuminated? Well, the true altar is Christ. The stones are the altar. Those twelve stones are Christ.

Who are the twelve that are illuminated at the end of the world?

FROM THE AUDIENCE: The 144,000.

JEFF PIPPENGER: The 144,000.

The true altar is Christ. The Holy Spirit illuminates It, and the 144,000 are going to perfectly reflect the character of Christ. So, it is nice to know what the true altar is.

—"And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word." *Introduction to The Great Controversy*, 7.

"**God's Spirit has illuminated every page of Holy Writ**, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness." *Testimonies to Ministers*, 112.

EMPOWERMENT BASED UPON THE BOOK OF DANIEL

PERGAMOS & THYATIRA: REVELATION 8:6-12

Now, notice—we are out of time, but we are going to try to deal with this: this might be hard to swallow, but I am sure it is accurate, all right?—every revival in sacred history comes from the Book of Daniel.

Was not there revivals before Daniel wrote His book? Yes, there was; but, every revival comes from the Book of Daniel.

If I can show it to you two or three times, then it is established, right? And just as the Lamb was slain from the foundation of the world, what produces the revival is the same story over, and over again.

You remember in the history of Pergamos and Thyatira that God's people were empowered at the beginning of Thyatira, were they not?

Revelation 11, verse 3, says,

- Revelation 11:3 (KJV)

"And I will give power unto my two witnesses, and they shall prophesy **a thousand two hundred and threescore days**, clothed in sackcloth."

These are the two witnesses that prophesied during the time of Thyatira, are they not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: But they were empowered before that took place.

And if you read *The Great Controversy*, page 49 and onward, prior to Thyatira and the Papacy taking control of the world, there was a shaking in the Christian Church over the apostasy, the compromise, that was being brought into the Church. And the faithful Christians during that time period, according to *The Great Controversy*, page 49 and onward in history, what did the faithful Christians do at that time? They separated from the Roman Church. They did not want to, but they had to. Is that not true?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay, why did they do that? What led them to that severe of a conviction?

Have you ever thought that maybe what was going on in your church that you had to separate from it? It is a serious consideration. You know, "Why do I separate from my brethren?"

The true Christians in that time period, prior to AD538, they separated from the Papal church. Why did they do so? Because of the writings of the apostle Paul, 2 Thessalonians,

chapter 2; there would come a falling away first that the man of sin might be revealed. You can see it here in the *Acts of the Apostles*.

But, the thing about *Acts of the Apostles,* it tells where Paul got his understanding from.

Where did Paul get his understanding of the mystery of iniquity, the son of perdition and the man of sin?

FROM THE AUDIENCE: From Daniel.

JEFF PIPPENGER: From the Book of Daniel. The Book of Daniel is what empowered God's people to go through that period.

All right. You will see some references here—I am out of time.

> "Paul's words were not to be misinterpreted. It was not to be taught that he, by special revelation, had warned the Thessalonians of the immediate coming of Christ. Such a position would cause confusion of faith; for disappointment often leads to unbelief. The apostle therefore cautioned the brethren to receive no such message as coming from him, and he proceeded to emphasize the fact that the papal power, **so clearly described by the prophet Daniel**, was yet to rise and wage war against God's people. Until this power should have performed its deadly and blasphemous work, it would be in vain for the church to look for the coming of their Lord. 'Remember ye not,' Paul inquired, 'that, when I was yet with you, I told you these things?'" *Acts of the Apostles*. 265.

- Revelation 11:1-2 (KJV)

> "[1]And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. [2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months."

EPHESUS: PENTECOST

What I am saying is, Ephesus, the revival at Pentecost, from *The Great Controversy*, page 352:

> "Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, 'The time is fulfilled, and the kingdom of God is at hand,' **based on the prophecy of Daniel 9**, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord."*The Great Controversy*, 352.

The revival at Pentecost in the time of the disciples, what produced that revival? The Book of Daniel.

PHILADELPHIA: 1840-1844

"Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, 'The time is fulfilled, and the kingdom of God is at hand,' **based on the prophecy of Daniel 9**, while they failed to perceive that the death of the Messiah was foretold in the same scripture, **so Miller and his associates preached the message based on Daniel 8:14** and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord."*The Great Controversy*, 352.

The revival in the Millerite history, what produced that revival? The Book of Daniel.

LAODICEA: REVELATION 18:1-3

"Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. 'Blessed is he that readeth, and they that hear the words of this prophecy,' God declares, 'and keep those things which are written therein: for the time is at hand.' **When we as a people understand what this book means to us, there will be seen among us a great revival**. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.

"In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God's own hand has withdrawn from these portions of His word. The very name 'Revelation' contradicts the statement that it is a sealed book. 'Revelation' means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled. . . .

"**When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience**. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart." *Testimonies to Ministers*, 113–114.

The revival of Laodicea, what produces that revival?

FROM THE AUDIENCE: The Book of Daniel.

JEFF PIPPENGER: The Book of Daniel. Every revival is produced by the Book of Daniel, even the revivals that took place before Daniel; because, it is this history, it is this history up here [referring to the Church of Laodicea in Figure No. 14] that is illustrated in the last six verses of Daniel 11 [referring to Figure No. 19B]. It is the Little Book; it is all the same story. It is this same history that is repeated from the days of Adam to the end of time. It is the same dynamics that produce the revival every time, in agreement with the Lamb being slain from the foundation of the world.

We did not quite get there, but let us have a word of prayer.

Benediction: Heavenly Father, we wish to understand these truths that you are opening up to us at the time, in agreement with the truth that is represented by the Little Book. We realize that you have come down with this Book opened in your hand at this time and that we are, as students of prophecy, required to take that Little Book out of your hand and consume it. We know that it is identifying the history that we are living it and that it contains a bitter experience as we reach the conclusion of that history; but, we also know that it is the truths that are connected with this message that you use to sanctify us and to prepare us to go through that bitter time. We want to be about our business of being faithful Bereans and enter into that work. We ask for your encouragement through your Holy Spirit and angels to take up that work, and we give you permission to do what it takes to create a transformation in every part of our life, in agreement with the times in which we are living. In Jesus's name, amen.

PROPHECY SCHOOL 2008

Presentation by Jeff Pippenger
Part 16 - "Opening the Seventh Seal (cont'd)"

> "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1)"

Opening Prayer: Our Father and our God, we thank you now in such a special manner in allowing us to come aside for this entire week. We thank you for what you have done for each one of us. As our faces have differed, our needs have differed, but you have seen fit to bless each one of us with that which we need. And so we ask now that you continue to grant us the blessings we stand so sorely in need of. Lord Jesus, we ask that you will accept our praise to you, our thanksgiving before we ask anything, except our praises that you are so worthy of. And then we now ask that you forgive us, cleanse us of all our unrighteousness that we can hold our cups out now empty and ask that you can fill us once again. And so as we enter this next portion on this Sabbath day, this high and holy day, we ask as the prophet of old would you grant us now, Lord, a double portion of your Spirit. Continue to bless your manservant and all those who come before us, and we ask that you continue to bless us with the special needs of this week so that we can go forward and give it to those who are on the outside of this building. Now we praise you and we thank you for all things in advance of that precious and holy and wonderful name of Jesus. And all the people said, "Amen" and amen.

[An offering of special music is made.]

JEFF PIPPENGER: Shall we pray?

Invocation: Heavenly Father, we once again invite your presence, and we ask for your help to cover this material and we ask for your help that we might understand it correctly. We recognize that you have given us your Spirit throughout this meeting. We ask His continued presence, along with the angels to keep the evil influences outside. We thank you for this wonderful Sabbath that we are having and this wonderful week which has passed. We thank you for all these things in Jesus's name. Amen.

JEFF PIPPENGER: How many of you realize that we all have been called to be Nehemiahs?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Sister White says so.

How many of you realize that we have all been called to be Elijahs?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Sister White says so.

So, in my little sphere of influence, and I hope you have a sphere of influence, I am going to be held accountable for my sphere of influence and you are going to be held accountable for yours.

And one of the things that is identified in the story of Nehemiah is that Nehemiah was allowed through the Lord's providence to take a walk around the city and see the condition that it was in.

And in my sphere of influence, I have walked around the city and have seen the condition that it is in; and, I am going to be held accountable for the fact that the City of Adventism that I walked around is all around the world. Okay? I have been there; I have seen the condition.

And coupled with that, I happen to be under the conviction—and perhaps this is something that might imbalance me a little bit—I am under the conviction that we are in the time of the Judgment of the Living. We are now in a life or death testing process, and we now are going to be held accountable for giving a faithful warning to those around us, in connection to what we know. All right?

I understand at least a certain part of what the Lord is going to hold me accountable for, certain truths that maybe others have not been confronted with yet. He is not going to hold those others for it; but, he holds me accountable for them.

This is *Testimonies,* volume 4, page 308. It says,

> "Those who so presumptuously preach definite time, in so doing gratify the adversary of souls;"—

Who is the adversary of souls?

FROM THE AUDIENCE: Satan.

JEFF PIPPENGER: This is not on your notes. This is in response to something I stirred up that I want to at least respond to one more time before we get into the Seventh Seal.

> —"Those who so presumptuously preach definite time, in so doing gratify the adversary of souls, for they are advancing infidelity rather than Christianity. They produce Scripture and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity, but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations, yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.
>
> "Those who think they must preach definite time in order to make an impression upon the people do not work from the right standpoint. The feelings of the people may be stirred and their fears aroused, but they do not move from principle. An excitement is created; but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness, darkness, and sin, and it is almost impossible to arouse their consciences without some great excitement." {4T 307.2-308.1}

Brothers and Sisters, the preaching of the time prophecies that are represented on this 1843 Chart at the end of the world is erroneous. It is dangerous. It is even more dangerous if it is a well-known public figure that is placing their seal of approval on it.

Now, I believe that we are in the Judgment of the Living and it is now time to give the trumpet a certain sound. And I started the first night, the very first night—go listen to the DVD—identifying the environment when the final prophetic message is opened up by the Lord, is that there will be false teachers and false prophets that have come in.

My understanding is that as Elijahs we are supposed to look the people in the eye and say, "Choose this day who you are going to serve." But, they are not going to have any opportunity to choose this day who they are going to serve if you cannot clearly tell them what is truth and what is not truth.

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: Notice this one. This is *Testimonies to Ministers,* page 55:

> "Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. 'It is not for you to know the times or the seasons, which the Father hath put in His own power.' False teachers"—

And that is what they are, false teachers. And I have taught falsehood before, Brothers and Sisters, and I hope that any time I am teaching falsehood that someone will come to me and clearly identify it. I hope that will have the humility to say, "Hey, you are right," and go out and correct it; because, I have had to do that before, and knowing myself I will have to do that again, unless I am so filled up with pride that I refuse to do so. But it is not that big a deal. When you are studying prophecy, you should expect to make some mistakes.

William Miller is a classic example. Sister White endorses his type of study, but did William Miller make some mistakes?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Do we hold him accountable for them? No, he is going to be raised in the resurrection of the righteousness.

> —"False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths."—*NOW, NOTICE THIS NEXT SENTENCE*—"They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth." {TM 55.1}

Brothers and Sisters, you may not understand it, but you have a responsibility to meet the false teachings in Adventism.

And the other thing that I may have stumbled over on here in my defense of that—and I could be wrong, but I am not convinced yet—if you as my brothers see me do something that is sin, you need to come to me. All right? But if you see me do something publicly that is sin, then you need to address me publicly. That is the Bible and the Spirit of Prophecy. Matthew 18 is about you and me and what you see.

Would it not be wonderful if errors in Adventism would be addressed publicly addressed and clarified and removed.

SEVEN TRUMPETS

We are on page 129 of your notes, the "Seven Trumpets."

And I have mentioned this. You will see that what I am understanding about the Seven Trumpets, while standing there while Christ is doing His intercessory work, is that they represent Christ's activity as He deals with the system of false priesthood, priest craft that exists in any particular history that He is doing His intercessory work. And I am going to move beyond this very quickly.

THE VISION OF JOHN, EZEKIEL AND ISAIAH

But, on page 130 of your notes, in the middle, from *Testimonies,* volume 5, page 754, it says,

> "But God's servants are not to trust to themselves in this great emergency. **In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth** and how great is the care of God for those who are loyal to Him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. . . ."—

And that is the principle that I am connecting with the Trumpets and the intercessory work, is that Christ is not simply dealing with His people in His intercessory work; He is dealing with the nations and the events connected with the movements of history. He is controlling the movements of the United Nations. None of them are doing anything that He is not allowing. He is doing the same activity with the United States; the False Prophet; and with the Papacy, the beast; and with Islam under the Third woe. He is in control of it all, and He controls it from the same place, in the Heavenly Sanctuary where He is doing His intercessory work.

> —"In Ezekiel's vision God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away iniquity and become pure in heart and life.
>
> "The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked men, and He will bring to confusion the counsels of them that plot mischief against His people." *Testimonies*, volume 5, 754.

And the symbols that represent the activity that He is accomplishing as He brings judgment upon these unholy powers that move through prophecy that are illustrated in prophecy are represented by these seven angels and the seven Trumpets.

So, one of the problems in Adventism is that people claim the Seven Last Plagues are also the Seven Trumpets, and they destroy the Pioneer understanding; and, you have to oppose

that because that is incorrect. But, what I am saying to you is that I believe here is a very close relationship, because I believe the seven angels that blow the Seven Trumpets, as we understand them from the Pioneer understanding, are the same seven angels that pour out the vials. Because, they are the seven angels that are working in the intercessory work with Christ. At one point in history it is trumpets, because probation has not closed. But, when probation closes, it is vials.

But that is something that I am setting out there just to deal with and move on because it is not which I wish to share with you about the intercessory work that is going on.

[See Appendix at the conclusion of this presentation for those notes provided at this Prophecy School 2008 seminar under the "Seven Trumpets" portion of Part 16, but not expounded upon.]

What I want to deal with here now, as I mentioned a little bit last night, begins on page 137, what is represented when Christ opens the Seals.

OPENING OF THE SEVENTH SEAL

1798

> "It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until **the time of the end, when the first angel's message should be proclaimed to our world**. These matters are of infinite importance in these last days, but while 'many shall be purified, and made white, and tried,' 'the wicked shall do wickedly: and none of the wicked shall understand.'" *Manuscript Releases*, volume 18, 15.

Please take note that Sister White is saying that the time of the end and the unsealing by the Lion of the Tribe of Judah that she is illustrating here, she is saying that the understanding of this is infinitely important; and, then, she places the passage of Daniel 12 into the context of it, saying that the wicked in the Last Days will not understand and the wise will, thus telling us that there will be an increase of knowledge in this generation that will accomplish the same work of separation that was accomplished in the Millerite Movement; and, that this is infinitely important.

1844

In the next quote from *Selected Messages,* book 2, page 105, it says,

> "The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days.:—

And I would submit to you that the prophecy of Daniel that is related to the last days is the last six verses of Daniel 11 and that it was unsealed to the Millerites, in the sense that we are plainly told that they did not understand what was taking place among them; but, it was unsealed to them

in the sense that they experienced those verses as they fulfilled those verses in that history and that history parallels those verses.

I showed that last time and I know that is a hard concept, but they walked through those verses in their experience.

> —"The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased (Daniel 12:4). **When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.)**"—

And we made this point earlier on. The Book is fully open for the Millerites in Revelation 10:6 when the proclamation is made, "Time shall be no longer"; and, we know that was October 22, 1844. Right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, the process of 1798 to 1844 is an unsealing process. And we know just from historical fact that in 1799 the Millerites did not understand the message at all. William Miller begins to understand the message roughly in 1820 or so, formalizes the message. In 1840 the message is empowered, but they are still understanding it comes and it is an increase of knowledge. But, when you get to 1844 the Book is fully opened. Okay? It is a process.

And if you are going to illustrate that opening of the Book from the perspective as Christ's work is of the Lion of the Tribe of Judah, He has the Bible and He takes one Seal off at a time, which is a progressive development of truth. When He gets to the Seventh Seal, that is the perfect development of that truth and it is when the Book is fully opened.

> —"The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days." *Selected Messages*, book 2, 105.

Okay? Logical?

FROM THE AUDIENCE: Amen.

THE SEVEN THUNDERS SEALED

JEFF PIPPENGER: Revelation 10:3 and 4. It says,

- Revelation 10:3-4 (KJV)

> "[3]And [He] cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. [4] And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

THE SEVEN THUNDERS UNSEALED

And then in Revelation 22:10-11, just before the close of probation, verse 10 says,

- Revelation 22:10-11 (KJV)

> "[10]And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.
> "[11]He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

The Seven Thunders are unsealed just before the close of probation at the end of the world.

FUTURE EVENTS WHICH WILL BE DISCLOSED

And you will see the quotes from Sister White here that the Seven Thunders represent both the Millerite History from 1798 to 1844 and a history that parallels that, and we have identified that history as the history of the raising up of the 144,000.

> "After these seven thunders uttered their voices, **the injunction comes to John as to Daniel** in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events which will be disclosed in their order**. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.
> "The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them." *The Seventh-day Adventists Bible Commentary,* volume 7, page 971.4-5.

EVENTS OF THE FIRST AND SECOND ANGELS' MESSAGES

> "The special light given to John which was expressed in the seven thunders was **a delineation of events which would transpire under the first and second angels' messages.** It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer." *The Seventh-day Adventists Bible Commentary,* volume 7, 971.

The Ancient People

On page 138 of your notes, from Isaiah 44:6-7—we have read this earlier.

- Isaiah 44:6-7 (KJV)

> "[5]Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God. [7]And who, as I, shall

call, and shall declare it, and set it in order for me, since **I appointed the ancient people**? and the things that are coming, and shall come, let them show unto them."

Christ identifies Himself as the first and the last, and he identifies that in His work of illustrating the end from the beginning that He appoints the ancient people. We dealt with that in terms of Ishmael illustrating Islam. But He does it in several places, Ancient Babylon, Spiritual Babylon, Ancient Israel, modern Israel.

We are modern Israel. Perhaps the most significant illustration type of modern Israel is Ancient Israel.

ANCIENT ISRAEL

In *Healthful Living,* beginning on page 280, I think we may have looked at this last night. We will read part of it again.

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

And Sister White plainly teaches, by the way, that the primary reason that the Jews crucified Christ was from a misunderstanding of prophecy. Do you understand that? She says so.

And then when she is speaking about people that reapply the time prophecies that have already been fulfilled, she compares it with the Jews' misunderstanding prophecy.

To reapply the time prophecies at the end of the world parallels the misunderstanding of the Jews that led them to participate in the crucifixion of Christ. It is not a minor misunderstanding. It is not a minor error. It parallels the crucifixion of Christ.

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

> —"The trials of the children of Israel, and their attitude just before the first coming of Christ, illustrate the position of the people of God in their experience before the second coming of Christ.
>
> "Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. **We are repeating the history of that people**.
>
> "**Their history should be a solemn warning to us**. We need never expect that when the Lord has light for his people, Satan will stand calmly by and make no effort to prevent them from receiving it. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. . . . If there are any who do not see and accept the light themselves, let them not stand in the way of others.
>
> "'I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.'
>
> "**This song was not historical but prophetic**. While it recounted the wonderful dealings of God with his people in the past, **it also foreshadowed the**

> **great events of the future**, the final victory of the faithful when Christ shall come the second time in power and glory."—

Ancient Israel foreshadowed the great events of the future, and the great events of the future are the great and solemn events that take place in Daniel 11:40-45. You can show that from a word study in the writings of Ellen White. She talks about great and solemn events. Type it in sometime. She uses that phrase more than once. And she says one time, "The great and solemn events, which we must know as we stand on the threshold of their fulfillment." And those great and solemn events are the last six verses of Daniel 11.

And the history of Ancient Israel, which was prophetic and which was placed in song, prefigures those great and solemn events.

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

THE THREE COMINGS OF CHRIST

Maybe I should leave this part out because I know that this is one where it takes a while to settle it in, and I do not know that it is necessary with where we are going. So, I am going to move through this kind of quickly.

But at a prophetic level, I am qualifying the next part. I am saying "at a prophetic level."

I know that the Second Coming of Christ is in the future. The Second Coming of Christ has not taken place yet, right?

FROM THE AUDIENCE: Right.

JEFF PIPPENGER: Oh, but it has. It has, right? We have a statement from Ellen White that says that the Second Coming of Christ was at Patmos. She says that Christ's First Advent was when He was born in Bethlehem has a baby, and His Second Advent was when He came to John on the Isle of Patmos. So, the Second Coming of Christ has already happened.

So, you can look at these truths that are rock solid and still understand that they have prophetic levels that allow them to be represented in other places. And what I am saying is, is that there are three comings of Christ that are illustrated in these sacred histories that Sister White so often points to.

Christ came to the Holy Place in the history of Christ and John the Baptist, when He ascended to the Holy Place and it was marked by the outpouring of the Holy Spirit on Pentecost. In that sense, that was His First Coming.

His Second Coming is when He came to the Most Holy Place in 1844 at a prophetic level.

And His Third Coming is at the end of the world, at a prophetic level. In fact, I know if you are following me, you are saying, "Okay. He is saying the Second Coming of Christ is the Third Coming." And that is what I am saying. But, if I was going to get more technical to my understanding, and I will go ahead, I believe the Third Coming of Christ at the end of the world that is identified by prophecy is not necessarily his Second Coming; it is when He begins the Investigative Judgment that we call "the Time of the Judgment of the Living." Okay? He is moving into a new dispensation of His work.

And it is in those three dispensations—Pentecost, the Millerite time period, and the time period of the Latter Rain—where you will see structured a type of the coming of Christ in all of those places. And I am going one, two, three; and, I am not trying to make you stumble over the Second Coming of Christ. I am saying it is at a prophetic level, and that all of these histories have been identified by Sister White as parallel histories.

The Great Controversy, page 611, she talks about the Latter Rain time period, the Angel of Revelation 18 that comes down and lightens the whole Earth with His glory, and then she compares it to the Advent Movement of 1840-1844, and then she compares it with Pentecost.

> "The **angel who unites** in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. **The advent movement of 1840–44** was a glorious manifestation of the power of God . . .
>
> "The work will be similar to that of **the Day of Pentecost**." *The Great Controversy*, 611.

She often, in a variety of ways—Brother Duane shared a quote from *The Desire of Ages* in his first presentation, I believe, from page 762, where she takes those three histories and lines them up.

And those three histories are the primary focus of what we are going to study here today, and in a prophetic sense they are the First, Second, and Third Comings of Christ.

Okay. Is everyone following me? It is not making a denial of the Second Coming of Christ. Is everyone following me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay.

CONFIRMING THE COVENANT

In those histories there is activity concerning the covenant, and you can see Daniel 9:27.

- Daniel 9:27 (KJV)

> "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate."

He confirms the covenant in these histories with many for one week.

HIS MISSION: THE CLEANSING OF THE TEMPLE

In *The Desire of Ages,* page 61, it says this:

> "In the cleansing of the temple, Jesus was **announcing His mission** as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator.

> Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. '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. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.' Malachi 3:1–3." *The Desire of Ages*, 161.

Now, if you are following this, Sister White here is saying that when Christ cleansed the temple two times when He was here on Earth, that it was the fulfillment of the Messenger of the covenant suddenly coming to His temple.

But, Sister White says in *The Great Controversy* that this was fulfilled on October 22, 1844. We already read that. So, the cleansing of the temple in Christ's time is in connection with His work as the Messenger of the covenant, and He came to confirm the covenant once again in 1844 at the end of the 2520-year prophecy. And, of course, Sister White tells us that there are two cleansings of the temple at the end of the world, and the second one takes place in Revelation 18. She quotes Revelation 18, verse 4.

So, we see that Christ's cleansing of the temple in the history of Pentecost is paralleling and prefiguring the cleansing of the temple that took place in the Millerite Movement from 1840 to 1844. The cleansing, the preparation of the temple comes prior to the Messenger of the covenant coming to His temple. You can show that from the Spirit of Prophecy. Then it is also accomplished during the Latter Rain time period in Revelation 18.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

HIS THREE PROPHETIC COMINGS

JEFF PIPPENGER: You can see this next quote. We have read it before. This is where Sister White compares the two temple cleansings with the Second Angel's Message and the message of "Come out of her," in Revelation 18:4. The Second Angel's Message cleansed the temple on October 22, 1844, and the temple of Adventism was cleansed again at The Sunday Law in Revelation 18:4, which is also Revelation 13:11, and is also Daniel 11:41. It is cleansed at The Sunday Law.

When Jesus began His public ministry, **He cleansed the Temple** from its sacrilegious profanation. Among the last acts of His ministry was **the second cleansing** of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 118.

So, we have three histories that are identified prophetically: the history of Pentecost, the history of 1844, the history of the Latter Rain. They are identified several places in Scripture, and there are certain things that are connected with them.

And someone was referring me to this quote this week.

I think it was you in a discussion [referring to a person in the audience].

Here Sister White is going to talk about Malachi cleansing the temple, from *The Great Controversy*, pages 424-425.

"Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of Days: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came'—not to the earth, but—'to the Ancient of Days, and they brought Him near before Him.' Daniel 7:13.

"**This coming is foretold also by the prophet Malachi**: '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.' Malachi 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They expected Him to come to earth, 'in flaming fire taking vengeance on them that know not God, and that obey not the gospel.' 2 Thessalonians 1:8.

"But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church."—

In this fourth paragraph of this quote, it is speaking about the cleansing of the temple that takes place in our day and age when the Messenger of the covenant suddenly comes to His temple, as He did in 1844 and as He did in the time of Christ and John the Baptist, Pentecost.

She says,

—"Says the prophet: 'Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the

> sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be **a special work of purification, of putting away of sin, among God's people** upon earth."—*SHE IS TYING THIS IN WITH MALACHI*—"This work is more clearly presented in the messages of Revelation 14.
>
> "**When** this work shall have been accomplished,"—

What work? The putting away of sin.

There was another discussion that we had in here with one brother earlier, where we were dealing with, you know, when does the sin get removed from the Sanctuary, when they are placed upon the scapegoat? And the answer is, yes. That is an illustration of the sins being removed from the Sanctuary.

But, if you will notice in here, she says, "When the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, , , ,:

So, when we send our sins beforehand into Judgment and they are blotted out, they remain in the Sanctuary until the Lord places them on the scapegoat in one sense; but, in another sense, they have been removed from the Sanctuary. They have been blotted out with His blood.

You have to consider the context with some of these passages.

> —"When this work"—"*THIS SPECIAL WORK WHICH IS REPRESENTED BY THE WORK OF PURIFICATION IN MALACHI 3, THE CLEANSING OF THE TEMPLE BY CHRIST*—"When this work shall have been accomplished, the followers of Christ will be ready for His appearing. 'Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' Malachi 3:4. Then the church which our Lord at His coming is to receive to Himself will be a 'glorious church, not having spot, or wrinkle, or any such thing.' Ephesians 5:27. Then she will look 'forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' Song of Solomon 6:10." *The Great Controversy*, 424–425.

And that is what is happening right now. He is finishing it up, and we are about to see the Church Militant change to the Church Triumphant. And the Church Triumphant, that is not the close of human probation. The Church Triumphant is the one that goes into battle and calls the Eleventh-Hour Workers out of Babylon. Okay?

So, this process of purification, which is represented by not only Christ cleansing the temple but is represented by Malachi and the Messenger of the covenant suddenly coming to the temple, is a work of purification that precedes His arrival at the temple.

And that is what we are saying, that the Latter Rain began to sprinkle upon God's people in 2001 before The Sunday Law where the Church becomes the Church Triumphant.

THE 144,000

Review and Herald, March 19, 1889:

> "John saw a Lamb on Mount Zion, and with Him **144,000** having His Father's name written in their foreheads. They bore the signet of heaven. **They reflected the image of God.** They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with"—

. . . reverence and trembling . . .

FROM THE AUDIENCE: With fear.

JEFF PIPPENGER: — "with fear and trembling, God will work in us to will and to do of His own good pleasure." *Review and Herald*, March 19, 1889.

RECREATION

How does that happen in you and me, if it happens?

> "The Lord invites his people to become workers together with him in rebuilding and reshaping character according to the true standard of moral rectitude. Through faith in Christ we are to be recreated in his image." *Review and Herald,* December 3, 1895.

Christ is going to recreate us in His image. How does He do that? With His creative power.

How does He deliver His creative power? He speaks and it is done. His creative power is in His Word.

CREATIVE POWER

Education, page 126:

> "The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God." *Education*, 126.

For those in Adventism that say that all we need is the Gospel message and we do not need the prophetic message, it is absolutely unbelievable that men say that but I have heard them say it over and over again.

And, I have told several of them, "Show me one word, not just a prophetic Word but show me one word in the Bible, let alone the prophetic words,"—they are all prophetic Words, but you know what I mean—"Show me one word in the Bible that does not have God's creative power within in, just one."

You cannot separate the Gospel from the prophetic Word from God's creative power, and that is the Gospel.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: **That is the Gospel**.

And at this time the Lord brings about an increase of knowledge. And according to Daniel 12 when He does so, there will be students of prophecy that will run to and fro in God's Word recognizing this increase of knowledge. And as they pursue their study of these things, that Word that they are eating recreates the in the image of Christ: "Sanctify them through thy word, they word is truth."

Education, page 250:

> "The value of the Sabbath as a means of education is beyond estimate. Whatever of ours God claims from us, He returns again, enriched, transfigured, with His own glory. The tithe that He claimed from Israel was devoted to preserving among men, in its glorious beauty, the pattern of His temple in the heavens, the token of His presence on the earth. So the portion of our time which He claims is given again to us, bearing His name and seal."—

The Sabbath is His seal; it is His name.

> —"'It is a sign,' He says, 'between Me and you; . . . that ye may know that I am the Lord;' because 'in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.' Exodus 31:13; 20:11. The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image." *Education*, 250.

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: The Lord does not create us in His own image disconnected from the Sabbath.

THE REST AND THE REFRESHING

- Exodus 31:15-17 (KJV)

> "15Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. 16Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. 17It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed."

The Sabbath is the refreshing and the rest.

FROM THE AUDIENCE: Amen!

SEVEN DAYS

JEFF PIPPENGER: *Review and Herald,* October 28, 1902:

"God gave the Sabbath to his people to be a continual sign of his love and mercy and of their obedience. **As he rested on this day and was refreshed, so he desired his people to rest and be refreshed.** It was to be a constant reminder to them that they were included in his covenant of grace. Throughout your generations, he said, the Sabbath is to be my sign, my pledge, to you that I am **the Lord that doth sanctify you**, that I have chosen you and set you apart as my peculiar people. And as you keep the Sabbath holy, you will bear testimony to the nations of the earth that you are my chosen people." *Review and Herald,* October 28, 1902.

Manuscript Releases, volume 5, pages 84 - 85:

"The Sabbath was God's sign between Him and His people, and evidence of His kindness, mercy, and love, a token by which His people are distinguished from all false religionists of the world. And God has pledged Himself that He will bless them in their obedience, showing Himself that He is their God, and has taken them into covenant relation with Himself, and that He will fulfill His promise to all that are obedient. Not upon the first day, but upon the seventh day, God rested and **was refreshed**—satisfied with **His work of Creation**. Then the morning stars sang together, and **all the sons of God shouted for joy**, and now man's observance of the Lord's day of rest will again cause joy among the angels of heaven. The time in which we live is a time when the church militant will realize the oppressive power of persecution, because they keep the Sabbath of Creation, which God has sanctified and blessed.

"The observance of the Sabbath is a line of demarcation between him that serveth God and him that serveth Him not. **It is God's great memorial of the fact that in six days He created the heavens and the earth and on the seventh day He rested and was refreshed.** It is His memorial to preserve among the nations a clear, definite, unmistakable knowledge of the only true God, an evidence that He is a God above all gods. For this reason He set apart the day on which He rested after creating the world, a day in which no common work should be done. God has given men six days in the week in which to labor and do all their work; the one day wherein He rested after creating the world and all things that are therein was to be His own holy day, when men should worship Him, the Creator of the heavens and the earth. This portion of time is especially set apart for rest and for worship, that men may look upon the heavens and the earth, and honor, worship, praise, and exalt the God who created all things by Jesus Christ.

"By observing the Sabbath day wherein God rested, the knowledge of God would be preserved. It is a 'sign between Me and you that ye may know that I am the Lord that doth sanctify you.' Those who keep the Sabbath holy as the Lord has specified, reveal that they are His peculiar people, and that He who made the heavens and the earth is their God." *Manuscript Releases,* volume 5, 84–85.

SEVEN MILLENNIUMS

- 2 Peter 3:8 (KJV)

  "But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day."

Southern Watchmen, March 14, 1905:

> "During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. Daniel declares that when the Ancient of days came, 'judgment was given to the saints of the Most High.' At this time the righteous reign as kings and priests unto God. John in the Revelation says, 'I saw thrones, and they sat upon them, and judgment was given unto them.' 'They shall be priests of God and of Christ, and shall reign with him a thousand years.' It is at this time that, as foretold by Paul, 'the saints shall judge the world.' In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Satan also and evil angels are judged by Christ and his people.
>
> "At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead, and appear before God for the execution of 'the judgment written.' Thus the Revelator, after describing the resurrection of the righteous, says, 'The rest of the dead lived not again until the thousand years were finished.'" *Southern Watchmen,* March 14, 1905.

Messenger, June 7, 1893:

> "The inhabitants of all worlds will be convinced of the justice of the law in the overthrow of rebellion and the eradication of sin. When man, beguiled by Satan's power, disobeyed the divine law, God could not, even to save the lost race, change that law. God is love, and to change the law would be to deny Himself, to overthrow those principles with which are bound up the good of the universe. **The working out of the plan of salvation reveals not only to men but to angels, the character of God, and through the ages of eternity the malignant character of sin will be understood by the cost to the Father and the Son of the redemption of a rebel race.** In Christ, **the Lamb slain from the foundation of the world, all worlds will behold the marks of the curse, and angels as well as men will ascribe honour and glory to the Redeemer through whom they are all made secure from apostasy.** The efficiency of the cross guards the redeemed race from the danger of a second fall. The life and death of Christ effectually unveils the deceptions of Satan, and refutes his claims. The sacrifice of Christ for a fallen world draws not only men, but angels unto Him bonds of indissoluble union. Through the plan of salvation the justice and mercy of God are fully vindicated, and to all eternity rebellion will never again arise, affliction never again touch the universe of God." *Messenger,* June 7, 1893.

- Nahum 1:9 (KJV)

What do ye imagine against the LORD? He will make an utter end: affliction shall not rise up the second time."

- Zechariah 13:6 (KJV)

"And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends."

The Desire of Ages, page 638:

> "Those whom Christ commends in the judgment may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God." *The Desire of Ages,* 638.

JEFF PIPPENGER: I am at a point now where we can go back to what we were dealing with last night and walk through it one more time.

And I think, from my human perspective, outside of some unfortunate divergences I may have made along the way, nevertheless I think we have put the information in place to at least see this.

Here is what I am suggesting. First off, let me remind you that the Seven Churches of Revelation possess several lines of prophetic truth. They were real churches. They illustrate the Christian Church from the beginning to the end. They also delivered messages to individuals. They also delivered messages to the Church at large. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: The Seven Seals repeat and enlarge on the Seven Churches. Amen?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: I know why you are hesitating on that, because you know the last three Seals do not really follow in progressive history. But, I am not denying that. I know that, too; but, the first four Seals repeat and enlarge on the first four Churches.

And the Trumpets, also, repeat and enlarge upon that same history.

Now, the Trumpets do not start with the White Horse or the Ephesus Church. They come into that history after Constantine passes the first Sunday Law; but, once they come in, they are repeating and enlarging upon that very history that is covered by the Seven Churches and the Seven Seals. So, they are still repeating and enlarging.

And the Seals, as the Churches, should possess more than one line of truth.

You all seem very sedated. Has it been a long week or a long day?

FROM THE AUDIENCE: No. We are just paying close attention to every word you say.

JEFF PIPPENGER: Oh, okay. I want to make sure that you follow this; because, from this point on, if we have the planks in place, this will be fairly simple to follow, I believe.

The reason why I wanted to have two boards up here today is because I have to do one thing first. Okay? I discussed it with one brother last night, but it is essential to see one little trick in this—it is not a *trick*, but it is essential to see. If you have not studied the Eatonville presentations, which we did in a variety of places, but if you are not familiar with the waymarks that are exhibited in every Reform Movement, then you have to understand this.

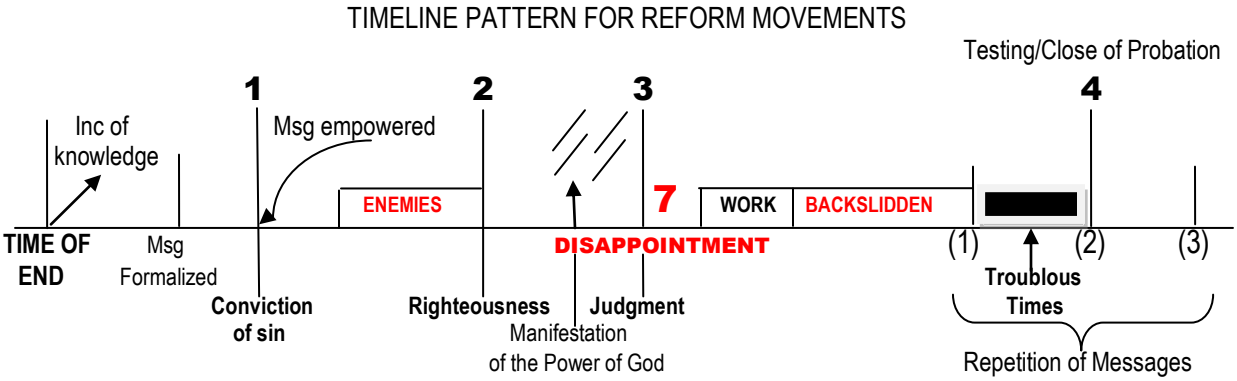


Figure No. 20.

Every Reform Movement has a Time of the End.

At some point in time, the message of that time period is formalized; and, then the message is empowered.

The next waymark is the activities of the enemies.

If you understand it so far, say, "Amen."

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Okay.

Then you see judgment illustrated, followed by a disappointment—all right?—and then the number seven with that disappointment.

And then there is a work given to the people of God, but they backslide. All right? They backslide, and that is what you have to see.

From the backslidden condition there comes another message of Reform, a number one message. This for us is the Laodicean message that awakens the Laodiceans to their condition and they either prepare for the mark of the beast or the Seal of God from that point on.

And then you have a repetition of the second message, where righteousness is manifested; because, the First Message, William Miller's message, was a warning message. It convicts of sin. In the Second Message, righteousness is manifested. In the Third Message, judgment is illustrated.

All these lines are developed upon the structure of the Holy Spirit, which is to convict the world of sin, of righteousness, and judgment to come.

And when this history is repeated, you first have to have a message that convicts of sin, which is the Laodicean message. Those that respond to the Laodicean message will demonstrate the righteousness of Christ. They perfectly reflect His character in The Sunday Law testing time.

And then judgment follows. In that case, it is the close of human probation.

But what you need to see here before we go any farther is that in here, there is always a backslidden condition illustrated. And why you have to see that is because you need to know when Ancient Israel becomes Laodicea.

One of the questions that came up last night is: "Can you identify for me the actual historical dates for Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea for Ancient Israel?"

And I said, "No."

What I have recognized, and maybe we can ascertain them, is I have identified for myself that the Churches govern Ancient Israel as well as modern Israel, and that so do the Seals; but, I have not recognized dates.

CHURCHES/SEALS IN HISTORY OF ANCIENT ISRAEL

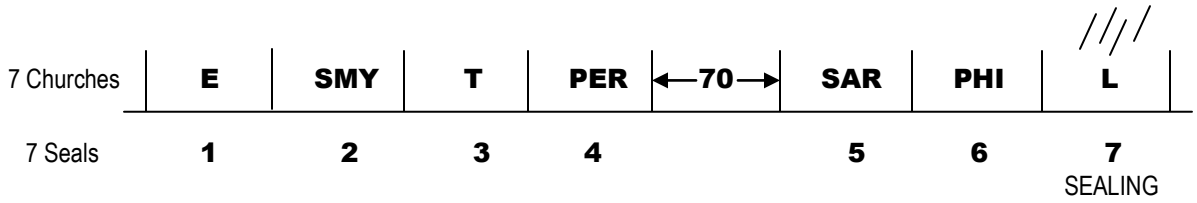


Figure No. 21A.

Okay. This is Moses; this is Ephesus, all right?

I am not prepared to say where Smyrna kicks in, in that history. What I am prepared to say is that Pergamos precedes Thyatira, and Thyatira is the seventh years captivity. I have Spirit of Prophecy backing on that. I have prophetic backing. You can show the captivity in literal Babylon of literal Israel is prefiguring and paralleling the captivity of spiritual Israel and spiritual Babylon without the Spirit of Prophecy saying so. You can establish that.

So, the next would be Sardis, and Sardis continues until Philadelphia. And this is an easy one. Philadelphia for Ancient Israel is the time period of John the Baptist.

Wasn't William Miller in the Philadelphian history? Sister White compares William Miller with John the Baptist over and over again. Okay? So, when you get t the time period of John the Baptist, you have reached Philadelphia for Ancient Israel.

And so for Ancient Israel, there has to come a place where they change to Laodicea. And if you are familiar with the reform lines, the place where Ancient Israel changed to Laodicea is when the disciples go fishing; because, when the disciples go fishing that is where the backslidden condition is illustrated. All right?

After the cross you have the disappointment of the cross, as Christ rests in the tomb on the seventh day, and then the disciples are given the work to proclaim the resurrection. And they quit doing the work and they go fishing for fish.

So, here, when the disciples go fishing, we see the illustration of a loss of the Philadelphian condition in that history—this is prophetic, **this is prophetic**—and thus kicks in Laodicea, and then comes Pentecost.

So, this is Laodicea for Ancient Israel. And at Pentecost the Holy Spirit is poured out.

So, what I am saying is—and what we also are saying here while we are here is that Ancient Israel is a type of modern Israel, and we know that the Latter Rain is poured out here at the end of the world in the time period in Laodicea at the end of the world; so, this is a perfect fit, **this is a perfect fit**. We are in Laodicea, just as they were in Laodicea. The Holy Spirit was poured out upon them. That was in the time of Pentecost. That is what Sister White often, more

often than any other example, uses to illustrate the Latter Rain of Revelation 18. It fit like a glove!

But, what we also understand by this is that the Seals repeat and enlarge upon the Churches. So, this is the First Seal, this is the Second Seal range for Ancient Israel, this is the Third Seal, this is the Fourth Seal. And we know in the Fifth Seal one of the markers of the Fifth Seal is what? "How long?"

So, we can see that the Seals are being unsealed at a prophetic level for Ancient Israel.

So, when we see this, what we are finding out is when Christ in Revelation 8 is unsealing the Seventh Seal, He is not simply doing it at the end of the world or in the Millerite History. It is part of His intercessory work throughout history. Upon the testimony of two or three a thing is established. He is the Lamb slain before the foundation of the world. Revelation 8 is a picture of His intercessory work from the beginning to the end.

So, we are finding here, when Christ unseals the Seventh Seal that He pours out His Spirit upon His people and they are sealed. This is the sealing. No one receives the Seal of God that has one spot or stain upon their character. It is left with us to remedy the defects of character. **Then,** the Latter Rain will be poured out upon us as it was poured out upon the disciples on the Day of Pentecost.

Pentecost is not only an illustration of the outpouring of the Holy Spirit but it an illustration of the sealing [of God's people].

We read a quote by James White—we do not need it by James White. Sister White says, often in the Books of Daniel and Revelation are the same book, but James White said it nicely.—you have that in your notes—I thought it was nicely.

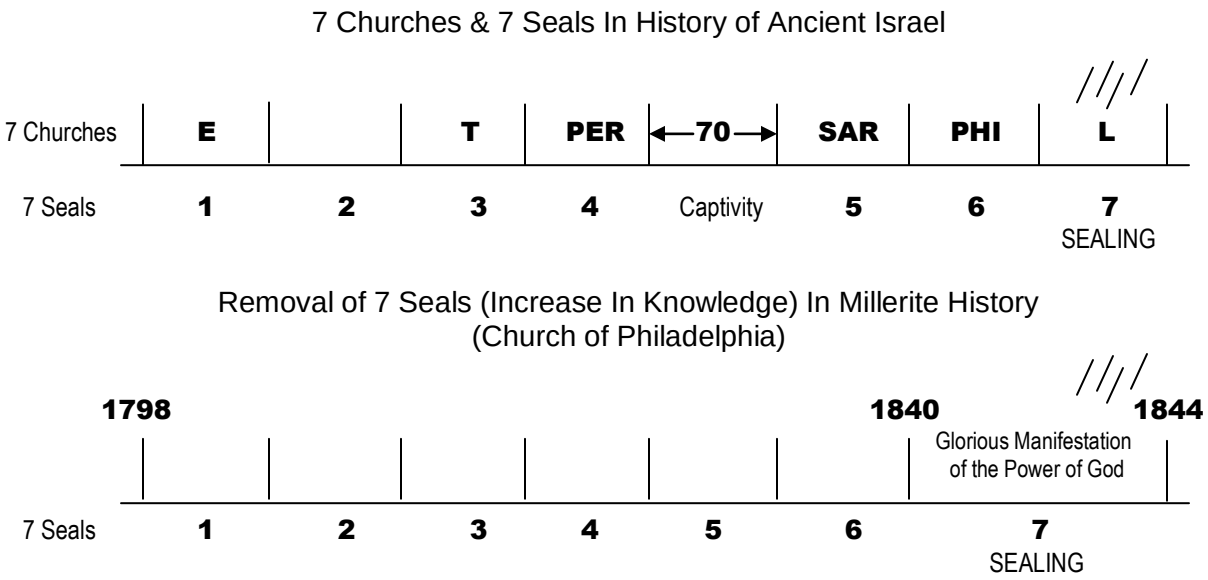


Figure No. 21B.

He said correctly that in 1798, when the Book of Daniel was unsealed, that the Lion of the Tribe of Judah in Revelation chapter 5 began His work in unsealing the Seals. Do you remember that quote? I pointed it out to you. It is in your notes.

So, in 1798 we have got several illustrations of this to confirm what we are saying. What we are saying is that in 1798 the increase of knowledge is also prophetically represented by the work of the Lion of the Tribe of Judah does as He unseals the Bible, one Seal at a time.

So, in 1798 there is a Seal removed, another Seal removed, another Seal removed, another Seal removed. And then Sister White says that when the pronouncement comes that "Time shall be no longer" in Revelation 10:6, which we know is 1844, that the Book is fully opened.

What Book? The Book that is being unsealed.

So, in the history of the Millerites in 1798, the Lion of the Tribe of Judah, at a prophetic level, He is teaching us that it is He.

If there is any truth that should let you know that there is no human beings in Adventism that are teaching the Latter Rain Message, which I believe is this message, there are no human beings in Adventism that are coming up with these truths or are teaching these truths. It is the Lion of the Tribe of Judah that is presenting this message, if it is genuine.

And in terms of myself, I know He is frustrated because He is having to use a very incompetent tool. He would rather use something better. I am certain of that.

But, it is no human being that is doing this. It is the Lion of the Tribe of Judah that produces an increase of knowledge that separates God's people into two classes; and, one of the way that He illustrates that is that He removes a Seal from the Bible one at a time, progressively, as He tests that generation.

Do you see it?

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Here, from 1840 to 1844, that is a glorious manifestation of the power of God. It is an illustration of the sealing. And what happened there is that is the Holy Spirit was poured out.

Is that not correct?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, we have two witnesses that in the Reform Movements that have been repeated throughout history and over and over again in a variety of ways in the Bible, that the message that Christ brings to His people that tests them and produces two classes of worshippers is also illustrated by His removing Seven Seals, one at a time.

This history here, by the way, from 1798 to 1844, this is the history of the First and Second Angels' Messages. The Third Angel's Message arrives on October 22, 1844. So, the history from 1798 to 1844, which it is pointed to over and over again in Inspiration. You have got a 2520 ending in 1798 and a 2520 ending in 1844. I mean, those are two bookends. You know, there is no accident to that.

And then when John is told in Revelations 11 to go and measure the temple for the Millerites, they were to understand the Sanctuary. But for you and me, we are to understand the forty-six years that Christ raised up the spiritual temple so He could suddenly come to it in 1844.

Inspiration is telling the 144,000 that they have to eat the Little Book, they have to study this temple, and they have to understand this temple. This is the history of the First and Second Angels' Messages. If you understand that say, "Amen."

FROM THE AUDIENCE: Amen!

JEFF PIPPENGER: Because, if you understand that, then you understand that this is the history of the Seven Thunders. And Sister White says the Seven Thunders represented a delineation of events that would transpire under the First and Second Angels' Messages; but, she also says the Seven Thunders represent future events that will be disclosed in their order.

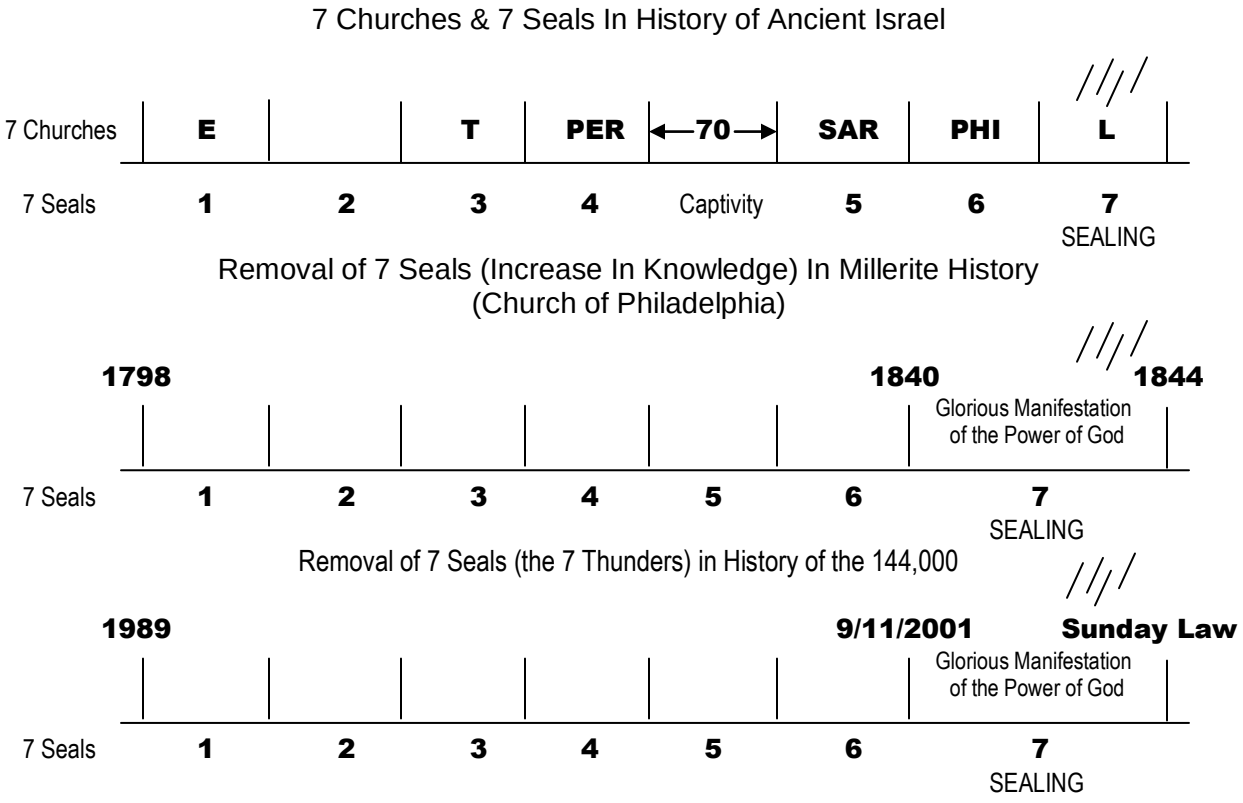


Figure No. 21C.

At the end of the world when the Millerite History is repeated, the history that repeats is the Seven Thunders. So,, it is sealed up; but, what are the Seven Thunders, in one sense? They are the Seven Seals that are opened up to God's people, the people that we identify as the 144,000.

And when you get down to the Seventh Seal, when He is opening the Seventh Seal, based upon the testimony of two (histories of Ancient Israel and the Millerite History), you should expect to see the sealing of the 144,000 and the outpouring of the Holy Spirit, should you not?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: As the Lion of the Tribe of Judah, the time He would open up the Seventh Seal can be marked by God's people. Do you know how He can know when He opens the Seventh Seal for the 144,000? When you begin to understand this truth.

If you are not at the point of history where you can understand this truth, then you are not at the point where He is unsealing this truth to you. But, if you are understanding this truth, you are at that point in history.

The Seventh Seal is being opened. We are now in the sealing time of the 144,000. And this is what we have been teaching all the way through.

I have told you point-blank that what I am trying to share is that we are in the time of the Latter Rain. We have made the case that Islam, on September 11, 2001, is the sign that marks the beginning of the Latter Rain.

We have made the case that the Millerite History is repeated.

We have made the case that these reform lines demonstrate the outpouring of the Holy Spirit.

And now we are making the case that when you get to the point that you see the Lion of the Tribe of Judah accomplishing His intercessory work, where He is answering the prayers of

the saints and He is pouring fire down on Earth, that that fire is the outpouring of the Holy Spirit, that the Seventh Seal is being opened, and that we are now in the time of the Judgment of the Living and the time of the Latter Rain, and that this truth is the truth that the greater majority in Adventism is going to fight against and resist because that is what sacred tells us.

This is the Laodicean Message, and the Laodicean Message that comes from the True Witness, this message causes a shaking as those who hear this message will not receive it fight against it.

If you do not understand that, you need to look at it. This is the Laodicean Message.

Jones and Waggoner's message was a Laodicean Message; Sister White says so, that Jones and Waggoner's message was the Latter Rain Message.

This [being presented at this Prophecy School] is the Latter Rain Message.

In this time period, **in this time period**, Brothers and Sisters, when the 144,000 are being sealed, those who are being sealed—and if you read that paper it is clear in Inspiration that in the Latter Rain and the first work that it does is that it wakes you and me up. And then we have the responsibility to arouse ourselves and save ourselves.

I know that sounds strange, but I mean it. We have got to participate in this work. We have the choice of entering into the work of purifying ourselves that Sister White mentions in *The Great Controversy*, "There is a special work of purification that goes on among God's people during this time period."

The Latter Rain awakens us to the fact that we are in the final movements of the Investigative Judgment; we are in the Judgment of the Living. We have the opportunity, if we should choose so, to grow up fully in the stature of Christ and development His character; but, most of us will not, **most of us will not**.

Those of that do, **those of us that do**, the way that we will reflect the character of Christ perfectly is that Christ will recreate in us His image. Is that not right?

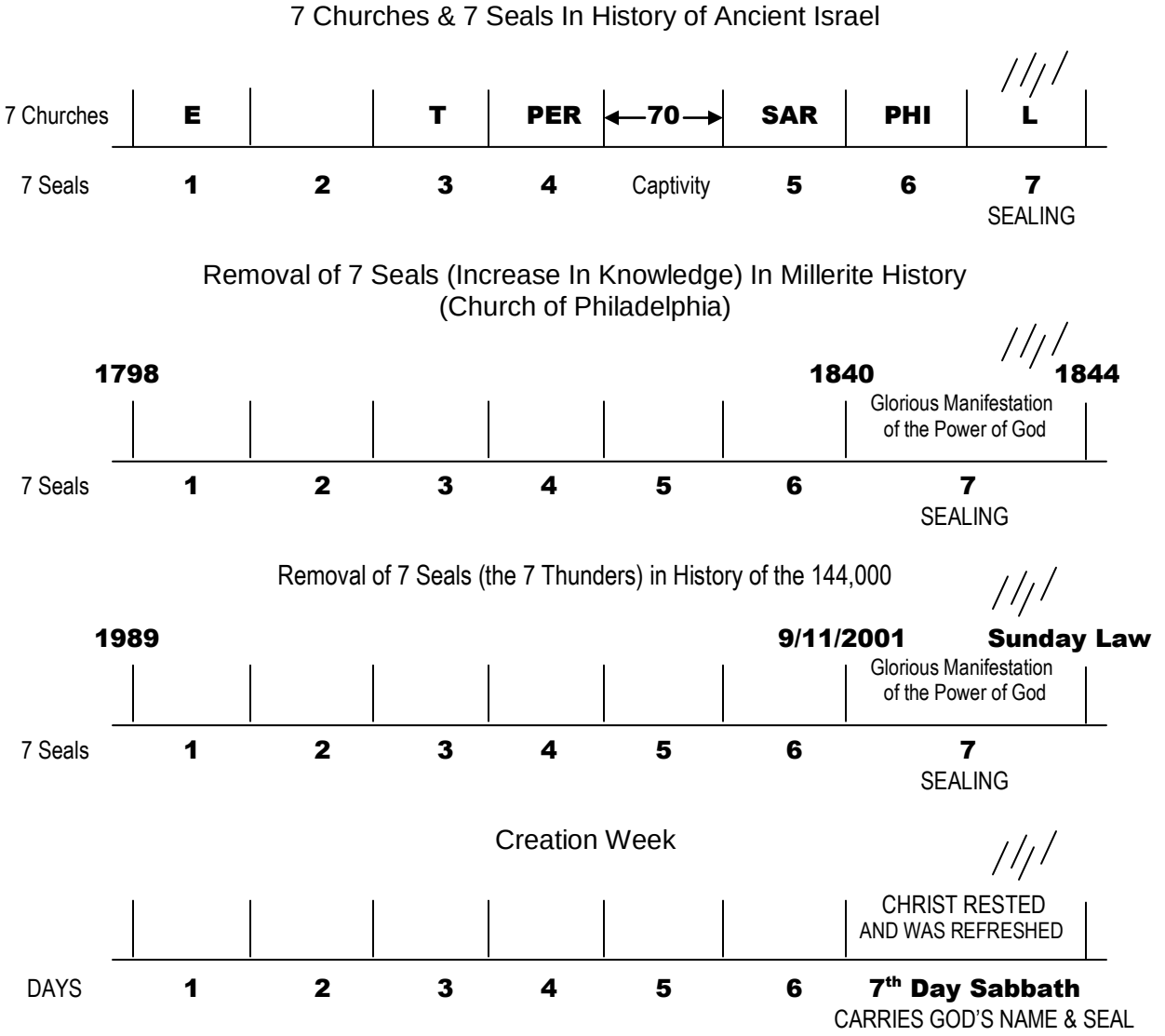


Figure No. 21D.

And the sealing of the 144,000 takes place at the end of the world; and, at the beginning of the world, the very first introduction to the Word of God teaches us about God's creative power, and what does it say? It says, "In the beginning God created the heaven and the earth."

How did He do it? Through His creative power. Six days did he create heaven and Earth. And what did He do on the Seventh Day? He rested and He was refreshed.

What is the refreshing in God's Word? It is the outpouring of the Holy Spirit, **it is the outpouring of the Holy Spirit**. He was refreshed.

His work of redemption, His work of recreating people in the history of the 144,000, in sealing, in changing them into His image, is represented as the rest and the refreshing; and, that is what Isaiah 28 says. There is a message about the rest and the refreshing, "yet they would not hear."

AFFLICTION SHALL NOT RISE UP THE SECOND TIME

On page 143 of your notes onward, you will see the quotation from *The Great Controversy,* pages 503 - 504, "Affliction Shall Not Rise Up the Second Time."

> "But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to 'magnify the law' and to 'make it honorable.' **Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable**. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, **demonstrates to all the universe**—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God. {GC 503.1}
>
> "In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, 'Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?' the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.
>
> "The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, 'It is finished,' the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that 'through death He might destroy him that had the power of death, that is, the devil.' Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say: 'I will exalt my throne above the stars of God: . . . I will be like the Most High.' God declares: 'I will bring thee to ashes upon the earth, . . . and never shalt thou be any more.' Isaiah 14:13, 14; Ezekiel 28:18, 19. When 'the day cometh, that shall burn as an oven;. . . .all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' Malachi 4:1.
>
> "**The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest.** Says the word of God: 'Affliction shall not rise up the second time.' Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. **A tested and proved creation will never again be turned from allegiance to Him** whose character has been fully manifested before them as fathomless love and infinite wisdom." *The Great Controversy*, 503–504.

It is not just us that are being dealt with here in redemption. It is the entire created worlds.

And as we pointed out last night briefly, the Lord is going to make sure that sin does not rise up a second time. And as Seventh-day Adventists we know there are going to be people that

are saved that the only reason they are saved is because they responded to the influence of the Holy Spirit, without understanding what it meant in terms of the Salvation Story in the Bible. Nevertheless, their hearts responded to the influence of the Holy Spirit and ultimately they are going to be redeemed. Is there anyone that does not understand that?

There is going to be people that are redeemed that are not familiar with the Bible stories. Amen?

FROM THE AUDIENCE: Amen.

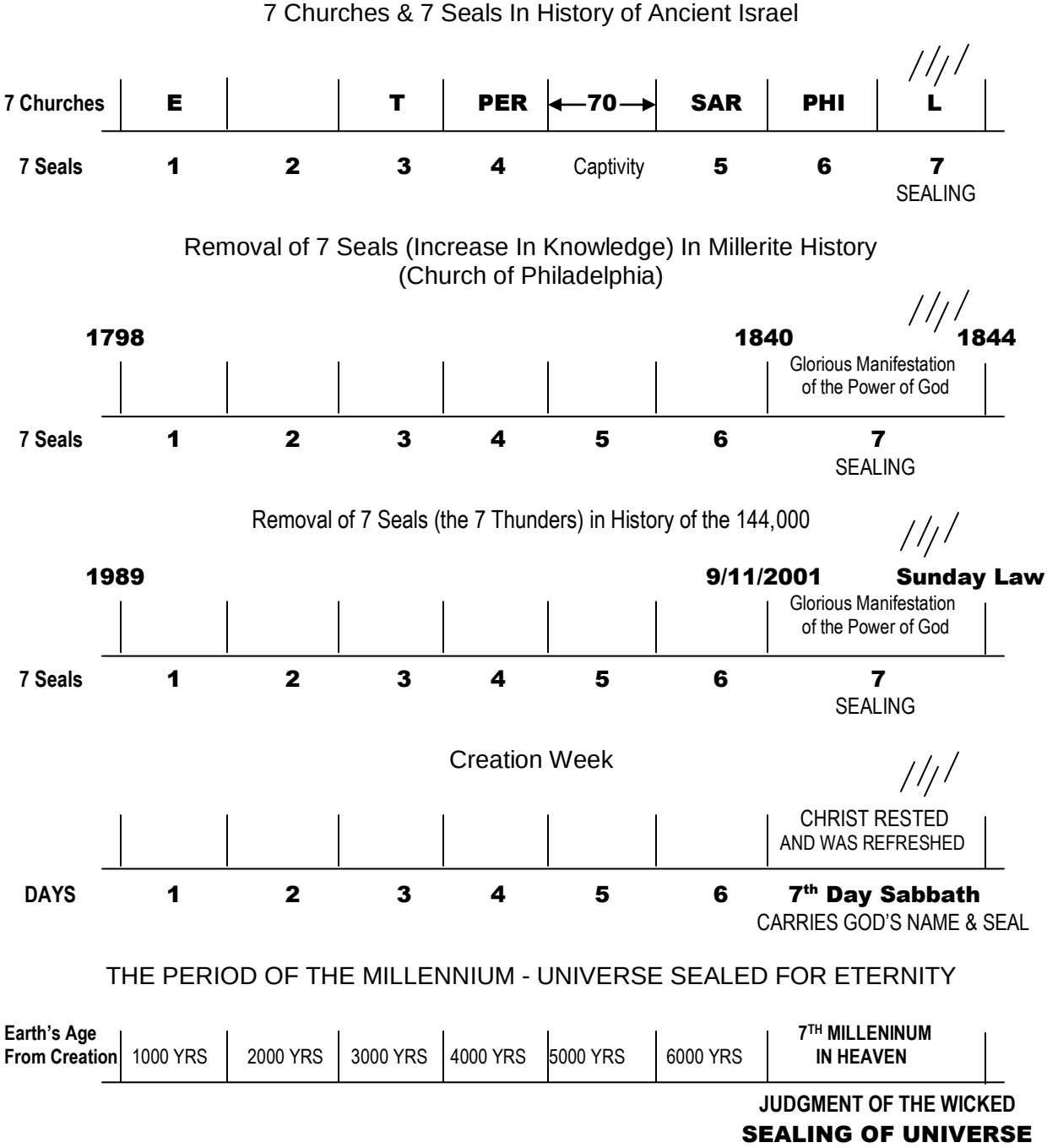


Figure No. 21E.

JEFF PIPPENGER: It is in the thousand-year millennium where they are going to be educated to that history. Is that not so?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: So, it is the thousand-year millennium where the universe, in that sense, is going to be sealed for eternity. All of the redeemed, even those that do not understand the Salvation Story, in the millennium, are going to have their crash course so they are sealed for eternity.

And we trust Christ. We know His judgment of those people are sound. They are redeemable. But, still, the Biblical testimony is that during that thousand years there is a judgment going on, is it not? And that judgment is what seals the universe for all time that sin shall never rise again.

FROM THE AUDIENCE: Praise God!

JEFF PIPPENGER: And there have been how man millenniums? One, two, three, four, five, six; and, it is in the seventh millennium that the universe is sealed, just as it is in the seventh day of Creation that the rest and refreshing of the Sabbath, which is the sign of the Seal, is established, just as we are now in the sealing and refreshing of God's people because we can tell that the Lion of the Tribe of Judah is opening this final Seal. If it was not, we would not see it.

You know, there are a couple of fanaticisms that flow through Adventism. One of them is the keeping of feast days, and one of them is the lunar sabbath. And both of those, we will use quotes from Sister White that emphasize that at the end there is going to be more light on the Sabbath, and they use that as a presumptuous approach that the lunar sabbath is that light or the feast days is that light. Brothers and Sisters, this [referring to Figure 21E] is that light. The Lord is opening things about the Sabbath here that have not been recognized before that is in direct connection with what is going on, on Planet Earth. He is showing that the Sabbath is the sign of the sealing of God's people and that the Latter Rain is now falling on His people. And in the very near future, Brothers and Sisters, The Sunday Law test is going to arrive; and, if you and I do not wake up to this situation and put everything on the altar, we are about to receive the mark of the beast.

Shall we pray?

Benediction: Father, what a perfect day to discuss this subject. We thank you for the Sabbath day. We thank you that this is the day that you wish to be more fully connected with us, and we ask that you would continue to be that way with us throughout the rest of the Sabbath day. Oh, Lord, we ask that you would put upon our hearts a burden to test this particular presentation and see if it is in agreement with your Word, if it is sound. We want to know if this is valid. If it is true, then we understand that you are now finishing the work in the Heavenly Sanctuary above, that we are in the Judgment of the Living, and that we have nothing else that we can do but to send our sins now into Judgment that we might be raised up to be among those that receive the Seal of God. If this information is true, Lord, we ask that you not only reveal it to us but you would reveal it to us in a very short fashion. Put the burden on every heart here to test these things that they have been hearing this week through your Word and your Holy Spirit, and I ask that you would give them the discernment and guide them into the areas in your Word that would prove this wrong or right and that they would accept whatever conviction that you would put upon them in that regard. We continue throughout this blessed Sabbath to listen to the words

from the men that you are using at this time. We ask that you would continue to bless us and continue to feed us. In Jesus's name, amen.

APPENDIX FOR PART 16

"Opening the Seventh Seal (cont'd)"

Following are the Scriptural references and quotations, beginning at page 129 of your notes, that were not discussed during this presentation but placed before the students of prophecy to study:

SEVEN TRUMPETS

- Revelation 8:1-2 (KJV)

"[1]And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. [2]And I saw the seven angels which stood before God; and to them were given seven trumpets**."**

NATIONAL AND CHURCH HISTORY

"The immediate effect of this apostasy, [Constantine's Sunday law in 321.] which developed the papacy in the Roman Empire, was the complete ruin of the Roman Empire. **And, this consequence of the apostasy**, which is traced in the first three steps of the two lines of prophecy of the Seven Churches and the Seven Seals, is **sketched in the first four trumpets** of the line of prophecy of the Seven Trumpets. And here it is—in the Seven Trumpets—that national history enters, as an incident, in this book of Church history; as in the rise of the little horn amongst the ten, in the book of Daniel, there enters Church history, as an incident, in that book of national history. The Seven Trumpets aptly enter here, because **the trumpet is the symbol of war**; and it was by the universal war of the floods of barbarians from the north, that there was swept away that mass of corruption that was heaped upon the Roman Empire by its union with the apostate Church, in the making of the papacy." A. T. Jones, *Ecclesiastical Empire*, 7.

THE COMPLICATED PLAY OF HUMAN EVENTS

"Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, 'a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.' A number of wheels, intersecting one another, were moved by four living beings. High above all these 'was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.' 'And there appeared in the cherubims the form of a man's hand under their wings.' Ezekiel 1:4, 26; 10:8. **The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; but they moved in perfect harmony**. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy.

"As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so **the complicated play of human events** is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth.

"The history of nations that one after another have occupied their allotted time and place, unconsciously witnessing to the truth of which they themselves knew not the meaning, speaks to us. To every nation and to every individual of today God has assigned a place in His great plan. Today men and nations are being measured by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.

"The history which the great I AM has marked out in His word, uniting link after link in the prophetic chain, from eternity in the past to eternity in the future, tells us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.

"The final overthrow of all earthly dominions is plainly foretold in the word of truth." *Education*, 178–179.

THE VISIONS OF JOHN, EZEKIEL AND ISAIAH

[NOTE: See discussion within this Part 16 presentation.]

TRUMPET AFTER TRUMPET

"The battle of Armageddon will be fought. And that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. The power of the Holy Ghost must be upon us and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. **Trumpet after trumpet is to be sounded; vial after vial poured out one after another upon the inhabitants of the earth**." *Selected Messages*, book 3, 426.

- Revelation 8:1-2 (KJV)

"[1]And when he had opened the seventh seal . . . . [2] . . . I saw the seven angels which stood before God; and to them were given seven trumpets**."**

THE EARTH

THE FIRST TRUMPET

- Revelation 8:7 (KJV)

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."

THE FIRST PLAGUE

- Revelation 16:2 (KJV)

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image."

THE SEA BECOMES BLOOD

THE SECOND TRUMPET

- Revelation 8:8 (KJV)

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood."

THE SECOND PLAGUE

- Revelation 16:3 (KJV)

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

THE WATERS

THE THIRD TRUMPET

- Revelation 8:9-11 (KJV)

"[9]And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

THE THIRD PLAGUE

- Revelation 16:14 (KJV)

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

THE SUN

THE FOURTH TRUMPET

- Revelation 8:12 (KJV)

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

THE FOURTH PLAGUE

- Revelation 16:8-9 (KJV)

"[8]And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. [9]And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

DARKNESS

THE FIFTH TRUMPET

- Revelation 9:1-2 (KJV)

"[1]And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. [2]And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

THE FIFTH PLAGUE

- Revelation 16:10 (KJV)

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

THE EUPHRATES

THE SIXTH TRUMPET

- Revelation 9:14-15 (KJV)

"[14]Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. [15]And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

THE SIXTH PLAGUE

- Revelation 16:12-16 (KJV)

"[12]And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [13]And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. [14]For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. [15]Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. [16]And he gathered them together into a place called in the Hebrew tongue Armageddon."

AN EARTHQUAKE

THE SEVENTH TRUMPET

- Revelation 11:15-19 (KJV)

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

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

THE SEVENTH PLAGUE

- Revelation 16:17-18 (KJV)

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

REVELATION ELEVEN

"Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power." *The Great Controversy*, 584.

"At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France." *Education*, 228.

THE LATTER RAIN

- Revelation 11:3-6 (KJV)

"[3]And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. [4]These are the two olive trees, and the two candlesticks standing before the God of the earth. [5]And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

[6]These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

The Great Controversy, page 343:

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

THE SUNDAY LAW

- Revelation 11:7-10 (KJV)

"[7]And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit **shall make war against them**, and shall overcome them, and kill them. [8]And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. [9]And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. [10]And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

Selected Messages, book 3, page 392:

"'These have one mind, and shall give their power and strength unto the beast. **These shall make war with the Lamb**, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful' (Revelation 17:13, 14).

"'These have one mind.' There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. 'And shall give their power and strength unto the beast.' **Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists**." *Selected Messages*, book 3, 392.

THE SPECIAL RESURRECTION

- Revelation 11:11 (KJV)

"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and **great fear fell upon them** which saw them."

THE SECOND COMING

- Revelation 11:12 (KJV)

"And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

THE SEVENTH PLAGUE

- Revelation 11:13 (KJV)

"And **the same hour** was there **a great earthquake**, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

The Great Controversy, page 637:

"That voice shakes the heavens and the earth. There is **a mighty earthquake**, 'such as was not since men were upon the earth, so mighty an **earthquake**, and so great.' Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, 'to give unto her the cup of the wine of the fierceness of His wrath.' Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.

"**Graves are opened**, and 'many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt.' Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him' (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient." *The Great Controversy*, 637.

VOICES, THUNDER, LIGHTENING AND AN EARTHQUAKE

- Revelation 8:5 (KJV)

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

SINAI

"The contrast of this morning's scene with that of Sinai was marked. Then the millions of people gathered before the mountain whose lofty peaks seemed to reach to the very heavens. The **lightnings** flashed, and the groaning, muttering **thunders**, like supernatural voices filled the air, and **God's voice** was heard in **trumpet**-like tones by all the congregation. Moses was commanded to come up and talk with God. He obeyed the mandate, and climbed far up the solitary heights, and God talked with him. On the morning of the third day a thick cloud began to cover the mountain, increasing in denseness every moment, while its billowy form surged violently. **The earth shook** and trembled as if convulsed, and the **thunder** peals were caught up in reverberations from peak to peak, far and near. The stately tread of the Lord Jehovah and of his Son was upon that mountain. At intervals, between the bursts of **the thunder were sounds as of a trumpet** swelling louder and louder till it rose above the war of the elements." *Signs of the Times*, December 11, 1879.

1844: THE OPENING OF JUDGMENT

"The Kingdoms of this world are **soon to become the kingdoms of our Lord**. 'The seventh angel sounded, and there were great **voices** in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever.' There is to be a rapid and triumphant spread of the gospel. 'And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were **lightnings**, and **voices**, and **thunderings**, and an **earthquake**, and great hail.'" *Battle Creek Letters*, 57.

WHEN GOD SPEAKS

"A crisis had arrived in the government of God. The earth was filled with transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been **thunderings** and **lightnings** and **earthquakes** and destruction." *Review and Herald*, July 17, 1900.

/end of Appendix